

Chapter Ten

The Chapter Concerning the Character of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and their Noble Traits

This chapter highlights the character and traits of Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and how they interacted with each other

The Noble Character of Rasulullaah ﷺ

The Statements of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا

Concerning the Character of Rasulullaah ﷺ

Hadhrat Sa'd bin Hishaam reports that he once asked Ummul Mu'mineen Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, "Tell me about the character of Rasulullaah ﷺ." "Have you not read the Qur'aan?" she asked. "Of course, I have," he replied. Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا then said, "Rasulullaah ﷺ's character was the Qur'aan (every noble character trait mentioned in the Qur'aan was to be found in the life of Rasulullaah ﷺ)." (1)

Another narration mentions that Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُ said, "Indeed the Qur'aan brought every noble trait of good character." (2)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ reports that when he asked Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا about the character of Rasulullaah ﷺ, she replied, "His character was the Qur'aan. He was pleased with what Allaah is pleased and disliked what Allaah dislikes." (3) Another narration from Hadhrat Zaid bin Baabnoos states that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا gave a similar reply when they asked her about the character of Rasulullaah ﷺ. This narration however states that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا asked, "Have you read Surah Mu'minoon?" She then told them to read from the beginning of the Surah (from:) قَدْ أَفْلَحَ الْمُؤْمِنُونَ and then ten verses thereafter. Thereafter she said, "Such was the character of Rasulullaah ﷺ." (4)

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا stated, "There was none with better character than Rasulullaah ﷺ. Whenever any of his

(1) Muslim and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.35).

(2) Ibn Sa'd (Vol.1 Pg.90). Abu Nu'aym has also reported a similar narration in his *Dalaa'il* (Pg.56) as has Ibn Sa'd (Vol.1 Pg.90) narrating from Hadhrat Masrooq.

(3) Ya'qoob bin Sufyaan

(4) Bayhaqi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.35).

companions or family called for him, he always responded by saying, 'At your service.' It was for this reason that Allaah revealed the verse:

﴿وَأَنَّكَ لَ عَلَىٰ خُلُقٍ عَظِيمٍ﴾ (سورة قلم: آيت ٤)

Verily, you (O Rasulullaah ﷺ) are (firmly stationed) upon an exalted (flawless) character. {Surah Qalam, verse 4} ⁽¹⁾

Hadhrat Qais bin Wahab reports from a man from the Banu Suraat tribe that he once asked Hadhrat Aa'isha رضي الله عنها, "Tell me about the character of Rasulullaah ﷺ." Hadhrat Aa'isha رضي الله عنها replied, "Have you not read in the Qur'aan where Allaah says:?" She then continued, "Rasulullaah ﷺ was once with his companions when I and Hafsah رضي الله عنها both prepared some food for him. When she beat me to sending the food, I sent my slave girl with instructions to overturn the platter. Consequently, when Hafsah رضي الله عنها was serving the food to Rasulullaah ﷺ, the slave girl overturned it and the food was all scattered about. Rasulullaah ﷺ gathered the food that had fallen on the ground and the Sahabah رضي الله عنهم ate it. When I sent my platter, Rasulullaah ﷺ handed it over to Hafsah رضي الله عنها saying, 'Take this platter in place of yours and eat whatever is in it.' I did not notice even a hint of displeasure on the face of Rasulullaah ﷺ." ⁽²⁾

The statement of Hadhrat Zaid bin Thaabit رضي الله عنه in this Regard

Hadhrat Khaarijah bin Zaid narrates that a group of people once came to his father Hadhrat Zaid bin Thaabit رضي الله عنه with the request, "Tell us something about the character of Rasulullaah ﷺ." Hadhrat Zaid bin Thaabit رضي الله عنه said, "I was Rasulullaah ﷺ's neighbour. When revelation would come to him, he would send for me and I would come to him to write it down. Whenever we spoke of worldly matters, he also spoke about it, whenever we spoke of the Akhirah, he also spoke about it and whenever we spoke of food, he also spoke of the same (he was never aloof from us). I am narrating all this to you on behalf of Rasulullaah ﷺ." ⁽³⁾

A Narration of Hadhrat Safiyya رضي الله عنها

Hadhrat Safiyya bint Huyay رضي الله عنها (Rasulullaah ﷺ's wife) says, "I have never seen anyone with better character than Rasulullaah ﷺ. I was riding on the back of his camel with him as we returned from Khaybar. It was at night and as I began to fall asleep, my head hit the back of the carriage. Rasulullaah ﷺ touched me gently as he said, 'Take it easy, dear lady. Take it easy, O daughter of Huyay (this is not the place to sleep).' When we reached a place called Sahbaa, he said to me,

(1) Abu Nu'aym in his Dalaa'il (Pg.57).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).

(3) Abu Nu'aym in his Dalaa'il (Pg.57). Tirmidhi and Bayhaqi have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.42) as has Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.17). Ibn Abu Dawood in his Masaahif, Abu Ya'la, Rooyaani and Ibn Asaakir have also reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.185). Ibn Sa'd (Vol.1 Pg.90) has reported a similar narration as well.

'Do excuse me for what I had to do with your people (the Jews of Khaybar).' He then explained to me what they had said (and done) to him (because of which he was forced to act against them)." (1)

Narrations of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ was one of the most compassionate people. I swear by Allaah that he never refused even a slave or a child who brought water to him on a freezing morning (to wash with it and then give it back to them for blessings). (Despite the intense cold) He would wash his face and arms with the water. Whenever anyone came to him with a request, he would listen attentively to the person and not move away until the person moved away. Whenever anyone took him by the hand, he would give his hand and not pull it away until the person himself let go." (2)

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ says, "After Rasulullaah ﷺ performed the Fajr salaah, the slaves of Madinah would come to him with their utensils of water. Rasulullaah ﷺ would then dip his hands into every utensil brought (so that the people may have the blessings of his blessed limbs). At times, people would come to him on an extremely cold morning, but he would still dip his hands into the water." (3)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ also reports, "Whenever Rasulullaah ﷺ shook hands with anyone or whenever anyone shook his hands, he would never pull his hand away until the person pulled his own hand away first. He would also not turn away from a person he was facing (when speaking) until the person himself turned away first. He was also never to be seen stretching out his feet towards a person sitting before him." (4)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates, "I have never seen Rasulullaah ﷺ move his head away from anyone whispering into his ear until the person himself moved away. I have also never seen Rasulullaah ﷺ pull his hand away from anyone holding his hand until the person himself let go of Rasulullaah ﷺ's hand." (5)

Narrations of Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ Concerning Rasulullaah ﷺ's Shaking Hands with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, "Whenever anyone took Rasulullaah ﷺ's hand (to shake it), he never pulled it away until the person himself let go. Rasulullaah ﷺ's feet were also never to be seen stretched out towards a person sitting in front of him. When someone shook his hand, Rasulullaah ﷺ always turned his full attention towards the person and would not turn away

(1) Tabraani and Abu Ya'la. Haythami (Vol.9 Pg.15) has commented on the chain of narrators.

(2) Abu Nu'aym in his Dalaa'il (Pg.57).

(3) Muslim (Vol.2 Pg.256).

(4) Ya'qoob bin Sufyaan, Tirmidhi and Ibn Maajah, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.39). Ibn Sa'd (Vol.1 Pg.99) has reported a similar narration.

(5) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.39).

until the person had finished what he had to say." (1)

Hadhrat Anas ؓ says, "Even if it were a child from amongst the common children of Madinah who took Rasulullaah ﷺ by the hand, he would not pull his hand away from hers so that she could take him wherever she wanted to." (2)

Another narration states that even the slaves girls of Madinah could take Rasulullaah ﷺ by the hand and take him wherever she needed him to go." (3)

Hadhrat Anas ؓ reports that a lady who was mentally deranged once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I need you to do something for me." Addressing her by her title, Rasulullaah ﷺ said, "Choose any of the streets (to explain it to me) so that I may address your problem (Rasulullaah ﷺ chose to speak to her privately in a place where people could see them so that no suspicions would be aroused). Rasulullaah ﷺ then stepped aside with her in one of the streets where she explained her problem to him." (4)

Hadhrat Muhammad bin Maslamah ؓ says, "When I once returned from a journey, Rasulullaah ﷺ took me by the hand and did not leave it until I let go of his hand." (5)

Rasulullaah ﷺ Always Chose the Easier of Two Options and only Took Revenge for the Sake of Allaah

Hadhrat Aa'isha ؓ says, "Whenever Rasulullaah ﷺ was faced with two options, he always chose the easier of the two (so that it would be easy for the Ummah to emulate) on condition that it did not entail sin. If it entailed sin, he was then the most abstinent of people. He also never took revenge for personal reasons. He had people punished only when anything forbidden by Allaah was violated, in which case he had the punishment meted for the sake of Allaah." (6)

Hadhrat Aa'isha ؓ says, "Rasulullaah ﷺ never hit any servant or woman. In fact, he never hit anything unless he was fighting in Jihaad in the path of Allaah. Whenever faced with two options, he always chose the easier of the two on condition that it did not entail sin. If it entailed sin, he was then the most abstinent of people. He also never took revenge for anything done against him. He had people punished only when anything forbidden by Allaah was violated, in which case he had the punishment meted for the sake of Allaah ﷻ." (7)

Hadhrat Aa'isha ؓ says, "I never saw Rasulullaah ﷺ take revenge for any injustice done to himself. He had people punished only when anything

(1) Bazaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.15).

(2) Ahmad and Ibn Maajah.

(3) Ahmad and Bukhaari in his Adab, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.49).

(4) Muslim (Vol.2 Pg.256). Abu Nu'aym has also reported the narration in his *Dalaa'il* (Pg.57).

(5) Tabraani. Haythami (Vol.9 Pg.17) has commented on the chain of narrators.

(6) Maalik, Abu Dawood, Nasa'ee and Ahmad, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47). Abu Nu'aym has also reported the narration in his *Dalaa'il* (Pg.57).

(7) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36). Muslim (Vol.2 Pg.256), Abu Nu'aym in his *Dalaa'il*, Abdur Razzaaq, Abd bin Humayd and Haakim have also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).

forbidden by Allaah was violated, in which case he was amongst the most infuriated of people. Whenever faced with two options, he always chose the easier of the two on condition that it did not entail sin." (1)

Rasulullaah ﷺ was Never Rude, Noisy, Vulgar or one who Cursed

Hadhrat Abu Abdullaah Jadali says that when Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا was questioned about the character of Rasulullaah ﷺ, he heard her reply, "Rasulullaah ﷺ was never rude and vulgar and never even pretended to be so. He was never noisy in the marketplaces and never fought evil with evil. In fact, he always forgave and overlooked." (2)

Hadhrat Saalil narrates that when describing Rasulullaah ﷺ, Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, "When he turned towards someone, he turned completely and when he turned away from someone, he also turned completely. May my parents be sacrificed for him! Rasulullaah ﷺ was never rude and vulgar and never even pretended to be so. He was never noisy in the marketplaces." Another narration states that Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ added, "Never have I seen any like him before and never after." (3)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ was never vulgar, never cursed people and never rude. The most he would tell someone when scolding him was, 'What is the matter with him? May sand fall on his forehead!'" (4)

Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ reports, "Rasulullaah ﷺ was never rude and vulgar and never even pretended to be so. He always said, 'The best of you is the one with the best character.'" (5)

Rasulullaah ﷺ's Sterling Character with his Servant Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates, "When Rasulullaah ﷺ arrived in Madinah, Abu Talha رَضِيَ اللَّهُ عَنْهُ led me by my hand to Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! Anas is an intelligent lad. Do let him serve you.' I therefore remained Rasulullaah ﷺ's servant at home and on journey. I swear by Allaah that for anything I did, he never said, 'Why did you do that in that way?' and when I failed to do something, he never once asked, 'Why did you not do that like this?'" (6)

In another narration, Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports, "Rasulullaah ﷺ had the very best of character. He once sent me to do something one day to which I blurted, 'By Allaah! I shall never do it!' In my heart however, I had resolved that I

(1) Tirmidhi in his *Shamaa'il* (Pg.25) as well as Abu Ya'la and Haakim, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).

(2) Abu Dawood Tayaalisi and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36). Ibn Sa'd (Vol.1 Pg.90), Ahmad and Haakim have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).

(3) Ya'qoob bin Sufyaan.

(4) Ahmad and Bukhaari.

(5) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36).

(6) Muslim (Vol.2 Pg.253).

would definitely carry out his instructions. After leaving, I passed by some children playing in the marketplace. (As I stood there watching them) Rasulullaah ﷺ suddenly grabbed hold of my neck from behind. As I looked at him, he was laughing as he said, 'Dear little Anas! Have you been to where I sent you?' 'Yes,' I replied, 'I am presently on my way there, O Rasulullaah ﷺ.'

Hadhrat Anas ﷺ reports further. He says, "By Allaah! Although I was in Rasulullaah ﷺ's service for nine years, he never said to anything I did, 'Why did you do that?' and when I failed to do something, he never once asked, 'Why did you not do that?'"

Another narration states that Hadhrat Anas ﷺ said, "I served Rasulullaah ﷺ for ten years. I swear by Allaah that he never once told me 'Ooff!' (synonymous to "Oh no!" or any other expression of displeasure). Not once did he ever ask me, 'Why did you do that?' or 'Why did you not do that?'"⁽¹⁾

Hadhrat Anas ﷺ also narrates, "Although I served Rasulullaah ﷺ for ten years, he never once scolded me for something that I had delayed in carrying out or that I had bungled. Even when any member of his household scolded me, he would tell them, 'Leave him alone. When something had been destined to happen, it will happen.'"⁽²⁾

Hadhrat Anas ﷺ says, "Although I served Rasulullaah ﷺ for ten years, not once did he ever swear at me, hit me, scold me or even frown at me. He never once scolded me for something that I had delayed in carrying out or that I had bungled and when any member of his household scolded me, he would tell them, 'Leave him alone. When something had been destined to happen, it will happen.'"⁽³⁾

Hadhrat Anas ﷺ says, "When Rasulullaah ﷺ arrived in Madinah, I was a boy of eight. My mother took me to Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! Except for me, all the men and women of the Ansaar have given you a gift. I have nothing to offer you as a gift save for this son of mine. Please accept him from me to serve you as you see fit.' I then served Rasulullaah ﷺ for ten years, during which time he never once hit me, never insulted me and never even frowned at me." ⁽⁴⁾

The Noble Character of the Sahabah ﷺ

The Statement of Hadhrat Abdullaah bin Umar

ﷺ Regarding, Hadhrat Uthmaan ﷺ and Hadhrat Abu Ubaydah ﷺ

Hadhrat Abdullaah bin Umar ﷺ says, "There are three men from the Quraysh who are the most handsome, have the best character and have the most

(1) Muslim (Vol.2 Pg.253). Bukhaari has also reported the narration in similar words.

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.37). Ibn Sa'd (Vol.7 Pg.11) has reported a similar narration.

(3) Abu Nu'aym in his *Dalaa'il* (Pg.57).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.9).

resolute sense of modesty. When they speak to you, they can never be lying and when you speak to them, they will never regard you as a liar. They are Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ, Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ and Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ." (1)

Another narration states that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "There are three men from the Quraysh who are the most handsome, have the best character and have the strongest sense of modesty. They are Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Uthmaan رَضِيَ اللَّهُ عَنْهُ and Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ." (2)

Rasulullaah ﷺ Testifies to the Excellent Character of Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Hasan reports that Rasulullaah ﷺ once said, "If I chose to do so, I could take each of my companions to task for aspects of their character except for Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ." (3)

Rasulullaah ﷺ says that the Character of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ is Closest to his Own

Hadhrat Abdur Rahmaan bin Uthmaan Qurashi رَضِيَ اللَّهُ عَنْهُ that Rasulullaah ﷺ once visited his daughter as she was washing the head of (her husband) Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ. Addressing her, Rasulullaah ﷺ said, "Beloved daughter! Treat Abu Abdullaah (Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ) well because from all my companions, his character is closest to my own." (4)

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that he once happened to go to Hadhrat Ruqayya رَضِيَ اللَّهُ عَنْهَا who was the daughter of Rasulullaah ﷺ and the wife of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ. She had a comb in her hand and she said, "Rasulullaah ﷺ just left me after I had combed his hair. 'How do you find Abu Abdullaah (Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ)?' he asked. When I replied that he was an excellent person, Rasulullaah ﷺ said, 'Look after him well because from all my companions, his character is closest to my own.'" (5)

Rasulullaah ﷺ's Comments about the Character of Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ, Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ who was the son of Rasulullaah ﷺ's freed slave Aslam رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once said to Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ, "You resemble me both in looks and in personality." (6)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.56).

(2) Tabraani, as quoted in *Isaabah* (Vol.2 Pg.253).

(3) Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.2 Pg.253). Haakim (Vol.2 Pg.266) has reported a similar narration.

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.81).

(5) Tabraani. Haythami (Vol.9 Pg.81) has commented on the chain of narrators. Haakim and Ibn Asaakir have reported similar narrations, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.4).

(6) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.272).

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ narrates, "Ja'far رَضِيَ اللَّهُ عَنْهُ, Zaid رَضِيَ اللَّهُ عَنْهُ and I once came to Rasulullaah ﷺ. Rasulullaah ﷺ said to Zaid رَضِيَ اللَّهُ عَنْهُ, 'You are our brother and friend.' Zaid رَضِيَ اللَّهُ عَنْهُ skipped with joy. Rasulullaah ﷺ then said to Ja'far رَضِيَ اللَّهُ عَنْهُ, 'You resemble me both in looks and in personality'. Ja'far رَضِيَ اللَّهُ عَنْهُ then skipped about even more than Zaid رَضِيَ اللَّهُ عَنْهُ. Thereafter, Rasulullaah ﷺ said to me, 'You are from me and I from you.' I therefore skipped about more than Zaid رَضِيَ اللَّهُ عَنْهُ and Ja'far رَضِيَ اللَّهُ عَنْهُ." (1)

Hadhrat Usaamah bin Zaid رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once said to Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ, "Your personality is like mine and your physical appearance also resembles my own. You are therefore from me. And you, O Ali. You are also from me and the father of my grandsons." (2)

Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ the son of Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ said, "I heard from Rasulullaah ﷺ such words that I would not trade even for red camels. I heard Rasulullaah ﷺ say, 'Ja'far most resembles my looks and my personality. As for you, O Abdullaah! From all of Allaah's creation, you most resemble your father (Ja'far رَضِيَ اللَّهُ عَنْهُ)." (3)

The Excellent Character of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Bahriyyah reports, "When my uncle Khidaash رَضِيَ اللَّهُ عَنْهُ saw Rasulullaah ﷺ eating from a particular plate, he asked Rasulullaah ﷺ to give it to him. The plate then remained with us afterwards. Whenever Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to ask for it to be taken out, we would fill it with Zamzam water and give it to him. He would then drink from it and pour it over his head and face. However, it once occurred that a thief did us a grave injustice when he stole the plate along with other possessions of ours. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then came to us one day after the theft and asked us to take the plate out. 'O Ameerul Mu'mineen!' we submitted, 'It was stolen along with some other goods of ours.' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, 'A pretty clever thief to steal Rasulullaah ﷺ's plate!' By Allaah! Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ neither swore the thief nor cursed him." (4)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Uyaynah bin Hisn (bin Hudhayfah) bin Badr رَضِيَ اللَّهُ عَنْهُ arrived (in Madinah), he stayed with his nephew Hadhrat Hurr bin Qais رَضِيَ اللَّهُ عَنْهُ who happened to be amongst those that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ kept close to him. **It was only the learned ones whom Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ kept in his company and with whom he consulted, regardless of whether they were young or old.** Hadhrat Uyaynah رَضِيَ اللَّهُ عَنْهُ said to his nephew, "Dear nephew! Since you have some status in the eyes of the Ameer, please secure permission for me to see him." When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ granted permission, Hadhrat Uyaynah رَضِيَ اللَّهُ عَنْهُ called out, "Hey son of Khattaab! By Allaah! Neither do you give us much nor do you rule us with justice!" This outburst made Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ so angry that he was close to assaulting Hadhrat Uyaynah

(1) Ibn Abi Shaybah, Abu Ya'la and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.130).

(2) Tabraani. Haythami (Vol.9 Pg.272) has commented on the chain of narrators.

(3) Uqayli and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.222).

(4) Ibn Sa'd (Vol.7 Pg.57). Bushraan has also reported the narration in his Amaal, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).

ﷺ. Hadhrat Hurr رَضِيَ اللَّهُ عَنْهُ then intervened saying, "O Ameerul Mu'mineen! Allaah had mentioned to His Nabi ﷺ:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ (سورة اعراف آیت ۱۹۹)

Adopt forgiveness, instruct (*others to do*) what is right and ignore the ignorant ones (*because it is futile to argue with them*). {Surah A'raaf, verse 199}

This man is certainly from amongst the ignorant ones."

The narrator says, "By Allaah! When this verse was recited to him, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ did not do a thing. It was his noble trait to immediately forsake anything for the instruction of the Qur'aan." (1)

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says, "I have never seen a time when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ became angry and was not dissuaded from taking action (against the perpetrator) by the mention of Allaah, mention of fear for Allaah or by someone reciting a verse of the Qur'aan to him." (2)

Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ once asked Hadhrat Aslam, "How do you find Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ?" Hadhrat Aslam replied, "He is an excellent man. However, matters are grave when he becomes angry." Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ advised him saying, "If you are with him at a time when he becomes angry, just recite the Qur'aan until his anger vanishes."

Hadhrat Maalik Daar (one of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's slaves) says, "Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once shouted at me and was about to strike me with his whip when I said, 'I urge you to remember Allaah!' He immediately threw down his whip saying, 'You have reminded me of a Great Being.'" (3)

The Excellent Character of Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aamir bin Rabee'ah رَضِيَ اللَّهُ عَنْهُ says, "Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ was a friend of mine from the time he accepted Islaam up to the time that he was martyred at Uhud. May Allaah shower His mercy on him. He accompanied us on both migrations to Abyssinia and was my travelling companion. I must say that I have never seen a person with better character than him nor one who had fewer differences with people than he." (4)

Hadhrat Habba bin Juwayn reports that they were once with Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ when they started to mention some of the statements of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ. Praising him, someone said (to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ), "O Ameerul Mu'mineen! We have never seen a man with better character, nor anyone who teaches as compassionately, nor anyone who is better company nor anyone more pious than Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ asked, "I ask you to say in the name of Allaah whether this is the truth in your hearts." When they

(1) Bukhaari, Ibn Mundhir, Ibn Abi Haatim, Ibn Mardway and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.416).

(2) Ibn Sa'd.

(3) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.413).

(4) Ibn Sa'd (Vol.3 Pg.82).

expressed that it was, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ remarked, "O Allaah! I make You the Witness that my opinion of him (Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ) is as these people have expressed or even better." Another narration states that in praise for Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, the person even added, "He reads the Qur'aan, regarding what it makes lawful as lawful and what it forbids as forbidden. He has a deep understanding of the Deen and has immense knowledge of the Sunnah." (1)

The Noble Character of Hadhrat Abdullaah bin Umar

رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ

Hadhrat Saalim says, "Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ never cursed a single slave save for one whom he then set free (as compensation)." Hadhrat Zuhri says that as he was about to curse a slave, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "O Allaah! May Your cur..." He then did not complete the word (curse) and said, "That is a word that I hate to mention." (2)

The narration has already passed in the chapter entitled "The fervour that Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ had to Spend in the Path of Allaah"(3), in which Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ says, "Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ was amongst the most handsome of people, amongst those with the best character and the most open-handed."

Tolerance and Overlooking

The Tolerance of Rasulullaah ﷺ

Rasulullaah ﷺ's Tolerance with the Person who Criticised the Manner in which he Distributed the Booty of the Battle of Hunayn

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ reports, "After the Battle of Hunayn Rasulullaah ﷺ gave extra (booty) to some people. He gave Aqra bin Haabis رَضِيَ اللَّهُ عَنْهُ and Uyaynah bin Hisn رَضِيَ اللَّهُ عَنْهُ a hundred camels each and gave a lot to certain other people as well. Someone remarked, 'Allaah's pleasure was certainly not intended in this distribution.' I said, 'I am definitely going to report this to Rasulullaah ﷺ!' When I reported it to Rasulullaah ﷺ, he said, 'May Allaah shower His mercy on Moosa رَضِيَ اللَّهُ عَنْهُ. Greater abuse than this was hurled at him but he exercised patience.'"

Another narration states: "Someone said, 'By Allaah! There is no justice in this distribution and Allaah's pleasure was certainly not intended.' I said, 'I am definitely going to report this to Rasulullaah ﷺ!' When I reported it to Rasulullaah ﷺ, he said, 'Who will exercise justice when Allaah and Rasool

(1) Ibn Sa'd (Vol.3 Pg.110).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.307).

(3) Under the subheading "The Narration of Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ Concerning the Generosity of Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ".

do not? May Allaah shower His mercy on Moosa ﷺ. Greater abuse than this was hurled at him but he exercised patience." (1)

Rasulullaah ﷺ is Tolerant towards Dhu

Khuwaysarah

Hadhrat Abu Sa'eed Khudri ﷺ narrates that when they were with Rasulullaah ﷺ while he was distributing the spoils of war, Dhu Khuwaysarah who belonged to the Banu Tameem tribe came to him. Dhu Khuwaysarah said, "O Rasulullaah ﷺ! Be just!" Rasulullaah ﷺ said, "Shame on you! Who will be just if I am not? May I be a failure and at a loss (if I do not exercise justice)! Who can possibly be just if I am not?" Hadhrat Umar bin Khattaab ﷺ then asked, "O Rasulullaah ﷺ! Permit me to behead him!" "Leave him," Rasulullaah ﷺ replied, "because he has some friends before whose salaah you would look down on your own salaah and before whose fasts you would look down on your own fasts. Although they recite the Qur'aan, it does not pass even their collarbones. They pass through Islaam just as an arrow passes through prey and you find no trace of it on the arrow's head when you examine it closely. Even when you examine the thread (that fixes the head to the shaft), you find no trace (of the prey). Similarly, you find no trace of it even after examining the shaft and the feathers of the arrow although the arrow passed through the gut and blood of the prey. The outstanding feature of these people will be a dark-skinned man whose one arm will be hanging loose and will appear like a woman's breast or like a loose piece of flesh. They will make their appearance at a time when there will be disunity amongst the people."

Hadhrat Abu Sa'eed Khudri ﷺ says further, "I testify that I had certainly heard these words from Rasulullaah ﷺ and I also testify that I was with Ali bin Abi Taalib ﷺ when he fought against these people. Upon the instruction of Ali ﷺ, a search was carried out for this man. When he was brought, I saw him to be exactly as Rasulullaah ﷺ had described him." (2)

Rasulullaah ﷺ is Tolerant with Hadhrat Umar

at the Death of Abdullaah bin Ubay

Hadhrat Abdullaah bin Umar ﷺ says that when Abdullaah bin Ubay died, his son approached Rasulullaah ﷺ with the request, "Give me your upper garment so that I may shroud my father in it. I also want you to lead the funeral prayer (Janaazah salaah) for my father and to seek Allaah's forgiveness for him." Rasulullaah ﷺ gave him the garment and told him, "Let me know when I should lead the prayer." When the son called for Rasulullaah ﷺ and he was about to go, Hadhrat Umar ﷺ pulled Rasulullaah ﷺ back saying, "Did Allaah not forbid you from praying for the Munaafiqeen?" Rasulullaah ﷺ replied, "I have two choices because Allaah says:

(1) Bukhaari.

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.362).

﴿اَسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ﴾ (سورة توبه آيت ٨٠)

'Seek forgiveness for them (*the Munaafiqeen*) or do not seek forgiveness for them.' {Surah Taubah, verse 80}

Rasulullaah ﷺ then proceeded to lead the salaah, after which Allaah revealed the verse:

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّا تَابَ أَبَدًا﴾ (سورة توبه آيت ٨٤)

Do not ever perform (*the funeral*) salaah for any of them who die. {Surah Taubah, verse 84} (1)

Hadhrat Umar ؓ says, "When Abdullaah bin Ubay died, Rasulullaah ﷺ was called for the Janaazah salaah and he proceeded. When Rasulullaah ﷺ stood before the corpse with the intention of leading the salaah, I turned around and stood in front of him saying, 'O Rasulullaah ﷺ! Will you perform the salaah for the enemy of Allaah, Abdullaah bin Ubay, the one who made all those (blasphemous) statements?' I then went on to recount the things he had said. Rasulullaah ﷺ continued smiling and it was only when I had gone too far that he said, 'Do move away from me, O Umar because I have been given a choice and have made mine. I have been told:

﴿اَسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ ۚ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

(سورة توبه آيت ٨٠)

'(O Muhammad ﷺ!) Seek forgiveness for them (*the Munaafiqeen*) or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, Allaah will never forgive them. This is because they disbelieved in Allaah and His Rasool ﷺ. Allaah does not guide the disobedient ones (*because they have no desire to be guided*).' {Surah Taubah, verse 80}

If I knew that he would be forgiven if I sought forgiveness for him more than seventy times, I would certainly exceed seventy.' Rasulullaah ﷺ then proceeded to lead the salaah and stood by the grave until the funeral was over. I was greatly perplexed by my audaciousness before Rasulullaah ﷺ for Allaah and His Rasool ﷺ know best (what is right and what not). By Allaah! it was hardly much longer afterwards that Allaah revealed the following two verses:

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّا تَابَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۚ وَمَا تَوْأَمَهُمْ فِئْسَقُونَ ۚ وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ﴾ (سورة توبه آيت ٨٤، ٨٥)

Do not ever perform (*the funeral*) salaah for any of them who die and do not stand over their graves (*to bury them or to visit their graves*).

(1) Bukhaari and Muslim.

Undoubtedly they disbelieved in Allaah and His Rasool ﷺ and died as disobedient people (*as Kuffaar*). Their wealth and their children should not impress you. Allaah intends to punish them with these in this worldly life and (*Allaah intends*) that their souls depart (*from this world*) while they are Kaafiroon. {Surah Taubah, verses 84,85}

After this and up to the day he passed away, Rasulullaah ﷺ never led the **Janaazah salaah of any Munaafiq and never stood by any of their graves.**" ⁽¹⁾

Hadhrat Jaabir ؓ reports that when Abdullaah bin Ubay died, his son came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! If you do not attend my father's funeral, people will always be insulting us." When Rasulullaah ﷺ arrived (at the funeral), he found that the body had already been placed into the grave. Rasulullaah ﷺ said, "Why did you not call me before you lowered him in the grave?" The body was then taken out and Rasulullaah ﷺ blew on it from head to foot and also shrouded it with his own garment (**primarily because Abdullaah bin Ubay gave his garment to Rasulullaah ﷺ's uncle Abbaas ؓ after the Battle of Badr**). ⁽²⁾

Another narration states that Rasulullaah ﷺ came to (the funeral) Abdullaah bin Ubay after he had been lowered into his grave. By the command of Rasulullaah ﷺ, the body was then taken out and placing the body on his knees, Rasulullaah ﷺ blew on the body and shrouded it with his own garment. ⁽³⁾

Rasulullaah ﷺ Shows Tolerance Towards the Jew who Cast a Spell over him

Hadhrat Zaid bin Arqam ؓ says that because a Jew had cast a spell over Rasulullaah ﷺ, Rasulullaah ﷺ was ill for several days. Hadhrat Jibra'eel ؑ then came to Rasulullaah ﷺ saying, "One of the Jews has cast a spell over you. He has tied a few knots and placed them in a certain well. Send someone to fetch it." Rasulullaah ﷺ sent Hadhrat Ali ؓ, who removed it from the well and brought it to Rasulullaah ﷺ. When Rasulullaah ﷺ untied the knots, it appeared as if he had been freed from bondage. Until his death, Rasulullaah ﷺ never even mentioned this to the Jew and no anger could even be noticed on Rasulullaah ﷺ's face. ⁽⁴⁾

Hadhrat Aa'isha ؓ narrates that a spell was cast on Rasulullaah ﷺ because of which he would think that he had been to his wives when in reality he had not. One of the narrators called Sufyaan says that this is the worst effect of witchcraft. Rasulullaah ﷺ one day said to Hadhrat Aa'isha ؓ, "O Aa'isha! Allaah has given a reply to the question I posed to Him. Two (angels in the form of) men came to me. The one sat by my head and the other by my feet. The one by my head asked, 'What is the matter with this person?' 'He has been affected by

(1) Ahmad, Tirmidhi and Bukhaari.

(2) Ahmad and Nasa'ee.

(3) Bukhaari, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.378).

(4) Ahmad and Nasa'ee.

witchcraft,' replied the other. 'Who is responsible for the witchcraft?' the first one asked further. 'Labeed bin A'sam,' came the reply. Labeed was a hypocrite belonging to the Banu Zurayq tribe and was an ally to the Jews. The angel enquired further, 'Upon what did he carry it out?' 'Upon a comb and the hairs it had removed,' the other replied. 'Where is it now?' was the next question. The reply was, 'In the male spathe of a palm beneath a rock in the Dharwaan well.'

Rasulullaah ﷺ then went to the well and had the thing removed. Rasulullaah ﷺ also said, "This was the very well I was shown with water appearing like that used to wash a henna-filled container and the palms of which appeared to be the heads of the Shayaateen." Hadhrat Aa'isha رضى الله عنها asked, "Why did you not publicise the event?" Rasulullaah ﷺ replied, "Allaah had cured me from it and I do not wish to start a scandal against someone." (1)

Another narration adds that Hadhrat Aa'isha رضى الله عنها said, "It was for six months that Rasulullaah ﷺ would think that he had been to his wives when in reality he had not. Two angels then came to him..." The rest of the Hadith continues (like the one above). (2)

Rasulullaah ﷺ Shows Tolerance Towards the Jewish Woman who Served him Poisoned Meat

Hadhrat Anas رضى الله عنه reports that a Jewish woman once gave Rasulullaah ﷺ a poisoned goat meat, which he ate from. When the woman was later brought before Rasulullaah ﷺ (when he discovered what she had done), he questioned her about it. "I wanted to kill you," she admitted. Rasulullaah ﷺ responded by saying, "Allaah would never give the power to kill me." "Are you not going to have her executed?" the Sahabah رضى الله عنهم asked. "No," replied Rasulullaah ﷺ. Hadhrat Anas رضى الله عنه says, "I could always notice the effect of the poison on Rasulullaah ﷺ's uvula." (3)

Hadhrat Abu Hurayrah رضى الله عنه narrates that a Jewish woman once presented some goat meat to Rasulullaah ﷺ which was poisoned. "Hang on," Rasulullaah ﷺ cautioned the Sahabah رضى الله عنهم, "this is poisoned." Rasulullaah ﷺ then questioned the woman, "What made you do this?" Her response was, "I wanted to know that if you really are a Rasul, Allaah would inform you about it and if you are not, people could be rid of you." Rasulullaah ﷺ did not take any action against her. (4)

Another narration from Hadhrat Abdullaah bin Abbaas رضى الله عنه adds that whenever Rasulullaah ﷺ felt the effect of the poison, he would have his blood cupped. In fact, when he was on a journey and about to enter the state of Ihraam on one occasion, he sensed its effect and had cupping done. (5)

Hadhrat Jaabir رضى الله عنه reports that a Jewish woman from Khaybar once poisoned

(1) Bukhaari.

(2) Muslim and Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.574).

(3) Bukhaari and Muslim.

(4) Bayhaqi, Abu Dawood, Ahmad and Bukhaari.

(5) Ahmad.

some roasted goat meat and presented it to Rasulullaah ﷺ. Rasulullaah ﷺ took a foreleg of the goat and started eating it while a group of Sahabah ﷺ also joined him. Rasulullaah ﷺ then said, "Take your hands off (the food)!" Rasulullaah ﷺ then sent for the woman and when she arrived, he asked, "Did you poison this meat?" "Who told you about it?" she asked. Rasulullaah ﷺ replied, "This (foreleg) here in my hand informed me." When she admitted that she did poison the meat, Rasulullaah ﷺ asked her why she did it. She replied, "I said to myself that it would do you no harm if you really are a Rasul and if you are not, we would be rid of you." Rasulullaah ﷺ forgave her and did not punish her.

However, some of the Sahabah ﷺ who had eaten from the meat passed away and because he had also eaten from it, Rasulullaah ﷺ had blood cupped from his shoulder. Hadhrat Abu Hind ؓ who was a freed slave of the Ansaar Banu Bayaadha tribe did the cupping using a horn and a blade. Another narration from Hadhrat Abu Salamah ؓ states that Hadhrat Bishr bin Baraa bin Ma'roor ؓ passed away (from the poisoning). The narration further states that (because of this death) Rasulullaah ﷺ then had the woman executed. ⁽¹⁾

Hadhrat Marwaan bin Uthmaan bin Abu Sa'eed bin Mu'allaa ؓ narrates that when Rasulullaah ﷺ was on his deathbed, the sister of Hadhrat Bishr bin Baraa bin Ma'roor ؓ came to visit him. Rasulullaah ﷺ said to her, "O Ummu Bishr! I can now feel my arteries shredding because of what I ate with your brother in Khaybar." (Because of this) Muslims believe that together with the mantle of Nabuwaat, Allaah also blessed Rasulullaah ﷺ with the mantle of martyrdom. ⁽²⁾

Rasulullaah ﷺ Expressed Tolerance towards a Man who Wished to Assassinate him

Hadhrat Ja'da bin Khaalid bin Simmah Jushami ؓ narrates that Rasulullaah ﷺ once saw a man with a large belly and pointed towards the man's belly. Hadhrat Ja'da ؓ then heard Rasulullaah ﷺ say, "It would have been better for you if that had been somewhere else (if you had spent on those without food rather than gorging yourself)." Thereafter, a man was brought and Rasulullaah ﷺ was informed that the man had intended to assassinate Rasulullaah ﷺ. "There is nothing to be feared," Rasulullaah ﷺ said, "Had you tried it, Allaah would have never given you power over me." ⁽³⁾

Rasulullaah ﷺ Behaves Tolerantly Towards a Party of the Quraysh who Planned an Ambush

Hadhrat Anas ؓ narrates that during the time when the Treaty of Hudaibiyyah was being concluded, eighty armed men from Makkah approached

(1) Abu Dawood.

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.208).

(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Khafaaji (Vol.2 Pg.25).

from Mount Tan'eem with the express purpose of ambushing Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. However, they were captured when Rasulullaah ﷺ made a du'aa to Allaah. Rasulullaah ﷺ then forgave them, after which Allaah revealed the verse:

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَאَيْدِيَكُمْ عَنْهُمْ بِطَبْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾ (سورة الفتح آيت ٢٤)

It is Allaah Who restrained their hands from *(fighting)* you and your hands from *(fighting)* them right in Makkah *(at Hudaibiyyah)* after granting you dominance over them. Allaah is always Watchful over what you do. {Surah Fatah, verse 24}⁽¹⁾

In a lengthy narration, Hadhrat Abdullaah bin Mughaffal رَضِيَ اللَّهُ عَنْهُ says, "As we remained there, thirty armed men left (Makkah) and attacked us by surprise. Rasulullaah ﷺ however prayed to Allaah and Allaah made them all deaf. (As they stood dumbstruck) We then got up and captured them. Rasulullaah ﷺ then asked them, "Have you men come under the protection of any treaty or has anyone granted you any amnesty?" When they replied in the negative, Rasulullaah ﷺ let them go. It was then that Allaah revealed the verse:

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَאَيْدِيَكُمْ عَنْهُمْ بِطَبْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾ (سورة الفتح آيت ٢٤)

It is Allaah Who restrained their hands from *(fighting)* you and your hands from *(fighting)* them right in Makkah *(at Hudaibiyyah)* after granting you dominance over them. Allaah is always Watchful over what you do. {Surah Fatah, verse 24}⁽²⁾

Rasulullaah ﷺ's Tolerance with the Daus Tribe

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Tufayl bin Amr رَضِيَ اللَّهُ عَنْهُ of the Daus tribe once came to Rasulullaah ﷺ and said, "The Daus tribe are disobedient and refuse to accept (Islaam). Please curse them." Rasulullaah ﷺ then turned to face the Qibla and raised his hands (to pray), to which the Sahabah رَضِيَ اللَّهُ عَنْهُمْ remarked, "Those people will certainly be destroyed." Rasulullaah ﷺ then prayed, "O Allaah! Guide the Daus tribe and bring them (to us as Muslims). O Allaah! Guide the Daus tribe and bring them. O Allaah! Guide the Daus tribe and bring them." ⁽³⁾

The Tolerance of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Abu Za'raa رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Ali bin Abu Taalib رَضِيَ اللَّهُ عَنْهُ used to say, "My pure wives, pious progeny and myself have been the most tolerant people in youth and the most learned as adults. It is us that Allaah uses to eradicate dishonesty, to shatter the teeth of rabid dogs, to deliver you from your

(1) Ahmad, Muslim, Abu Dawood, Tirmidhi and Nasa'ee.

(2) Ahmad and Nasa'ee., as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.192).

(3) Bukhaari and Muslim.

tyrants, to remove the shackles from your necks, to start off things and to terminate them." (1)

The narration has already passed (2) in which Hadhrat Sa'd bin Abi Waqqaas ﷺ said, "I have not seen any person as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas ﷺ."

Compassion and Mercy

The Compassion of Rasulullaah ﷺ

Rasulullaah ﷺ shortens the Salaah because of a Child's Cries and another Incident of his Compassionate Nature

Hadhrat Anas ﷺ reports that Rasulullaah ﷺ once said, "I sometimes commence the salaah with the intention of lengthening it when I hear the cries of a child and then shorten the salaah because I know that the crying would pain the mother." (3)

Hadhrat Anas ﷺ narrates that a man once asked Rasulullaah ﷺ, "Where is my father (who died as a Mushrik)?" "In the fire (of Jahannam)," came the reply. When Rasulullaah ﷺ saw the grief on the man's face, he consoled him by saying, "Both my father (4) as well as yours are in the fire." (5)

The Incident of Rasulullaah ﷺ and a Bedouin who Addressed him Very Harshly

Hadhrat Abu Hurayrah ﷺ narrates that a Bedouin once came to Rasulullaah ﷺ to seek assistance in paying some blood money. After giving him a handsome sum, Rasulullaah ﷺ asked "Have I done you justice?" "Not at all," the man replied, "You have not done me any good." This angered some Muslims so much that they wanted to get up and hit the man. Rasulullaah ﷺ however motioned to them to restrain themselves. When Rasulullaah ﷺ later stood up and went to his room, he called the Bedouin to his room saying, "You came to us asking for something and we gave it to you. You then made the remark that you did." Rasulullaah ﷺ then gave him some more and asked, "Have I done you justice?" This time the Bedouin said, "You have indeed. May Allah reward you amply on behalf of all my family and relatives."

Rasulullaah ﷺ then said to him, "You came to us asking for something and we

(1) Abdul Ghani bin Sa'eed in his *Idaahul Askaal*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.50).

(2) In the chapter entitled "Hadhrat Umar ﷺ Consults with Men of knowledge" and under the subheading "Hadhrat Umar ﷺ and Hadhrat Uthmaan ﷺ Consult with Hadhrat Abdullaah bin Abbaas ﷺ and the Good Comments that Hadhrat Umar ﷺ and Hadhrat Sa'd ﷺ made about him".

(3) Bukhaari and Muslim, as quoted in *Safwatus Safwa* (Pg.66).

(4) Allaah knows best the condition of Rasulullaah ﷺ's parents in the Akhirah because certain narrations suggest that Allaah accepted Rasulullaah ﷺ's intercession on their behalf.

(5) Muslim, as quoted in *Safwatus Safwa* (Pg.66).

gave it to you. You then made the remark that you did, thus causing hurt to the hearts of my companions. Now when you leave, tell them what you have just said before me so that the hurt may leave their hearts." The man agreed and when he again arrived (in the gathering), Rasulullaah ﷺ said, "Your friend here came to us asking for something and we gave it to him. He then made the remark that he did. We then called for him and again gave him something. He now believes that he is satisfied. Is that not true, dear Bedouin?" the Bedouin replied, "It certainly is. May Allah reward you amply on behalf of all my family and relatives." Thereafter, Rasulullaah ﷺ said, "Indeed the example of this Bedouin and myself is like a person who had a camel. When the camel bolted from him and the people ran after it, all that they achieved was to make it run further away. The owner of the camel then said, "Leave me to my camel because I am more compassionate towards it and know it better. He then headed for the camel taking along with him some dates that had fallen to the ground. He then called for the camel and it responded and came to him. He then comfortably tied his carriage to it. Had I done as you wanted when he made the remark he did, he would certainly have been doomed for Jahannam." (1)

The Compassion of the Sahabah ﷺ

Hadhrat Asma'ee reports that (when Hadhrat Umar ﷺ became the Ameerul Mu'mineen) the people requested Hadhrat Abdur Rahmaan bin Auf ﷺ to speak to Hadhrat Umar ﷺ to be gentle with the people because even young damsels in their secluded quarters were overawed by him. When Hadhrat Abdur Rahmaan bin Auf ﷺ had spoken to Hadhrat Umar ﷺ, the Ameerul Mu'mineen said, "That is the only way I see appropriate to treat the people. By Allaah! If the people knew the gentleness, the mercy and the compassion I have for them, they would actually take the clothes off my back." (2)

Modesty

The Modesty of Rasulullaah ﷺ

The Statement of Hadhrat Abu Sa'eed Khudri

ﷺ Concerning the Modesty of Rasulullaah ﷺ

Hadhrat Abu Sa'eed Khudri ﷺ says, "Rasulullaah ﷺ was more modest than a virgin in her own secluded quarters." Another narration adds that whenever Rasulullaah ﷺ disliked something, it would be noticed on his face. (3)

Hadhrat Anas ﷺ reports that Rasulullaah ﷺ said, "Modesty is goodness

(1) Bazaar, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.404). Ibn Hibbaan in his *Saheeh*, Abush Shaykh and Ibn Jowzi in his *Wafaa* have also reported the narration, as quoted by Khafaji (Vol.2 Pg.78).

(2) Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.416).

(3) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36). Tirmidhi has also reported the narration in his *Shamaa'il* (Pg.26) as has Ibn Sa'd (Vol.1 Pg.92) and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.17).

through and through." (1)

Rasulullaah ﷺ Dislikes Telling People what would Displease them

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ was once displeased when he saw some Sufrah (a fragrance usually worn by women that stains the clothing yellow) on a person. After the person had left, Rasulullaah ﷺ said (to the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ), "Why do you people not instruct him to wash the Sufrah off?" Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "It was never the habit of Rasulullaah ﷺ to tell a person on his face something that would displease him." (2)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "Whenever the news reached Rasulullaah ﷺ that someone had said something, he would never say, 'What is the matter with that person to say...?' He would rather say, 'What is the matter with some people who say...?'

The Statement of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا Concerning His Modesty with his Wives

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said, "I have never seen the private parts of Rasulullaah ﷺ." (3)

The Modesty of the Sahabah رَوَاتُهَا Rasulullaah ﷺ's Statement about the Modesty of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sa'eed bin Al Aas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ's wife Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ both reported to him that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once sought permission to see Rasulullaah ﷺ who was lying down on his bed wearing a shawl belonging to Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا. Remaining as he was, Rasulullaah ﷺ permitted Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ in and he left after completing the work he had with Rasulullaah ﷺ. Rasulullaah ﷺ was still in the same condition when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then asked permission to enter. Rasulullaah ﷺ allowed him in and after completing his work with Rasulullaah ﷺ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ also left. However, when Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ sought permission to enter, Rasulullaah ﷺ sat up and urgently asked Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا to ensure that her clothes were covering her properly. After Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ had completed the work he had with Rasulullaah ﷺ, he then also left.

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا then asked, "O Rasulullaah ﷺ! Why is it that you became more anxious at the arrival of Uthmaan رَضِيَ اللَّهُ عَنْهُ than you did at the arrival of both Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ?" Rasulullaah ﷺ replied, "Uthmaan رَضِيَ اللَّهُ عَنْهُ is extremely bashful and I feared that if I let him under the condition that prevailed, he would have been unable to fulfil the need he had

(1) Bazaar. Haythami (Vol.9 Pg.17) has commented on the chain of narrators.

(2) Ahmad. Nasa'ee in his "Yowm wal Layl" and Abu Dawood have also reported the narration.

(3) Tirmidhi in his Shamaa'il (Pg.26).

come for." Many narrators reports that Rasulullaah ﷺ also said to Hadhrat Aa'isha رضى الله عنها, "Why should I not be shy in front of that person in front of whom even the angels are shy?" (1)

Hadhrat Abdullaah bin Umar رضى الله عنه reports that Rasulullaah ﷺ was once sitting with Hadhrat Aa'isha رضى الله عنها behind him when Hadhrat Abu Bakr رضى الله عنه sought permission to enter and then entered (after permission was granted). Thereafter, Hadhrat Umar رضى الله عنه sought permission to enter and he also entered. Next came Hadhrat Sa'd bin Maalik رضى الله عنه who entered after seeking permission to do so. Rasulullaah ﷺ was busy talking to the others with his knees exposed when Hadhrat Uthmaan bin Affaan رضى الله عنه sought permission to enter. Rasulullaah ﷺ then immediately covered his knees and told Hadhrat Aa'isha رضى الله عنها to move away. After speaking for some time, the men left. Hadhrat Aa'isha رضى الله عنها then asked, "O Nabi of Allaah ﷺ! When my father and his companions entered, you did not place your clothes over your knees neither did you ask me to move away from you (why did you do so when Hadhrat Uthmaan رضى الله عنه came in?)."

Rasulullaah ﷺ replied, "Why should I not be shy in front of that person in front of whom even the angels are shy? I swear by the Being Who controls my life that the angels are shy for Uthmaan bin Affaan just as you are shy before Allaah and His Rasool ﷺ. Had he entered when you were close to me, he would neither speak nor raise his head until he left." (2)

A Narration of Hadhrat Hasan Concerning the Modesty of Hadhrat Uthmaan رضى الله عنه and Hadhrat Abu Bakr رضى الله عنه

Speaking about the extreme modesty of Hadhrat Uthmaan رضى الله عنه, Hadhrat Hasan says, "Even though he was in a room behind a locked door, he would not remove his clothing to pour water over himself (when taking a bath). His modesty would prevent him from standing straight up (when bathing. He would therefore do so while sitting)." (3)

Hadhrat Aa'isha رضى الله عنها narrates that Hadhrat Abu Bakr رضى الله عنه said, "Be modest in front of Allaah. I cover my head out of modesty before Allaah even when I enter the toilet." (4)

The Modesty of Hadhrat Uthmaan bin Madh'oon رضى الله عنه

Hadhrat Sa'd bin Mas'ood رضى الله عنه and Hadhrat Umaarah bin Ghuraab Yahsubi رضى الله عنه both narrate that Hadhrat Uthmaan bin Madh'oon رضى الله عنه once came to

(1) Ahmad, Muslim and Abu Ya'la. Ahmad and Hasan bin Urfa have reported a similar narration from Hadhrat Hafsah رضى الله عنها.

(2) Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.203,204). Abu Ya'la has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.82). Tabraani and Abu Ya'la have also reported a similar narration from Hadhrat Hafsah رضى الله عنها, as quoted by Haythami (Vol.9 Pg.82).

(3) Ahmad (Vol.1 Pg.74), repeating from reliable sources as confirmed by Haythami (Vol.9 Pg.82). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.56).

(4) Sufyaan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).

Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I do not like my wife to see my private parts." "Why is that so?" asked Rasulullaah ﷺ. Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ replied, "Because I feel shy and I dislike it." Rasulullaah ﷺ said to him, "Allaah has made her your garment and made you hers. **At times my wives see my private parts and I see theirs.**" "You do that, O Rasulullaah ﷺ!" Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ asked in surprise. When Rasulullaah ﷺ confirmed that this was indeed so, Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ said, "Who can there be after you (for me to follow)?" After he had left, Rasulullaah ﷺ said, "Verily Ibn Madh'oon رَضِيَ اللَّهُ عَنْهُ is extremely bashful and one who always keeps his private area concealed." ⁽¹⁾

The Modesty of Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Mijlaz reports that Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ said, "I bath in a dark room and do not stand up straight until I have picked up my clothes. This I do out of shyness for my Rabb." ⁽²⁾

Hadhrat Abu Qataadah رَضِيَ اللَّهُ عَنْهُ states that when Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ took a bath, he would do so in a dark room (sitting down) and bend over when getting his clothing without standing up straight. ⁽³⁾

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ always wore some clothing when sleeping for fear of his private area becoming exposed. ⁽⁴⁾

Hadhrat Ubaadah bin Nusay reports that Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ once saw some people standing in water without their lower garments. To this, he exclaimed, "I prefer to die and be raised again, then to die and be raised again and again to die and be raised again rather than doing what these people are doing." ⁽⁵⁾

The Modesty of Hadhrat Ashaj Abdul Qais رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ashaj Abdul Qais رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once said to him, "You have two qualities that Allaah loves." When he asked what they were, Rasulullaah ﷺ said, "Tolerance and modesty." Hadhrat Ashaj رَضِيَ اللَّهُ عَنْهُ asked further, "Are these natural qualities within me or have they been developed afterwards?" "No," replied Rasulullaah ﷺ, "They have been naturally instilled within you." Hadhrat Ashaj رَضِيَ اللَّهُ عَنْهُ then said, "All praise is for Allaah Who has instilled within me such qualities that He loves." ⁽⁶⁾

Humility

The Humility of Rasulullaah ﷺ

The Incident of Rasulullaah ﷺ with Hadhrat Jibra'eel عَلَيْهِ السَّلَام and Another Angel

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Jibra'eel عَلَيْهِ السَّلَام was once

(1) Ibn Sa'd (Vol.3 Pg.287).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.260). Ibn Sa'd (Vol.4 Pg.84) has reported a similar narration.

(3) Ibn Sa'd (Vol.4 Pg.84).

(4) Ibn Sa'd (Vol.4 Pg.82).

(5) Ibn Sa'd (Vol.4 Pg.84).

(6) Ibn Abi Shaybah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.5 Pg.140).

sitting with Rasulullaah ﷺ when he looked towards the sky. An angel suddenly descended to which Hadhrat Jibra'eel عليه السلام said, "Since he has been created, this angel has never descended until this moment." When the angel came down, he said, "O Muhammad ﷺ! Your Rabb has sent me to you. (Allaah asks whether) 'Is it a Nabi who is a king that I should make you or a Rasool that is a slave (of Allaah)?" Advising Rasulullaah ﷺ, Hadhrat Jibra'eel عليه السلام said, "Adopt humility before your Rabb, O Muhammad ﷺ!" Rasulullaah ﷺ then replied, "I would rather be a Rasool who is a slave." (1)

Another narration from Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا adds at the end, "After this, Rasulullaah ﷺ never ate in a reclining position and would say, 'I eat as a slave eats and sit as a slave sits.'"

A similar narration⁽²⁾ from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ has already passed.

A Narration of Hadhrat Abu Umaamah Baahili رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Ghaalib says that he once asked Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ to narrate to them a Hadith that he had heard from Rasulullaah ﷺ. Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ replied, "Everything that Rasulullaah ﷺ said was (according to) the Qur'aan. He made Dhikr in abundance, kept his lectures brief, lengthened his salaah and was never too stuck up, or proud to go with a poor or unimportant person to personally see to his needs." (3)

A Narration of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ made Dhikr in abundance, never engaged in futilities, rode a camel, wore woollen clothing and even accepted the invitations of slaves. If only you saw him (you would realise the extent of his humility) on the day the Battle of Khaybar was fought, he rode a donkey with reins made from the bark of a date palm." (4) Another narration⁽⁵⁾ adds that Rasulullaah ﷺ also visited the ill and attended funerals.

The Narrations of Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ used to ride a donkey, wear woollen clothes, hold down a goat and milk it and personally serve guests." (6)

(1) Ahmad, Bazzaar and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.19).

(2) In the chapter "Giving Back Wealth" and under the subheading "Rasulullaah ﷺ Refuses to Accept wealth given to him" followed by the subtitle "The Incident of Rasulullaah ﷺ With Hadhrat Jibra'eel عليه السلام and another Angel".

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.20). Bayhaqi and Nasa'ee have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.45).

(4) Tayaalisi.

(5) Tirmidhi. Ibn Sa'd (Vol.1 Pg.95) has also reported the narration from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ in more detail.

(6) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.45). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.20).

Hadhrat Abdullaah bin Abbaas ؓ says, "Rasulullaah ﷺ would sit on the floor, eat on the floor, hold down a goat himself while milking it and even accept the invitation of a slave to partake of barley bread." Another narration states that even in the middle of the night Rasulullaah ﷺ would accept the invitation to eat barley bread extended by a person from the upper part of Madinah." (1)

Hadhrat Anas ؓ reports that Rasulullaah ﷺ would accept an invitation even if it were to eat barley bread and foul-smelling fat. Rasulullaah ﷺ also had a suit of armour that he pawned to a Jew and until the day he passed away, he did not have enough money to recover the armour from the man. (2)

A Narration of Hadhrat Umar bin Khattaab ؓ

Hadhrat Umar ؓ says that when a man called for Rasulullaah ﷺ three times, Rasulullaah ﷺ replied with the word "Labbaik" ('At your service') each time. (3)

The Incident of Rasulullaah ﷺ with a Woman

Hadhrat Abu Umaamah ؓ narrates that (during the time of Rasulullaah ﷺ) there was an immoral woman who was flirtatious with the men. She once passed by Rasulullaah ﷺ when he was busy eating Thareed. She shouted out, "Look at this man, sitting like a slave and eating like a slave!" Rasulullaah ﷺ remarked, "Which slave can be more devoted in his servitude (to Allaah) than I?" She then said further, "He eats without giving me anything to eat." "Do eat," Rasulullaah ﷺ said. "Give me with your hand," she demanded. When Rasulullaah ﷺ gave her, she made a further demand saying, "Give me from what is in your mouth." When Rasulullaah ﷺ complied and she ate the food, (its blessings were so profound that) the woman was overcome with modesty and she never flirted with a man for the rest of her life. (4)

The Incident of Rasulullaah ﷺ with a Man who was Shivering before him

Hadhrat Jareer ؓ reports that when a man once came before Rasulullaah ﷺ, he started to shiver. Rasulullaah ﷺ put him at ease saying, "Take it easy. I am not a king but merely the son of a woman from the Quraysh who used to eat dried meat." (5)

Another narration⁽⁶⁾ from Hadhrat Abdullaah bin Mas'ood ؓ states that it was on the day the Muslims conquered Makkah that a man started shivering while talking to Rasulullaah ﷺ. The rest of the narration is like the one above.

Hadhrat Aamir bin Rabee'ah ؓ says, "I was proceeding with Rasulullaah

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.20).

(2) Tirmidhi in his Shamaa'il (Pg.23).

(3) Abu Ya'la. Haythami (Vol.9 Pg.20) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.45).

(4) Tabraani. Haythami (Vol.9 Pg.21) has commented on the chain of narrators.

(5) Tabraani. Haythami (Vol.9 Pg.20) has commented on the chain of narrators.

(6) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.293).

ﷺ to the Masjid when one of his shoe straps broke. I immediately got hold of the shoe to fix it when Rasulullaah ﷺ took it from my hand saying, "You are giving me preferential treatment and I dislike being given preferential treatment." (1)

Rasulullaah ﷺ Dislikes being treated Differently from his Companions

Hadhrat Abdullaah bin Jubayr Khuzaa'ee ؓ narrates that Rasulullaah ﷺ was once walking with his companions when someone shaded him with a sheet. When he saw the shadow, Rasulullaah ﷺ looked up and saw the sheet that was shading him. "What is this?" Rasulullaah ﷺ exclaimed as he took hold of the sheet and put it down. He then said, "I am merely a human being like you (and therefore do not need preferential treatment)." (2)

Hadhrat Abdullaah bin Abbaas ؓ reports that Hadhrat Abbaas ؓ said, "I once said to myself, 'I wonder how long Rasulullaah ﷺ will still remain amongst us. (To ascertain this) I then proceeded to ask, 'O Rasulullaah ﷺ! Why do you not have a platform constructed for you?' Rasulullaah ﷺ replied, 'I prefer to remain amongst you (like one of you) with people trampling my heels and pulling at my shawl until the time when Allaah finally gives me comfort (and takes me away) from the people.'" (3)

In another narration from Hadhrat Ikramah ؓ, Hadhrat Abbaas ؓ says, "I shall definitely find out how long Rasulullaah ﷺ will still be staying amongst us. I then asked, 'O Rasulullaah ﷺ! I see that the people and the dust they kick up is causing you harm. Why do you not have a platform built for you from which you may address them?' Rasulullaah ﷺ replied, 'I prefer to remain amongst you...' The reply is the same as above. Hadhrat Abbaas ؓ says further, "I then knew that Rasulullaah ﷺ would be with us for only a very short while." (4)

Narrations of Hadhrat Aa'isha ؓ Concerning what Rasulullaah ﷺ did at Home

Hadhrat Aswad reports that he once asked Hadhrat Aa'isha ؓ, "What would Rasulullaah ﷺ do when he entered the house?" Hadhrat Aa'isha ؓ replied, "He would engage himself in some domestic chores and would leave to perform salaah when the time for salaah arrived." (5)

Hadhrat Urwa ؓ narrates that someone once asked Hadhrat Aa'isha ؓ, "Would Rasulullaah ﷺ carry out domestic chores at home?" "Certainly," she replied, "He would mend his shoes and stitch his clothes just as any of you does at home." (6)

(1) Bazaar. Haythami (Vol.9 Pg.21) has commented on the chain of narrators.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.21).

(3) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.21).

(4) Daarmi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.180). Ibn Sa'd (Vol.2 Pg.193) has reported a similar narration.

(5) Ahmad. Bukhaari and Ibn Sa'd (Vol.1 Pg.91) have reported a similar narration.

(6) Bayhaqi.

Hadhrat Amrah reports that she once asked Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, "What would Rasulullaah ﷺ do at home?" Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا replied, "Rasulullaah ﷺ was a human and would remove lice from his clothing, milk his goat and take care of himself." (1)

Narrations of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ concerning the Humility of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ never assigned to anyone the duty of making arrangements for his wudhu and also the duty of handing out the charity he gave. He would personally attend to these duties. (2)

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ says, "When Rasulullaah ﷺ came to visit me, he was neither riding a mule nor a thoroughbred horse." (3)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ performed Hajj on an old carriage (atop his camel) which was covered in a sheet that was hardly worth four Dirhams. Despite this, he prayed, 'O Allaah! Make this a Hajj devoid of ostentation and boastfulness.'" (4)

The Humility of Rasulullaah ﷺ when he Victoriously Entered Makkah

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ entered Makkah (upon the Conquest of Makkah) and the people were crowding to have a look at him, he placed his head against his carriage out of humility. (5)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that when Rasulullaah ﷺ entered Makkah on the day Makkah was conquered, he had his chin on his carriage out of humility. (6)

Another narration states that when Rasulullaah ﷺ reached Dhu Tuwa, he stood on his carriage. He wore his reddish, striped Yemeni shawl around his head with its end hanging over his face. When Rasulullaah ﷺ saw the great victory that Allaah had blessed him with, he lowered his head so much in humility to Allaah that his beard touched the centre of the carriage. (7)

Rasulullaah ﷺ Stops Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ from Carrying his goods and from Kissing his hands when Selling

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports, "I once entered the marketplace with Rasulullaah ﷺ. Rasulullaah ﷺ sat with some cloth merchants and bought a

(1) Bayhaqi and Tirmidhi in his Shamaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.44).

(2) Qazweeni, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.180).

(3) Bukhaari, as quoted in *Safwatus Safwah* (Vol.1 Pg.25).

(4) Tirmidhi in his Shamaa'il (Pg.24).

(5) Abu Ya'la. Haythami (Vol.6 Pg.169) has commented on the chain of narrators.

(6) Bayhaqi.

(7) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.293).

trouser for four Dirhams. The cloth merchants had with them a person would took measurements. Addressing this person, Rasulullaah ﷺ said, 'Let the benefit be for the buyer when taking measurements (give rather more than less).' Rasulullaah ﷺ then took the trousers and when I attempted to carry them for him, he said 'The owner of an item has a greater right to carrying it unless he is too weak or unable to do so. In that case, his Muslim brother may lend him a hand.' I then said, 'O Rasulullaah ﷺ! Do you wear trousers?' He replied, 'Certainly. I wear them when on journey, when at home, during the night and during the day. I have been commanded to keep my private areas concealed and I find nothing more concealing than trousers.'⁽¹⁾

Another narration adds that Rasulullaah ﷺ said, "Let the benefit be for the buyer when taking measurements." To this, the person taking measurements said, "I have never heard these words from any person before this." Hadhrat Abu Hurayrah ؓ said to him, "It is sufficient evidence of your ignorance and foolishness in Deen that you do not recognise your Nabi ﷺ!" The man immediately threw aside his scale and leapt up to grab the hand of Rasulullaah ﷺ in an effort to kiss it. However, Rasulullaah ﷺ pulled his hand away from the man saying, "What is this?! It is only the non-Arabs who do this with their kings. I am not a king but a man from amongst you." The man then took the measurements and let the benefit go to Rasulullaah ﷺ. Rasulullaah ﷺ then took the cloth. The rest of the narration is like the one mentioned above.⁽²⁾

The humility of the Sahabah ﷺ

Hadhrat Umar ؓ rides a camel on his journey to Shaam

Hadhrat Aslam reports that when Hadhrat Umar ؓ arrived in Shaam riding a camel, the people started talking amongst themselves (that he should have rather chosen a good horse for the journey). To this, Hadhrat Umar ؓ remarked, "Their gazes are on the conveyances of people (the Kuffaar) who have no portion (in the Aakhirah. They had rather look to the conveyances used by Rasulullaah ﷺ and the Muslims)."⁽³⁾

Hadhrat Umar ؓ Teaches Women to make Flour

Hadhrat Hishaam narrates that he once saw Hadhrat Umar ؓ pass by a woman who was busy making Aseedah (a paste made from flour and clarified butter). "That is not how Aseedah is made," said Hadhrat Umar ؓ. He then took a wooden spoon and showed her how to make it saying, "This is how it is done."⁽⁴⁾

(1) Tabraani in his Awsat and Abu Ya'la. Ahmad has reported a similar narration, as quoted in Naseemur Riyaadh (Vol.2 Pg.105).

(2) *Majma'uz Zawaa'id* (Vol.5 Pg.121). Tabraani and Abu Ya'la have also reported the narration but Haythami has commented on the chain of narrators.

(3) Ibn Asaakir and Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

(4) Ibn Sa'd.

Hadhrat Hishaam bin Khaalid says that he heard Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ say (as he taught some women to make Aseedah), "You should never add the flour until the water is hot. When the water gets hot, you should then add the flour gradually as you stir with a spoon because it will then mix well without forming lumps." (1)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Goes Barefoot to the Masjid and Ridicules Himself in his Sermon

Hadhrat Zirr says that he saw Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ proceed barefoot for the Eid salaah. (2)

Hadhrat Umar Makhzoomi reports that Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ once made an announcement for the people to gather in the Masjid. The people got together and when a large number had gathered, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ mounted the pulpit. After duly praising Allaah and sending salutations on Rasulullaah ﷺ, he said, "O people! I have seen the time when I used to graze animals for my maternal aunts from the Banu Makhzoom tribe. (As wages) They would then give me a handful of dates and raisins. I would then spend the entire day doing this and what days they were?!"

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ descended from the pulpit, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ said, "O Ameerul Mu'mineen! All you have done is ridicule yourself." "Shame on you, O Ibn Auf!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, "When I was alone by myself, the thought came to mind that since I am the Ameerul Mu'mineen, there must be none better than me. (By doing what I did) I wanted to teach myself who I really was." (3)

Another narration states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ added, "O people! I have seen the time when I had no source of livelihood apart from a few handfuls of raisins that my aunts from the Banu Makhzoom tribe would give me for bringing water for them." This narration ends with the words, "I found some pride in myself and therefore wished to humble myself (by telling the people what I did)." (4)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Rides Behind a Young Boy on a Donkey

Hadhrat Hasan reports that Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ once left home on an extremely hot day with a shawl thrown over his head. When a young boy passed by riding a donkey, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Dear boy! Please give me a ride with you on the donkey." The boy immediately jumped off the donkey saying, "You may get on, O Ameerul Mu'mineen!" "No," said Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "you ride and I will ride behind you. You want me to have a comfortable place to ride when you are on a hard place (this cannot be)!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then rode behind the boy. When they entered Madinah, the people stared

(1) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

(2) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

(3) Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

(4) Ibn Sa'd (Vol.3 Pg.293).

at them because Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was still riding behind the boy. ⁽¹⁾

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Walks with a Boy to Protect him from other boys

Hadhrat Sinaan bin Salamah Hudhali says, "I once went out with some other boys to pick up dates (that had fallen to the ground). Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ suddenly appeared with a lash in his hand and when the boys saw him, they dispersed amongst the date palms. I stood where I was with the dates I had picked up collected in my lower garment. 'O Ameerul Mu'mineen,' I said, 'these are the dates that the wind has blown off.' He looked at what was in my garment but did not hit me. I then said further, 'O Ameerul Mu'mineen! The boys are now ahead of me and they take away all that I have.' 'Never,' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ assured me, 'Walk ahead.' He then accompanied me to my home." ⁽²⁾

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ allow People to Ride with them on their Animals

The grandfather of Hadhrat Maalik say that he saw Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ when they arrived from Makkah and camped at a place called Mu'arras (Dhul Hulayfah). When the party rode again to enter Madinah, every one of them took a youngster to ride with him. In this manner, they entered Madinah. Even Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ had someone riding with them. One of the narrator's students asked, "Did they do this because of humility?" The reply was, "Certainly. In addition to this, they also wished to benefit others (so that the person need not walk) and did not want to be like other rulers (who feel it below their dignity to allow a commoner to ride with them)." The narrator then proceeded to criticise the new trend (of rulers) to make youngsters walk behind them as they rode. ⁽³⁾

The Humility of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Maymoon bin Mahraan reports from a man from Hamdaan that he saw Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ riding a mule with his slave Naa'il riding behind him on the same animal. This was during the time that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was Khalifah. ⁽⁴⁾

Hadhrat Abdullaah Roomi says that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ himself fetched the water he needed for performing wudhu during the night. When someone suggested that he get one of the servants to do it for him, he refused saying, "The night is theirs to have a rest." ⁽⁵⁾

The grandmother of Hadhrat Zubayr bin Abdullaah had been a servant of Hadhrat

(1) Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

(2) Ibn Sa'd (Vol.7 Pg.90).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).

(5) Ibn Sa'd, Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.48).

Uthmaan رَضِيَ اللَّهُ عَنْهُ. She says, "Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ never awakened any members of the household (at night when he awoke for Tahajjud). The only time he would ask any of them to get him water for wudhu was if he found them awake. He also fasted perpetually." (1)

Hadhrat Hasan says, "I saw Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ sleeping in the Masjid covered in a shawl. Although he was then the Ameerul Mu'mineen, there was none around him." (2)

The Humility of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Unaysa says, "The little girls of the locality would take their goats to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ (for milking). (Not only would he do it for them but) He would also ask, 'Would you like me to milk for you like Ibn Afraa (someone from the Ansaar) does?'" (3)

The narrations of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and Ibn Musayyab have already passed in the chapter entitled "The Lives of the Khulafaa and Leaders". It is stated there (4) that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was a businessman by trade and would proceed to the marketplace every morning to buy and sell. He also had a flock of goats that would come to him in the evenings. He sometimes took them out himself for grazing and sometimes had someone else graze them. He used to milk goats for the people of his locality so when he became the Khalifah, a little girl said, "Now there will be none to milk our animals." When he heard her saying this, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "Why not! I swear by my life that I shall definitely still milk for you. I hope that what I have entered into will never change the personality I always had." He then continued milking for the people and would sometimes say to the little girl of the locality, "Dear girl! Would you like me to make the milk foamy or without foam?" At times she would ask for foamy milk while at times she asked for it to have no foam. He then did exactly as she asked.

Episodes of the Humility of Ameerul Mu'mineen

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

The blanket merchant Hadhrat Saalih reports from his grandfather who says, "I saw (Ameerul Mu'mineen) Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ purchase dates for a Dirham and then carry them in his bag. When I or another man offered to carry it for him, he refused the offer saying, 'The father of a family has a greater right to carry their goods.'" (5)

Hadhrat Zaadhaan reports that even as Ameerul Mu'mineen, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ used to walk alone in the marketplace where he would guide lost people,

(1) Ibn Mubaarak in his *Zuhd*, as quoted in *Isaabah* (Vol.2 Pg.463).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).

(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.361).

(4) Under the subheadings "The Life of Hadhrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ" and "His Life Before Becoming the Khalifah and Afterwards".

(5) Bukhaari in his *Adab* (Pg.81). Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.56). Abul Qaasim Baghawī has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

announce lost items and assist the weak. When passing by traders and grocers, he would open the Qur'aan and recite to them:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا﴾ (سورة قصص آيت ٨٣)

This (*Jannah*) is the Home of the Akhirah, which We shall assign to those who do not desire pomp (*glory*) on earth nor corruption. {Surah Qasas, verse 83}

He would then say, "This verse was revealed with reference to rulers and people with authority over others who (despite their positions, they) exercise justice and are humble." (1)

Hadhrat Jurmooz narrates that he saw Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ emerge from his house wearing two reddish cloths made in Qatar, a lower garment that reached halfway up his calves and wrapped in a shawl of about the same size. He also carried a lash and walked with it in the marketplace, instructing people to be wary of Allaah and to trade in an amiable manner. He would also say, "Weigh and measure in full and do not blow into the meat (to make it appear large)." (2)

Hadhrat Abu Matar says, "I was once leaving the Masjid when I suddenly heard someone behind me shouting, 'Lift your lower garment because it shows greater wariness of your Rabb and also keeps the garment cleaner. You should also trim your hair if you are a Muslim.' I then noticed that it was Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ holding a lash in his hand. He then went to the camel market where he said (to the traders), 'Never take oaths when selling because although oaths sell goods, they destroy blessings.'

When he went to a date seller, he found a servant weeping. When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ asked her what the problem was, she informed him that her master refused to accept the dates that the date seller had sold to her for a Dirham. Addressing the seller, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ instructed, 'Take back the dates and return her Dirham because she has no choice in the matter.' When it appeared as if the man would refuse, I said, 'Do you not know who this is?' He admitted that he did not. I then told him, 'He is Ameerul Mu'mineen Ali رَضِيَ اللَّهُ عَنْهُ.' The man then readily poured out the dates into his own and returned the Dirham. Then he said, 'I want you to be pleased with me, O Ameerul Mu'mineen.' Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, 'I shall be immensely pleased with you if you give people their dues in full.' As he then passed by the other date sellers, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, 'Feed the poor and your earnings will increase.'

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ proceeded further to the fishmongers, whom he instructed with the words, 'Never sell in our markets fish that are found floating in the water (after dying).' Thereafter, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ arrived at the cloth market where all the cloth merchants were found. Addressing one of them, he said, 'Dear old man! Give me a good deal on an upper garment for three Dirhams.' When the

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.56). Abul Qasim Baghawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

(2) Ibn Sa'd (Vol.3 Pg.18). Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.3 Pg.48).

man recognised him, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ did not buy from him but went to another merchant. However, when he also recognised Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, the Ameerul Mu'mineen did not buy from him either. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then purchased a garment from a youngster (who did not know him) for three Dirhams. When he wore it, the sleeves reached up to his wrists while the rest of it reached his ankles. When the owner of the store arrived, someone told him that his son had sold a garment to the Ameerul Mu'mineen for three Dirhams. Reprimanding the boy, he said, 'Why did you rather not take two Dirhams?' He then took one Dirham and went to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ saying, 'Please accept this Dirham.' 'What for?' Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ enquired. 'My son sold you the garment for three Dirhams when it costs only two Dirhams.' Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ refused to accept it saying, 'He sold it with my happiness and I bought it with his happiness.'⁽¹⁾

The Humility of Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا and Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا

Hadhrat Ataa reports that when Rasulullaah ﷺ's daughter Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا kneaded dough, her plaits would hit against the bowl. ⁽²⁾

Referring to Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا, Hadhrat Mutallib bin Abdullaah says, "It was in the evening that the Arab widow came as the bride of the best of all Muslims (Rasulullaah ﷺ) and later that night she was grinding flour." ⁽³⁾

Episodes of the Humility of Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ

Hadhrat Salaamah Ajali says, "One of my cousins from the countryside whose name was Qudaamah came to me with the request, 'I wish to meet Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ and greet him. We left to see him and found him in Madaa'in in command of an army of twenty thousand men. When we reached him, he was sitting on a platform, weaving baskets out of palm leaves. We greeted him and I said, 'O Abu Abdullaah! This is my cousin who is visiting me from the countryside. He wishes to greet you.' Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ replied to the greeting saying:

“وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ”

I then continued to say, 'He also claims that he has a liking for you.' To this, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ made the du'aa:

“أَحَبُّهُ اللَّهُ”

'May Allaah love him'.⁽⁴⁾

Hadhrat Haarith bin Umayrah reports, "I once went to Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ

(1) Ibn Raahway, Ahmad in his *Zuhd*, Abd bin Humayd, Abu Ya'la, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).

(2) Abu Nu'aym in his *Hilya* (Vol.3 Pg.312).

(3) Ibn Sa'd (Vol.8 Pg.64).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.197).

and found him in his tannery scraping off some hide with his hands. When I greeted him with Salaam, he said, 'Remain where you are until I come out.' 'By Allaah!' I said, 'I do not think that you know who I am.' 'I **certainly do,**' he responded, 'My soul knew yours before I came to know you because all souls were a collective army (before coming to this world). Those that acquainted themselves for the pleasure of Allaah become friends and those who acquainted themselves for another besides Allaah will have enmity between themselves.'⁽¹⁾

Hadhrat Abu Qilaabah narrates that someone once came to Hadhrat Salmaan رضي الله عنه as he was busy making dough. "What is this?" the man said in surprise. Hadhrat Salmaan رضي الله عنه replied, "I had already sent the servant out on an errand and disliked giving him two jobs (so I decided to do this myself). The person then conveyed to Hadhrat Salmaan رضي الله عنه greetings from another person. "When did you arrive?" Hadhrat Salmaan رضي الله عنه enquired from the man. When the man explained when he came, Hadhrat Salmaan رضي الله عنه said, "**Remember well that had you not conveyed the greetings, it would remain an unfulfilled trust.**"⁽²⁾

Hadhrat Amr the son of Abu Qurra Kindi says that his father once offered his sister in marriage to Hadhrat Salmaan رضي الله عنه. However, Hadhrat Salmaan رضي الله عنه refused the offer and instead married a freed slave woman named Buqayrah (who once belonged to Hadhrat Abu Qurra).

When the news reached Hadhrat Abu Qurra that there had been an argument between Hadhrat Hudhayfah رضي الله عنه and Hadhrat Salmaan رضي الله عنه, he went to Hadhrat Salmaan رضي الله عنه but was told that Hadhrat Salmaan رضي الله عنه was in his field. There Hadhrat Abu Qurra found Hadhrat Salmaan رضي الله عنه with a basket full of greens. He had put his staff through the handle of the basket and carried it over his shoulder. As they walked to Hadhrat Salmaan رضي الله عنه's house, Hadhrat Salmaan رضي الله عنه entered the house and said, "As Salaamu Alaykum." He then allowed Hadhrat Abu Qurra in. A bedding was spread out with **a few bricks at the head side** (as pillows). There were also a few odds and ends lying about. Hadhrat Salmaan رضي الله عنه said to Hadhrat Abu Qurra, "**You may sit on the bedding that your slave had prepared for herself.**"⁽³⁾

Hadhrat Maymoon bin Mahraan reports that a man from the Abdul Qais tribe once saw Hadhrat Salmaan رضي الله عنه riding a donkey as commander of an army. **He wore trousers**, the legs of which fluttered about (in the wind). "Here comes the commander!" the soldiers called out (in derision). Hadhrat Salmaan رضي الله عنه said, "**Good and bad will be known only after today (in the Aakhirah).**"⁽⁴⁾

A man from the Abdul Qais tribe says, "I was with Hadhrat Salmaan رضي الله عنه when he was commanding an army. As he passed by two youngsters from the army

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.196). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.198) in detail where the words of Hadhrat Salmaan رضي الله عنه are quoted from Rasoolullah ﷺ.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.201). Ibn Sa'd (Vol.4 Pg.64) and Ahmad have reported a similar narration, as quoted in *Safwatus Safwah* (Vol.4 Pg.64).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.198).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.199).

they laughed as they remarked, 'This is your commander!' 'O Abu Abdullaah!' I protested, 'Do you not see what they are saying?' 'Leave them alone,' he bade me, 'Good and bad are to be seen after today (in the Aakhirah). If you are able to live off the earth, do so rather than being commander over even two persons. Beware of the curse of the oppressed and those left with no options because there is no barrier to their curses (Allaah accepts it immediately).'"

Another narration states that when Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ was the governor of Madaa'in, he would go out to the people wearing his simple lower garment and shawl. When they saw him, the people would say, "Gurg Aamad! Gurg Aamad!" "What are they saying?" Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ asked. "They are comparing you to a toy of theirs," the people replied. To this, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ remarked, "It does not matter (what they say). Good will be seen only after this day (in the Aakhirah)."

Hadhrat Huraym reports, "I once saw Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ riding a donkey that was unsaddled. He was wearing a garment made in Sumbulaan which was short for him and was narrow at the bottom. He was a long-legged and hairy man and the garment reached only up to his knees. When I saw some youngsters (mischievously) prodding his donkey on from the back, I rebuked them saying, 'Will you not get away from your Ameer?!' To this, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ said, 'Leave them alone because good and evil will only be seen after this day.'"⁽¹⁾

Hadhrat Thaabit reports that Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ was the governor of Madaa'in when a man arrived from Shaam carrying figs. Because Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ was wearing his simple lower garment and shawl, the man (not recognising Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ and thinking him to be a common labourer) called to him saying, "Come and carry this!" Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ obliged and when the people saw him and recognised who he was, they exclaimed, "This is the governor!" When the man pleaded that he did not recognise Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ (and wished to take the load back), Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ said to him, "Leave it until I reach your destination."

Another narration states that Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ added, "I had already formulated an intention (to please Allaah by this service) and I am therefore unable to put this down until I reach your house."⁽²⁾

Hadhrat Abdullaah bin Buraydah رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ used to make things with his hands and when he earned some money by selling them, he would purchase some meat or fish. He would then invite some lepers to share the meal with him.⁽³⁾

The Humility of Hadhrat Hudhayfah bin Yamaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Muhammad bin Seereen reports that whenever Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ appointed a governor, he would write in the letter of

(1) Ibn Sa'd (Vol.4 Pg.63).

(2) Ibn Sa'd (Vol.4 Pg.63).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.200).

appointment (the following instruction to the people of the area), "You should listen to him and obey him as long as he exercises justice." However, when Hadhrat Umar ﷺ appointed Hadhrat Hudhayfah ﷺ as governor of Madaa'in, he wrote the following in his letter of appointment: "Listen to him, obey him and give him whatever he asks you for."

Hadhrat Hudhayfah ﷺ then left Hadhrat Umar ﷺ with a donkey fitted with a carriage to carry his goods. When Hadhrat Hudhayfah ﷺ arrived in Madaa'in and was received by the people of the area and the local farmers, he was sitting on the carriage with a piece of bread and a bone with some meat in his hand. After reading out to them the letter of appointment, the people submitted, "You may ask us whatever you want." Hadhrat Hudhayfah ﷺ said, "All I ask for is some food to eat and fodder for this donkey as long as I am with you." After staying there for some time, Hadhrat Umar ﷺ sent for him to return. Upon receiving the news that Hadhrat Hudhayfah ﷺ was approaching (Madinah), Hadhrat Umar ﷺ hid himself beside the road at a place where he would not be seen. When he saw Hadhrat Hudhayfah ﷺ return in exactly the same condition he had left in, Hadhrat Umar ﷺ came out of his hiding place and embraced Hadhrat Hudhayfah ﷺ saying, "You are my brother and I am yours." (1)

Hadhrat Ibn Seereen narrates, "When Hadhrat Hudhayfah ﷺ arrived in Madaa'in, he arrived riding atop a carriage mounted on his donkey. He was eating a piece of bread with a bone with some meat." A narration of Hadhrat Talha bin Musarrif adds that at the time, Hadhrat Hudhayfah ﷺ's legs were dangling on the side of the donkey. (2)

The Humility of Hadhrat Jareer bin Abdullaah

ﷺ and Hadhrat Abdullaah bin Salaam ﷺ

Hadhrat Sulaym bin Abu Hudhayl says, "I mended clothes by the door of Hadhrat Jareer bin Abdullaah ﷺ. Whenever he came out of his house and mounted his mule, he would take his slave along with him on the animal." (3)

Hadhrat Abdullaah bin Salaam ﷺ was once passing through the marketplace carrying a bundle of wood when someone said to him, "What makes you do this when Allaah has freed you from it (you can always get someone else to do it for you)?" Hadhrat Abdullaah bin Salaam ﷺ replied, "I wish to ward off pride because I have heard Rasulullaah ﷺ say, 'The person in whose heart is an iota of pride will not enter Jannah.'" (4)

Hadhrat Ali ﷺ says, "Three Factors form the Core of Humility"

Hadhrat Ali ﷺ once said, "Three factors form the core of humility. (These

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.23).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.277).

(3) Tabraani. Haythami (Vol.9 Pg.373) has commented on the chain of narrators.

(4) Tabraani and Isfahaani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.345).

are:) That one is first to greet whoever one meets, that one is content with an inferior position in a gathering rather than one of superiority and that one dislikes ostentation and boastfulness." (1)

Humour and Jest

The Humour of Rasulullaah ﷺ

The Humour of Rasulullaah ﷺ Despite Always Speaking the Truth

Hadhrat Abu Hurayrah ﷺ reports that the Sahabah ﷺ once asked, "O Rasulullaah ﷺ! You manage to joke with us?" Rasulullaah ﷺ replied, "However, I speak only the truth (when I joke)." (2)

Rasulullaah ﷺ's Jokes with his Wife ﷺ

A man once asked Hadhrat Abdullaah bin Abbaas ﷺ whether Rasulullaah ﷺ used to joke. When Hadhrat Abdullaah bin Abbaas ﷺ replied that Rasulullaah ﷺ used to joke, the man enquired about the nature of Rasulullaah ﷺ's jokes. Hadhrat Abdullaah bin Abbaas ﷺ replied, "Rasulullaah ﷺ once gave one of his wives a large shawl to wear saying, 'Wear it, thank Allaah and drag it along like a bride's train.'" (3)

Rasulullaah ﷺ Jokes with Abu Umayr ﷺ

Hadhrat Anas ﷺ says, "Rasulullaah ﷺ had the best of character. I had a brother called Abu Umayr who was just weaned off milk. Whenever Rasulullaah ﷺ came and saw him, Rasulullaah ﷺ would ask, "O Abu Umayr! How is Nughayr⁽⁴⁾?" This was the little red-beaked bird that Abu Umayr played with. At times, the time of salaah would arrive while Rasulullaah ﷺ was at our house. He would then have the mat he sat on spread out, swept and water sprinkled over it. Rasulullaah ﷺ would then stand up in salaah and we would stand behind him as he led the salaah. The mat was made of palm leaves." (5)

In another narration, Hadhrat Anas ﷺ states, "Rasulullaah ﷺ would associate with us so much that he would even ask my little brother, 'O Abu Umayr! How is Nughayr?'" (6)

Hadhrat Anas ﷺ narrates that Rasulullaah ﷺ once visited Hadhrat Abu Talha ﷺ (Hadhrat Anas ﷺ's step-father) when he noticed that Hadhrat Abu Talha ﷺ's son Abu Umayr was looking depressed. Rasulullaah ﷺ usually joked with him whenever he met him and asked, "Why is Abu Umayr looking so sad?" When Rasulullaah ﷺ was informed that the little bird with which the child played had died, Rasulullaah ﷺ affectionately asked, "O Abu Umayr! How

(1) Askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).

(2) Tirmidhi in his *Shamaa'il* (Pg.17) and Bukhaari in his *Adab* (Pg.41).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43).

(4) Diminutive form of the word "Nughar", which was the little bird the boy played with.

(5) Ahmad and many others, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.38).

(6) Bukhaari in his *Adab* (Pg.42) and Tirmidhi.

is Nughayr?" (1)

Rasulullaah ﷺ Jokes with Someone

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that a man once came to Rasulullaah ﷺ to ask for transport. Rasulullaah ﷺ said to him, "We shall give you the child of a camel to ride." "O Rasulullaah ﷺ!" the man said in surprise, "What will I do with the child of a camel (it is too small to ride)?" Rasulullaah ﷺ replied, "Is every camel not the child of another?" (2)

Rasulullaah ﷺ Jokes with Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once jokingly called Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ saying, "O two-eared one!" (3)

Rasulullaah ﷺ Jokes with Hadhrat Zaahir رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that a man from the countryside called Zaahir رَضِيَ اللَّهُ عَنْهُ used to give Rasulullaah ﷺ things from the countryside and when he left, Rasulullaah ﷺ would give him things from the city. Rasulullaah ﷺ used to say, "Zaahir is our countryside and we are his city." Although he was not a good looking person, Rasulullaah ﷺ liked him a lot. As he was busy selling his wares in the marketplace one day, Rasulullaah ﷺ grabbed him from the back (and covered his eyes) so that he could not see. "Release me!" Hadhrat Zaahir رَضِيَ اللَّهُ عَنْهُ shouted, but when he turned and recognised Rasulullaah ﷺ, he started pressing his back closer to Rasulullaah ﷺ's chest. "Who will buy this slave?" Rasulullaah ﷺ announced. "O Rasulullaah ﷺ!" Hadhrat Zaahir رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! If you sell me, you will run at a loss." "Not at all," Rasulullaah ﷺ corrected, "You are not a loss in the sight of Allaah. In Allaah's sight, you are expensive." (4)

Rasulullaah ﷺ Jokes with Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا

and his Other Wives رَضِيَ اللَّهُ عَنْهُ

Hadhrat Nu'maan bin Basheer رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was once about to ask permission to enter Rasulullaah ﷺ's room, he heard (his daughter) Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا raising her voice at Rasulullaah ﷺ. When he entered, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ grabbed her to give her a slap saying, "Are you raising your voice above that of Allaah's Rasool ﷺ?!" However, Rasulullaah ﷺ stopped him from taking action and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ

(1) Ibn Sa'd (Vol.3 Pg.506).

(2) Ahmad, Abu Dawood and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46). Bukhaari has also reported the narration in his *Adab* (Pg.41), as has Ibn Sa'd (Vol.4 Pg.224) who has specified the person to be Hadhrat Ummu Ayman رَضِيَ اللَّهُ عَنْهَا.

(3) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46). Tirmidhi has also reported the narration in his *Shamaa'il* (Pg.16), as have Abu Nu'aym and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.142).

(4) Ahmad, Tirmidhi in his *Shamaa'il* and Ibn Hibbaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46). Abu Ya'la and Bazaar have also reported the narration. Bazaar and Tabraani have also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.369).

left in anger. After Hadhrat Abu Bakr (رضي الله عنه) had left, Rasulullaah (ﷺ) said to Hadhrat Aa'isha (رضي الله عنها), "Now what do you think of me after I rescued you from that man?" It was a few days later that Hadhrat Abu Bakr (رضي الله عنه) again sought permission to see Rasulullaah (ﷺ). This time he found that the couple had reconciled and said to them, "Now enter me into your peace as you had entered me into your war." "We certainly will," Rasulullaah (ﷺ) said, "We certainly will."⁽¹⁾

Hadhrat Aa'isha (رضي الله عنها) reports, "I once accompanied Rasulullaah (ﷺ) on one of his journeys when I was still a slim girl who had not put on much weight. Rasulullaah (ﷺ) instructed the others to go ahead and when they did, he said to me, "Come! Let's have a race." I then beat him in the race. Rasulullaah (ﷺ) let the matter rest until the time came when I had put on weight and forgotten about the incident. When I then accompanied him on a journey, he again instructed the others to proceed ahead. When they did so, he said to me, "Come! Let's have a race." This time he beat and he laughed as he said, "This is for that."⁽²⁾

Hadhrat Anas bin Maalik (رضي الله عنه) narrates that Rasulullaah (ﷺ) was once on a journey with his wives riding in front of him. Addressing the person who was reciting some poems to drive the camels on faster, Rasulullaah (ﷺ) said, "O Anjasha! Shame on you! Take it easy with the crystals (the women. Do not drive the camels too fast)."⁽³⁾

In another narration, Hadhrat Anas (رضي الله عنه) says that Hadhrat Ummu Sulaym (رضي الله عنها) was with the wives of Rasulullaah (ﷺ) (on a journey) when Rasulullaah (ﷺ) came to them. (Noticing that the camels were being driven too fast) Rasulullaah (ﷺ) said (to the person driving them along), "O Anjasha! Move easily with the crystals." Hadhrat Abu Qilaabah says, "Rasulullaah (ﷺ) made a statement that if any of you made, it would be held against him; (the statement was), "Go easy with the crystals."⁽⁴⁾

Rasulullaah (ﷺ) Jokes with an Old Woman

Hadhrat Hasan reports that an old woman once came to Rasulullaah (ﷺ) with the request, "O Rasulullaah (ﷺ)! Pray to Allaah to enter me into Jannah." Addressing her by her title, Rasulullaah (ﷺ) said, "Old women will not enter Jannah." When the lady turn away in tears, Rasulullaah (ﷺ) sent someone to give her the message that she would not enter Jannah as an old woman because Allaah says:

﴿إِنَّا أَنشَأْنَهُنَّ إِنثَاءً ۖ فَجَعَلْنَهُنَّ أَبْكَارًا ۖ﴾ (سورة واقعه آیت ۳۵، ۳۶)

Indeed We have created these damsels (of Jannah) very specially and
We have made them all virgins... {Surah Waaqi'Ahmad, verses 35,36}

(1) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46).

(2) Ahmad, as quoted in *Safwatus Safwah* (Vol.1 Pg 68).

(3) Ahmad, Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.47).

(4) Bukhaari in his *Adab* (Pg.41).

The Humour of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Awf bin Maalik Ashja'ee رَضِيَ اللَّهُ عَنْهُ Jokes with Rasulullaah ﷺ

Hadhrat Awf bin Maalik Ashja'ee رَضِيَ اللَّهُ عَنْهُ reports, "I went to Rasulullaah ﷺ during the expedition to Tabook while he was in a (very small) leather tent. I greeted Rasulullaah ﷺ with Salaam and after he replied, I asked, 'May I enter?' When Rasulullaah ﷺ permitted me to enter, I asked, 'All of me, O Rasulullaah ﷺ?' Rasulullaah ﷺ replied, 'All of you.' I then entered."

Hadhrat Waleed bin Uthmaan bin Abu Aaliyah explains that Hadhrat Awf bin Maalik رَضِيَ اللَّهُ عَنْهُ joked "All of me" because the tent was very small. ⁽¹⁾

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Abu Sufyaan

رَضِيَ اللَّهُ عَنْهُ Joke with Rasulullaah ﷺ

Hadhrat Ibn Abu Mulaykah رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا only cracked a few jokes with Rasulullaah ﷺ, her mother said, "O Rasulullaah ﷺ! Many of our tribe's jokes come from the Kinaana tribe." "In fact," Rasulullaah ﷺ remarked, "this tribe is the subject of many of our jokes." ⁽²⁾

Hadhrat Abul Haytham reports from someone that he heard Hadhrat Abu Sufyaan bin Harb رَضِيَ اللَّهُ عَنْهُ joking with Rasulullaah ﷺ in the house of his daughter Hadhrat Ummu Habeebah رَضِيَ اللَّهُ عَنْهَا (who was one of Rasulullaah ﷺ's wives). Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! As soon as I left you alone (stopped fighting you), all the Arabs also left you, otherwise the horned ones and hornless ones would all still be fighting because of you." Rasulullaah ﷺ smiled as he said, "You and what you say, O Abu Handhala." ⁽³⁾

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ throw Melons at each other and the Statement of Hadhrat Ibn Seereen about their Humour

Hadhrat Bakr bin Abdullaah says, "Although the Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ used to (playfully) throw melons at each other, they were still the most resolute men when matters were serious." ⁽⁴⁾

Hadhrat Qurra narrates that he once said to Hadhrat Ibn Seereen, "Did the Sahabah رَضِيَ اللَّهُ عَنْهُمْ joke and play?" Hadhrat Ibn Seereen replied, "They were just like other people. In fact, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ used to say the following couplet in jest:

"He (is so miserly that) loves to drink wine from the money of his companions and dislikes to part with his own money" ⁽⁵⁾

(1) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46).

(2) Bukhaari in his *Adab* (Pg.41).

(3) Zubayr bin Bakkaar and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43).

(4) Bukhaari in his *Adab* (Pg.41).

(5) *Majma'uz Zawaa'id* (Vol.8 Pg.89).

Hadhrat Nu'aymaan ﷺ Plays a Trick on

Hadhrat Suwaybit ﷺ

Hadhrat Ummu Salamah ﷺ narrates that Hadhrat Abu Bakr ﷺ once went on a trade journey to Busra. Accompanying him were Hadhrat Nu'aymaan ﷺ and Hadhrat Suwaybit bin Harmala ﷺ, both of whom were veterans of the Battle of Badr. Because Hadhrat Suwaybit ﷺ was in charge of the goods, Hadhrat Nu'aymaan ﷺ asked him for something to eat. Hadhrat Suwaybit ﷺ refused saying that they would have to wait for Hadhrat Abu Bakr ﷺ. Hadhrat Nu'aymaan ﷺ who was a joker and full of tricks, went to the people (of the locality), with his camel in trail. "Who will buy from me an intelligent Arab slave?" he announced. When some people agreed to the sale, Hadhrat Nu'aymaan ﷺ warned, "He is however a good talker and may claim to be a free person. If you intend letting him go on this pretext of his, then let me be and do not complicate matters for me (do not make the purchase)." "No!" the people insisted, "We shall buy him from you in exchange for ten young camels." Hadhrat Nu'aymaan ﷺ then returned, leading the camels (and the buyers) along with him. He then said to them, "There he is. Grab him!" Hadhrat Suwaybit ﷺ pleaded, "He is lying! I am a free man." "He has already told us about you," the people said as they threw a rope around his neck and took him away. When Hadhrat Abu Bakr ﷺ returned and was informed about what had happened, he went to the people with his companions, returned the ten camels to them and got Hadhrat Suwaybit ﷺ back. Rasulullaah ﷺ was also informed about the incident and it kept him and the Sahabah ﷺ laughing for an entire year afterwards. ⁽¹⁾

Hadhrat Nu'aymaan ﷺ plays a trick on a Bedouin

Hadhrat Rabee'ah bin Uthmaan ﷺ narrates that a Bedouin once came to see Rasulullaah ﷺ and put his camel to sit in the courtyard of the Masjid. Some of the Sahabah ﷺ then suggested to Hadhrat Nu'aymaan bin Amr Ansaari ﷺ who was referred to as An-Nu'aymaan, "We have a strong desire to eat some meat so why don't you slaughter that camel for us to eat. Rasulullaah ﷺ will then recompense the owner for it."

Hadhrat Nu'aymaan ﷺ went ahead to slaughter it and when the Bedouin came out of the Masjid and saw his camel slaughtered, he screamed, "Oh dear! My camel has been slaughtered, O Muhammad!" Rasulullaah ﷺ came out and asked, "Who did that?" When the Sahabah ﷺ informed him that it was Hadhrat Nu'aymaan ﷺ, Rasulullaah ﷺ searched for him. After making queries about his whereabouts, Rasulullaah ﷺ finally found him in the house of Hadhrat Subaagha bint Zubayr bin Abdul Muttalib ﷺ. He was hiding in a

(1) Ahmad. Abu Dawood Tayaalisi and Rooyani have reported a similar narration but with the roles of Hadhrat Suwaybit ﷺ and Hadhrat Nu'aymaan ﷺ reversed. Refer to *Isaabah* (Vol.2 Pg.98) for further details. Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.2 Pg.162) and (Vol.3 Pg.573).

hole and covered himself with palm leaves and bark. Pointing his finger towards the hole, someone shouted as he said, "I have not seen him, O Rasulullaah ﷺ!" When Rasulullaah ﷺ got Hadhrat Nu'aymaan رَضِيَ اللَّهُ عَنْهُ out of the hole, his face was messed with the palm bark that had fallen onto it. "What made you do that?" Rasulullaah ﷺ asked him. "O Rasulullaah ﷺ!" Hadhrat Nu'aymaan رَضِيَ اللَّهُ عَنْهُ submitted, "The same people who led you to me were the ones who instructed me to do it." Rasulullaah ﷺ then smiled as he started wiping Hadhrat Nu'aymaan رَضِيَ اللَّهُ عَنْهُ's face. Thereafter, Rasulullaah ﷺ recompensed the Bedouin for his camel. ⁽¹⁾

Hadhrat Nu'aymaan رَضِيَ اللَّهُ عَنْهُ Plays a Trick on Hadhrat Makhramah bin Naufal رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Mus'ab رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Makhramah bin Naufal bin Uhayb Zuhri رَضِيَ اللَّهُ عَنْهُ was an extremely old blind man in Madinah who had already reached the age of a hundred and fifteen. One day he stood in the Masjid ready to urinate when the people started shouting at him. It was then that Hadhrat Nu'aymaan bin Amr bin Rifaa'ah bin Haarith bin Sawaad Najaari رَضِيَ اللَّهُ عَنْهُ came to him and led him to the corner of the Masjid saying, "Sit here." There he made him sit and urinate. As Hadhrat Makhramah رَضِيَ اللَّهُ عَنْهُ urinated, the people started to scream at him. When he had finished, Hadhrat Makhramah رَضِيَ اللَّهُ عَنْهُ asked, "Shame on you people! Who was it that brought me here?" When he was informed that it was Hadhrat Nu'aymaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Makhramah رَضِيَ اللَّهُ عَنْهُ cursed him saying, "Take note! I swear by Allaah that if I ever get the upper hand over him, I will hit him most severely with this staff of mine."

After some time, Hadhrat Makhramah رَضِيَ اللَّهُ عَنْهُ had forgotten about the incident when Hadhrat Nu'aymaan رَضِيَ اللَّهُ عَنْهُ came to him. At the time, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was performing salaah in the corner of the Masjid and it was his habit not to ever pay attention to anything else whilst performing salaah. Hadhrat Nu'aymaan رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Makhramah رَضِيَ اللَّهُ عَنْهُ, "Are you still after Nu'aymaan?" "O yes," Hadhrat Makhramah رَضِيَ اللَّهُ عَنْهُ said, "Where is he? Lead me to him." Hadhrat Nu'aymaan رَضِيَ اللَّهُ عَنْهُ then led Hadhrat Makhramah رَضِيَ اللَّهُ عَنْهُ to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ saying, "Here he is. Grab him!" Hadhrat Makhramah رَضِيَ اللَّهُ عَنْهُ then took his staff into both hands and hit Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ so hard that his head was severely injured. Someone then told Hadhrat Makhramah رَضِيَ اللَّهُ عَنْهُ, "It was the Ameerul Mu'mineen that you hit!" When (Hadhrat Makhramah رَضِيَ اللَّهُ عَنْهُ's tribe) the Banu Zuhra heard about the incident, they got together (to punish Hadhrat Nu'aymaan رَضِيَ اللَّهُ عَنْهُ) but Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ said, "May Allaah's mercy be far from him. Leave Nu'aymaan رَضِيَ اللَّهُ عَنْهُ alone because he is a veteran of Badr." ⁽²⁾

(1) Ibn Abdul Birr in his *Isti'aab* (Vol.3 Pg.575). Zubayr bin Bakkaar has reported a similar narration, as quoted in *Isaabah* (Vol.3 Pg.570).

(2) *Isti'aab* (Vol.3 Pg.577) and *Isaabah* (Vol.3 Pg.570).

Generosity

The Generosity of Rasulullaah ﷺ

Statements of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning the Generosity of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ was the most generous of people. He was even more generous on Ramadhaan when he met Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ every night and revised the Qur'aan with him. In fact, Rasulullaah ﷺ was even more generous than the blowing wind (that benefits all and sundry)." (1)

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ never said 'No' to anything asked of him." (2)

In a lengthy Hadith from Hadhrat Abdullaah bin Abu Bakr, Hadhrat Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ never refused anything asked of him." (3)

In another lengthy narration, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ says, "When asked to do something, Rasulullaah ﷺ always said 'Yes' when he intended doing it and would remain silent when he did not intend doing it (when it was not to the benefit of the person asking). However, he never said 'No' to anything asked of him." (4)

Rasulullaah ﷺ's Generosity towards Hadhrat Rubayyi bint Mu'awwidh and to Hadhrat Ummu Sumbula رَضِيَ اللَّهُ عَنْهَا

Hadhrat Rubayyi bint Mu'awwidh bin Afraa رَضِيَ اللَّهُ عَنْهَا says, "(My father) Hadhrat Mu'awwidh bin Afraa رَضِيَ اللَّهُ عَنْهُ sent me to Rasulullaah ﷺ with a Saa of fresh dates topped with slices of newly grown cucumbers because Rasulullaah ﷺ loved cucumbers. Rasulullaah ﷺ had then just received some jewels from Bahrain so he scooped up a handful of the jewels and gave them to me." Another narration states that Rasulullaah ﷺ filled her hand with either jewels or gold. (5) Rasulullaah ﷺ then told her, "Adorn yourself with these." (6)

Hadhrat Ummu Sumbula رَضِيَ اللَّهُ عَنْهَا narrates that when she once presented a gift to Rasulullaah ﷺ, his wives refused to accept it, saying, "We cannot accept this." They however took it when Rasulullaah ﷺ instructed them to do so. In return, Rasulullaah ﷺ then allotted to her a piece of land between two mountains. It was this piece of land that Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ bought from

(1) Bukhaari, Muslim, as quoted in *Safwatus Safwah* (Vol.1 Pg.69). Ibn Sa'd (Vol.2 Pg.195) has also reported the narration.

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.42).

(3) Ahmad. Haythami (Vol.9 Pg.13) has commented on the chain of narrators.

(4) Tabraani in his *Awsat*. Haythami (Vol.9 Pg.13) has commented on the chain of narrators.

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.13).

(6) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.13). Tirmidhi has also reported the narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.56).

Hadhrat Hasan bin Ali ﷺ. (1)

Other incidents about the generosity of Rasulullaah ﷺ have passed in the chapters concerning spending of wealth in the path of Allaah.

The Generosity of the Sahabah ﷺ

Hadhrat Abdullaah bin Umar ﷺ reports that a woman once came to Rasulullaah ﷺ saying, "I want to give this garment to the most generous of all Arabs." Pointing to Hadhrat Sa'eed bin Al Aas ﷺ who was standing there, Rasulullaah ﷺ said, "Give it to this young man." It is for this reason that such garments are referred to as *Sa'eediyyah*. (2)

Other incidents about the generosity of the Sahabah ﷺ have passed in the chapters concerning spending of wealth in Jihaad and in the path of Allaah.

Preferring others Above Oneself

Hadhrat Abdullaah bin Umar ﷺ says, "There passed a time when (we had so much concern for each other that) none of us (Sahabah ﷺ) thought himself more worthy of a Dinaar or a Dirham than his fellow Muslim brother. **Unfortunately, we are now in a time when Dinaars and Dirhams are more beloved to us than our fellow Muslim brothers.**" The narration still continues further. (3)

Several incidents of preferring others above oneself have passed in the chapter dealing with spending on others despite being in need and other stories about the Ansaar. There, incidents were mentioned how they gave others despite their intense thirst and need for clothing (and other necessities).

Patience and Perseverance

Exercising Patience in Illness

Hadhrat Abu Sa'eed Khudri ﷺ reports that he once visited Rasulullaah ﷺ when Rasulullaah ﷺ was suffering extreme fever and was covered in a blanket. Placing his hand on the blanket, Hadhrat Abu Sa'eed ﷺ said, "What a high fever you have, O Rasulullaah ﷺ!" Rasulullaah ﷺ remarked, "**Thus are difficulties intensified for us and likewise are the rewards multiplied.**" "O Rasulullaah ﷺ!" Hadhrat Abu Sa'eed ﷺ asked, "Who are the people who suffer the most difficulties?" "The Ambiyaa," came the reply. "Who next?" Hadhrat Abu Sa'eed ﷺ asked further. Rasulullaah ﷺ replied, "**The Ulema.**" When Hadhrat Abu Sa'eed ﷺ asked who was next, Rasulullaah ﷺ informed him, "**The pious people.** Some of them are so troubled by lice that they are killed and others are so impoverished that they own only the garment they wear. Despite all of this, they are as pleased with difficulties as any of you are pleased with bounties." (4)

(1) Tabraani. Haythami (Vol.9 Pg.14) has commented on the chain of narrators.

(2) Zubayr bin Bakkaar and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.189).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.285).

(4) Ibn Maaajah, Ibn Abi Dunya and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.243). Bayhaqi has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154), as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.370).

Hadhrat Abu Ubaydah bin Hudhayfah رَضِيَ اللَّهُ عَنْهُ reports from his aunt Hadhrat Faatimah رَضِيَ اللَّهُ عَنْهَا that she was with a few women who visited Rasulullaah رَضِيَ اللَّهُ عَنْهُ when he was suffering high fever. Because of the intensity of the fever, Rasulullaah رَضِيَ اللَّهُ عَنْهُ had a water bag hung overhead from a branch and lay beneath it so that drops of water fell on to his head. "O Rasulullaah رَضِيَ اللَّهُ عَنْهُ!" she said, "Why don't you pray to Allaah to cure you?" Rasulullaah رَضِيَ اللَّهُ عَنْهُ replied, "Those who suffer the most difficulties are the Ambiyaa, then those closest to them, then those closest to them and then those closest to them." (1)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that when Rasulullaah رَضِيَ اللَّهُ عَنْهُ was once overcome with pain, he was in great suffering and turned from side to side on his bed. Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا asked, "Would you not be angry with any of us if we had to do this?" Rasulullaah رَضِيَ اللَّهُ عَنْهُ replied, "Difficulties will continue harassing a Mu'min but whenever he is pricked by a thorn or suffers any other pain, a sin is forgiven and a stage (in the Aakhirah) is elevated." (2)

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Exercise Patience with Illness

The People of Quba and the Ansaar Patiently Bear Fever

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that fever (in the human form Allaah had granted it) once sought permission to see Rasulullaah رَضِيَ اللَّهُ عَنْهُ. "Who is it?" Rasulullaah رَضِيَ اللَّهُ عَنْهُ asked. "Ummu Mildam(1)," was the reply. Rasulullaah رَضِيَ اللَّهُ عَنْهُ instructed it to go to the people of Quba and (when it did) only Allaah knows how many people were afflicted. When the people of Quba came to complain about it to Rasulullaah رَضِيَ اللَّهُ عَنْهُ, he asked, "You have a choice. If you wish, I shall pray to Allaah to remove it from you or if you prefer, it could (remain amongst you and thereby) be a means of purification for you (from sin)." "Can you really do this?" they asked. When Rasulullaah رَضِيَ اللَّهُ عَنْهُ conformed that he could, they bade him to let it stay. (3)

Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ narrates that when fever once sought permission to see Rasulullaah رَضِيَ اللَّهُ عَنْهُ, he asked who it was. It replied, "I am fever. I peel at flesh and suck blood." "Go to the people of Quba," Rasulullaah رَضِيَ اللَّهُ عَنْهُ instructed. It then proceeded there and (after a while) the people of Quba came to Rasulullaah رَضِيَ اللَّهُ عَنْهُ with pale faces. When they complained about the fever to Rasulullaah رَضِيَ اللَّهُ عَنْهُ, he asked them, "You have a choice. If you wish, I shall pray to Allaah and He will remove it from you or if you prefer, you could leave it to remain amongst you and thereby be a means of removing all the sins you may have left." Their reply was, "Why not (why should we not want our sins forgiven)? Leave it, O Rasulullaah رَضِيَ اللَّهُ عَنْهُ!" (4)

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154). Ahmad and Tabraani have reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.292).

(2) Ibn Sa'd, Haakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154). Ahmad has reported a similar narration from reliable sources as confirmed by Haythami (Vol.2 Pg.292).

(3) This is the title Arabs give to fever.

(4) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.5 Pg.260). Abu Ya'la and Ibn Hibbaan have also reported the narration.

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that fever once came to Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Send me to those people or those of your companions who are most beloved to you." "Go to the Ansaar," Rasulullaah ﷺ said. It then went to them and floored them. The Ansaar then came to Rasulullaah ﷺ pleading, "O Rasulullaah ﷺ! Fever has afflicted us, so do pray to Allaah to cure us." Rasulullaah ﷺ then prayed and they were cured. A woman then ran behind Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Pray for me as well because I am from the Ansaar. Pray for me as you have prayed for them." Rasulullaah ﷺ replied, "What do you prefer? Would you rather have me pray for you and that you be cured or would you rather exercise patience (and remain with the illness) in which case it will be incumbent for you to enter Jannah?" She immediately submitted three times, "No! I swear by Allaah O Rasulullaah ﷺ that I would rather exercise patience." She then added, "By Allaah! I shall never jeopardise His Jannah for anything." (1)

One of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Patiently Bears with his Fever

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ once did not notice someone who regularly attended his gatherings. When Rasulullaah ﷺ asked what the matter was that the person was not to be seen, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ informed Rasulullaah ﷺ that the man had been struck down by an intense fever. "Let us go and visit him," Rasulullaah ﷺ said to them. When Rasulullaah ﷺ entered the room, the young man started to cry. "do not cry," Rasulullaah ﷺ consoled him, "because Jibra'eel رَضِيَ اللَّهُ عَنْهُ has just informed me that fever is my Ummah's share of Jahannam (if they suffer it in this world, they will not be subjected to Jahannam in the Aakhirah, Inshaa Allaah)." (2)

The Patience of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Safar reports that when some people came to visit Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ during his illness, they said, "O Khalifah of Rasulullaah ﷺ! Should we not summon a physician to see you?" "He has already been to see me," Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ informed them. "And what did he say to you?" they asked. (Referring to Allaah) Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "He said, 'I do as I please'." (3)

Hadhrat Mu'aawiya bin Qurra رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ fell ill, his friends came to visit him. "What is the problem?" they asked. "My sins," he replied. "What do you wish for?" they enquired further. "I wish for Jannah," was his reply. "Should we summon a physician for you?" they asked.

(1) Tabraani. Haythami (Vol.2 Pg.306) has commented on the chain of narrators. Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.160).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.160). Bukhaari has also reported the narration in his *Adab* (Pg.73).

(3) Tabraani. Haythami (Vol.2 Pg.302) has commented on the chain of narrators.

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ replied, "It is He (Allaah) Who has made me lay here (with this illness)." (1)

The Patience Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ and his Family Exercised During the Plague

Hadhrat Abdur Rahmaan bin Ghanam reports that when the plague struck Shaam, Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ announced, "This plague is a punishment, so flee from it to the valleys and ravines." When news of this statement reached Hadhrat Shurahbeel bin Hasanah رَضِيَ اللَّهُ عَنْهُ, he became incensed and said, "Amr bin Al Aas is wrong! I was a companion of Rasulullaah ﷺ at a time when Amr was more astray than the camel his family owns. This plague is the du'aa of your Nabi ﷺ (2), the mercy of your Rabb (3) and the way in which many pious people lost their lives in the past."

When this news reached Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ, he prayed, "O Allaah! Grant the family of Mu'aadh their share in full." His two daughters then passed away in the plague and his son Abdur Rahmaan was also afflicted. Advising his son, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ recited the verse:

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾ (سوره بقره: آیت ۱۴۷)

The truth is from your Rabb so never be among those who doubt. {Surah Baqarah, verse 147}

To this, his son replied with the following verse of the Qur'aan:

﴿سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾ (سوره صفات: آیت ۱۰۲)

If Allaah wills, you will soon find me to be among the patient ones.

{Surah Saaffaat, verse 102}

The plague then struck Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ himself (and it showed up first) on the back of his hand. "This," Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ said, "is more beloved to me than red camels." When he saw a man weeping beside him, he asked, "What makes you weep?" The man replied, "I am crying over the knowledge I used to gain from you (which I shall no longer be gaining after your demise)." "Do not cry," Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ consoled him, "because although Hadhrat Ibraheem رَضِيَ اللَّهُ عَنْهُ was in a place where there was no knowledge to be learnt, Allaah gave him the knowledge. After I die, seek knowledge from four men (viz.) Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, Abdullaah bin Salaam رَضِيَ اللَّهُ عَنْهُ, Salmaan رَضِيَ اللَّهُ عَنْهُ and Abu Dardaa رَضِيَ اللَّهُ عَنْهُ." (4)

Another narration states that Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Shurahbeel bin Hasanah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Maalik Ash'ari رَضِيَ اللَّهُ عَنْهُ were all struck by the plague on the same day. Hadhrat

(1) Ibn Sa'd (Vol.3 Pg.141), Ibn Abi Shaybah, Ahmad in his *Zuhd* and Abu Nu'aym in his *Hilya* (Vol.1 Pg.34), as quoted in *Kanzul Ummaal* (Vol.2 Pg.153).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218). Ibn Sa'd (Vol.7 Pg.118) has reported a similar narration.

(3) Rasulullaah ﷺ made du'aa to Allaah to accord the status of a martyr to any person of his Ummah who died in a plague.

(4) Someone who dies in a plague is a martyr in the sight of Allaah.

Mu'aadh رَضِيَ اللَّهُ عَنْهُ said, "This is the mercy of your Rabb, the du'aa of your Nabi ﷺ and the manner in which the lives of the pious ones before you were taken. O Allaah! Grant the family of Mu'aadh their full share of this mercy."

The night was not yet over when his only son Abdur Rahmaan was struck by the plague. Abdur Rahmaan was the most beloved person to Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ and it was with his name that Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ received his title (of Abu Abdur Rahmaan). Returning from the Masjid, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ found his son restless and asked, "O Abdur Rahmaan! How are you?" In reply, his son said, "Beloved father, "The truth is from your Rabb so never be among those who doubt." Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ said to him, "If Allaah wills, you will soon find me to be among the patient ones." Abdur Rahmaan passed away that night and Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ buried him the following morning.

Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ was also afflicted with the plague and when the pangs of death struck him, they struck more severely than they did any other person. Each time he regained consciousness from his coma, he opened his eyes and said, "O Rabb! You may strangle as often as you please because I swear by Your honour that You know how much my heart loves You." (1)

Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ and Other Muslims Persevere Through the Plague

Hadhrat Shahr bin Howshab reports from a man from his tribe called Raaba that when the plague started to spread, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ addressed the people saying, "O people! This plague is the mercy of your Rabb, the du'aa of your Nabi ﷺ and the manner in which the lives of the pious ones before you were taken. Abu Ubaydah prays that Allaah grant him his full share of it." Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ was then struck with the plague and passed away.

Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ was then appointed commander over the troops and he later addressed the people saying, "O people! This plague is the mercy of your Rabb, the du'aa of your Nabi ﷺ and the manner in which the lives of the pious ones before you were taken. Mu'aadh prays that Allaah grant his family their full share of it." His son Abdur Rahmaan was then struck by the plague and passed away. Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ then prayed to Allaah that the plague strike him and it did (the first signs appearing) on his palm. The narrator says, "I saw Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ looking at his palm and then turning it around saying, 'I swear by Allaah that I would not like to exchange you for anything in this world.'"

After Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ passed away, Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ was appointed commander. When he stood up to address the people, he said, "O people! When this plague strikes, it spreads like wildfire so seek shelter from it in the mountains." To this, Hadhrat Abu Waathilah Hudhali رَضِيَ اللَّهُ عَنْهُ remarked, "You are wrong! By Allaah! I was in the company of Rasulullaah ﷺ when you were worse than this donkey of mine!" Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ's response was, "By

(1) Ibn Khuzaymah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.325). Ahmad and Bazzar have also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.312).

Allaah! I shall not reply to what you are saying but I swear by Allaah that we shall not be staying on here."

The narrator continues, "Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ then left, the people scattered and Allaah removed the plague from them. When the opinion of Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ reached (Ameerul Mu'mineen) Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ, he said "I swear by Allaah that he did not condemn it." (1)

The Statement of Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ Concerning the Plague of Amwaas

Hadhrat Abu Qilaabah narrates that when the plague struck Shaam, Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ said, "This is a scourge that has come so flee from it to the mountains and ravines." When this statement reached Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ, far from confirming it, he said, "Not at all! It is martyrdom, a mercy and the du'aa of your Nabi ﷺ." Hadhrat Abu Qilaabah narrates further, "While I knew that it was a form of martyrdom and a mercy, I did not know how it was the du'aa of Rasulullaah ﷺ until I was informed that while performing salaah one night, Rasulullaah ﷺ thrice made du'aa saying, 'Then let it be fever or a plague.' The following morning, one of his family members asked, 'O Rasulullaah ﷺ! I overheard you making a du'aa last night.' 'You heard it?' Rasulullaah ﷺ asked. 'I certainly did,' came the reply. Rasulullaah ﷺ then explained, 'I asked my Rabb not to let my Ummah perish through drought and this du'aa was accepted. I then prayed to Allaah never to allow an enemy to overpower them and annihilate them (this was also granted). I also prayed to Him never to let my Ummah fragment into groups, waging wars against each other. This du'aa however was refused. It was then that I thrice said, 'Then let it be fever or a plague'." (2)

Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ's Joy at the Plague

Hadhrat Urwa bin Zubayr رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ and his family were unaffected by the plague of Amwaas when he prayed to Allaah saying, "O Allaah! Grant the family of Abu Ubaydah their share." When a sore erupted on his little finger, Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ started looking at (thinking that it was a sign of the plague) but he was assured that it meant nothing. He then said, "I wish that Allaah blesses it because when he blesses something little, it becomes a lot." (3)

Hadhrat Haarith bin Abu Umayrah Haarithi narrates that Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ sent him to ask Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ how he was when the plague struck him. Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ showed Hadhrat Haarith a sore

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.240). Haakim (Vol.1 Pg.276) has also reported the narration. Ahmad has also reported the narration from reliable sources as confirmed by Haythami (Vol.2 Pg.311).

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.78).

(3) Ahmad. Haythami (Vol.2 Pg.311) has commented on the chain of narrators.

that had erupted on his palm. It looked very serious to Hadhrat Haarith and gave him a fright. Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ then swore in the name of Allaah that he would not want to trade it even for red camels. ⁽¹⁾

Patiently Bearing Loss of Sight

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ Patiently Bear the Loss of Sight

Hadhrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ Exercises Patience when he Loses his Sight

Hadhrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ says, "When I developed a cataract, Nabi ﷺ came to visit me. He asked, 'O Zaid! What would you do if you lost your eye?' 'I shall exercise patience and look forward to the rewards (from Allaah),' I replied. Rasulullaah ﷺ then said, 'If after losing your eye you exercise patience and anticipate the rewards, your reward will be Jannah.'" ⁽²⁾

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that he accompanied Rasulullaah ﷺ to visit Hadhrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ when he was suffering from an eye ailment. Rasulullaah ﷺ said to him, "O Zaid! If you lose your eye and exercise patience and anticipate the rewards, you will meet Allaah without a single sin against your name." ⁽³⁾

Hadhrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once visited him when he was ill. Rasulullaah ﷺ said, "No harm will come to you from this illness but what will you do if you reach old age after my demise and then lose your eyesight?" Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ replied, "I shall then exercise patience and anticipate the rewards." "In that case," Rasulullaah ﷺ remarked, "you shall enter Jannah without reckoning." Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ later did go blind after Rasulullaah ﷺ's demise. ⁽⁴⁾ Another narration adds that after the demise of Rasulullaah ﷺ, Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ did go blind but Allaah restored his eyesight before he passed away. May Allaah shower his mercies on him. ⁽⁵⁾

A Sahabi رَضِيَ اللَّهُ عَنْهُ Exercises Patience upon the Loss of his Eyesight

Hadhrat Qaasim bin Muhammad narrates that when some people visited a Sahabi رَضِيَ اللَّهُ عَنْهُ who had lost his eyesight, he said, "I wanted my sight only to see Rasulullaah ﷺ. However, since Rasulullaah ﷺ has passed away, it would not even please me to use them to see a gazelle from the gazelles of Tabaala (a place in Yemen)." ⁽⁶⁾

(1) Ibn Asaakir.

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.74).

(3) Bukhaari in his *Adab* (Pg.78).

(4) Ahmad. Haythami (Vol.2 Pg.308) has commented on the chain of narrators.

(5) Abu Ya'la and Ibn Asaakir. Bayhaqi has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157).

(6) Tabraani. Haythami (Vol.2 Pg.309) has commented on the chain of narrators.

Exercising Patience Upon the Demise of Children, Family and Friends

Rasulullaah ﷺ's Patience Upon the Demise of his Son Ibraheem ﷺ

Hadhrat Anas ؓ says, "I saw (Rasulullaah ﷺ's son) Ibraheem ؓ surrendering his soul in front of Rasulullaah ﷺ. With his eyes filled with tears, Rasulullaah ﷺ said, 'Although the eyes weep and the heart grieves, we shall say only that which pleases Allaah. O Ibraheem! I swear by Allaah that we are deeply saddened by your demise.'"⁽¹⁾

Hadhrat Makhool narrates that Rasulullaah ﷺ was leaning on Hadhrat Abdur Rahmaan bin Auf ؓ as he entered the room where (his son) Ibraheem ؓ was surrendering his soul. When the boy passed away, Rasulullaah ﷺ's eyes filled with tears. Hadhrat Abdur Rahmaan bin Auf ؓ said, "O Rasulullaah ﷺ! Is this not what you forbade people from doing? When the Muslims see you weep, they will also weep." When his tears stopped, Rasulullaah ﷺ said, "This (these tears) is because of mercy (soft-heartedness) and whoever is not merciful will not have mercy shown to him. What we have been forbidding people from doing is from wailing and from praising attributes of a (deceased) person that he never possessed. Had it not been for Allaah's promise to gather people together (for reckoning), for the fact that death is a well travelled path and for the fact that the last of us will meet with the first of us, we would have felt grief more severe than this. Because of our sorrow over his death our eyes weep and our hearts grieve but we shall never say anything that will anger our Rabb. The balance of his suckling will be done in Jannah." ⁽²⁾

Rasulullaah ﷺ's Patience upon the Death of his Grandson

Hadhrat Usaamah bin Zaid ؓ narrates that they were with Rasulullaah ﷺ one day when one of his daughters sent for him with the message that her son was dying. Rasulullaah ﷺ instructed someone saying, "Go and inform her that to Allaah belongs all that He takes and all that He gives and He has decreed a fixed term for everything. Instruct her to exercise patience and to look forward to the rewards (from Allaah for her patience)." The messenger returned to Rasulullaah ﷺ saying, "She is beseeching you to come in the name of Allaah." Rasulullaah ﷺ got up to leave and a few of the Sahabah ؓ went with him. Amongst them were Hadhrat Sa'd bin Ubaadah ؓ, Hadhrat Mu'aadh bin Jabal ؓ, Hadhrat Ubay bin Ka'b ؓ and Hadhrat Zaid bin Thaabit ؓ. Hadhrat Usaamah ؓ says, "I also accompanied them and when the child was given to Rasulullaah ﷺ, he was quivering in the throes of death (making a sound) as if the soul was in an old water bag. As Rasulullaah ﷺ's

(1) Bukhaari in his Adab (Pg.78). Ibn Sa'd (Vol.2 Pg.85) has reported a similar narration.

(2) Ibn Sa'd (Vol.1 Pg.90).

eyes welled with tears, Sa'd رضي الله عنه asked, 'What is this (tears), O Rasulullaah ﷺ!' Rasulullaah ﷺ replied, 'This is the mercy that Allaah has placed in the hearts of His servants and it is only upon His merciful servants that Allaah showers His mercy.'⁽¹⁾

Rasulullaah ﷺ's Patience Upon the Martyrdom of his Uncle Hadhrat Hamzah رضي الله عنه

Hadhrat Abu Hurayrah رضي الله عنه reports that as Rasulullaah ﷺ stood by the body of Hadhrat Hamzah bin Abdul Muttalib رضي الله عنه when he was martyred, the sight was more painful than any he had ever witnessed because the body had been savagely mutilated. Rasulullaah ﷺ said words similar in effect to: "May Allaah shower His mercy on you. As far as I know, you were one who maintained family ties and always did good works. By Allaah! If it were not for the added grief it would cause your family, I would prefer to leave you in this condition so that Allaah may resurrect you from the bellies of wild animals (that will eat your corpse)." Rasulullaah ﷺ then added, "Take note! I swear by Allaah that to avenge you, I shall have seventy of the Kuffaar mutilated as they have done to you." It was then that Hadhrat Jibra'eel عليه السلام arrived with the following verse:

﴿وَأَنْ عَاقِبْتُمْ فَاقْبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ﴾

(سورة نحل آيت ١٢٦، ١٢٧)

When you claim retribution (*for a wrong done to you*), then avenge yourself in proportion to the aggression (*wrong*) done against you (*and not any more*). But if you exercise patience (*without taking revenge*), then this is definitely best for the patient ones. {Surah Nahl, verse 126}

Rasulullaah ﷺ then paid the expiation (for not fulfilling the oath) and restrained himself from taking action.⁽²⁾

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that when Rasulullaah ﷺ saw what was done to (his uncle) Hadhrat Hamzah رضي الله عنه, he remarked, "If it were not for the grief it would cause our women, I would not bury him and would leave him in this condition so that Allaah would resurrect him from the bellies of wild animals and birds of prey." When the sight grieved him too deeply, Rasulullaah ﷺ said, "If I get the upper hand over them (the Mushrikeen), I shall mutilate thirty of them." It was then that Allaah revealed the verse:

﴿وَأَنْ عَاقِبْتُمْ فَاقْبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ
وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلٰٓئِلٍ مِّمَّا يَمْكُرُونَ﴾

(سورة نحل: آيت ١٢٦، ١٢٧)

When you claim retribution (*for a wrong done to you*), then avenge yourself in proportion to the aggression (*wrong*) done against you (*and*

(1) Ibn Sa'd (Vol.1 Pg.88) and in more detail in (Vol.1 Pg.89).

(2) Tayaalisi, Ahmad, Abu Dawood, Tirmidhi, Ibn Maajah, Abu Awaanah and Ibn Hibbaan, as quoted in *Kanzul Ummaal* (Vol.8 Pg.118).

not any more). But if you exercise patience (*without taking revenge*), then this is definitely best for the patient ones. Be patient! Your patience is only from Allaah (*only Allaah can give you the ability to exercise patience*). Do not grieve over them (*the Kuffaar when they refuse to accept Islaam*) and do not be saddened by their plotting (against you because Allaah will see to them). {Surah Nahl, verses 126,127}.

Rasulullaah ﷺ then gave instructions for the body of Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ to be turned towards the Qiblah and performed the Janaazah salaah with nine *Takbeers*. All the other martyrs were then brought to Rasulullaah ﷺ. Each time a martyr was brought, he was placed beside Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ and Rasulullaah ﷺ would perform the Janaazah salaah for the martyr and Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ. In this manner, Rasulullaah ﷺ performed the Janaazah salaah seventy-two times for Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ. Rasulullaah ﷺ then stood by the Sahabah رَضِيَ اللَّهُ عَنْهُمْ until the martyrs were buried. After the above verse was revealed, Rasulullaah ﷺ forgave the Mushrikeen and forsook the idea of mutilation. (1)

Rasulullaah ﷺ's Grief upon the Demise of Hadhrat Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ

Hadhrat Usaamah bin Zaid رَضِيَ اللَّهُ عَنْهُ says, "When my father (Hadhrat Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ) was martyred, I went to see Rasulullaah ﷺ. When he saw me, Rasulullaah ﷺ started weeping. When I again went to him the next day, he said, 'Even today I felt the grief I feel when I saw you yesterday.'" (2)

Hadhrat Khaalid bin Shumayr رَضِيَ اللَّهُ عَنْهُ reports that when Hadhrat Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ was martyred and Rasulullaah ﷺ went to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ's daughter burst out crying in front of Rasulullaah ﷺ. When Rasulullaah ﷺ then started weeping profusely, Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ asked, "What is this, O Rasulullaah ﷺ?" "This," replied Rasulullaah ﷺ, "is the longing a friend has for his friend." (3)

Rasulullaah ﷺ's Grief upon the Demise of Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that when Rasulullaah ﷺ kissed Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ after his demise, his eyes were flowing with tears. (4) In another narration, Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "I actually saw Rasulullaah ﷺ's tears flowing on the cheek of Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ." (5) (6)

(1) Bazaar and Tabraani. Haythami (Vol.6 Pg.119) has commented on the chain of narrators. Haakim (Vol.3 Pg.197) has reported a similar narration.

(2) Tabraani. Haythami (Vol.6 Pg.120) has commented on the chain of narrators.

(3) Ibn Abi Shaybah, Ibn Manee, Bazaar, Baawardi, Daar Qutni in his *Afraad* and Sa'eed bin Mansoor, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).

(4) Ibn Sa'd (Vol.3 Pg.32).

(5) Tirmidhi, as quoted in *Isaabah* (Vol.2 Pg.464).

(6) Ibn Sa'd (Vol.3 Pg.288).

The Sahabah ﷺ Exercise Patience on the Occasions of Death

Hadhrat Ummu Haaritha ﷺ Exercises Patience upon the Demise of her Son

Hadhrat Anas ﷺ reports that Hadhrat Haaritha bin Suraqa ﷺ was killed during the Battle of Badr. Although he was a non-combatant, he was killed by a stray arrow. His mother came there asking, "O Rasulullaah ﷺ! Tell me what has become of Haaritha. If he is in Jannah, I shall exercise patience. If not, I shall show Allaah what I will do." She was referring to wailing, which had not yet been forbidden at the time. "Shame on you!" Rasulullaah ﷺ exclaimed, "Are you mad? There are eight levels of Jannah and your son had reached *Firdous* which is the highest of them all." (1)

Another narration⁽²⁾ states that she said, "I shall exercise patience if he is Jannah. If not, I shall exert myself in crying." "O Ummu Haaritha!" Rasulullaah ﷺ consoled her, "There are many levels of Jannah and your son had reached *Firdous* which is the highest of them all." Yet another narration states that Rasulullaah ﷺ said, "O Ummu Haaritha! There is not only one Jannah. There are many levels of Jannah and he is in *Firdous* which is the highest of them all." She then said, "I shall then exercise patience." (3)

Another narration from Hadhrat Anas ﷺ states that Hadhrat Ummu Haaritha ﷺ said, "O Rasulullaah ﷺ! If he is in Jannah, I shall not weep and will not be grieved. However, if he is in Jahannam, I shall continue weeping as long as I live." "O Ummu Haarith!" Rasulullaah ﷺ consoled her, "There is not only one Jannah. There are many levels of Jannah and Haarith is in *Firdous* which is the highest of them all." She then returned laughing as she said, "Well done, Haarith! Well done!" (4)

Hadhrat Ummu Khallaad ﷺ Exercises Patience upon the Demise of her Son

Hadhrat Muhammad bin Thaabit bin Qais bin Shammaas ﷺ narrates that when the Muslims fought the (Jewish) Banu Qurayzah tribe, a man from the Ansaar called Khallaad ﷺ was martyred. When someone went to inform her that he had been martyred, she went (to receive his body) while wearing her veil. Someone remarked, "Khallaad has been killed and you are wearing a veil?!" She replied, "I may have lost Khallaad but I have not lost my modesty." When Rasulullaah ﷺ was informed of this, he said, "Take note that he (Hadhrat Khallaad ﷺ) shall receive the rewards of two martyrs." When someone

(1) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.274).

(2) Bayhaqi (Vol.9 Pg.167). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.273). Haakim (Vol.3 Pg.208) and Ibn Sa'd (Vol.3 Pg.68) have also reported a similar narration.

(3) Tabraani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.275).

(4) Ibn Najaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.26).

asked the reason for this, Rasulullaah ﷺ replied, "Because he was killed by the Ahlul Kitaab." (1)

Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا Exercise Patience upon the Demise of their Son

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that (his mother) Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا once came to his father Abu Anas saying, "Today I have come with news that you will dislike." His response was: "You are always coming with news from that Bedouin that I dislike." She said, "He is a Bedouin whom Allaah has selected and made a Nabi." "What is the news you have brought?" he asked. "Wine has been forbidden," she replied. To this he said, "Then this is where we separate." He then died as a Mushrik.

When Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ approached Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا (with a marriage proposal), she said, "I cannot marry you when you are a Mushrik." "No," exclaimed Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ, "By Allaah! That is not your motive." "Then what is my motive?" asked Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا. "Your motive is gold and silver," he replied. "In that case," retorted Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا, "I make you and the Nabi of Allaah ﷺ witness to the fact that if you accept Islaam, I shall be content with you giving me only your acceptance of Islaam (as dowry. I want nothing else)." "Who will stand guarantee for me to this agreement?" Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ asked. Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا then said, "O Anas! Get up and go with your uncle."

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ got up and with Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ's hand on his shoulder, they proceeded. When they got close to where Rasulullaah ﷺ was and he heard their voices, he remarked, "Here is Abu Talha with the radiance of Islaam sparkling between his eyes." Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ greeted Rasulullaah ﷺ and then professed:

"أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ"

I testify that there is none worthy of worship but Allaah and that
Muhammad ﷺ is the Rasul of Allaah

Rasulullaah ﷺ then married him (to Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا) on the condition of his accepting Islaam. Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ later fathered a son who was the apple of his father's eye. However, when the child started to walk, Allaah decided to take the child away.

(Still unaware that the child had passed away) Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ came to Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا asking, "How is my son, O Ummu Sulaym?" "Better than he had been (because death has relieved him of his illness)," she replied. She then said further, "Why don't you have your supper because it is already late." After serving him his supper, she asked, "O Abu Talha! When a trust is given to some people for safekeeping and the owners of the trust send a

(1) Ibn Sa'd (Vol.3 Pg.83). Abu Nu'aym has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157), as has Abu Ya'la, as quoted in *Isaabah* (Vol.1 Pg.454).

message after some time that they require it back, can those who have it in trust refuse to return it?" "Not at all," replied Hadhrat Abu Talha ﷺ. Hadhrat Ummu Sulaym ﷺ then said, "Your son has left this world." "Where is he now?" Hadhrat Abu Talha ﷺ asked. When she informed him that the child was in the inner room, Hadhrat Abu Talha ﷺ went there, opened the face and recited:

“إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ”

"To Allaah we belong and to Him shall we return"

He then went to inform Rasulullaah ﷺ about the statement of Hadhrat Ummu Sulaym ﷺ, to which Rasulullaah ﷺ said, "I swear by the Being Who has sent me with the truth that because of her patience at the demise of her child, Allaah has already placed another son in her womb."

After Hadhrat Ummu Sulaym ﷺ had delivered the child, Rasulullaah ﷺ said, "O Anas! Go and tell your mother that after cutting the umbilical cord, she should not feed anything to the baby without first sending for me." Hadhrat Anas ﷺ says, "She then gave the baby in my arms and I took it to Rasulullaah ﷺ. When I placed the baby before Rasulullaah ﷺ, he asked for three Ajwa dates. When I brought them, he removed the stones, chewed on them and then opened the child's mouth to place it inside. The child immediately started turning it about in his mouth, to which Rasulullaah ﷺ remarked, 'The Ansaar certainly love dates.' Thereafter, Rasulullaah ﷺ said to me, 'Go and tell your mother, 'May Allaah bless you in this child and make him obedient and pious.'"⁽¹⁾

Hadhrat Anas ﷺ narrates that Hadhrat Abu Talha ﷺ's son was ill and passed away one day when he was out. When he returned, Hadhrat Abu Talha ﷺ asked, "How is my son?" Hadhrat Ummu Sulaym ﷺ replied, "He is calmer than he had been." She then served him supper and after he had completed, the couple engaged in sexual relations. It was only afterwards that she told him to bury the child. The next morning when Hadhrat Abu Talha ﷺ informed Rasulullaah ﷺ about what had happened, Rasulullaah ﷺ asked, "Did you have relations with your wife last night?" After receiving a positive reply, Rasulullaah ﷺ prayed, "O Allaah! Bless them." Hadhrat Ummu Sulaym ﷺ then gave birth to a son.

Hadhrat Abu Talha ﷺ then instructed Hadhrat Anas ﷺ to carefully take this child to Rasulullaah ﷺ. Ummu Sulaym ﷺ also sent some dates with the baby and when Rasulullaah ﷺ took the child, he asked, "Has something come with him?" When the Sahabah ﷺ informed him that some dates had also come, Rasulullaah ﷺ asked for them. After chewing them, Rasulullaah ﷺ took it from his mouth, placed it in the child's mouth and rubbed it on the child's palate (called Tahneek). Rasulullaah ﷺ then named the child

(1) Bazaar. Haythami (Vol.9 Pg.291) has commented on the chain of narrators. Another narration of Bazaar states that Hadhrat Ummu Sulaym ﷺ said to Hadhrat Abu Talha ﷺ, "How can I marry you when you worship the wood which that slave of mine brings?" Ibn Sa'd (Vol.8 Pg.316) has reported a similar narration.

Abdullaah.⁽¹⁾

Another narration states that Rasulullaah ﷺ said, "Allaah shall bless them in their night." Hadhrat Sufyaan reports that a man from the Ansaar mentioned, "I saw nine of their (Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا and Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ's) children all of whom were proficient scholars of the Qur'aan." ⁽²⁾

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Exercises Patience upon the Demise of his son Abdullaah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ the son of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was struck by an arrow in the battle for Taa'if. (After healing) His wound reopened forty days after the demise of Rasulullaah ﷺ, causing him to pass away. When he went to (his daughter) Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "Dear daughter! By Allaah! It seems as if a goat was pulled by the ear and removed from our house." She said, "All praise belongs to Allaah who has strengthened your heart and kept you firm on what is right." After leaving, he again came to her saying, "Dear daughter! Are you not afraid that Abdullaah may have been buried while he was still alive?" Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا declared, "Dear father!

“إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ”

To Allaah we belong and to Him shall we return."

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then said, "I seek protection from Allaah the All Hearing and All Knowing from the accursed Shaytaan! Dear daughter! Each and every person has influences. One comes from an angel and the other from Shaytaan."

When a delegation from the Thaqeef tribe (the people of Taa'if) came to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, he still had with him the arrow (that killed his son). Taking it out, he asked them, "Does any of you recognise this arrow?" Hadhrat Sa'd bin Ubayd رَضِيَ اللَّهُ عَنْهُ of the Banu Ajlaan tribe replied, "It is I who made that arrow, who attached its feathers and head and who shot it." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "It was this arrow that killed my son Abdullaah. All praise belongs to that Allaah Who honoured him (with martyrdom) at your hand and Who did not disgrace you (with death as a Kaafir) at his hand. Allaah is indeed the greatest Protector." ⁽³⁾ Another narration⁽⁴⁾ states that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "The good that Allaah grants is indeed vast to both of you."

The Patience of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Amr bin Sa'eed رَضِيَ اللَّهُ عَنْهُ narrates that whenever a child was born to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, he would ask for the child while it was still wrapped

(1) Bukhaari (Vol.2 Pg.822).

(2) Bukhaari (Vol.1 Pg.174).

(3) Haakim (Vol.3 Pg.477).

(4) Bayhaqi (Vol.9 Pg.89).

(after birth). He would then smell the child. When asked why he did this, Hadhrat Uthmaan ﷺ replied, "I like to do this because should anything happen to the child, there would be love for the child in my heart (I would then be rewarded for the greater patience I would need to exercise)." (1)

Someone once said to Hadhrat Abu Dharr ﷺ, "None of your children seem to stay alive?" Hadhrat Abu Dharr ﷺ replied, "All praise belongs to Allaah Who takes them away from this temporary home (this world) and stores them as a treasure (for me) in the eternal abode (of the Aakhirah)." (2)

The patience of Hadhrat Umar ﷺ upon the Demise of his Brother Hadhrat Zaid ﷺ

Hadhrat Umar bin Abdur Rahmaan bin Zaid bin Khattaab narrates that whenever a calamity befell Hadhrat Umar ﷺ, he would console himself saying, "When I was struck with the calamity of the death of (my brother) Zaid bin Khattaab, I managed to exercise patience (why should I not do so now?)." When Hadhrat Umar ﷺ one day saw the person who killed his brother Hadhrat Zaid ﷺ, he said to him, "It is a pity that you killed my brother. I think of him every time the wind blows." (3)

The Patience of Hadhrat Safiyyah ﷺ upon the Death of her Brother Hadhrat Hamzah ﷺ

Hadhrat Abdullaah bin Abbaas ﷺ reports that when Hadhrat Hamzah ﷺ was martyred, (his sister) Hadhrat Safiyyah ﷺ, unaware of what had happened, came looking for him. When she met (her nephew) Hadhrat Ali ﷺ and (her son) Hadhrat Zubayr ﷺ, Hadhrat Ali ﷺ said to Hadhrat Zubayr ﷺ, "Tell your mother (that her brother has been martyred)." "No," replied Hadhrat Zubayr ﷺ, "You go ahead and tell your aunt." "How is Hamzah?" Hadhrat Safiyyah ﷺ asked. The two men made it seem to her that they knew nothing. She then approached (her nephew) Rasulullaah ﷺ who said, "I fear for her sanity (if she knew the truth)." Rasulullaah ﷺ placed his hand on her chest and made du'aa. (Then when he informed her) She wept as she said:

“إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ”

To Allaah we belong and to Him shall we return."

Rasulullaah ﷺ then stood by the mutilated body and said, "If it were not for the grief it would cause our women, I would not bury him and would leave him in this condition so that Allaah would resurrect him from the bellies of wild animals and birds of prey." Thereafter Rasulullaah ﷺ gave instructions for all the martyrs to be brought forward and he started performing the Janaazah salaah for them. Nine bodies were brought and laid beside that of Hadhrat Hamzah ﷺ. Rasulullaah ﷺ performed the salaah with seven Takbeers. The bodies

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157).

(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157).

(3) Haakim (Vol.3 Pg.227), Bayhaqi (Vol.9 Pg.98).

were then taken away while that of Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ was left. Thereafter, another nine bodies were brought and Rasulullaah رَضِيَ اللَّهُ عَنْهُ performed the Janaazah salaah for them with seven Takbeers. These bodies were then carried away while that of Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ was left behind. Yet again, another nine bodies were brought and Rasulullaah رَضِيَ اللَّهُ عَنْهُ performed the Janaazah salaah for them also with seven Takbeers. These bodies were then carried away while that of Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ was left behind. This continued until Rasulullaah رَضِيَ اللَّهُ عَنْهُ had performed the Janaazah salaah for them all. (1)

Hadhrat Zubayr bin Awaam رَضِيَ اللَّهُ عَنْهُ narrates, "A woman came running during the Battle of Uhud and would have seen the dead bodies when Rasulullaah رَضِيَ اللَّهُ عَنْهُ called out, '(Stop) The woman! (Stop) The woman!' Rasulullaah رَضِيَ اللَّهُ عَنْهُ disliked that women should see the bodies. When I guessed that she was my mother Safiyya رَضِيَ اللَّهُ عَنْهَا, I ran to her and reached her before she could reach the dead. She was a strong woman and struck me in the chest saying, 'Get away from me. The ground does not belong to you!' I said, 'Rasulullaah رَضِيَ اللَّهُ عَنْهُ has emphatically prohibited you from going there.' She then halted in her tracks and took out two sheets saying, 'I have brought these two sheets for my brother Hamzah. The news of his death has already reached me and I want you to bury him in these.'

We then took the sheets to enshroud Hamzah رَضِيَ اللَّهُ عَنْهُ in but found next to him someone from the Ansaar who was also killed and mutilated as Hamzah رَضِيَ اللَّهُ عَنْهُ was. Because we felt difficult to enshroud Hamzah رَضِيَ اللَّهُ عَنْهُ in two sheets while the Ansaari had none, we decided that one sheet would be used for Hamzah رَضِيَ اللَّهُ عَنْهُ and the other for the Ansaari. After measuring the two sheets, we found the one to be larger than the other. (To decide who would have which sheet) We then drew lots between the two and enshrouded each one in the sheet that fell to his lot." (2)

Discussing the martyrdom of Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ, it is reported that when Hadhrat Safiyyah bint Abdul Muttalib رَضِيَ اللَّهُ عَنْهَا came to see her brother, Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ met her saying, "Dear mother! It is the instruction of Rasulullaah رَضِيَ اللَّهُ عَنْهُ that you return." She said, "Why should I? I have already heard that my brother's body has been mutilated. This has taken place for the sake of Allaah and we are pleased with it (with Allaah's decree). I shall definitely exercise patience and look forward to the rewards from Allaah." When Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ reported her words to Rasulullaah رَضِيَ اللَّهُ عَنْهُ, Rasulullaah رَضِيَ اللَّهُ عَنْهُ said, "Let her go." She then went to the body of Hadhrat Hamzah رَضِيَ اللَّهُ عَنْهُ and prayed for his forgiveness. Rasulullaah رَضِيَ اللَّهُ عَنْهُ then gave instructions for him to be buried. (3)

(1) Haakim (Vol.3 Pg.197). Ibn Abi Shaybah and Tabraani have reported a similar narration from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.170). Bazaar has also reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.118).

(2) Bazaar, Ahmad and Abu Ya'la. Haythami (Vol.6 Pg.118) has commented on the chain of narrators.

(3) Ibn Is'haaq, as quoted in *Isaabah* (Vol.4 Pg.349).

The Patience of Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا upon the Demise of her Husband

Hadhrat Ummu Salamah رَضِيَ اللَّهُ عَنْهَا says, "(My husband) Abu Salamah رَضِيَ اللَّهُ عَنْهُ once came to me from Rasulullaah ﷺ saying, 'I have heard from Rasulullaah ﷺ something that gives me great pleasure. Rasulullaah ﷺ said that whenever a Muslim is afflicted with any calamity, he will be rewarded and granted something better in return if he recites:

”إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ“

'To Allaah we belong and to Him shall we return'

followed by the du'aa:

”اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا“

'O Allaah! Reward me in my calamity and replace me with something better'

I learnt the du'aa from him and when Abu Salamah رَضِيَ اللَّهُ عَنْهُ passed away, I recited:

”إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ“

'To Allaah we belong and to Him shall we return.'

”اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا“

'O Allaah! Reward me in my calamity and replace me with something better'

I then thought to myself, 'Where will I get someone better than Abu Salamah رَضِيَ اللَّهُ عَنْهُ?' However, after completing my Iddah, I was one day dying a piece of leather when Rasulullaah ﷺ sought permission to see me. After washing the Qaridh leaves (used for dying) from my hands, I permitted him in and placed for him a leather cushion stuffed with the bark of a palm. Rasulullaah ﷺ sat on it and then proposed for my hand in marriage. After Rasulullaah ﷺ had spoken, I said, 'O Rasulullaah ﷺ! I have no reason for not wanting to marry you. However, I am a woman who is extremely possessive and I fear that you may see something in me (because of my possessiveness) that would cause Allaah to punish me. In addition to this, I am not young anymore and I have children.'

Rasulullaah ﷺ replied, 'As for your possessiveness, Allaah will soon dispel it. As for your age, I am affected by advanced age just as you are. As for your children, they shall be my children as well.' I then accepted, saying, 'I shall then hand myself over to the Rasool of Allaah ﷺ.' Allaah really did replace Abu Salamah رَضِيَ اللَّهُ عَنْهُ for me with someone better, with Rasulullaah ﷺ. (1)

The Patience Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ Exercised Upon the Death of his Wife

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says that they were returning from Hajj or Umrah and were welcomed at Dhul Hulayfah where the children of the Ansaar normally met

(1) Ahmad, Nasa'ee, Ibn Maajah and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.91). Ibn Sa'd (Vol.8 Pg.63,64) has reported a similar narration.

their families. When the people met Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ and gave him the news of his wife's death, he covered his face and started to weep. "May Allaah forgive you," Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said to him, "You are a companion of Rasulullaah ﷺ and are one of the first people to enter the fold of Islaam. Why would you be weeping over a woman?" Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ uncovered his face and said, "You are right. I swear by my life that after the death of Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ, I have no right to weep over anyone else especially after what Rasulullaah ﷺ said about him." "What did Rasulullaah ﷺ say about him?" Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا asked. Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ then informed her that Rasulullaah ﷺ said, "The Arsh (Throne of Allaah) actually shook at the death of Sa'd bin Mu'aadh." Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "At that time, Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ was walking between Rasulullaah ﷺ and I." (1)

Another narration states that Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ said, "Have I no right to weep when I heard Rasulullaah ﷺ say, 'The pillars of the Arsh shook with the death of Sa'd bin Mu'aadh.'" (2) Yet another narration states that he said, "Why should I not weep when I heard Rasulullaah ﷺ say..." The rest of the narration is the same as the one above. (3)

The Patience of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ upon the death of his Brother Hadhrat Utba رَضِيَ اللَّهُ عَنْهُ

Hadhrat Awn reports that when Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ heard about the death of his brother Hadhrat Utba رَضِيَ اللَّهُ عَنْهُ, he started to weep. When asked what made him weep, he replied, "He was my real brother and my companion with Rasulullaah ﷺ. However, despite this, I would not have liked to die before him because for him to pass away and for me to anticipate the rewards for (my patience at) losing him is dearer to me than for me to pass away and for him to anticipate the rewards for (his patience at) losing me." (4)

Hadhrat Khaythama رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ received the news of the death of his brother Hadhrat Utba رَضِيَ اللَّهُ عَنْهُ, his eyes welled with tears as he said, "This (weeping) is because of the mercy that Allaah has placed (in the heart) that man has no control of." (5)

The Patience of Hadhrat Abu Ahmad bin Jahash رَضِيَ اللَّهُ عَنْهُ upon the death of his Sister Hadhrat Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا

Hadhrat Abdullaah bin Abu Saleet رَضِيَ اللَّهُ عَنْهُ narrates, "I saw Abu Ahmad bin Jahash رَضِيَ اللَّهُ عَنْهُ carrying the funeral bier of (his sister) Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا. He was blind and in tears. As the people started crowding about the bier, I heard Hadhrat

(1) Ibn Abi Shaybah, Ahmad, Shaashi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.42). Ibn Sa'd (Vol.3 Pg.12) and Haakim (Vol.3 Pg.289) have reported a similar narration.

(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.118).

(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.309).

(4) Abu Nu'aym in his *Hilya* (Vol.4 Pg.253).

(5) Ibn Sa'd (Vol.4 Pg.94).

Umar رَضِيَ اللَّهُ عَنْهُ say, 'O Abu Ahmad t! Move away from the bier so the people will not hurt you.' However, Abu Ahmad رَضِيَ اللَّهُ عَنْهُ replied, 'O Umar! It is from her that I received every good. This (carrying her bier) cools the heat of the grief I am feeling.' 'Then hold on tight,' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, 'Hold on tight.'⁽¹⁾

The Patience of the Muslims upon the death of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ahnaf bin Qais رَضِيَ اللَّهُ عَنْهُ says, "I once heard Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ say, 'The Quraysh are leaders and when any of them enter a door, an entire group of people enter with them.' I however did not fully understand what he meant until he was stabbed. On his deathbed, he instructed Suhayb رَضِيَ اللَّهُ عَنْهُ to lead the salaah for three days and also gave instructions for food to be served to the people until his successor was appointed. When the people returned from the funeral, the food was served and the tablecloths laid out. However, because of their grief, the people refrained from eating. Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ then said, 'O people! We ate and drank after the demise of Rasulullaah ﷺ and we also ate and drank after the demise of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Now it is also necessary for us to eat this food.' He then stretched out his hand and ate. The people followed suit. I then understood what Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said about the Quraysh being leaders."⁽²⁾

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Advise People to Exercise Patience upon the Deaths of Close Relatives

Hadhrat Abu Uyaynah رَضِيَ اللَّهُ عَنْهُ reports that when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ consoled a person, he said, "There is no calamity when there is patience and no benefit when there is impatience. What precedes death is simple while that which follows it is difficult. If you think of the loss of Rasulullaah ﷺ, your tragedy will seem light and Allaah will inflate your reward."⁽³⁾

Hadhrat Sufyaan reports that when consoling Hadhrat Ash'ath bin Qais رَضِيَ اللَّهُ عَنْهُ upon the death of his son, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "It is the right of your family relationship that you should grieve but if you exercise patience, Allaah shall replace the loss of your son. If you are patient, fate will take its course and you will be rewarded. However, if you are irritated, fate will still take its course and you will be sinful."⁽⁴⁾

Exercising Patience upon Misfortunes in General

An Ansaari Woman Perseveres with her Epilepsy

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ was once in

(1) Ibn Sa'd (Vol.8 Pg.80).

(2) Ibn Sa'd (Vol.4 Pg.19), as quoted in *Kanzul Ummaal* (Vol.7 Pg.67). Tabraani has reported a similar narration but Haythami (Vol.5 Pg.196) has commented on the chain of narrators.

(3) Ibn Abi Khaythamah, Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).

Makkah when a woman from the Ansaar came to him saying, "O Rasulullaah ﷺ! There is this wretch (evil spirit) that overpowers me (please cure me)." Rasulullaah ﷺ said to her, "If you persevere with this problem, you will appear on the Day of Qiyaamah without any sins and will have no reckoning to give." She replied, "I swear by the Being Who has sent you with the truth, I prefer to persevere until I meet Allaah." She then added, "However, I fear that the wretch would strip me naked." Rasulullaah ﷺ then prayed for her and whenever she feared that the spirit was approaching, she would cling on to the shroud of the Kabah and say to it, "Get away!" It would then leave her. ⁽¹⁾

Hadhrat Ataa ﷺ reports that Hadhrat Abdullaah bin Abbaas ﷺ once said to him, "Should I not show you a woman who shall be amongst the inhabitants of Jannah?" "Please do," Hadhrat Ataa ﷺ responded. Hadhrat Abdullaah bin Abbaas ﷺ then said, "There was this black woman who once approached Rasulullaah ﷺ with the request, 'Please pray for me because I suffer from epilepsy and (in the fit my clothing opens up and) my body becomes exposed.' Rasulullaah ﷺ said to her, 'If you want, you can persevere and earn yourself Jannah, otherwise I can pray to Allaah to cure you.' 'Not at all,' she replied, 'I shall rather persevere (and be assured of Jannah), but do pray to Allaah that my body does not become exposed.' Rasulullaah ﷺ then made du'aa for her. ⁽²⁾ Another narration adds that Hadhrat Ataa ﷺ then saw the lady holding on to the shroud of the Kabah. She was called Ummu Zufar ﷺ and she was a tall black woman. ⁽³⁾

The Incident of a Man with a Woman who had been a Prostitute during the Period of Ignorance

Hadhrat Abdullaah bin Mughaffal ﷺ narrates that a woman who had been a prostitute during the Period of Ignorance once passed by a man who stretched out his hand towards her. "Stop!" she cautioned, "Allaah has obliterated Shirk and brought Islaam (I am therefore no longer a prostitute)." He then left her and turned away. However, as he continued looking at her, he struck his face on a wall (and was injured). He then went to Rasulullaah ﷺ and reported the incident to him. Rasulullaah ﷺ said, "You are a person for whom Allaah intends good. **When Allaah had good intentions for a person, He hastens the punishment for his sins in this world (so that he suffers no punishment in the Aakhirah).** On the other hand, when Allaah does not intend good for a person, He holds back the punishment (in this world) until the person receives his punishment in full on the Day of Qiyaamah (when the punishment will be much worse)." ⁽⁴⁾

(1) Bazaar.

(2) Ahmad, Bukhaari and Muslim.

(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.160).

(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.155).

The statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that everything which Affects a Mu'min is a Calamity if he does not Like it

Hadhrat Abdullaah bin Khalifah narrates that he was once with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when the strap of his sandal broke. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ recited:

”إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ“

"To Allaah we belong and to Him shall we return"

Thereafter (to explain why he said this), Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Everything that is unpleasant to you is regarded as a calamity." (1)

Hadhrat Sa'eed bin Musayyib narrates that when the front portion of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ' s shoe broke, he exclaimed:

”إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ“

"To Allaah we belong and to Him shall we return"

"O Ameerul Mu'mineen!" the people enquired, "You are reciting () for a mere front portion of a shoe?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "When anything that he finds unpleasant happens to a Mu'min, it is regarded as a calamity." (2)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Commands Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ to Persevere Against the Enemy and The Perseverance of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ until he was Martyred

Hadhrat Aslam reports that Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ once wrote to Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ, informing him that the Romans were launching a massive military offensive and also stating the grave dangers they (the Muslim army) faced. In his reply after duly praising Allaah, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote, "Whenever any difficulty afflicts a Mu'min, Allaah creates ease afterwards and no difficulty can overpower two eases⁽³⁾. Allaah states in His book:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا قُلُوبًا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

(سورة آل عمران آیت ۲۰۰)

O you who have Imaan! Exercise sabr, compete in patience, continue doing good deeds (*especially ensuring that the borders of Muslim countries are well guarded*) and fear Allaah so that you may be successful (in reaching your goal). {Surat. Aal Imraan, verse 200}⁽⁴⁾

Hadhrat Abdur Rahmaan bin Mahdi says that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ possessed

(1) Ibn Sa'd, Ibn Abi Shaybah, Abd bin Humayd, Ibn Mundhir and Bayhaqi.

(2) Marwazi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

(3) Here Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was referring to the verses of the Qur'aan where Allaah states:, meaning that every difficulty is followed by two eases.

(4) Maalik, Ibn Abi Shaybah, Ibn Abi Dunya, Ibn Jarer, Hakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

two virtues that neither Hadhrat Abu Bakr ﷺ nor Hadhrat Umar ﷺ had. One was his **perseverance** until it led to his martyrdom and the other was that he **united the Muslims on one standard version of the Qur'aan.**⁽¹⁾

Gratitude

The Gratitude of Rasulullaah ﷺ

Rasulullaah ﷺ Prolongs his Sajdah in Gratitude to Allaah

Hadhrat Abdur Rahmaan bin Auf ﷺ reports, "Rasulullaah ﷺ once left the Masjid and headed for his room on the upper storey. After entering, he faced towards the Qiblah and fell into Sajdah. He prolonged his Sajdah so much that I thought his soul had been taken. I therefore went close to him and sat down. Raising his head from the ground, he asked, 'Who is there?' When I told him that I was Abdur Rahmaan, he asked further, 'What is the matter?' 'O Rasulullaah ﷺ!' I explained, 'You Sajdah was so long that I feared Allaah may have taken your soul in it.' Rasulullaah ﷺ said, 'Jibra'eel ﷺ just came to me saying that Allaah says, **'Whoever invokes My mercy on you (recites Durood), I shall shower My mercies on him and whoever invoked peace on you (sends Salaams), I shall bless him with peace.'** I therefore made Sajdah to Allaah in gratitude."⁽²⁾

Hadhrat Mu'aadh bin Jabal ﷺ says, "I once approached Rasulullaah ﷺ and found him standing and performing salaah. He continued standing until dawn broke and made such a long Sajdah that I thought his life had been taken. Afterwards he asked, 'Do you know what that (long Sajdah) was for?' 'Allaah and His Rasool ﷺ know best,' I submitted. After repeating the question three or four times, Rasulullaah ﷺ explained, 'I performed as much salaah as my Rabb had ordained for me when my Rabb appeared and addressed me. At the end of the conversation, he asked me, 'What shall I do with your Ummah?' 'O my Rabb,' I declared, 'you know best what You shall do with them.' After repeating the question three or four times, Allaah again asked, 'What shall I do with your Ummah?' When I again submitted that He knew best, Allaah said, 'I shall never make you grieve over your Ummah.' I then **fell into Sajdah because my Rabb is appreciative and loves those who show gratitude.**"⁽³⁾

Hadhrat Abdur Rahmaan Abu Bakr ﷺ narrates that when he once went to visit Rasulullaah ﷺ, Rasulullaah ﷺ was busy receiving revelation. When the revelation stopped, Rasulullaah ﷺ asked Hadhrat Aa'isha ﷺ to pass him his shawl. He then left the house and entered the Masjid where he found some people besides whom there was no one else there. Rasulullaah ﷺ sat on one side until the person addressing them had completed his talk. Thereafter,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.58).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.287).

(3) Tabraani. Haythami (Vol.2 Pg.288) has commented on the chain of narrators.

Rasulullaah ﷺ recited Surah Tanzeel Sajdah (Surah) and made such a long Sajdah that people living as far as two miles away arrived there as people started telling each other about the Sajdah. Hadhrat Aa'isha رضى الله عنها sent a message to her family telling them to come because she was seeing Rasulullaah ﷺ do something she had never seen him do before.

After Rasulullaah ﷺ had lifted his head (from Sajdah), Hadhrat Abu Bakr رضى الله عنه asked, "O Rasulullaah ﷺ! You prolonged your Sajdah so much?" Rasulullaah ﷺ replied, "I prostrated to my Rabb out of gratitude for the Ummah He has granted me. **There shall be seventy thousand of them who shall enter Jannah without reckoning.**" Hadhrat Abu Bakr رضى الله عنه then said, "O Rasulullaah ﷺ! You have an Ummah that is large and extremely pure. You should have asked for more for them." This he repeated two or three times when Hadhrat Umar رضى الله عنه added, "May my parents be sacrificed for you, O Rasulullaah ﷺ! You have asked a great gift for your Ummah." (1)

The Gratitude Rasulullaah ﷺ showed when he saw a man Suffering from a Terminal Disease

Hadhrat Abdullaah bin Umar رضى الله عنه narrates that when Rasulullaah ﷺ once passed by a man suffering from a terminal disease, he dismounted from his animal and made Sajdah. When Hadhrat Abu Bakr رضى الله عنه passed by the man, he also dismounted and made Sajdah and Hadhrat Umar رضى الله عنه followed suit when he passed by. (2)

Rasulullaah ﷺ Thanks Allaah for Returning his Family Members Safely from an Expedition

Hadhrat Ali رضى الله عنه reports that when Rasulullaah ﷺ once dispatched an expedition comprising of his family members, he prayed, "O Allaah! If You return them to me safely, I owe it to You to thank You as You ought to be thanked." It was not long afterwards that they came back safely and Rasulullaah ﷺ said, "All praise belongs to Allaah for all the bounties of Allaah." "O Rasulullaah ﷺ!" Hadhrat Ali رضى الله عنه asked, "Did you not say that if Allaah returned them safely, you owed it to Him to thank Him as He ought to be thanked?" "Did I not just do that?" Rasulullaah ﷺ replied. (3)

The Gratitude of the Sahabah رضى الله عنهم

The Gratitude of a man To Whom Rasulullaah ﷺ gave a Single Date

Hadhrat Anas رضى الله عنه reports that when a beggar once came to Rasulullaah ﷺ, he gave instructions for a date to be given to the man. The beggar however (thinking it to be too little) threw it away. Another beggar then arrived and again

(1) Tabraani. Haythami (Vol.2 Pg.289) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.2 Pg.289) has commented on the chain of narrators.

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).

Rasulullaah ﷺ gave instructions for a date to be given to him. The man exclaimed (in joy), "Subhaanallaah! A date from Rasulullaah ﷺ!" Rasulullaah ﷺ then said to one of the servants, "Go to Ummu Salamah and instruct her to give this man the forty Dirhams she has with her."

Hadhrat Hasan narrates that when a beggar once came to Rasulullaah ﷺ and he gave him a date, the beggar exclaimed (in derision), "Subhaanallaah! A Nabi from the Ambiyaa giving a mere date as Sadaqah!" Rasulullaah ﷺ said to him, "Don't you know that there are multitudes of atoms in that⁽¹⁾?" Thereafter, another man came to beg. When Rasulullaah ﷺ gave him a date as well, he exclaimed (in joy), "A date from a Nabi from the Ambiyaa! I shall never part with this date as long as I live and shall always anticipate its blessings." Rasulullaah ﷺ then instructed the people to be good to the man and he soon became a wealthy man. ⁽²⁾

The Gratitude Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Showed to Allaah for Elevating his Status and his Words Concerning Patience and gratitude

Hadhrat Sulaymaan bin Yasaar narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once passed by a place called *Dajnaan*, he said, "I once saw myself grazing animals in this place for (my father) Khattaab. By Allaah! As far as I know, he was a stern and harsh man. (By the grace of Allaah) I then became the guide of the Ummah of Muhammad ﷺ." He then recited the following couplets (which mean):

*"There is nothing in the things you see besides superficial enjoyment
While wealth and children are temporary, all that shall remain is Allaah"*

He then spurred his camel on saying, "Howb!" ⁽³⁾

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "When I come to the conveyance of gratitude and the conveyance of patience, I care not which of the two I ride." ⁽⁴⁾

The Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning a Leper and Another Man

Hadhrat Ikramah رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once passed by a leper who was also blind, deaf and dumb. Addressing the people with him, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Do you see any of Allaah's bounties in this man?" When the people replied that they saw none, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Why not? Do you not see that he is able to urinate with ease without the urine holding back or coming out with difficulty? This is and extremely great bounty from Allaah." ⁽⁵⁾

(1) Here Rasulullaah ﷺ was referring to the verse of the Qur'aan that states: Whoever (sincerely) does an atom's weight of good will see it (its consequences when he is rewarded for it). {Surah Zilzaal, verse 7}

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.42).

(3) Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

(5) Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

Hadhrat Ibraheem reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once heard a man say, "O Allaah! I wish to spend my wealth and my life in Your path." To this, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Why doesn't any of you remain silent, exercising patience when in difficulty and expressing gratitude when enjoying prosperity?" (1)

What Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to a man Who Greeted him, His Letter to Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ and his Statement Concerning People who are Grateful

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that after a man greeted Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and he had replied to the greeting, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked him, "How are you?" "I only have the praises of Allaah to sing before you," the man replied. "That is exactly what I wanted from you," said Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. (2)

Hadhrat Hasan Basri narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote the following letter to Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ: "Be content with the sustenance Allaah provides for you in this world because Allaah gives more sustenance to some of His servants and less to others to test all of them. He tests those whom He has given plenty to see whether they are grateful. His gratitude to Allaah fulfils the duty he owes to Allaah for the sustenance and bounties Allaah has blessed him with." (3)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "The grateful ones always received more from Allaah so seek more from Allaah. This is because Allaah says:

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ (سورة ابراهيم آيت ٧)

If you show gratitude (for the favours I grant you), then I will definitely grant you (many) more." {Surah Ibraheem, verse 7} (4)

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ shows Gratitude for not Encountering some people who Were Involved in Evil

Hadhrat Sulaymaan bin Moosa narrates that Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ was once called to deal with some people who were involved in some evil activity. However, when Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ went to them, he found that they had already dispersed even though the effects of their evil was still visible. Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ praised Allaah for not encountering them and (as a token of gratitude) he freed a slave. (5)

The Statement of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning Bounties and Gratitude

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once said, "Every bounty should be followed by gratitude and

(1) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

(2) Maalik, Ibn Mubaarak and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).

(3) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).

(4) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).

gratitude is followed by an increase (in the bounty). Gratitude and an increase in bounties are directly proportional to each other. Therefore, Allaah will never stop increasing the bounties on His servant until the servant stops being grateful (in which case they stop)." (1)

Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Ali bin Abi Taalib ﷺ once said, "It never occurs that Allaah opens the door of **gratitude** and closes the door of increasing **bounties**. It also never occurs that Allaah opens the door of **du'aa** and closes the door of **acceptance**. Similarly, it never occurs that Allaah opens the door of **Taubah** and closes the door of **forgiveness**. I shall recite this from Allaah's Book. Allaah says:

﴿أَدْعُونِي أَسْتَجِبْ لَكُمْ ط﴾ (سورة مؤمن آیت ٦٠)

"Supplicate (*make du'aa*) to Me and I shall respond." {Surah Al Mumin, verse 60}

Allaah also says:

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ (سورة ابراهيم آیت ٧)

"If you show gratitude (*for the favours I grant you*), then I will definitely grant you (*many*) more." {Surah Ibraheem, verse 7}

Allaah says further:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ (سورة بقره آیت ١٥٢)

"So think of Me and I will think of you." {Surah Baqarah, verse 152}

Allaah also says:

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾ (سورة النساء آیت ١١٠)

(سورة النساء آیت ١١٠)

Whoever commits a (*minor*) sin or wrongs himself (*by committing a major sin*) and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful." {Surah Nisaa, verse 110} (2)

The Statements of Hadhrat Abu Dardaa ﷺ, Hadhrat Aa'isha ﷺ and Hadhrat Asmaa ﷺ Concerning Gratitude

Hadhrat Abu Dardaa ﷺ said, "When a night or a day passes without people seeing me suffer any difficulty, I see this as an extremely great bounty from Allaah." Another narration quotes him as saying, "The person who sees Allaah's bounties only in food and drink has a limited understanding and has his punishment ever present." (3)

Hadhrat Aa'isha ﷺ once said, "Gratitude is binding on the person who

(1) Bayhaqi.

(2) Ibn Maajah and Askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.152) and Abu Nu'aym in his *Hilya* (Vol.1 Pgs.210,220).

drinks even plain water that enters his body without difficulty and then exits without difficulty." (1)

When (her son) Hadhrat Abdullaah bin Zubayr ؓ was martyred, Hadhrat Asmaa bint Abu Bakr ؓ happened to lose something that Rasulullaah ﷺ gave her and which she kept in a bag. When she finally found it after some searching, she fell into Sajdah (in gratitude to Allaah). (2)

Fervour for Earning Rewards

The Fervour of Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood ؓ narrates that when the Muslims went for the Battle of Badr, every three of them had to share a camel (to ride in turns because of a shortage of transport). Hadhrat Abu Lubaabah ؓ and Hadhrat Ali ؓ shared a camel with Rasulullaah ﷺ and when it was Rasulullaah ﷺ's turn to walk, they both offered to walk instead. However, Rasulullaah ﷺ refused saying, "Neither are you two stronger than I nor am I less in need of rewards than you." (3)

The Fervour of the Sahabah ؓ to earn Rewards

The Sahabah ؓ Exert themselves to Stand in Salaah to earn rewards

Hadhrat Muttalib bin Abu Wadaa'ah ؓ reports that when Rasulullaah ﷺ once saw a person performing salaah while sitting down, he said, "The salaah of a sitting person is half (in reward) of the salaah of a standing person." Thereafter the Sahabah ؓ exerted themselves greatly to perform salaah while standing (despite suffering extreme hunger and weakness at times). (4)

Hadhrat Anas ؓ reports that when Rasulullaah ﷺ arrived in Madinah, he was suffering with high fever and the other Muslims were also suffering of the same. When Rasulullaah ﷺ entered the Masjid one day and found the people sitting and performing salaah (because of their illness), he said, "The salaah of a sitting person is half (in reward) of the salaah of a standing person." (5)

Hadhrat Abdullaah bin Amr bin Al Aas ؓ narrates that when Rasulullaah ﷺ and his companions (from Makkah) arrived in Madinah, they were so afflicted by the fever in Madinah that they became extremely ill. Eventually they were able to perform salaah only while sitting down. Allaah however, cured Rasulullaah ﷺ from the condition. When Rasulullaah ﷺ left his room one day and found the Sahabah ؓ sitting and performing salaah, he said, "Take

(1) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.152).

(2) Tabraani. Haythami (Vol.2 Pg.290) has commented on the chain of narrators.

(3) Ah and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.261). Bazaar has also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.69).

(4) Tabraani. Haythami (Vol.2 Pg.150) has commented on the chain of narrators.

(5) Ahmad, reporting from reliable sources as confirmed by Haafidh in his *Fat'hul Baari* (Vol.3 Pg.395).

note that the salaah of a sitting person is half (in reward) of the salaah of a standing person." Thereafter the Sahabah رَضِيَ اللَّهُ عَنْهُمْ exerted themselves greatly to perform salaah while standing despite their extreme weakness and illness solely in aspiration for the additional rewards. ⁽¹⁾

The Incident of Hadhrat Rabaa'ah bin Ka'b رَضِيَ اللَّهُ عَنْهُ with Rasulullaah ﷺ

Hadhrat Rabaa'ah bin Ka'b رَضِيَ اللَّهُ عَنْهُ says, "I was Rasulullaah ﷺ's servant and served him all day until he performed the Isha salaah. I would then sit by his door when he entered his room saying to myself, 'Perhaps Rasulullaah ﷺ will need something.' I would then remain sitting there hearing Rasulullaah ﷺ say, 'Subhaanallaahi wa Bi-hamdihi,' until I would get tired or until my eyes overwhelmed me and I would fall asleep right there. Seeing my fervour to serve him and feeling that he owed something to me, Rasulullaah ﷺ one day asked me, 'O Rabaa'ah bin Ka'b! Ask from me and I shall give you.' 'O Rasulullaah ﷺ!' I submitted, 'Allow me to think about it and then I shall inform you.'

I then addressed myself saying, 'The things of this world are temporary and will soon come to an end. In any case, I have my (preordained) sustenance in this world which is sufficient for me and will come to me (it is therefore futile to ask Rasulullaah ﷺ for some worldly thing). I shall therefore ask Rasulullaah ﷺ for something of benefit for my life in the Aakhirah because he enjoys an exalted status with Allaah.' I then approached Rasulullaah ﷺ and he asked, 'What have you decided, O Rabee'ah?' 'I have made a decision, O Rasulullaah ﷺ,' I said, 'My request to you is to intercede on my behalf that Allaah frees me from Jahannam.' Rasulullaah ﷺ asked, 'Who told you to say this, O Rabee'ah?' I explained to him saying, 'O Rasulullaah ﷺ! I swear by the Being Who has sent you with the truth that no one told me what to say. You asked me to ask from you and because you enjoy a high status in Allaah's sight, I thought the matter over. Realising that the things of this world are temporary and will soon come to an end and that I have my (preordained) sustenance in this world which will come to me I decided to ask you for something of benefit for my life in the Aakhirah.' Rasulullaah ﷺ remained silent for a long while after which he said, 'I shall do that but do assist me against your carnal self by making Sajdah in abundance.'"⁽²⁾

In another narration, Hadhrat Rabee'ah رَضِيَ اللَّهُ عَنْهُ says, "I used to spend the night in the service of Rasulullaah ﷺ, bringing him his water for wudhu and seeing to his other needs. When he once asked me to make a request, I said, 'I request your company in Jannah.' 'Anything else?' he asked. When I insisted that this was all, he said, 'Then assist me against your carnal self by making Sajdah in abundance.'"⁽³⁾

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.224).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.335). Tabraani, Muslim and Abu Dawood have reported a similar narration in brief.

(3) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.213).

Hadhrat Abdul Jabbaar bin Haarith رَوَاهُ Seeks rewards for his Companionship with Rasulullaah رَوَاهُ

Hadhrat Abdul Jabbaar bin Haarith bin Maalik Hadasi Manaari رَوَاهُ narrates, "I was part of a delegation to Rasulullaah رَوَاهُ from the land of *Saraat*. When I came to Rasulullaah رَوَاهُ, I greeted him with the traditional Arab greeting saying, 'May you have a good morning!' Rasulullaah رَوَاهُ said, 'Allaah has given Muhammad رَوَاهُ and his Ummah another greeting. They greet each other with the words of Salaam.' I then said: 'أَسْلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ'. Rasulullaah رَوَاهُ replied by saying, 'وَعَلَيْكَ السَّلَامُ'. When he asked what my name was, I informed him that I was Jabbaar bin Haarith. I then accepted Islaam and pledge my allegiance to Rasulullaah رَوَاهُ. After I had pledge my allegiance someone said to Rasulullaah رَوَاهُ. 'This Manaari is one of the accomplished horsemen of his tribe.' Rasulullaah رَوَاهُ then gave me a horse and I remained fighting by his side. When Rasulullaah رَوَاهُ one day missed the neighing of the horse he had given me, he asked, 'Why do I not hear the neighing of the Hadasi's horse?' 'O Rasulullaah رَوَاهُ!' I explained, 'I was told that its neighing was disturbing you so I had it castrated (to quieten it).' **It was then that Rasulullaah رَوَاهُ forbade castrating horses.** Someone once suggested to me to request Rasulullaah رَوَاهُ for a note (of guaranteeing for something) as my cousin Tameem Daari رَوَاهُ had done. 'Did he ask for something of this world or for something of the Akhirah?' I asked. When I was told that it was for something of this world, I said, 'It was from this world that I have turned away. I shall rather ask Rasulullaah رَوَاهُ to assist me tomorrow when I appear before Allaah.'⁽¹⁾

The Statement of Rasulullaah رَوَاهُ Concerning Hadhrat Amr bin Taghlib رَوَاهُ and Hadhrat Amr رَوَاهُ's Response

Hadhrat Amr bin Taghlib رَوَاهُ reports that when Rasulullaah رَوَاهُ gave something to some people and not to others, it appeared as if they were upset. Rasulullaah رَوَاهُ then said, "I give to some people only for fear of their impatience and agitation. Then there are those whom I hand over to the goodness and independence Allaah has placed in their hearts. Amongst these people is Amr bin Taghlib." Hadhrat Amr bin Taghlib رَوَاهُ said, "I would not trade these words of Rasulullaah رَوَاهُ even for red camels."⁽²⁾

The Incident of Hadhrat Ali رَوَاهُ and Hadhrat Umar رَوَاهُ with a Man who Performed Tawaaf with his Mother

Hadhrat Amr bin Hamaad reports that Hadhrat Ali رَوَاهُ and Hadhrat Umar رَوَاهُ

(1) Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.215).

(2) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.361). Ibn Abdul Birr has also reported the narration in his *Isti'aaab* (Vol.2 Pg.518).

ﷺ were leaving from performing Tawaaf when they saw a Bedouin carrying his mother on his back reciting the following couplets (which mean):

*"I am her conveyance that never bolts
and when other conveyances become crazed, I shall not
She did more when she carried me and suckled me"*

He then called out, "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ" Addressing Hadhrat Umar ﷺ, Hadhrat Ali ﷺ said, "O Abu Hafs! Let us go back to perform Tawaaf so that the mercy descending (on the Bedouin) may encompass us as well." They then started performing Tawaaf as the Bedouin repeated:

*"I am her conveyance that never bolts
and when other conveyances become crazed, I shall not
She did more when she carried me and suckled me"*

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ (At your service, O Allaah, I am at your service)"

At the same time, Hadhrat Ali ﷺ reciting the following couplets (which mean):

"Allaah is Most Appreciative if you care for your mother
He shall then grant you in abundance for your little effort"⁽¹⁾

Hadhrat Abdullaah bin Umar ﷺ Looks forward to the Rewards for his Stolen Camel and for Freeing Its Shepherd and Marries to Earn rewards

Hadhrat Maymoon bin Mahraan reports that people from Haroora who were associated with Najdah (one of the leaders of the Khawaarij) once passed by a camel belonging to Hadhrat Abdullaah bin Umar ﷺ and took it along with them. The shepherd tending to it went to Hadhrat Abdullaah bin Umar ﷺ saying, "O Abu Abdur Rahmaan! Look forward to the rewards for your camel." "What has happened to her?" asked Hadhrat Abdullaah ﷺ. The shepherd replied, "The people from Haroora who are associated with Najdah passed by and took her along with them." "But how," Hadhrat Abdullaah ﷺ asked, "did they take the camel away and leave you alone?" "They took me along as well but I managed to escape from them," the shepherd replied.

Hadhrat Abdullaah ﷺ asked him further, "What made you leave them and come to me (when you would no longer be a slave if you escaped)?" "Because I love you more than them," the man replied. Hadhrat Abdullaah ﷺ then enquired, "Will you swear by the Being besides Whom there is no god that you love me more than them?" When the shepherd swore on oath, Hadhrat Abdullaah ﷺ said, "Then I look forward to the reward for (freeing) you together with that of the camel." By so saying, he set the slave free.

It was a while later when someone came to Hadhrat Abdullaah bin Umar ﷺ saying, "Do you still want that camel of yours." The person even took the name of the camel and continued, "She is there being sold in the marketplace." "Give me my shawl," Hadhrat Abdullaah ﷺ said and he stood up as he placed the

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.310).

shawl over his shoulders. He then sat down again and removed the shawl saying, "I had been looking forward to the rewards for (losing) her and will therefore not go out and get her back." (1)

Hadhrat Amr bin Dinaar narrates that when Hadhrat Abdullaah bin Umar ﷺ made up his mind not to marry, (his sister) Hadhrat Hafsah ﷺ said to him, "Get married because if your children pass away, you will be rewarded (for your patience) and if they live, they will make du'aa for you." (2)

The Words of Hadhrat Ammaar ﷺ on the Way to the Battle of Siffeen

Hadhrat Abdur Rahmaan bin Abza ﷺ reports that en route to Siffeen when he was on the bank of the Euphrates River, Hadhrat Ammaar bin Yaasir ﷺ said, "O Allaah! If I knew that you would be pleased with me for throwing myself off a mountain and rolling down as I fall, I would certainly do so. O Allaah! If I knew that you would be pleased with me for kindling a large fire and throwing myself into it, I would certainly do so. O Allaah! If I knew that you would be pleased with me for throwing myself into the water and drowning, I would certainly do so. O Allaah! I am fighting only to please You and I am certain that you will never make me unsuccessful as long as I do things to please You." (3)

The Statement of Hadhrat Abdullaah bin Amr ﷺ Concerning his Actions after the Demise of Rasulullaah ﷺ

Hadhrat Abdullaah bin Amr bin Al Aas ﷺ once said, "For me to do a good deed today is more beloved to me than two liked deeds done during the time of Rasulullaah ﷺ because when we were with Rasulullaah ﷺ, our only concern was the Akhirah and not this world. Today, however, the world has fallen for us." (4)

Exertion in Worship

The Exertion of Our Guide Rasulullaah ﷺ

Hadhrat Alqama narrates that he once asked Hadhrat Aa'isha ﷺ, "was Rasulullaah ﷺ in the habit of specially setting aside certain days (for worship)?" "Not at all," Hadhrat Aa'isha ﷺ replied, "His deeds were perpetual, but which any of you is capable of doing what Rasulullaah ﷺ did?" (5)

Hadhrat Mughierah bin Shu'ba ﷺ reports that Rasulullaah ﷺ stood in salaah until his feet cut open." When someone asked him, "Did Allaah not

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.300).Siraaj in his *Taareekh* and Abu Nu'aym have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.348).

(2) Ibn Sa'd (Vol.4 Pg.125).

(3) Ibn Sa'd (Vol.3 Pg.258). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.143).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.287). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.354).

(5) Bukhaari and Muslim, as quoted in *Safwatus Safwah* (Pg.74).

forgive all your past and future errors?" he replied, "Should I then not be a grateful servant?" ⁽¹⁾

More narration of this nature will appear in the chapter concerning salaah, Inshaa Allaah.

The Exertion of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

The exertion of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Zubayr bin Abdullaah reports from his grandmother whose name was Zuhaymah that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ fasted perpetually and stood in salaah throughout the night save for a portion at the beginning of the night when he slept. ⁽²⁾

Hadhrat Mujaahid narrates that the level of worship Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ reached was unmatched. In fact, when a flood prevented people from performing Tawaaf, Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ performed several circuits swimming. ⁽³⁾

Hadhrat Qatan bin Abdullaah narrates that Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ would fast for seven days continuously to the extent that his intestines dried up. Another narration from Hadhrat Hishaam bin Urwa states that Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ would fast for seven days continuously and it was only when he became extremely old that he reduced it to three days. ⁽⁴⁾

Incidents about these two great men and others will soon appear in the chapter concerning salaah, Inshaa Allaah.

Bravery

The Bravery of Our Guide Rasulullaah ﷺ

Statements of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning the Bravery of Rasulullaah ﷺ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ was the most handsome of people, the most generous and the bravest. When a frightening sound scared the people of Madinah one night, they ventured towards the sound. However, Rasulullaah ﷺ beat them to it and was already returning from the place when he met them. He was riding Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ's bare-backed horse with a sword dangling from his neck. He assured the people saying, "There is nothing to be alarmed about. There is nothing to be alarmed about." Although the horse was known to be a lazy one, Rasulullaah ﷺ commented, "He was like an ocean

(1) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.58). Ibn Sa'd (Vol.1 Pg.384) has reported a similar narration.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.56), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.10).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.226).

(4) Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.226).

(moving speedily and fluidly. This happened by the blessings of Rasulullaah ﷺ).⁽¹⁾

Another narration states that when an alarm was raised in Madinah, Rasulullaah ﷺ borrowed Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ's horse whose name was Mandoob. Rasulullaah ﷺ mounted the horse (and after investigating) he reassured the people saying, "We have seen nothing alarming but have found this horse to be like an ocean." Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ also said, "Whenever the battle grew furious, we always sought refuge with Rasulullaah ﷺ."⁽²⁾

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ says, "During the Battle of Badr, we sought refuge from the Mushrikeen by the side of Rasulullaah ﷺ because he was the most furious of fighters."⁽³⁾

Rasulullaah ﷺ's Bravery During the Battle of Hunayn and the Statement of Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Abu Is'haaq reports that a man from the Qais tribe once asked Hadhrat Baraa bin Aazib رَضِيَ اللَّهُ عَنْهُ, "Did you people desert Rasulullaah ﷺ during the Battle of Hunayn?" Hadhrat Abu Is'haaq then heard Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ reply, "However, Rasulullaah ﷺ did not desert. The Hawaazin tribe were ace archers. When we attacked them, they were defeated but when we occupied ourselves with collecting the booty, they intercepted us with a torrent of arrows. I then saw Rasulullaah ﷺ still on his white mule with Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ holding its reins. Rasulullaah ﷺ was saying, اَنَا النَّبِيُّ لَا كَذِبَ (I am a Nabi without a lie)."⁽⁴⁾ Another narration states that Rasulullaah ﷺ said:

“أَنَا النَّبِيُّ لَا كَذِبَ. أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ”

"I am a Nabi without a lie. I am the son of Abdul Muttalib"

Yet another narration states that Rasulullaah ﷺ then dismounted the mule.⁽⁴⁾ Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ also narrates, "Rasulullaah ﷺ then descended from his mule and prayed for assistance saying:

“أَنَا النَّبِيُّ لَا كَذِبَ. أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ. اَللّٰهُمَّ نَزِّلْ نَصْرَتَكَ”

"I am a Nabi without a lie. I am the son of Abdul Muttalib. O Allaah!
Send down Your assistance"

Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ says further, "When the battle grew furious, we took refuge with Rasulullaah ﷺ and it was only the bravest ones who could fight by his side."⁽⁵⁾

In the chapter concerning the bravery of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in Jihaad, the incidents have already passed about the bravery of Hadhrat Abu Bakr , Umar, Ali, Talha, Zubayr, Sa'd, Hamzah, Abbaas, Mu'aadh, Ibn Umar, Mu'aadh bin Afraa, Abu

(1) Bukhaari and Muslim.

(2) Muslim.

(3) Ahmaû and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.37).

(4) Bukhaari. Muslim and Nasa'ee have reported a similar narration.

(5) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.328).

Dujaanah, Qataadh, Salamah bin Akwa, Abu Hadrad, Khaalid bin Waleed, Baraa bin Maalik, Abu Mihjin, Ammaar bin Yaasir, Amr bin Ma'dikarib and Hadhrat Abdullaah bin Zubayr ؓ.

Piety and Scrupulousness

The Piety and Scrupulousness of Our Guide

Rasulullaah ﷺ

Hadhrat Abdullaah bin Amr bin Al Aas ؓ reports that one night Rasulullaah ﷺ found a date lying by his side and ate it. When he was unable to sleep that night, one of his wives asked, "O Rasulullaah ﷺ! You stayed awake all night?" Rasulullaah ﷺ replied, "I ate a date that I found at my side and because we had the Sadaqah dates with us, I feared that this could be one of those." ⁽¹⁾

The Piety and Scrupulousness of the Sahabah ؓ

The Piety and Scrupulousness of Hadhrat

Abu Bakr ؓ

Hadhrat Muhammad bin Seereen says that besides Hadhrat Abu Bakr ؓ, he knows of no one who forcibly vomited out the food he had just eaten. Once after eating some food he had been served, someone informed him that the food had been provided by Hadhrat Ibn Nu'aymaan ؓ. Hadhrat Abu Bakr ؓ exclaimed, "Were you feeding me the incantation fares of Ibn Nu'aymaan?!" He then forced himself to vomit. ⁽²⁾

Hadhrat Abdur Rahmaan bin Abu Layla reports that Hadhrat Ibn Nu'aymaan ؓ was an extremely handsome Sahabi. (During the Period of Ignorance) Some people once came to him asking if he knew anything that would help cure a woman who always miscarries. "Oh yes, I do," he replied. When they asked him what it was, he recited to them an incantation (which means):

"O disobedient womb!

Be still and stop spoiling blood

You are depriving her of bearing many children

If only these many children were in the disobedient womb

Because then she would bear them and recover"

In exchange for this, the people gave him a goat and some butter (after he had already become a Muslim). He then brought some of the meat to Hadhrat Abu Bakr ؓ, who ate. However, (after being informed of the incident) Hadhrat Abu Bakr ؓ stood up and forced himself to vomit. He then reprimanded, "Why do you people bring me food without informing me where it has come from?!" ⁽³⁾

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).

(2) Ahmad in his *Zuhd*.

(3) Baghawi, reporting from reliable sources as confirmed in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).

Hadhrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had a slave who earned an income for him. When the slave brought some food one night and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ ate a morsel, the slave asked, "What has happened to you that you have not questioned me tonight (about the source of the food) when you usually do so every night?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "It was extreme hunger that made me do it. Where did you get it from?" The slave explained, "During the Period of Ignorance, I passed by some people and (to assist them out of some difficulty, I) recited some incantations for them. They had promised to pay me and it was only today that I happened to pass by them as they were celebrating a wedding. They then gave me this food." "You would have killed me!" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ exclaimed as he thrust his fingers in his mouth to vomit out the food. However, the food would not come out (because he had eaten it when he was very hungry). When someone suggested that it would come out only with water, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked for a bowl of water and he continued vomiting out the water until the food also came out. "May Allaah have mercy on you," someone remarked, "All this trouble merely for that morsel?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "I would have taken it out even if it cost me my life because I heard Rasulullaah ﷺ say, 'The fire of Jahannam is most deserving of a body nourished by that which is unlawful.' I therefore feared that any part of my body should receive nourishment from that morsel." (1)

The Piety and Scrupulousness of Hadhrat Umar

رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Zaid bin Aslam reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once drank some milk and finding the taste queer, he asked the person who brought it, "Where did you get this milk from?" The person explained, "We were passing by a watering place where some zakaah camels were being watered. The herders then milked the camels for us and I put some in this water bag of mine (from which you just drank)." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then thrust his fingers into his throat and vomited the milk out. (2)

Hadhrat Miswar bin Makhrama رَضِيَ اللَّهُ عَنْهُ says, "We stuck close to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to learn piety and scrupulousness from him." (3)

Hadhrat Sha'bi narrates that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was once out in Kufa when he stopped by a house and asked for water. When a little girl came out with a jug and a napkin, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ asked, "Dear girl! Whose house is this?" When she informed him the person's name and that he was a coin evaluator, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "I have heard Rasulullaah ﷺ say that one should never drink from the well of a coin evaluator and never take shade under anything

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.31). From his *Afraad*, Bukhaari has reported a part of the narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.95). Hasan bin Sufyaan and Deenowri in his *Mujaalasah* have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).

(2) Maalik and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

(3) Ibn Sa'd (Vol.4 Pg.418).

belonging to a tax collector." (1)

The Piety and Scrupulousness of Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Yahya bin Sa'eed narrates that Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ had two wives. (He was so particular about treating them equally that) When it was the turn of the one (to be with him), he would not even make wudhu in the house of the other. It so happened that both of them passed away on the same day from the plague that struck in Shaam. Because the people were extremely busy that day, both ladies had to be buried in one grave. Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ (still scrupulous about being just between them) then drew lots to decide which of the two would be placed first in the grave.

Another narration states that Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ had two wives and would not even drink water from the house of one of them if it was the turn of the other to be with him. (2)

Hadhrat Tawoos says, "I testify that I heard Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ say, 'I testify that I heard Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ recite the Talbiya⁽³⁾.' We were standing on Arafat when a man asked, 'Tell me when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ left Arafat.' Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ (because of his cautiousness) replied, 'I do not know.' The people were very surprised by this cautiousness of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ. (4)

Tawakkul (Trust in Allaah)

The Tawakkul of Our Guide Muhammad رَضِيَ اللَّهُ عَنْهُ Rasulullaah ﷺ

The Incident of a Bedouin who Wanted to Kill Rasulullaah ﷺ as he Slept Beneath a Tree

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that he accompanied Rasulullaah ﷺ on an expedition to Najd. On the way back, it was the time for their siesta when they came to a valley filled with thorny trees. As the Sahabah رَضِيَ اللَّهُ عَنْهُمْ dispersed to take shade beneath the trees, Rasulullaah ﷺ also found some shade beneath a tree and hung his sword on it. Hadhrat Jaabir narrates further, "We had slept only a short while when Rasulullaah ﷺ called for us. When we responded to his call, we found a Bedouin sitting with him. Rasulullaah ﷺ said, 'This person drew my sword while I was asleep. When I awoke, it was already drawn and in his hand as he said, 'Who will save you from me?' 'Allaah!' I replied. When he again asked, 'Who will save you from me?' I again replied, 'Allaah!' He then sheathed the sword and sat down. Rasulullaah ﷺ did not punish the man

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.165).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).

(3) Talbiya means to recite the entire du'aa repeated in Hajj and Umrah, starting with the words:..

(4) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.229).

despite what he had done. ⁽¹⁾

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ had been fighting the Muhaarib and Ghatfaan tribes in Nakhlah (in Najd). It was at a time when the enemy found the Muslims in negligence when a man from them named Ghowrath bin Haarith approached Rasulullaah ﷺ with a sword. Standing over Rasulullaah ﷺ's head, he asked, "Who will save you from me?" "Allaah!" Rasulullaah ﷺ replied. The sword fell from the man's hand and Rasulullaah ﷺ took hold of it saying, "Now who will save you from me?" Rasulullaah ﷺ asked. Ghowrath begged, "Do be a good captor." "Do you testify that there is none worthy of worship but Allaah?" Rasulullaah ﷺ asked. "No," Ghowrath replied, "But I pledge that I shall never fight against you and neither join forces with anyone who fights against you." Rasulullaah ﷺ then let him go. When he returned to his comrades, he said to them, "I have come to you from the best of people." The narration then continues to explain the Salaatul Khowf. ⁽²⁾

The Tawakkul of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

The Tawakkul of Ameerul Mu'mineen

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Yahya bin Murrah narrates, "When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ used to go to the Masjid at night to perform Nafl salaah, we would also go with to guard him. After completing his salaah, he would ask us, 'What are you sitting here for?' When we informed him that we were there to guard him, he asked, 'Is it against the inhabitants of the heavens that you are guarding me or against the inhabitants of the earth?' 'Only from the inhabitants of the earth,' we submitted. He then said, 'Nothing happens on earth until it is decided in the heavens. There are two angels assigned to every person who protect and guard him. However, when a predestined matter arrives, they leave him to it. I therefore have a fortified shield from Allaah which will leave me only when death arrives. No person can taste the sweetness of Imaan until he is convinced that whatever (difficulty) afflicts him would never have passed him by and whatever (good) passes him by would never have come to him in the first place.'"⁽³⁾

Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was extremely restless throughout the last night he spent in this world. This made his family very concerned and after secretly convening, they arrived at a decision and asked him in the name of Allaah (not to leave the house). However, he said to them, "Two angels are assigned to each and every person to protect him from that which is not destined for him (and this happens as long as what is predestined does not come to him). However, when something predestined comes his way, the two angels leave him to it." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then proceeded to the Masjid and he was assassinated. ⁽⁴⁾

(1) Bukhaari and Muslim.

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.85).

(3) Abu Dawood and Ibn Asaakir.

(4) Abu Dawood and Ibn Asaakir.

Hadhrat Abu Mijlaz narrates that a man from the Muraad tribe once came to see Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ when he was busy performing salaah in the Masjid. (After Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ completed the salaah) The man said to him, "Appoint some guards because the people of the Muraad tribe are planning to assassinate you." However, he said to them, "Two angels are assigned to each and every person to protect him from that which is not destined for him. However, when something predestined comes his way, the two angels leave him to it. One's appointed term is a fortified shield (because nothing can violate it)." (1)

Hadhrat Yahya bin Katheer and others report that when people offered to guard Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, he said, "A person's appointed term guards him." (2)

Hadhrat Muhammad Baaqir reports that two men presented their dispute to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ for judgement. When he sat at the base of a wall, one of the men cautioned, "O Ameerul Mu'mineen! That wall is going to fall." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ reassured him saying, "Continue. Allaah suffices as a protector." When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ had passed judgment and stood up, the wall fell down. (3)

The Tawakkul of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Dhabiyya reports that when Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ was on his deathbed, Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ visited him. "What is the problem?" Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ asked. "My problem is my sins," Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ replied. Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ asked further, "What do you wish for?" Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ replied, "For the mercy of my Rabb." Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ then asked, "Should I not have a physician see you?" (Referring to the fact that Allaah is the greatest of curers,) Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "It was the physician (Allaah) Who gave me the illness."

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ further asked, "Should I then not have an allowance fixed." "I have no need for an allowance," Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ assured him. "But it would belong to your daughters after your demise," Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ explained. "Do you fear that my daughters would suffer poverty after my death?" Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ asked in surprise. He then continued, "I have instructed my daughters to recite Surah Waaqi'ah every night because I have heard Rasulullaah ﷺ say that poverty shall never ever afflict the person who recites Surah Waaqi'ah every night." (4)

Incidents similar to this concerning Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ have passed in the chapter concerning exercising patience during illness.

(1) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.88).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.75).

(3) Abu Nu'aym in his *Dalaa'il* (Pg.211).

(4) Ibn Asaakir, as quoted in the *Tafseer* if Ibn Katheer (Vol.4 Pg.281).

Being Content with Allaah's Decision

The Statements of Hadhrat Umar ﷺ, Hadhrat Abu Dharr ﷺ, Hadhrat Ali ﷺ and Hadhrat Abdullaah bin Mas'ood ﷺ in this Regard

Hadhrat Umar ﷺ once said, "I care not how my morning goes, whether it be in a manner that I like or in a manner that I dislike because I know not whether goodness is in what I like or in what I dislike." (1)

Hadhrat Hasan reports that someone once said to Hadhrat Ali ﷺ, "Abu Dharr ﷺ says that he prefers poverty to riches and illness to good health." To this, Hadhrat Ali ﷺ remarked, "May Allaah have mercy on Abu Dharr. My opinion is that the person who relies on Allaah's good choice for him will never wish to be in a condition other than that which Allaah has chosen for him. This is the highest level of contentment with the decision of Allaah." (2)

It was also Hadhrat Ali ﷺ who said, "Whoever is happy with what Allaah decides will have Allaah's decision pass over him together with being rewarded. On the other hand, whoever is unhappy with what Allaah decides will still have Allaah's decision pass over him but his deeds will be laid to waste." (3)

Hadhrat Abdullaah bin Mas'ood ﷺ once said, "On the Day of Qiyaamah, each and every person will wish that in this world he had only that much of food which he could subsist on. The conditions a person experiences each morning and evening in this world will be detrimental to him only if his heart is filled with anger and discontentment. Furthermore, it is better for any on you to bite on a coal and burn himself rather than say about anything that Allaah had decreed, 'If only that had not happened.'" (4)

Taqwa (5)

Hadhrat Ali ﷺ Addresses the People in a Graveyard and His Statement Concerning Taqwa

Hadhrat Kumayl bin Ziyaad says that he was once with Hadhrat Ali ﷺ when they reached a graveyard. Turning towards the graves, Hadhrat Ali ﷺ said, "O inhabitants of the grave! O inhabitants of the place of decay! O inhabitants of the place of loneliness! What news have you! The news from us is that your wealth has already been distributed, your children have become orphans and your wives have remarried. That is the news that we have. What news have you?" Hadhrat Ali ﷺ then turned and said, "O Kumayl! Had they been permitted to

(1) Ibn Mubaarak, Ibn Abi Dunya in his Faraj and Askari in his Mawaa'idh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.137).

(5) Although commonly translated as "fear for Allaah" or "piety", the word Taqwa refers to such consciousness of Allaah or such piety that drives a person to carry out all Allaah's commands and to stay away from everything that Allaah has prohibited.

respond, they would have told us that the best provision is Taqwa." He then started weeping as he continued, "O Kumayl! The grave is a box containing one's actions and it is only at the time of death that one finds out about it." (1)

Hadhrat Qais bin Abu Haazim reports that Hadhrat Ali ﷺ once said, "Give more importance to having your deeds accepted than to Taqwa because while a deed with Taqwa can never be undermined, how can one that is accepted ever be undermined?" (2) Another narration states that Hadhrat Ali ﷺ said, "When a deed with Taqwa can never be undermined, how can one that is accepted ever be undermined?" (3)

The Statements of Hadhrat Abdullaah bin Mas'ood ﷺ, Hadhrat Abu Dardaa ﷺ and Hadhrat Ubay bin Ka'b ﷺ Concerning Taqwa

Hadhrat Abdullaah bin Mas'ood ﷺ said, "The knowledge that Allaah has accepted even a single deed of mine is more beloved to me than the earth full of gold." (4)

Hadhrat Abu Dardaa ﷺ said, "How grand is the sleep of the intelligent ones (who prepare for the Aakhirah) and their days without fasting! How won't they object to the waking nights and fasts of the foolish ones (who have no concern for the Aakhirah). An atom's weight of good that a person with Taqwa and conviction carries out is greater, more rewarding and more likely to be accepted than a mountain's weight of worship carried out by the negligent ones." (5)

Hadhrat Abu Dardaa ﷺ also said, "For me to know with certainty that Allaah has accepted even one salaah of mine is more beloved to me than the entire world and its contents because Allaah says:

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾ (سوره مائده: آیت ۲۷)

Allaah accepts only from those with Taqwa. {Surah Maa'idah, verse 27} (6)

Hadhrat Ubay bin Ka'b ﷺ said, "Whenever a person leaves out something for the pleasure of Allaah, Allaah grants him something much better from sources he does not expect. However, when someone is careless and takes things without knowledge (of the legality of sources), Allaah afflicts him with difficulties from sources he does not expect." (7)

Fear for Allaah (8)

The fear of Our Guide Muhammad Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas ﷺ reports that Hadhrat Abu Bakr ﷺ once remarked, "O Rasulullaah ﷺ! I see that your hair is getting white?" Rasulullaah

(1) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).

(2) Abu Nu'aym in his *Hilya* and Ibn Asaakir.

(3) Abu Nu'aym in his *Hilya* and Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).

(4) Ya'qoob bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.211).

(6) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.43).

(7) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).

(8) This refers to the fear one has for displeasing Allaah because of one's intense love for Allaah.

replied, "Surahs Hood, Waaqi'ah, Mursalaat, Amma Yatasaa'aloon and Idhash Shamsu Kuwwirat⁽¹⁾ have given me these white hairs." Another narration states that when Hadhrat Umar commented that Rasulullaah ﷺ was getting white hairs very early, Rasulullaah ﷺ said, "Surah Hood and its companions, namely Waaqi'ah, Amma Yatasaa'aloon and Idhash Shamsu Kuwwirat have given me these white hairs."⁽²⁾

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "How can I possibly enjoy life when the one with the horn (the angel Hadhrat Israafeel عَلَيْهِ السَّلَام) already has it between his lips with his head bent forward and straining his ears in anticipation of the command (to blow the horn to announce the Day of Qiyaamah)." "O Rasulullaah ﷺ!" the Sahabah رَضِيَ اللَّهُ عَنْهُمْ asked, "What should we say?" Rasulullaah ﷺ replied, "You should recite:

”حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللَّهِ تَوَكَّلْنَا“

'Allaah is Sufficient for us and He is the best of all Guardians. It is solely in Allaah that we trust'.⁽³⁾

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ fell unconscious when he heard someone recite the verse:

﴿إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا﴾ (سورة مزمل آيت ١٢)

Verily We have (in store for them in Jahannam) handcuffs, the Blazing fire... {Surah Muzammil, verse 12}⁽⁴⁾

The Fear of the Sahabah رَوَاهُ الْإِسْلَام

An Incident of a Young Ansaari رَوَاهُ الْإِسْلَام

Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ narrates that when the fear for Allaah gripped a young Ansaari, he wept so much every time he heard mention of Jahannam that this kept him indoors. When this was mentioned to Rasulullaah ﷺ, he went to the house. As Rasulullaah ﷺ entered, he embraced the Ansaari رَضِيَ اللَّهُ عَنْهُ, who then expired (in Rasulullaah ﷺ's arms). Rasulullaah ﷺ then said, "Enshroud your companion because fear has ruptured his liver."⁽⁵⁾

Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ has reported a similar narration with the addition that when the youngster saw Rasulullaah ﷺ, he stood up, embraced Rasulullaah ﷺ and then fell down dead. Rasulullaah ﷺ then said, "Enshroud your companion because fear for Jahannam has ruptured his liver. I swear by the Being Who controls my life that Allaah has saved him from it. **Whoever aspires for something shall seek it and whoever fears something shall run away from it.**"⁽⁶⁾

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that after it was revealed to

(1) These are Surahs 11, 56, 77, 78 and 81 respectively.

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).

(3) Ahmad and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.56).

(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43).

(5) Haakim and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.223).

(6) Ibn Abi Dunya and Ibn Qudaamah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).

Rasulullaah ﷺ, he one day recited to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

(سورة تحریم آیت ۶)

O you who have Imaan! Save yourselves and your families from the Fire (of Jahannam), the fuel of which is people and stones. {Surah Tahreem, verse 6}

A young Sahabi رَضِيَ اللَّهُ عَنْهُ then fell unconscious. When Rasulullaah ﷺ placed his hand on the Sahabi رَضِيَ اللَّهُ عَنْهُ's heart, it was racing. Rasulullaah ﷺ said to him, "Dear boy! Recite 'Laa Ilaaha Illallaah'." When he recited it, Rasulullaah ﷺ gave him the glad tidings of Jannah. The other Sahabah رَضِيَ اللَّهُ عَنْهُمْ then asked, "Does this apply to all of us (or is it exclusively for him)." Rasulullaah ﷺ replied, "Have you not read the verse:

﴿ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾ (سورة ابراهيم آیت ۱۴)

This (promise) is for him who fears standing before Me (on the Day of Qiyaamah) and who fears My warning (of punishment). {Surah Ibraheem, verse 12} ⁽¹⁾

The Statements of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Concerning Fear and Hope

Hadhrat Sa'eed bin Musayyib reports that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once fell ill, Rasulullaah ﷺ went to visit him. "How are you feeling, O Umar?" Rasulullaah ﷺ asked. "I have hope (in Allaah's mercy) as well as fear (for Allaah's punishment)." Rasulullaah ﷺ then said, "Whenever fear and hope are coupled in the heart of a Mu'min, Allaah grants him his hope and saves him from his fear." ⁽²⁾

Hadhrat Hasan narrates that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once said, "Do you not see that Allaah mentions the verses of ease together with those of hardship and the verses of difficulty together with those of ease so that a Mu'min may be hopeful (in Allaah's mercy) as well as fearful (for Allaah's punishment)? In this manner, he will never have such hopes in Allaah that are unfounded and will also not throw himself into destruction." ⁽³⁾

Other incidents concerning the fear that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had for Allaah have passed in the chapter entitled "The Fear that the Khulafaa had for Allaah".

The Statements that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ Made about Fear

Hadhrat Abdullaah bin Roomi reports that the news reached him that Hadhrat

(1) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.194).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).

(3) Abush Shaykh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).

Uthmaan رَضِيَ اللَّهُ عَنْهُ once said, "If I were between Jannah and Jahannam, not knowing into which of the two I will be ordered to go, I would prefer to be turned into ashes before knowing towards which of them I would be heading." (1)

Hadhrat Qataadah narrates that Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ once said, "I wish that I was a mere sheep whom my owners would slaughter and then eat my flesh and my gravy."

Hadhrat Qataadah narrates that Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ said, "I wish that I were some sand on the top of a hill that the wind would blow away on a windy day." (2)

Hadhrat Qataadah also narrates that Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ said, "I wish that I were some sand that the wind would blow away." (3)

The Fear of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aamir bin Masrooq narrates that someone once mentioned in the presence of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, "I do not want to be amongst the 'As'haabul Yameen' but wish to be amongst the 'Muqarrabeen' (4)." To this, Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ remarked, "However, you have here a person (myself) who wishes not to even be resurrected after dying (let alone wanting to be amongst a certain group)."

Another narration from Hadhrat Hasan states that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "If I were placed between Jannah and Jahannam and then told, 'Choose between either entering one of these or becoming dust', I would rather be turned to dust." (Because of his humility, he felt unworthy of entering Jannah) (5)

The Fear of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! If you people knew what I know, you will neither make advances to your wives nor find rest on your beds. By Allaah! I wish that the day Allaah created me, He should have created me as a tree that is felled and whose fruit is eaten." (6)

Hadhrat Hizaam bin Hakeem reports that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once stated, "If you people knew what you will see after death, you would neither derive pleasure out of eating nor out of drinking. You would then not go into your homes for shade but would rather go out onto the plains beating your chests and weeping over your condition. I wish that I were a tree that would be

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60). Ahmad has reported a similar narration in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.10).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.74). Ibn Sa'd (Vol.3 Pg.413) has also reported the narration.

(3) Ibn Sa'd (Vol.4 Pg.26).

(4) Those who will have a higher status in Jannah than the 'As'haabul Yameen', as stated in Surah Waq'ah.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.133).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.164).

felled and then its fruit eaten." (1)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ also mentioned, "I wish that I were a sheep belonging to some people who have visitors passing by. They will then pass a knife over my jugular veins, eat me and feed others." (2)

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once said, "I wish that I was this pillar." (3)

The Fear of Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Tawoos reports, "When Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ came to our land, our scholars said to him, 'If you just give the word, we shall take these rocks and trees and build a Masjid for you.' Hadhrat Mu'aadh replied, 'I fear that I may be made to carry it on my back on the Day of Qiyaamah.'" (4)

Hadhrat Naafi says, "When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ entered the Kabah, I heard him say the following when he was in Sajdah: '(O Allaah!) You know that it is only my fear for You that prevents me from opposing the Quraysh for their position in this world.'" (5)

Hadhrat Abu Haazim narrates that when Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ passed by a man from Iraq who had fallen down (unconscious), he asked, "What is the matter with him?" The people said, "This happens to him every time the Qur'aan is recited to him." Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ remarked, "Although we also fear Allaah, we never fall down." (6)

The Fear of Hadhrat Shaddaad bin Aws Ansaari رَضِيَ اللَّهُ عَنْهُ

It is reported that whenever Hadhrat Shaddaad bin Aws Ansaari رَضِيَ اللَّهُ عَنْهُ lay on the bed, he would turn from side to side without being able to fall asleep. He would then say, "O Allaah! The fire of Jahannam has dispelled my sleep." Thereafter, he would stand up and perform salaah until the morning. (7)

The Fear of Ummul Mu'mineen Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا

Hadhrat Amr bin Salamah رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said, "By Allaah! I wish that I were a tree. By Allaah! I wish that I were sand. By Allaah! I wish that Allaah had not created me at all."

Another narration states when Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ came to Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا before her death, he praised her saying, "Glad tidings for you, O wife of Rasulullaah ﷺ. Rasulullaah ﷺ never married a virgin besides you and your innocence was proclaimed from the heavens. It was then that Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ entered from the opposite side. Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said to him, "Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ is heaping

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.12).

(3) Ibn Sa'd (Vol.4 Pg.12).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.292).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.312).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.264).

praises on me when I do not wish to hear anyone praise me today. I only wish that I had been completely forgotten." (1)

Weeping

The Weeping of Our Guide Muhammad

Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ reports, "Rasulullaah ﷺ once said to me, 'Recite (the Qur'aan) to me.' I replied, 'How can I recite to you when it was to you that the Qur'aan was revealed?' Rasulullaah ﷺ said, 'I would like to hear the Qur'aan recited by someone else.' I then recited Surah Nisaa until I reached the verse:

﴿كَفَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۚ﴾

(سورة النساء آيت ٤١)

How will it be *(the condition of the Kuffaar on the Day of Qiyaamah)* when We shall bring forth a witness from every nation *(the Ambiyaa of every community who will testify against the Kuffaar)* and call you *(O Muhammad ﷺ)* to be a witness over all of them? {Surah Nisaa, verse 41}

Rasulullaah ﷺ then said, 'That's enough.' When I then looked up, I saw that tears were flowing from his eyes." (2)

Some other narration shall appear in the chapter concerning salaah, Inshaa Allaah.

The Weeping of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

The Men of Suffa Weep when a Verse is Revealed

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the men of Suffa wept excessively when Allaah revealed the verse:

﴿أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۖ وَتَضْحَكُونَ وَلَا تَبْكُونَ ۚ﴾ (سورة النجم آيت ٥٩، ٦٠)

Are you astonished about this speech *(the Qur'aan)* and do you laugh *(at it out of ridicule)* instead of crying *(out of fear for the warnings it sounds)*? {Surah Najm, verses 59,60}

They wept so much that tears flowed on their cheeks. Hearing them, Rasulullaah ﷺ also started weeping and seeing him weep, the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ also wept. Rasulullaah ﷺ then said, "The person who weeps out of fear for Allaah shall never enter Jahannam and the person who sins persistently shall never enter Jannah. However, if you never sin, Allaah shall create a nation that does sin and He will then forgive them (when they repent sincerely because He loves to forgive)." (3)

(1) Ibn Sa'd (Vol.8 Pg.74).

(2) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).

(3) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.190).

An Abyssinian Weeps In front of Rasulullaah ﷺ when he Recited a verse of the Qur'aan

Hadhrat Anas ﷺ narrates that Rasulullaah ﷺ once recited the verse:

﴿وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾ (سورة تحریم: آیت ۶)

... (The fire of Jahannam) the fuel of which is people and stones...

{Surah Tahreem, verse 6}

Rasulullaah ﷺ then said, "The Fire of Jahannam was stoked for a thousand years until it became red. It was then stoked for another thousand years until it became white. Thereafter, it was again stoked for a thousand years until it became black. It is now pitch black and dark and its flames cannot be extinguished." In front of Rasulullaah ﷺ was an Abyssinian man who then started to weep very loudly. Hadhrat Jibra'eel ﷺ then descended and asked (Rasulullaah ﷺ), "Who is this man weeping in front of you?" Rasulullaah ﷺ informed Hadhrat Jibra'eel ﷺ that the man was from Abyssinia and also praised the man. Hadhrat Jibra'eel ﷺ then told Rasulullaah ﷺ that Allaah said, "I swear by My honour, by My power and by My exaltedness over My throne that whenever the eye of My servant weeps in this world out of fear for Me, I shall definitely increase his laughter in Jannah." ⁽¹⁾

The Weeping of Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ

Hadhrat Qais bin Abu Haazim ﷺ says, "I once went to see Rasulullaah ﷺ and found that Hadhrat Abu Bakr ﷺ had already taken his place (had become the Khalifah). (In his address to the people) Hadhrat Abu Bakr ﷺ praised Allaah tremendously and wept excessively." ⁽²⁾

Hadhrat Hasan bin Muhammad bin Ali bin Abi Taalib ﷺ states that during the Friday sermon, Hadhrat Umar ﷺ used to recite the Surah إِذَا الشَّمْسُ كُوِّرَتْ (Surah Takweer) until he reached the verse:

﴿عَلِمَتْ نَفْسٌ مَّا أُخْضِرَتْ﴾ (سورة تَكْوِيْن: آیت ۱۴)

On that day every soul will know what (actions) it had presented.

{Surah Takweer, verse 14}

At this point, his voice would stop (because of his excessive weeping). ⁽³⁾

Hadhrat Hasan narrates that Hadhrat Umar ﷺ once recited the verse:

﴿إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ﴾ (سورة طُور: آیت ۸۰۷)

Indeed, the punishment of your Rabb shall take place and there shall be none to avert it. {Surah Toor, verses 7,8}

After reciting it, his voice ballooned (because of the emotion. This caused him to

(1) Bayhaqi and Isfahaani, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.194).

(2) Abdur Razzaaq, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.260).

(3) Shaafi'ee.

fall ill and) because of it, people were visiting him for twenty days. (1)

Hadhrat Ubayd bin Umayr ﷺ reports that Hadhrat Umar ﷺ once led them in the Fajr salaah and started reciting Surah Yusuf. However, he started weeping and had to stop when he reached the verse:

﴿وَأَبْيَضْتُ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ﴾ (سوره يوسف: ٨٤)

(Referring to Hadhrat Ya'qoob ﷺ, Allaah says) His eyes had turned white (blind) with sorrow (because of excessive crying) and he was suppressing it (his sorrow) all the time. {Surah Yusuf, verse 84}

Hadhrat Umar ﷺ then went into Ruku. (2)

Hadhrat Abdullaah bin Shaddaad bin Haad narrates that even while standing in the last rows of the congregation, he could hear the sobbing of Hadhrat Umar ﷺ during the Fajr salaah. Hadhrat Umar ﷺ was reciting Surah Yusuf and (because of his excessive weeping, he had to stop when he) reached the verse:

﴿إِنَّمَا أَشْكُوا بِنِّي وَحُزْنِي إِلَى اللَّهِ﴾ (سوره يوسف: ٨٦)

I complain of my sorrow and my grief only to Allaah. {Surah Yusuf, verse 86} (3)

Hadhrat Hishaam bin Hasan narrates that Hadhrat Umar ﷺ would sometimes recite a verse of the Qur'aan that would choke him (with emotion). He would then weep so much that he would fall down. (Because of weakness) He would then have to stay indoors and people would visit him thinking him to be ill. (4)

The Weeping of Hadhrat Uthmaan ﷺ

Hadhrat Haani who was the freed slave of Hadhrat Uthmaan bin Affaan ﷺ says that whenever Hadhrat Uthmaan ﷺ stopped at a graveyard, he would weep so much that his beard would get wet. Someone once asked him, "You do not weep when you think of Jannah and Jahannam but weep when you think of the grave?" He replied, "I have heard Rasulullaah ﷺ say, 'The grave is the first stage from amongst the many stages of the Aakhirah. If one is successful there, the later stages are easier. However, if one is unsuccessful there, the later stages will be extremely difficult.'" Hadhrat Uthmaan ﷺ also added, "I have also heard Rasulullaah ﷺ say that he had never seen a sight more frightening than that of the grave." In his narration, Hadhrat Haani adds that he heard Hadhrat Uthmaan ﷺ recite the following couplet by a grave (which means):

"If you are saved from this (the punishment in the grave), then you are saved from something enormous

If not, then I do not think that you will be saved (from future torment)" (5)

(1) Abu Ubayd.

(2) Abu Ubayd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

(3) Abdur Razzaaq, Sa'eed bin Mansoor, Ibn Sa'd, Ibn Abi Shaybah and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).

(5) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.322). Abu Nu'aym has also reported the narration in brief in his *Hilya* (Vol.1 Pg.61).

The Weeping of Hadhrat Mu'aadh رضي الله عنه

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that Hadhrat Umar رضي الله عنه once passed by Hadhrat Mu'aadh bin Jabal رضي الله عنه who was weeping. "What makes you weep?" Hadhrat Umar رضي الله عنه enquired. Hadhrat Mu'aadh رضي الله عنه replied, "A Hadith that I heard from Rasulullaah ﷺ (which states that); 'Indeed the tiniest amount of ostentation is tantamount to Shirk and the people most beloved to Allaah are those with Taqwa who are anonymous. They are those who will not be missed if they are not there and will not be recognised when they are present. These people are the torchbearers of guidance and the beacons of knowledge.'"⁽¹⁾

The Weeping of Hadhrat Abdullaah bin Umar رضي الله عنه

Hadhrat Abdullaah bin Umar رضي الله عنه was once reciting the Surah وَيْلٌ لِّلْمُطَفِّفِينَ (Surah Mutaaffifeen). However, he started weeping when he reached the verse:

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ (سوره مطففين: آیت ٦)

...the day when all of mankind will stand before the Rabb of the universe (to account for their actions and words)? {Surah Mutaaffifeen, verse 6}

He wept so much that he fell down and was unable to recite further. ⁽²⁾

Hadhrat Naafi reports that there was not a single occasion when Hadhrat Abdullaah bin Umar رضي الله عنه did not weep when reciting the following verses of Surah Baqarah:

﴿وَأَن تَبْذُرُوا مَآفِئَ أَنْفُسِكُمْ أَوْتَخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (سوره بقره: آیت ٢٨٤)

Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it (will remind you of it on the Day of Qiyaamah). He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things. {Surah Baqarah, verse 284}

He would then say, "Verily, this accountability is a grave matter." ⁽³⁾

Hadhrat Naafi also reports that Hadhrat Abdullaah bin Umar رضي الله عنه would cry uncontrollably whenever he recited the verse:

﴿الَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾ (سورة حديد آیت ١٦)

Has the time not come for the hearts of the Mu'mineen to submit to Allaah's remembrance? {Surah Hadeed, verse 16} ⁽⁴⁾

Hadhrat Yusuf bin Maahak says, "I walked with Hadhrat Abdullaah bin Umar رضي الله عنه to Hadhrat Ubayd bin Umayr رضي الله عنه who was busy lecturing to some of

(1) Haakim (Vol.3 Pg.270) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.305). Ahmad has reported a similar narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.234).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.305). Ahmad has reported a similar narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.234).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.305). Abul Abbaas has reported a similar narration in his *Taareekh*, as quoted in *Isaabah* (Vol.2 Pg.349).

his companions. When I again looked at Hadhrat Abdullaah bin Umar ﷺ (after he had been listening awhile), I saw that tears were flowing from his eyes."⁽¹⁾

Hadhrat Ubayd bin Umayr ﷺ once recited the verse:

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَاكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

(سورة نساء آیت ۴۱)

How will it be *(the condition of the Kuffaar on the Day of Qiyaamah)* when We shall bring forth a witness from every nation *(the Ambiyaa of every community who will testify against the Kuffaar)* and call you *(O Muhammad ﷺ)* to be a witness over all of them? {Surah Nisaa, verse 41}

(Upon hearing this verse) Hadhrat Abdullaah bin Umar ﷺ started weeping so profusely that his beard and collar became wet with tears. Hadhrat Abdullaah says, "The man sitting beside Hadhrat Abdullaah bin Umar ﷺ said to me, 'I actually contemplated getting up and telling Hadhrat Ubayd bin Umayr ﷺ to curtail his talk because of the difficulty he was causing the elderly man (Hadhrat Abdullaah bin Umar ﷺ).'"⁽²⁾

The Weeping of Hadhrat Abdullaah bin Abbaas

ﷺ and Hadhrat Ubaadah bin Saamit ﷺ

Hadhrat Abdullaah bin Abu Mulaykah says, "I accompanied Hadhrat Abdullaah bin Abbaas ﷺ from Makkah to Madinah and wherever he set up camp, he stood in salaah for half the night." When Hadhrat Ayyoob asked him what Hadhrat Abdullaah bin Abbaas ﷺ's recitation of the Qur'aan was like, he replied, "He once cried painfully as he continuously recited the following verse with slow intonation:

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ﴾ (سورة ق آیت ۱۹)

The pangs *(agony)* of death will bring the truth *(of Imaan to every person)*. *(It will then be said to the dying person,)* "This *(death)* is what you used to avoid *(However, now you have no option)*." {Surah Qaaf, verse 19}⁽³⁾

Hadhrat Abu Rajaa ﷺ says, "The lines on the face of Hadhrat Abdullaah bin Abbaas ﷺ where his tears ran resembled two old shoe straps."⁽⁴⁾

Hadhrat Uthmaan bin Abu Saudah says that he once saw Hadhrat Ubaadah bin Saamit ﷺ on the wall of the Masjid that (Allaah showed Rasulullaah ﷺ a vantage point that) overlooked a valley of Jahannam. His chest was upon the wall and he was weeping. "O Abu Waleed!" Hadhrat Uthmaan asked, "What makes you weep so?" Hadhrat Ubaadah ﷺ replied, "Rasulullaah ﷺ informed us that it

(1) Ibn Sa'd (Vol.4 Pg.162). Abu Nu'aym has also reported the narration briefly in his *Hilya* (Vol.1 Pg.305).

(2) Ibn Sa'd (Vol.4 Pg. 62).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.327).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.329).

was in this place that he saw Jahannam." (1)

The Weeping of Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ya'la bin Ataa reports from his mother who made kohl for Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ that he wept excessively. In fact, he would lock his door and weep so much that he developed a condition that caused his eyes to secrete a white fluid all the time. Hadhrat Ya'la says that it was for this reason that his mother prepared the kohl for Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ. (2)

Hadhrat Muslim bin Bishr reports that when Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ was weeping during his illness (before his death), someone asked him what it was that made him weep. He replied, "Take note that it is not for this world of yours that I am weeping. I am weeping because of the long journey ahead and the deficiency of my provisions. I have now climbed a rise that leads down either to Jannah or to Jahannam and I know not towards which of the two I shall be heading." (3)

Contemplation and Meditation

The Contemplation and Meditation of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

The Deep Meditation of Hadhrat Abu Rayhaanah رَضِيَ اللَّهُ عَنْهُ

Hadhrat Dhamrah bin Habeeb reports from a freed slave of the Sahabi Hadhrat Abu Rayhaanah رَضِيَ اللَّهُ عَنْهُ that when Hadhrat Abu Rayhaanah رَضِيَ اللَّهُ عَنْهُ once returned from a military expedition, he ate supper, made wudhu and then stood (to perform salaah) at the place where he performed salaah. He started reciting a Surah of the Qur'aan and stood rooted to the spot until the Mu'adhin called out the Adhaan (for the Fajr salaah). "O Abu Rayhaanah!" his wife said, "You have just marched on an expedition that was extremely exhausting. Thereafter, you returned (and engrossed yourself in salaah without a thought for me). Is there no share for us (in your time)?" Hadhrat Abu Rayhaanah رَضِيَ اللَّهُ عَنْهُ replied, "By Allaah! Of course there is a share for you in my time, if I had only thought of you." "Then what was it that preoccupied you (from thinking of me)?" she asked. He replied, "Deep meditation about the descriptions Allaah has given about Jannah and its pleasures had engrossed my mind until I heard the Muadhin." (4)

The Meditation of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Muhammad bin Waasi narrates that a man rode from Basrah to see Hadhrat Ummu Dharr رَضِيَ اللَّهُ عَنْهَا after the demise of (her husband) Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ to ask her about the Ibaadah of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ. When

(1) Abu Nu'aym in his *Hilya* (Vol.6 Pg.110).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.290).

(3) Ibn Sa'd (Vol.4 Pg.62). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.383).

(4) Ibn Mubaarak in his *Zuhd*, as quoted in *Isaabah* (Vol.2 Pg.157).

he arrived, he said to her, "I have come to you so that you may inform me about the Ibaadah of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ." She said, "He would spend the entire day only meditating in solitude." ⁽¹⁾

The Meditation of Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aun bin Abdullaah bin Utba reports that he once asked Hadhrat Ummu Dardaa رَضِيَ اللَّهُ عَنْهَا about the best deed of (her husband) Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ. She replied, "Meditation and heeding to lessons." Another narration states that when she was asked about the deed that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ did most frequently, she replied, "Heeding to lessons." Yet another narration states that her reply was, "Meditation." ⁽²⁾

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once said, "Meditation for a moment is better than standing in salaah an entire night." ⁽³⁾

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ also said, "Amongst people there are those who are the keys to good and the locks of evil. They shall have great rewards. There are then also those who are the keys to evil and locks of good. They will be terribly punished. Meditation for a moment is better than standing in salaah an entire night." ⁽⁴⁾

Hadhrat Habeeb bin Abdullaah narrates that a man intending to march in Jihaad came to Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ for advice. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "Think of Allaah in prosperity and He will think of you when you are in difficulty. When you admire something of this world, think about what it is to become (old and then turned to dust)."

Hadhrat Saalim bin Abil Ja'd reports that two bulls once passed by Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ as they were being worked. When one of them stopped as the other continued, Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "There is certainly a great lesson in this (while the one will be whipped for stopping, the other will be saved from the whipping)." ⁽⁵⁾

Taking Stock of Oneself

The Statements of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard

One of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ's freed slaves reports that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once said, "Whoever angers his carnal self for the sake of Allaah will be saved from Allaah's anger." ⁽⁶⁾

Hadhrat Thaabit bin Hajjaaj narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "Weigh yourselves up before you are weighed and assess yourselves before you are assessed because reckoning with yourself (in this world) is easier than the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.164).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.208) and Ahmad, as quoted in *Safwatus Safwah* (Vol.1 Pg.258).

(3) Abu Nu'aym in his *Hilya*, Ahmad and Ibn Sa'd (Vol.7 Pg.392).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.209). Ahmad has also reported the first narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.258).

(6) Ibn Abi Dunya in *Muhaasabatun Nafs*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.162).

reckoning you will face tomorrow (in the Akhirah). You should also adorn yourselves (with good deeds) before the great presentation (the Day of Qiyaamah, about which Allaah says):

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ﴾ (سورة الحاقة آيت ١٨)

On that day, you will all be presented and nothing (*no action or word*) of yours shall remain hidden. {Surah Haaqa, verse 18} ⁽¹⁾

Hadhrat Anas رضي الله عنه reports, "I was one day with Hadhrat Umar bin Khattaab رضي الله عنه when he went into an orchard. There was a wall between us and he was standing in the middle of the orchard when I heard him say (to himself), 'O Ameerul Mu'mineen! By Allaah! You should fear Allaah or He will definitely punish you.'" ⁽²⁾

Remaining silent and Guarding the Tongue

The Silence of our Guide Rasulullaah ﷺ

In a lengthy narration, Hadhrat Simaak says that he once asked Hadhrat Jaabir bin Samurah رضي الله عنه, "Did you associate often with Nabi ﷺ?" Hadhrat Jaabir رضي الله عنه replied, "Yes. He was a person who often remained silent." ⁽³⁾

Hadhrat Abu Maalik Ashja'ee رضي الله عنه reports that his father said, "We were little boys when we used to sit in the company of Rasulullaah ﷺ and have never seen anyone remain silent as much as Rasulullaah ﷺ did. Whenever his companions would talk too much, he merely smiled." ⁽⁴⁾

Hadhrat Ubaadah bin Saamit رضي الله عنه narrates that Rasulullaah ﷺ was once out with his companions. As he rode, one of them stepped out ahead of him. Hadhrat Mu'aadh bin Jabal رضي الله عنه said, "O Rasulullaah ﷺ! I pray that Allaah takes our lives before yours. May Allaah never show us the day (of your demise), but should we see it, what deeds should we carry out after you? May my parents be sacrificed for you, O Rasulullaah ﷺ! Should it be Jihaad in the path of Allaah?" Rasulullaah ﷺ replied, "Jihaad in the path of Allaah is an excellent deed, but people have become accustomed to it. (What you should be doing is) Something that exercises greater restraint (on the carnal self)." "Then fasting and Sadaqah?" Hadhrat Mu'aadh رضي الله عنه asked. "Fasting and Sadaqah are an excellent deeds," Rasulullaah ﷺ commented, "but people have become accustomed to it. (What you should be doing is) Something that exercises greater restraint (on the carnal self)."

Hadhrat Mu'aadh رضي الله عنه then went on to mention every type of good deed, but each time Rasulullaah ﷺ's reply was, "But people have become accustomed to it. (What you should be doing is) Something that exercises greater restraint (on the carnal self)." Hadhrat Mu'aadh رضي الله عنه eventually asked, "If people have

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).

(2) Maali, Ibn Sa'd, Ibn Abi Dunya in his *Muhaasabatun Nafs*, Abu Nu'aym in his *Ma'rifah* (Vol. Pg.) and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).

(3) Ahmad and Tabraani. Haythami (Vol.10 Pg.297) has commented on Ahmad's chain of narrators. Ibn Sa'd (Vol.1 Pg.372) has reported a similar narration.

(4) Tabraani. Haythami (Vol.10 Pg.298) has commented on the chain of narrators.

become accustomed to these deeds, what is that thing that exercises greater restraint (on the carnal self)?" Pointing to his mouth, Rasulullaah ﷺ said, "Remaining silent at all times save when speaking what is good." "Will we be taken to task for what our tongues speak?" Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ asked in surprise. Striking his hand on Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ's thigh, Rasulullaah ﷺ said something like, "Your mother ought to have lost you!" He then added, "It is because of what the tongue speaks that people will be thrown headlong into Jahannam. Whoever believes in Allah and the Last Day should speak only what is good or remain silent about evil. Speak what is good and you will reap the rewards. Remain silent about evil and you will be safe." (1)

The Silence of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Rasulullaah ﷺ says about a Martyr, "He may have mentioned something that was futile"

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that when someone was martyred, a lady was weeping over him saying, "Oh dear martyr!" Addressing her, Rasulullaah ﷺ said, "Stop saying that. How do you know that he is a martyr (and is guaranteed immediate access into Jannah)? He may have mentioned something that was futile or was miserly with something that would not have cost him anything." (2)

In another narration, Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ states that when one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ was martyred during the Battle of Uhud, a rock was found tied to his belly (which he had tied) because of hunger. Wiping the dust off his face, his mother said, "Glad tidings for you, O beloved son of Jannah." Addressing her, Rasulullaah ﷺ said, "How do you know that he is a martyr (and is guaranteed immediate access into Jannah)? He may have mentioned something that was futile or refused something that would not have harmed him (to part with)." (3)

The silence of Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ and the statement of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Khaalid bin Numayr says, "Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ often remained silent for prolonged periods of time and always seemed depressed. (When he did speak, he was mostly seeking Allaah's protection from trials." (4) Hadhrat Abu Idress Khowlani says, "I once entered the Masjid of Damascus when my eyes caught sight of a man with sparkling front teeth. He was a very quiet man and whenever the people with him disagreed on some issue, they referred it to him and readily accepted his verdict. When I enquired who he was, I was

(1) Tabraani. Haythami (Vol.10 Pg.299) has commented on the chain of narrators.

(2) Abu Ya'la. Haythami (Vol.10 Pg.303) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.10 Pg.303) has commented on the chain of narrators. Tirmidhi has reported a similar narration, as quoted in Mishkaat.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.142).

informed that he was Hadhrat Mu'aadh bin Jabal ﷺ." (1)

Hadhrat Aslam narrates that when Hadhrat Umar ﷺ once found Hadhrat Abu Bakr ﷺ pulling at his tongue, he asked, "What are you doing, O Khalifah of Rasulullaah ﷺ?" Hadhrat Abu Bakr ﷺ replied, "There is not a part of the body that does not complain of the sharpness of the tongue." (2)

Hadhrat Abdullaah bin Mas'ood ﷺ and Hadhrat Abdullaah bin Abbaas ﷺ rebuke their Tongues

Hadhrat Abu Waa'il narrates that when Hadhrat Abdullaah bin Mas'ood ﷺ once climbed Mount Safa, he caught hold of his tongue saying, "O tongue! Speak what is good and reap the rewards. Shun speaking evil and you will remain safe before having to regret." He then narrated, "I have heard Rasulullaah ﷺ say, 'Most of man's sins stem from the tongue.'" (3)

Hadhrat Sa'eed Jareeri reports from a man who said, "I once saw Hadhrat Abdullaah bin Abbaas ﷺ holding the point of his tongue as he said, 'Shame on you! Speak what is good and reap the rewards. Shun speaking evil and you will remain safe.' Someone then asked, 'O Ibn Abbaas ﷺ! Why do I see you holding your tongue and saying that?' Hadhrat Abdullaah bin Abbaas ﷺ replied, 'The news has reached me that on the Day of Qiyaamah a person will be more angry with his tongue than with anything else.'" (4)

The Silence of Hadhrat Shaddaad bin Aws ﷺ after he pledged allegiance at the hand of Rasulullaah ﷺ

Hadhrat Thaabit Bunaani narrates that Hadhrat Shaddaad bin Aws ﷺ once said to one of his companions, "Lay the tablecloth so that we may dig in to it!" Another of his companions said in surprise, "I have never heard you speak like that since I have come to know you." Hadhrat Shaddaad ﷺ said, "Since I separated from Rasulullaah ﷺ, every statement I have made was a harnessed one (said with much thought). By Allaah! Another like this shall never again escape." (5)

Hadhrat Sulaymaan bin Moosa reports that Hadhrat Shaddaad bin Aws ﷺ once said, "Lay the tablecloth so that we may frolic with it." The people with him immediately picked at his words saying, "Look at Abu Ya'la (Hadhrat Shaddaad ﷺ's title)! What a statement has come from him!" Hadhrat Shaddaad ﷺ then said, "Dear son of my brother! Since the time I pledged allegiance at Rasulullaah ﷺ's hand, every statement I have made had been a harnessed one, except for this one. Come, forget this and let me tell you something better

(1) Haakim (Vol.3 Pg.269).

(2) Abu Ya'la. Haythami (Vol.10 Pg.302) has commented on the chain of narrators. Abu Nu'aym has also reported the narration briefly in his *Hilya* (Vol.1 Pg.33).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.300).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.328).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.265).

for you to note. (It is this du'aa) 'O Allaah! We seek steadfastness in our affairs and the resolve to do good. We ask You for the ability to be grateful for Your bounties and for the ability to worship You in a most beautiful manner. We ask You for a pure heart and a truthful tongue. We also beseech You for the good You are aware of and for protection from the evil You know about.' Learn this from me and forget the other words (I said without thinking)." (1)

Another narration states that Hadhrat Shaddaad ؓ added, "Do not learn these words from me, but rather learn what I shall narrate to you that I heard Rasulullaah ﷺ say, 'When people started hoarding treasures of gold and silver, fill your treasures with the words: 'O Allaah! We seek steadfastness in our affairs and the resolve to do good.'" Hadhrat Shaddaad ؓ then mentioned words like the narration above before adding, "(O Allaah) I seek forgiveness from You from the sins You know I have committed, for You are the One who knows well all that is hidden." (2)

The statement of Hadhrat Abdullaah bin Mas'ood

ﷺ About the Dangers of the tongue

Hadhrat Isa bin Uqba narrates that Hadhrat Abdullaah bin Mas'ood ؓ once said, "I swear by the Being besides Whom there is none worthy of worship that nothing on earth is more deserving of a long prison sentence than the tongue." (3)

Hadhrat Abdullaah bin Mas'ood ؓ once said, "Beware of futile speech. All you need to say it that which would get your needs fulfilled." (4) Another narration states that Hadhrat Abdullaah bin Mas'ood ؓ said, "The people guilty of the most sins on the Day of Qiyaamah shall be those who most engaged in idle talk." (5)

Hadhrat Ali ؓ and Hadhrat Abu Dardaa

ﷺ encourage Silence

Hadhrat Ali ؓ said, "The tongue is the basis of the body's well-being. When the tongue is upright, the other limbs are all upright. However, as soon as the tongue is out of control, no other limb stays under control." Another narration states that he once said, "Keep a low profile and you will not be talked about (thus saving you from pride). Remain silent and you will remain safe."

Another narration states that he said, "Silence invites towards Jannah." It was also Hadhrat Ali ؓ who mentioned the following couplets (which mean):

"Never disclose your secrets except to yourself

Because there is an advisor to every advisor

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.265).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.265) and (Vol.1 Pg.266). Ahmad has also reported the narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.351).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.10 Pg.303).

(4) Tabraani. Haythami (Vol.10 Pg.303) has commented on the chain of narrators.

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.303).

And I have also seen many misguided men

Who do not leave upright men unscathed (by their insults)"⁽¹⁾

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once said, "Learn to remain silent just as you learn to speak because silence is a great source of self-control. You ought to be more interested in listening than speaking and should never speak about things that do not concern you. You should also not laugh when there is nothing to laugh about or go somewhere you do not have to go." ⁽²⁾

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ also said, "There is no limb of a Mu'min that Allaah loves more than his tongue because it is by means of this that he will enter Jannah. At the same time, there is no limb of a Kaafir that Allaah hates more than his tongue because it is by means of this that he will enter Jahannam." ⁽³⁾

The Statements of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ about Guarding the Tongue

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "The limb that a person most needs to purify is his tongue." ⁽⁴⁾

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ said, "A person can never have Taqwa until he controls his tongue." ⁽⁵⁾

Speech

The Speech of Rasulullaah ﷺ

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Describe the Speech of Rasulullaah ﷺ

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "Rasulullaah ﷺ's speech was such (so clear) that if anyone wished to count the words, they could have easily done so." She also mentioned, "Shall I not surprise you? A certain person actually came and spoke to Rasulullaah ﷺ beside my room so loudly that I could hear him talk as I was busy with my salaah. He then left before I could complete my salaah. Had I been able to find him before that, I would have certainly given him a piece of my mind." She then added, "Rasulullaah ﷺ never spoke continuously and quickly as you people do." ⁽⁶⁾

In another narration, Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "Rasulullaah ﷺ's speech was so clear that everyone could understand it. He would never speak continuously and quickly." ⁽⁷⁾

It was Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ or Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ who said,

(1) Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.158).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.220).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.307).

(5) Ibn Sa'd (Vol.7 Pg.22).

(6) Bukhaari. Ahmad, Muslim and Abu Dawood have also reported the narration from Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ.

(7) Ahmad and Abu Dawood.

"Rasulullaah ﷺ's speech was crisp, with every letter distinctly pronounced." ⁽¹⁾
 Hadhrat Anas ﷺ reports, "When Rasulullaah ﷺ spoke anything (of marked importance), he would repeat it thrice and whenever he approached a gathering, he would greet thrice." ⁽²⁾

Hadhrat Thumamah bin Anas narrates that whenever Hadhrat Anas ﷺ spoke (something of importance), he repeated himself thrice and would say that when Rasulullaah ﷺ greeted with Salaam (to seek permission to enter a home), he did so thrice ⁽³⁾ and when he spoke (something of great importance), he would repeat it thrice. ⁽⁴⁾ Hadhrat Anas ﷺ also reported that when Rasulullaah ﷺ spoke, he would repeat himself thrice so that people could understand what he was saying." ⁽⁵⁾

Hadhrat Abu Hurayrah ﷺ narrates that Rasulullaah ﷺ once said, "I have been sent with concise yet comprehensive speech and have been assisted with awe. When I was sleeping once, the keys to the treasures of the heavens and the earth were brought to me and placed in my hand." ⁽⁶⁾

Hadhrat Abdullaah bin Salaam ﷺ reports, "When Rasulullaah ﷺ sat down to talk, he would often look towards the sky (in anticipation of revelation)." ⁽⁷⁾

Hadhrat Amr bin Al Aas ﷺ Regrets the Many Questions he Posed to Rasulullaah ﷺ

Hadhrat Amr bin Al Aas ﷺ says, "Even when speaking to the worst of people, Rasulullaah ﷺ would turn his full attention to the person so that (they would feel special and) their hearts would be won over. When speaking to me, Rasulullaah ﷺ also turned his full attention towards me until I eventually felt that I was the best of all the Sahabah ﷺ. 'O Rasulullaah ﷺ!' I once asked, 'Am I better or Abu Bakr?' 'Abu Bakr,' came the reply. 'O Rasulullaah ﷺ!' I asked further, 'Am I better or Umar?' When Rasulullaah ﷺ replied that Umar was better, I pursued the enquiry saying, 'O Rasulullaah ﷺ! Am I better or Uthmaan?' 'Uthmaan,' he replied. After asking Rasulullaah ﷺ and after he had been truthful to me, I wished that I had never asked him these questions." ⁽⁸⁾

Smiling and Laughing

The Smiling and Laughing of Rasulullaah ﷺ

The Smiling of Rasulullaah ﷺ

Hadhrat Aa'isha ﷺ says, "I have never seen Rasulullaah ﷺ laugh so much

(1) Abu Ya'la.

(2) Bukhaari.

(3) Rasulullaah ﷺ greeted once when first seeking permission to enter, thereafter a second time when entering and finally a third time when leaving.

(4) Ahmad.

(5) Tirmidhi.

(6) Ahmad and Bukhaari.

(7) Ibn Is'haaq, as quoted by Abu Dawood in his Adab. The above narrations have been quoted from *Al Bidaayah wan Nihaayah* (Vol.6 Pg.40,41).

(8) Tirmidhi in his Shamaa'il (Pg.25). Tabraani has reported a similar narration but Haythami (Vol.9 Pg.15) has commented on the chain of narrators.

in a manner that I could see his uvula. All he did was smile." (1)

Hadhrat Abdullaah bin Haarith bin Jaz ﷺ says, "I have never seen anyone smile as much as Rasulullaah ﷺ." In another narration, he says, "Rasulullaah ﷺ never laughed but only smiled." (2)

Hadhrat Simaak bin Harb reports that he once asked Hadhrat Jaabir bin Samurah ﷺ, "Were you frequently in the company of Rasulullaah ﷺ?" Hadhrat Jaabir ﷺ replied, "Yes, I was often in his company. He never stood up from his place of performing the Fajr salaah until the sun rose. He would then get up while the Sahabah ﷺ were sometimes discussing events that occurred during the Period of Ignorance. As they laughed, Rasulullaah ﷺ would merely smile." (3)

In another narration, Hadhrat Simaak bin Harb reports that he once asked Hadhrat Jaabir bin Samurah ﷺ, "Were you frequently in the company of Rasulullaah ﷺ?" Hadhrat Jaabir ﷺ replied, "Yes. He often remained silent and would laugh very little. The Sahabah ﷺ would often recite poetry to him and when he said something that made them laugh, he would merely smile." (4)

Hadhrat Husayn bin Yazeed Kalbi ﷺ says, "I have never seen Rasulullaah ﷺ laugh. He would only smile. There were also times when he would have to tie a rock to his belly because of extreme hunger." (5)

Hadhrat Amrah questions Hadhrat Aa'isha ﷺ about Rasulullaah ﷺ's Domestic Life

Hadhrat Amrah reports that she once asked Hadhrat Aa'isha ﷺ about Rasulullaah ﷺ's behaviour when he was alone with his wives. Hadhrat Aa'isha ﷺ replied, "He was like any other man except for the fact that he was the noblest of them all and the most compassionate. He also laughed and smiled very often." (6)

Rasulullaah ﷺ's Laughing

Hadhrat Jaabir ﷺ says, "When revelation would come to Rasulullaah ﷺ or when he was delivering a lecture, he would appear like a person warning his people of an approaching punishment. However, when this was not happening, you would see that he had the most smiley face, was the most jovial of people and the handsomest of all men." (7)

Hadhrat Abu Umaamah ﷺ says, "Rasulullaah ﷺ was one of the most

(1) Bukhaari and Muslim.

(2) Tirmidhi.

(3) Muslim.

(4) Tayaalisi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.41,42). Ibn Sa'd (Vol.1 Pg.372) has reported a similar narration.

(5) Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.42). Ibn Qaani has also reported a similar narration, as quoted in *Ishaabah* (Vol.1 Pg.340).

(6) Kharaa'iti and Haakim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.47). Ibn Sa'd (Vol.1 Pg.91) has also reported a similar narration.

(7) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.17).

jovial of people and the one with the best personality." (1)

Rasulullaah ﷺ Laughs during the Battle of Khandaq

Hadhrat Aamir bin Sa'd reports that Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ said to him, "I saw Rasulullaah ﷺ smile so broadly during the Battle of Khandaq that his molar teeth actually became visible." When Hadhrat Aamir asked what the reason for Rasulullaah ﷺ's laughter was, Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ explained that a man from the enemy was waving his shield to and fro to protect his forehead (thereby teasing the Muslim archers to get him). Being a crack archer, Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ took out an arrow (placed it on the bow and waited for the chance). As soon as the man raised his head, Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ shot the arrow, which struck the man squarely on the forehead. The man fell to the ground while his leg remained extended into the air. It was then that Rasulullaah ﷺ smiled so broadly that his molars became visible. "What made Rasulullaah ﷺ laugh so?" someone asked. The narrator replied, "It was the astuteness with which Hadhrat Sa'd dealt with the man." (2)

Rasulullaah ﷺ Laughs at what a Poor man did During Ramadhaan

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that a man once came to Rasulullaah ﷺ saying, "I am destroyed! I have engaged in sexual relations with my wife during Ramadhaan." "Then free a slave," Rasulullaah ﷺ advised. When he declared that he was unable to afford it, Rasulullaah ﷺ advised further saying, "Then fast for two consecutive months." When he said that he would be unable to do that as well, Rasulullaah ﷺ said, "Then feed sixty poor people." "I cannot afford that either," the man said. When someone later presented a basket of dates to Rasulullaah ﷺ, he summoned the man and instructed him to give the dates away as Sadaqah. "Should I give it to someone more in need than I? By Allaah! There is no family between the rocky plains of Madinah more in need of it than my family." Rasulullaah ﷺ then smiled so widely that his molars became visible as he said, "Then let it be spent on your family." (3)

The Narrations of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once said, "I know the first person to enter Jannah and the last to emerge from Jahannam. A man will be summoned on the Day of Qiyaamah and his minor sins will be presented before him while his major sins will be concealed. Given the precise dates and times, he will be asked whether he committed certain evil acts. Unable to deny anything, he will admit to it all, fearing the major sins (still to be accounted for). It will then be said, 'Grant him a good deed in place of every sin he committed.' He will then

(1) Tabraani. Haythami (Vol.9 Pg.17) has commented on the chain of narrators.

(2) Tirmidhi in his Shamaa'il (Pg.16).

(3) Bukhaari (Vol.2 Pg.899).

quickly say, "But I have committed other sins that I do not see here." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ says, "I then saw Rasulullaah ﷺ smile so widely that his molars were visible." (1)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, "I know who the last person to emerge from Jahannam will be. He will come out of Jahannam crawling (unable to stand up straight because of the intensity of the punishment) and will be told to enter Jannah. As he starts proceeding towards Jannah, he will see that other people have already occupied its levels. He will then return to Allaah saying, "O my Rabb! People have already occupied the various levels (leaving no place for me)." He will then be asked, "Do you remember the times you had (in the world)?" "I certainly do," he will reply. "Then wish (for all you would like to have)," he will be told. After wishing for everything he can think of, he will be told, "You shall have everything you have wished for together with ten times more of what the world had to offer." He will say in disbelief, "Are You joking with me when You are the King of the worlds?" Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ says, "I then Rasulullaah ﷺ smile so widely that his molars were visible." (2)

Dignity

The Dignified Behaviour of Rasulullaah ﷺ

Hadhrat Khaarijah bin Zaid رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ was the most dignified person in his gatherings and (as he sat) none of his limbs extended (towards the people)." (3)

The Dignified Behaviour of Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ

Hadhrat Shahr bin Howshab says that whenever the Sahabah رَضِيَ اللَّهُ عَنْهُمْ spoke in the presence of Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ, they kept looking at him out of awe for him.

In another narration, Hadhrat Abu Muslim Khowlaani narrates, "I once entered the Masjid of Hims where I came across close to thirty middle-aged Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ. Amongst them was a youthful man with Kohl around his eyes and sparkling front teeth. He spoke not a word and remained silent. When the others disagreed about anything, they turned to him and asked him. When I asked the person beside me who the man was, he informed me that he was Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ. I immediately took a liking to him and remained with the group until they dispersed."

Hadhrat Abu Muslim also narrates, "I once entered the Masjid with some Sahabah رَضِيَ اللَّهُ عَنْهُمْ during the early years of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's Khilaafah. There were more of them present that day than any other and the gathering I sat

(1) Tirmidhi in his Shamaa'il (Pg.16).

(2) Tirmidhi in his Shamaa'il (Pg.16).

(3) Qaadhi Ayaadh in his Shifaa and Abu Dawood in his Maraaseel, as quoted in Khafaaajee's Sharhush Shifaa (Vol.2 Pg.117).

in included over thirty Sahabah ﷺ, all narrating Ahadeeth from Rasulullaah ﷺ. Also sitting in the gathering was a youthful man who was brown in complexion, who spoke extremely well and who was exceptionally good looking. Although he was the youngest of the group, they referred to him whenever they doubted anyone's narration. He would then (correctly) narrate the Hadith (they doubted) to them. Unless they asked him, he did not narrate anything else to them. 'Who are you, O servant of Allaah?' I asked him. 'I am Mu'aadh bin Jabal,' came the reply." (1)

Suppressing One's Anger

Hadhrat Abu Barzah ﷺ narrates, "When a man spoke harshly to Hadhrat Abu Bakr ﷺ, I said, 'Should I not execute him?' Hadhrat Abu Bakr ﷺ rebuked me saying, 'Such punishment is not warranted for anyone (speaking harshly to anyone) after Rasulullaah ﷺ.'" (2)

Hadhrat Umar ﷺ once said, "No person cannot sip any milk or honey that is better than a sip of his anger." (3)

Possessiveness

The Possessiveness of Hadhrat Ubay bin Ka'b ﷺ

Hadhrat Ubay bin Ka'b ﷺ narrates that a man once reported to Rasulullaah ﷺ that a certain person frequently went to see his father's wife (with apparently sinister intentions). Hadhrat Ubay bin Ka'b ﷺ exclaimed, "Had it been me, I would have killed him." Rasulullaah ﷺ laughed as he said, "How possessive are you, O Ubay! However, I am more possessive than you and Allaah is more possessive than I." (4)

The possessiveness of Hadhrat Sa'd bin

Ubaadah ﷺ

Hadhrat Mughierah narrates that Hadhrat Sa'd bin Ubaadah ﷺ once said, "If I found any man with my wife, I would strike him with the sharp edge of my sword." When this was reported to Rasulullaah ﷺ he said, "Are you surprised with Sa'd's possessiveness? By Allaah! I am more possessive than him and Allaah is more possessive than I. It is because of Allaah's possessiveness that He has forbidden all types of indecency, be it apparent or hidden. There is also none who loves to be absolved of blame more than Allaah and it is because of this that He has sent warners and givers of glad tidings (the Ambiyaa so that people cannot say that they did not know). There is also none who loves praise more than Allaah and it is because of this that he created Jannah." (5)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.231).

(2) Tayaalisi, Ahmad, Humaydi, Abu Dawood, Tirmidhi, Abu Ya'la, Sa'ed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

(3) Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal*.

(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).

(5) Bukhaari and Muslim.

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ once asked, "If I found a man with my wife, am I not allowed to touch him until I present four witnesses?" "That's right," Rasulullaah ﷺ replied. Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ then said, "That cannot be! I swear by the Being Who has sent you with the truth that before that I would speed up his journey with my sword." "Listen to what your leader has to say," Rasulullaah ﷺ said to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, "He is extremely possessive, but I am more possessive than him and Allaah is more possessive than I." (1)

A lengthy narration from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ adds that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ said, "O Rasulullaah ﷺ! Do not rebuke him because he is an extremely possessive person. By Allaah! He has only married virgins and because of his possessiveness, none of us has ever dared to marry any woman he has divorced." Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ then said, "O Rasulullaah ﷺ! I know that the injunction (of presenting four witnesses to prove adultery) is true and is from Allaah but I find it strange that when I find a man rubbing his thighs against those of an immoral woman, I am unable to move him until I bring four witnesses. By Allaah! By the time I come with them, he would have fulfilled his desire (and left)." (2)

The Possessiveness of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that when Rasulullaah ﷺ left her one night, she became extremely jealous. Rasulullaah ﷺ then returned to see what she was doing and commented, "What is the matter, O Aa'isha? Have you been overcome with possessiveness?" Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا replied, "Why should someone like myself not be possessive over someone like yourself?" "Your Shaytaan must have come to you," Rasulullaah ﷺ remarked. "O Rasulullaah ﷺ!" Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا asked, "Is there a Shaytaan with me?" "Certainly," Rasulullaah ﷺ replied. "And with you, O Rasulullaah ﷺ?" Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا enquired. "Yes," Rasulullaah ﷺ replied, "but Allaah has assisted me and he has become a Muslim (and therefore does not influence me to do evil)." (3)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates, "When Rasulullaah ﷺ married Ummu Salamah رَضِيَ اللَّهُ عَنْهَا, I became extremely depressed because people always told us about her beauty. When I managed to secretly steal a glance at her, I found her to be much more beautiful than people had described. I then mentioned this to Hafsah رَضِيَ اللَّهُ عَنْهَا (Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Hafsah رَضِيَ اللَّهُ عَنْهَا were extremely close). She said, 'By Allaah! This is only because of your extreme possessiveness. She cannot be as beautiful as you people say.' When Hafsah رَضِيَ اللَّهُ عَنْهَا also managed to steal a glance at her, she said, 'I have seen her and I swear by Allaah that she is not as beautiful as you say. In fact, she is not even close to what you have described, although I do admit that she is pretty.'"

(1) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.278).

(2) Abu Ya'la and Ahmad. Haythami (Vol.5 Pg.12) has commented on the chain of narrators.

(3) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.280).

Hadhrat Aa'isha ؓ says further, "I then went to see her again and I swear by my life that she was just as Hafsah ؓ had mentioned. It was because of my extreme possessiveness (that I found her to be more beautiful than she actually was)." (1)

Hadhrat Ali ؓ Rebukes People Bereft of any Possessiveness

Hadhrat Ali ؓ once addressed the people saying, "The news has reached me that your women crowd the marketplaces with Kuffaar men. Have you people no sense of possessiveness? There can be no good in a person who is bereft of all possessiveness." Another narration states that Hadhrat Ali ؓ said, "There are two types of possessiveness. The first is commendable and a means by which a person keeps his family in check. The other is the type that leads a person to Jahannam." (2)

Enjoining what is Good and Forbidding what is Evil

Rasulullaah ﷺ narrates the Incident of People of the past who were Tortured for Enjoining what is Good and Forbidding what is Evil

Hadhrat Abdullaah bin Mas'ood ؓ narrates that Rasulullaah ﷺ came indoors one day and said, "O Ibn Mas'ood!" "At your service, O Rasulullaah ﷺ!" Hadhrat Abdullaah bin Mas'ood ؓ repeated thrice. Rasulullaah ﷺ then asked, "Do you know who are the best of people?" "Allaah and His Rasool ﷺ know best," Hadhrat Abdullaah bin Mas'ood ؓ submitted. Rasulullaah ﷺ said, "Indeed the best of people are those who do the best deeds when they have acquired a deep understanding of Deen."

"O Ibn Mas'ood!" Rasulullaah ﷺ said again. "At your service, O Rasulullaah ﷺ!" Hadhrat Abdullaah bin Mas'ood ؓ replied. "Do you know who are the most learned people?" Again Hadhrat Abdullaah bin Mas'ood ؓ submitted, "Allaah and His Rasool ﷺ know best." Rasulullaah ﷺ explained, "Indeed the most learned of people are those with the deepest insight into the truth when people are in disagreement even though they fall short in deeds and are dragging themselves along on their buttocks. Those before me were divided into seventy two groups, amongst which all besides three were destroyed. One of these groups opposed the kings and fought them for the sake of their Deen which was the Deen of Isa bin Maryam ؑ. They were captured and killed when their bodies were cut up with saws. Another group amongst them neither had the power to fight the kings nor to live amongst the masses and invite them to Allaah and to the Deen of Isa bin Maryam ؑ. They therefore dispersed in the land

(1) Ibn Sa'd (Vol.8 Pg.94).

(2) Rustah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

and adopted monasticism. It is with regard to these people that Allaah says:

﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۚ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ﴾ (سورة حديد آیت ۲۷)

They invented monasticism (*involving isolation from society and forsaking marriage and pleasures*) which We did not ordain for them but they did it in search of Allaah's pleasure (*to preserve their Deen from the corruption that society introduced to it*). However, they did not observe it (*its demands*) as it ought to have been observed (*because its demands were against human nature*). (However, after the coming of Rasoolullah ﷺ,) We granted their reward to those of them who had Imaan (*who believed in Rasoolullah ﷺ and accepted Islaam*) while many of them were sinners (*choosing to stay away from Islaam*). {Surah Hadeed, verse 27}

Rasoolullah ﷺ then added, "Those (of them) who believe in me and follow me have observed its demands as it ought to be observed. **As for those who do not follow me, they shall be destroyed.**"

Another narration states that Rasoolullah ﷺ said, "A group from them remained with the kings and tyrants to invite them towards the Deen of Isa ﷺ. However, they were captured and killed (after being cut into pieces) with saws and then burnt. Nevertheless, they were steadfast until they met Allaah." The rest of the narration is the same as the one above. (2)

Rasoolullah ﷺ Warns those who do not Enjoin what is good and do not forbid what is evil

Hadhrat Mu'aadh bin Jabal ؓ narrates that Rasoolullah ﷺ said, "You people shall remain on the clear path of your Rabb as long as two intoxicants do not become manifest amongst you; the intoxicant of ignorance and the intoxicant of love for this world. Even though you may be enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah, as soon as the intoxicant of love for this world manifests itself amongst you, you will stop enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah. Those who speak by the Qur'aan and the Sunnah during such times will be like the very first to accept Islaam from the Muhaajireen and the Ansaar." (1)

The Rank on the Day of Qiyaamah of those who enjoin what is good and forbid what is evil

Hadhrat Yazeed Razaashi reports from Hadhrat Anas ؓ that Rasoolullah ﷺ said, "Should I not inform you about a group of people who although not belonging to the Ambiyaa and the Shuhadaa (martyrs), will be the envy of the Ambiyaa and Shuhadaa on the Day of Qiyaamah because of their closeness to

(1) Tabraani. Haythami (Vol.7 Pg.260) has commented on the chain of narrators.

(2) Bazaar. Haythami (Vol.7 Pg.271) has commented on the chain of narrators.

Allaah. They will be recognised by the pulpits of light upon which they will be seated." "Who are they, O Rasulullaah ﷺ?" the Sahabah ﷺ begged to know. Rasulullaah ﷺ replied, "They are those who travel the world advising people so that Allaah's servants become beloved to Him and so that He becomes beloved to them." Hadhrat Anas ﷺ asked, "I can understand how they can make Allaah beloved to His servants, but how do they make Allaah's servants beloved to Him?" Rasulullaah ﷺ explained, "They enjoin them to do what Allaah likes and forbid them from doing what Allaah dislikes. When the people follow this advice of theirs, they become beloved to Allaah." (1)

When will this Ummah Forsake enjoining what is good and forbidding what is evil?

Hadhrat Hudhayfah ﷺ narrates that he once asked Nabi ﷺ, "O Rasulullaah ﷺ! When will people forsake enjoining what is good and forbidding what is evil, whilst these two deeds are the chief actions of righteous people?" Rasulullaah ﷺ replied, "When that which afflicted the Bani Israa'eel afflicts you as well." "O Rasulullaah ﷺ! What was it that afflicted the Bani Israa'eel?" Hadhrat Hudhayfah ﷺ asked. Rasulullaah ﷺ replied, "When (for worldly gain) the good amongst you become lenient towards the sinners, when the knowledge of Deen goes to the worst amongst you and when leadership goes to the youngsters. When this happens, you will suffer adversities that will keep coming your way and towards which you will keep going." (2)

Hadhrat Abu Bakr ﷺ Explains the verse: "Take Care of your Own Selves"

Hadhrat Qais bin Abu Haazim narrates that when Hadhrat Abu Bakr ﷺ had become Khalifah, he mounted the pulpit and after duly praising Allaah, he said, "O people! You recite the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ط﴾

(سورة مائدة آیت ۱۰۵)

O you who have Imaan, take care of your own selves. He who has strayed cannot harm you when you are rightly guided. {Surah Maa'idah, verse 105}

However, you people have been misinterpreting the verse. I have heard Rasulullaah ﷺ say, "Whenever people see evil and fail to change it, the time is close when Allaah shall engulf them all in great punishment (the evil-doers for the evil and the others for failing to prevent them)."(3)

(1) Bayhaqi, Naqqaash in his Mu'jima and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

(2) Tabraani. Haythami (Vol.7 Pg.286) has commented on the chain of narrators. Ibn Asaakir and Ibn Najjaar have reported a similar narration from Hadhrat Anas ﷺ while Ibn Abi Dunya has reported a similar narration from Hadhrat Aa'isha ﷺ, as *Kanzul Ummaal* (Vol.2 Pg.139).

(3) Ibn Abi Shaybah, Ahmad, Abd bin Humayd, Adani, Ibn Munee, Humaydi, Abu Dawood, Tirmidhi, Nasa'ee, Ibn Maajah, Abu Ya'la, Daar Qutni in his Ilal, Abu Nu'aym in his Ma'rifah, Bayhaqi, Sa'eed

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that on the day he was named Khalifah, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ sat on Rasulullaah ﷺ's pulpit. After duly praising Allaah and sending salutations to Rasulullaah ﷺ, he stretched out his hands and placed them on the spot of the pulpit where Rasulullaah ﷺ used to sit. He then said, "As he was sitting on this very same spot, I heard my beloved friend (Rasulullaah ﷺ) explain the meaning of the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ط﴾

(سورة مائده آیت ۱۰۵)

O you who have Imaan, take care of your own selves. He who has strayed cannot harm you when you are rightly guided. {Surah Maa'idah, verse 105}

In his explanation to us, Rasulullaah ﷺ said, "Yes. When evil is perpetrated in a community and they are being corrupted with vices without them making an attempt to change matters or to even oppose it, it becomes binding on Allaah to engulf them all in great punishment. **Thereafter even their du'aas will not be accepted.**" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then placed his fingers into his ears saying, "May both these ears become deaf if I had not heard this from my beloved friend (Rasulullaah ﷺ)." (1)

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "When people perpetrate evil in the midst of others who are more powerful than them but who do not prevent them, Allaah shall engulf them all in a great calamity that will not be alleviated." (2)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Instruct People to enjoin what is good and forbid what is evil

(Addressing the people) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "When you people see a fool dishonouring people, what prevents you from opposing him?" When the people admitted that they feared abuse from the person, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "In that case, you will be unable to be witnesses (for the Ambiyaa on the Day of Qiyaamah)." (3)

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ once said, "Enjoin what is good and forbid what is evil before the worst amongst you are given authority over you and then when even the best of you make du'aa against them, their du'aas will not be accepted." (4)

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Encourages people to Enjoin Good and Warns them against Giving up Forbidding Evil

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once said, "You people must enjoin what is good, forbid what bin Mansoor and others, all reporting from reliable sources.

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.2 Pg.138).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.138).

(3) Ibn Abi Shaybah, Abu Ubayd in his *Ghareeb* and Ibn Abi Dunya in his *Samt*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

is evil and defend the Deen of Allaah, otherwise Allaah shall place in authority over you such people who will punish you, after which Allaah will punish them as well." Another narration states that Hadhrat Ali ﷺ said, "You people must enjoin what is good and forbid what is evil otherwise Allaah shall place the worst amongst you in authority over you and then when even the best of you make du'aā, their du'aas will not be accepted." (1)

In one of his sermons, Hadhrat Ali ﷺ said, "O people! Those who were destroyed before you were destroyed because when they perpetrated sin, their Rabbis and religious scholars did not prohibit them. Each time they transgressed all limits of sin and their Rabbis and religious scholars did not prevent them, punishment overtook them. You should therefore enjoin what is good and forbid what is evil before you suffer a like fate. Remember that enjoining what is good and forbidding what is evil can neither deprive you of your sustenance nor hasten your death." (2)

Hadhrat Ali ﷺ once said, "Jihaad is of three categories; Jihaad with the hand, Jihaad with the tongue and Jihaad with the heart. The first of these to disappear will be the Jihaad of the hand, followed by Jihaad of the tongue and then Jihaad of the heart. Eventually when the heart fails to recognise what is good and does not reject evil, it will be turned completely upside down." (3)

Hadhrat Ali ﷺ once said, "The first Jihaad to disappear will be the Jihaad of your hands, followed by Jihaad of your tongue and then Jihaad of your heart. The heart that fails to recognise what is good and does not reject evil will be turned completely upside down just as a water bag is turned upside down to empty out everything inside." (4)

The Statements of Hadhrat Abdullaah bin Mas'ood ﷺ concerning enjoining what is good and forbidding what is evil

When Idrees bin Uroob Shaybaani once came to Hadhrat Abdullaah bin Mas'ood ﷺ and said, "Destroyed is the person who does not enjoin good and forbid evil." Hadhrat Abdullaah bin Mas'ood ﷺ responded by saying, "(That stage comes afterwards) In fact, the person whose heart does not recognise good and does not reject evil is already destroyed." (5)

Hadhrat Abdullaah bin Mas'ood ﷺ once said, "People are of three types. There is no good in anyone who does not fall into one of these three categories. The first is the person who sees a group fighting in the path of Allaah and then himself fights using his own wealth. The second is the person who wages Jihaad with his tongue (in the defence of Deen) and enjoins good and forbids evil. The

(1) Ibn Abi Shaybah.

(2) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

(3) Masaddad and Bayhaqi.

(4) Ibn Abi Shaybah and Abu Nu'aym in his *Nusr fi Hujjah*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.275). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.35) as have Ibn Abi Shaybah and Nu'aym in his *Fitan*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).

other (third) is the man who recognises the truth with his heart." (1)

Hadhrat Abdullaah bin Mas'ood (رضي الله عنه) said, "Wage Jihaad against the Munaafiqeen with your tongues and if you can do nothing else besides frowning at them (to express your displeasure with them), then go ahead and frown at them." (2)

Hadhrat Abdullaah bin Mas'ood (رضي الله عنه) also said, "When you see an evil and are unable to change it, it will suffice for Allaah to know that you hate it within your heart." Another narration quotes that he said, "When a person witnesses an evil being perpetrated in his presence and he dislikes it, he is like one who had not witnessed it at all. However, when a person approves of an evil that is carried out in his absence, he is like one who has witnessed it." (3)

It was also Hadhrat Abdullaah bin Mas'ood (رضي الله عنه) who said, "Many evils will take place in the future. Those who approve of them are like those witnessing them even though they may not be present. On the other hand, those who actually witness them but despise them are like those who have not witnessed them at all." (4)

In another narration, Hadhrat Abdullaah bin Mas'ood (رضي الله عنه) said, "The righteous ones shall leave this world first, leaving behind only doubtful people who will be unable to recognise good or reject evil." (5)

The Statements of Hadhrat Hudhayfah (رضي الله عنه) concerning enjoining what is good and forbidding what is evil

Hadhrat Abur Ruqaad says, "I was a youngster when I went out with my master one day. We were somehow led to (a gathering addressed by) Hadhrat Hudhayfah (رضي الله عنه) who was saying, "In a single sitting, I hear some of you four times making a statement that if spoken during the time of Rasulullaah (ﷺ), would render a person a hypocrite. You people must enjoin good, forbid evil and encourage each other to do good otherwise Allaah shall uproot you people with punishment. Alternatively, Allaah shall grant the worst of you authority over you, after which the du'aas of even the best of you will not be answered." (6)

Hadhrat Hudhayfah (رضي الله عنه) once said, "Allaah's curse is on those who are not amongst us. By Allaah! You people must enjoin good and forbid evil otherwise there shall be fighting amongst you and the evil ones will overpower the righteous ones. They shall then kill them all until there is none left alive to enjoin good and forbid evil. Thereafter, Allaah will be so annoyed with you that he will not even accept your du'aas." (7)

(1) Tabraani. Haythami (Vol.7 Pg.276) has commented on the chain of narrators.

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140). Tabraani has also reported the narration but Haythami (Vol.7 Pg.276) has commented on the chain of narrators.

(3) Ibn Abi Shaybah and Nu'aym, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).

(4) Nu'aym and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).

(5) Abu Nu'aym in his *Hilya* (Vol.7 Pg.280).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.279), as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.279).

In another narration, Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ says, "There shall certainly come a time when the best of people will be deemed to be those who do not enjoin good and do not forbid evil." (1)

The Statements of Hadhrat Adi رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ

Hadhrat Adi bin Haatim رَضِيَ اللَّهُ عَنْهُ once said, "The good you do today was considered an evil in times gone by and the evil of today will be considered something good in times to come. You will always remain on the right as long as you do not regard good as evil and evil as good and as long as your scholars continue speaking the truth without demeaning it." (2)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once said, "I enjoin on you to do something that I do not do in the hope that Allaah will grant me the reward for it." (3)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Forbids his Family from Something he Forbade the People from Doing and his Comment about Hishaam bin Hakeem رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says that whenever Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ intended forbidding the people from anything, he first approached his family saying, "Should I come to know of any of you perpetrating what I am forbidding the people from, I shall mete out double the punishment to him." (4)

Hadhrat Ibn Shihaab reports that Hadhrat Hishaam bin Hakeem bin Hizaam رَضِيَ اللَّهُ عَنْهُ and few men with him together engaged in enjoining good and forbidding evil. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to say, "Evil shall not take place as long as Hishaam and I are alive." (5)

The Advice Hadhrat Umayr bin Habeeb رَضِيَ اللَّهُ عَنْهُ gave his Son

Hadhrat Abu Ja'far Khatmi reports that his grandfather Hadhrat Umayr bin Habeeb bin Khumaasha رَضِيَ اللَّهُ عَنْهُ was a Sahabi who had been in the company of Rasulullaah ﷺ since the time he came of age. He once advised his son saying, "Dear son! Beware of the company of the foolish ones because keeping their company is a disease. The person who tolerates the foolish ones (without responding to their foolish statements) shall remain happy while the one who responds to them has regrets. Whoever cannot tolerate the little bother he gets from such people shall soon have to tolerate a whole lot more. The person who intends enjoining good and forbidding evil will have to get himself in the habit of exercising patience in the face of harm and will have to be convinced about the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.279). Ibn Abi Shaybah and Ibn Abi Dunya have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.213).

(4) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

(5) Maalik and Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

rewards from Allaah. Verily the person who is convinced about the rewards from Allaah shall never be harmed by the touch of harm." (1)

Hadhrat Abu Bakrah ﷺ Fears Living in a Time when there is no enjoining good and forbidding evil

Hadhrat Abdul Azeez bin Abu Bakrah narrates that Hadhrat Abu Bakrah ﷺ married a woman from the Banu Ghudaanah who later passed away. As he carried her to the graveyard, her brothers prevented him from leading the Janaazah salaah. He however said to them, "Do not stand in my way because I am more worthy of leading the salaah than you are." "The companion of Rasulullaah ﷺ is right," they finally agreed. After he had performed the salaah and was going to enter the grave, some people pushed him so hard that he fell down and collapsed. When he was taken home, all twenty of his sons and daughters started screaming. Hadhrat Abdul Azeez says that he was one of the youngest children that day. When Hadhrat Abu Bakrah ﷺ regained consciousness, he said, "Do not scream and cry over me because I would not like the death of anyone more than that of Abu Bakrah." When the children had settled, they asked, "Why is that, dear father?" Hadhrat Abu Bakrah ﷺ replied, "I fear living in a time when I will be unable to enjoin good and forbid evil. There shall be no good in such a time." (2)

Hadhrat Anas ﷺ and Hadhrat Abdullaah bin Umar ﷺ shun Preventing Hajjaaj from Evil Out of Fear for being Harmed

Hadhrat Ali bin Zaid reports that he was once with Hajjaaj in a castle as Hajjaaj was busy interrogating people about their links with Ibnul Ash'ath. Hadhrat Anas ﷺ arrived there and when he drew close, Hajjaaj called out to him, "Come here, you wretch, you anarchist! You are sometimes siding with Ali bin Abi Taalib, sometimes with Ibn Zubayr and sometimes with Ibnul Ash'ath. I swear by the Being Who controls my life! I shall peel you just as glue is peeled off and skin you just as a lid is skinned!" Hadhrat Anas ﷺ remarked, "Who is the Ameer referring to? May Allaah rectify him." "It is you I am referring to," Hajjaaj snapped, "may Allaah make you deaf!" Hadhrat Anas ﷺ simply recited, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" and then left. Thereafter, he said, "Had I not thought of my children and feared what Hajjaaj would do to them, I would have told him such things on the spot for which he would have no reply." (3)

Hadhrat Abdullaah bin Umar ﷺ said, "I once heard Hajjaaj say something in his lecture that I did not like. However, when I intended objecting to it, I recalled the words of Rasulullaah ﷺ who said, 'It is not appropriate for a Mu'min to humiliate himself.' When I asked Rasulullaah ﷺ how it was possible for a

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.266). Abu Nu'aym has also reported the narration in his *Kitaabuz Zuhd*, as quoted in *Isaabah* (Vol.3 Pg.30).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.280).

(3) Tabraani. Haythami (Vol.7 Pg.274) has commented on the chain of narrators.

Mu'min to humiliate himself, Rasulullaah ﷺ replied, 'When he instigates such difficult conditions to come to himself that he is unable to bear.'⁽¹⁾

Keeping to Oneself

The Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning Keeping to Oneself

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "In keeping to oneself, one finds an escape from mixing with bad company."⁽²⁾ In another narration, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stated, "Take your full share of keeping to yourself."⁽³⁾

Hadhrat Mu'aafaa bin Imraan reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once passed by some people who were following a man who had been arrested for committing a crime. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "There is no welcome for faces that are seen only on occasions of evil."⁽⁴⁾

The Statement of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ About keeping to oneself and his Advice to his Son and to another Person

Hadhrat Adasah Taa'ee reports, "I was in Sarif when Hadhrat Abdullaah (bin Mas'ood) رَضِيَ اللَّهُ عَنْهُ arrived there and my family sent me to him with a few things (as gifts). It so happened that a few of our slaves who tended to the camels brought a bird from a place to which it took four days to travel. When they sent the bird to Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ, he asked from where it had been brought. I replied, 'A few of our slaves who tend to the camels brought the bird from a place which lies four days away.' He then remarked, 'I wish that I was at that place where I need not speak to anyone about anything and no one would speak to me either until the day I meet Allaah.'⁽⁵⁾

Hadhrat Qaasim narrates that a man once came to Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ asking for advice. Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ advised him saying, "Let your home accommodate you (stay indoors), restrain your tongue and weep at the thought of your sins."⁽⁶⁾

Hadhrat Ismaa'eel bin Abu Khaalid narrates that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ gave three advices to his son Abu Ubaydah, when he said, "Dear son! I advise you to adopt Taqwa, to have your house accommodate you (stay indoors) and to weep over your sins."⁽⁷⁾

(1) Bazaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.274).

(2) Ibn Abi Shaybah, Ahmad in his *Zuhd* and Ibn Abi Dunya in his *Azlah*.

(3) Ahmad, Ibn Hibbaan in his *Rowdah* and Askari in his *Mawaa'idh*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159). Ibn Mubaarak has reported a similar narration in his *Raqaa'iq*, as quoted in *Fat'hul Baari* (Vol.11 Pg.262).

(4) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

(5) Tabraani. Haythami (Vol.10 Pg.304) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.135).

(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.299).

Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Jahm رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ all Encourage Keeping to Oneself

Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ once said, "I wish I had someone to manage my finances so that I could lock my door and neither have anyone come to meet me nor go out to meet anyone until the day I meet Allaah." (1)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ said, "Had it not been for the evil whisperings (of Shaytaan), I would go to a place where I have no friends (so that I could spend my time in solitude). **It is only people who corrupt people.**" (2)

Hadhrat Yahya bin Sa'eed says that Hadhrat Abu Jahm bin Haarith bin Simma رَضِيَ اللَّهُ عَنْهُ was a person who did not associate with his fellow Ansaar. When this solitude was mentioned to him, he remarked, "**People are worse than solitude.**" (3)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "The best monastery for a Muslim is his home where he is able to keep his carnal self his eyes and his private organs under control. Beware of the gatherings in the marketplaces because they involve a person in negligence and futile activities." (4)

The Solitude of Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ once passed by Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ who was standing by his door and pointing with his fingers as if speaking to himself. "What is the matter, O Abu Abdur Rahmaan?" Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ asked, "Why are talking to yourself?" Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ replied, "What else can I do? That enemy of Allaah (Shaytaan) is trying to divert me from what I heard Rasulullaah ﷺ say. He (Shaytaan) says, 'Why do you distress yourself by remaining at home all the time? Why do you rather not join the gatherings of people? I have heard Rasulullaah ﷺ say that the person who goes out in the path of Allaah is in the guardianship of Allaah, the person who visits the ill is in the guardianship of Allaah, the person who goes morning or evening to the Masjid is in the guardianship of Allaah, the person who goes out to assist the (just) Muslim ruler is in the guardianship of Allaah and the person who stays at home without backbiting about anyone is in the guardianship of Allaah.' **This enemy of Allaah wishes to take me out of my house to sit in the various gatherings of people.**" (5)

(1) Haakim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.278).

(2) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

(3) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

(5) Tabraani, Bazaar and Ahmad. Haythami (Vol.10 Pg.304) has commented on Ahmad's chain of narrators.

Contentment

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Encourages Contentment

Hadhrat Abdullaah bin Ubayd narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once saw Hadhrat Ahnaf رَضِيَ اللَّهُ عَنْهُ wearing a (new) upper garment, he asked, "O Ahnaf! What did you pay for this garment?" "I bought it for twelve Dirhams," Hadhrat Ahnaf رَضِيَ اللَّهُ عَنْهُ replied. "Shame on you!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, "Couldn't you buy one for six Dirhams and use the balance in something (some good cause) that you know of?" (1)

Hadhrat Hasan Basri reports that in a letter to Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote, "Be content with whatever sustenance you receive in this world because the simple fact is that Ar *Rahmaan* gives some people more sustenance than others. In fact, each person is tested in this manner. Allaah tests those whom He gives in abundance to see whether they are grateful. Their gratitude to Allaah is expressed by their fulfilling the binding duties connected to the wealth Allaah has blessed them with." (2)

The Contentment of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and the Advice that he and Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ gave in this Regard

Hadhrat Abu Ja'far narrates that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once ate some dry dates, drank some water and then placed his hand on his belly saying, "May Allaah distance (from His mercy) the person whose stomach gets him admitted into Jahannam." He then recited a couplet (which means):

*"Whenever you give your stomach and genitals whatever they ask for
They will both attain only the heights of regret"* (3)

Hadhrat Sha'bi narrates that Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ once said, "O son of Aadam رَضِيَ اللَّهُ عَنْهُ! Never bring the worry of the approaching day before the worry of the present day (by worrying about what you are to eat the following day) because if you are not destined to die (tomorrow), your sustenance will definitely be coming to you. You should also remember that when you accumulate wealth that is more than your basic necessities, you are actually acting as treasurer for someone else (who will soon be taking possession of it)." (4)

Hadhrat Sa'd (bin Abi Waqqaas) رَضِيَ اللَّهُ عَنْهُ once advised, "Dear son! When you seek to be independent, do so with contentment because when a person is not content, his wealth will never make him independent (because he will never have enough)." (5)

(1) Ibn Mubaarak, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

(2) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

(3) askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

(4) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

The Marriages of Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Rasulullaah ﷺ's Marriage to Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا

It was Hadhrat Jaabir bin Samurah رَضِيَ اللَّهُ عَنْهُ or another Sahabi رَضِيَ اللَّهُ عَنْهُ who reported that (as a youngster before announcing his Nabuwaat) Nabi ﷺ grazed goats but later gave it up when he and a partner of his started (a rental business) with camels. They once rented some camels to the sister of Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا and when the journey had been completed, she still owed them some money. When Rasulullaah ﷺ's partner started going to her to collect the money, he asked Rasulullaah ﷺ to accompany him. "You go ahead," Rasulullaah ﷺ would tell him, "because I feel too shy." When the partner one day went to her, she asked, "Where is Muhammad?" the partner explained that whenever he asked Rasulullaah ﷺ to accompany him, Rasulullaah ﷺ would say that he is too shy. She remarked, "I have never seen a man more modest than he, more chaste than him..." She then continued to enumerate the excellent qualities of Rasulullaah ﷺ, causing (her sister) Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا to fall in love with Rasulullaah ﷺ.

Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا communicated a message to Rasulullaah ﷺ saying, "Go to my father and propose for my hand in marriage." Rasulullaah ﷺ communicated a message back saying, "Your father is a very wealthy man and will not accept (a proposal from a poor man such as I)." She however persisted saying, "Go meet him and speak to him. I shall arrange matters further. Go see him when he is drunk." Rasulullaah ﷺ did as she directed and when he approached her father, the father got him married. The following morning when her father attended a gathering, someone remarked, "You have done well to get Muhammad married (to your daughter)." "I did such a thing?" he asked in surprise. When the people confirmed that he did, he got up and went to Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا. "The people tell me that I got Muhammad married (to you)," he said. "Indeed," she replied, "you need never regret your decision because Muhammad is ..." she then started enumerating the great virtues of Rasulullaah ﷺ so much that he was happy (with the marriage).

Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا later sent **two *Awqiya* of silver or gold** to Rasulullaah ﷺ, telling him to use it to purchase a set of clothing to give her as a gift as well as a sheep and some other items (with which to host a meal). Rasulullaah ﷺ did as she told." ⁽¹⁾ Another narration substitutes the words "Go see him when he is drunk" with the words "Go see him (my father) without duress (on either party)". The narration states that Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا told Rasulullaah ﷺ to buy the clothing and give it as a gift to her father. ⁽²⁾

(1) Tabraani and Bazaar. Haythami (Vol.9 Pg.222) has commented on the chain of narrators.

(2) Bazaar.

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once mentioned how the father of Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا was reluctant to marry her to Rasulullaah ﷺ. She however prepared a meal and invited her father along with several members of the Quraysh who ate and drank until they were drunk. It was then that she said to him, "Muhammad bin Abdullaah has proposed to marry me. Do marry me to him." When he got her married, she applied *Khalooq* (a type of fragrance) to him and gave him a set of clothing to wear, in keeping with the custom of their forefathers. When he became sober and noticed the *Khalooq* and clothing, he exclaimed, "What has happened to me? What is this?" When Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا informed him that he had married her to Muhammad ﷺ bin Abdullaah, he cried out, "Did I get Abu Taalib's orphan married?! By my life! This can never be!" "Have you no shame?" Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا remarked, "Do you wish to make yourself look like a fool in front of the Quraysh who will inform the people that you were drunk?" She then continued convincing him until he was happy (with the marriage). ⁽¹⁾

Hadhrat Nafeesah رَضِيَ اللَّهُ عَنْهَا reports, "Hadhrat Khadeeja bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا was an extremely wise, strong and noble woman. She was all of this together with the honour and good that Allaah had in store for her. During her time, she was noted as a woman of highest birth who was the most respected and also the wealthiest amongst the Quraysh. Every man of her people desired to marry her if he got the opportunity to do so. In fact, many had asked for her hand in marriage and had spent large sums of money in their quest. When Muhammad ﷺ one day returned with her caravan from a journey to Shaam, Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا sent me to him to extract some information. 'O Muhammad ﷺ!' I said, 'What prevents you from getting married?' 'I have no money at hand with which to marry,' he replied. I went further and asked, 'What if your expenses were taken care of and you were asked to marry a beautiful, wealthy and respectable woman who was perfectly suited to you? Would you accept the offer?' 'Who is she?' he enquired. When I told him that she was Khadeeja رَضِيَ اللَّهُ عَنْهَا, he remarked, 'How is it possible for me (when she is so wealthy and I a pauper)?' 'That is my responsibility,' I assured him. 'Then I am prepared,' he confirmed.

When I reported back to her, she sent him a message informing him exactly when to arrive (for the ceremony). She then sent for her uncle Amr bin Asad to get her married. Just after Amr had arrived, Rasulullaah ﷺ also arrived with several of his uncles and it was one of them who conducted the marriage ceremony. Amr bin Asad remarked, 'He is a partner that can never be turned down.' At the time of this marriage, Rasulullaah ﷺ was twenty-five years old while Khadeeja رَضِيَ اللَّهُ عَنْهَا was forty. She was born fifteen years before the Year of the Elephant." ⁽²⁾

Rasulullaah ﷺ's Marriage to Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Sauda رَضِيَ اللَّهُ عَنْهَا

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that when Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا passed

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.220).

(2) Ibn Sa'd (Vol.1 Pg.131).

away, Rasulullaah ﷺ was still living in Makkah. It was then that Hadhrat Khowla bint Hakeem bin Awqas ؓ the wife of Hadhrat Uthmaan bin Madh'oan ؓ suggested, "O Rasulullaah ﷺ! Are you not interested in getting married?" "To whom?" Rasulullaah ﷺ asked. She replied, "A virgin if you wish or a previously married woman if you wish." "Who is the virgin?" Rasulullaah ﷺ asked. Hadhrat Khowlah ؓ replied, "She is the daughter of the person you like best, Aa'isha the daughter of Abu Bakr ؓ." "And who is the previously married woman?" Rasulullaah ﷺ asked. "She is Saudah bint Zam'ah ؓ," came the reply, "she has believed in you (as Allaah's Rasul) and follows you in your Deen." Rasulullaah ﷺ then said to her, "Go and mention my name to them."

Hadhrat Khowlah ؓ went to Hadhrat Abu Bakr ؓ' s house where she found Hadhrat Ummu Roomaan ؓ who was the mother of Hadhrat Aa'isha ؓ. "O Ummu Roomaan," she said, "What tremendous goodness and blessings is Allaah about to shower on your family! Rasulullaah ﷺ has sent me to propose for Aa'isha's hand in marriage." Hadhrat Ummu Roomaan ؓ said, "I would love it, but let us wait for Abu Bakr who is soon to arrive." When he came, Hadhrat Khowlah ؓ said to him, "What tremendous goodness and blessings is Allaah about to shower on your family! Rasulullaah ﷺ has sent me to propose for Aa'isha's hand in marriage." Hadhrat Abu Bakr ؓ asked, "Is she suitable for him? She is the daughter of his brother."

Hadhrat Khowlah ؓ reported back to Rasulullaah ﷺ the doubt that Hadhrat Abu Bakr ؓ expressed. Rasulullaah ﷺ said, "Go back and tell him that he is my brother in Islaam and that I am his brother in Islaam (not by blood). His daughter is therefore suitable for me." When she conveyed the message to Hadhrat Abu Bakr ؓ, he said, "Call Rasulullaah ﷺ here." Rasulullaah ﷺ then came and Hadhrat Abu Bakr ؓ got Hadhrat Aa'isha ؓ married to him. ⁽¹⁾

Another narration states at the end that Rasulullaah ﷺ told Hadhrat Khowlah ؓ, "Go back and tell him that I am his brother in Islaam (not by blood) and that he is my brother in Islaam. His daughter is therefore suitable for me." When Hadhrat Khowlah ؓ returned with the message, Hadhrat Abu Bakr ؓ told her to wait and then left the house. Hadhrat Ummu Roomaan ؓ says that Mut'im bin Adi had requested the hand of Hadhrat Aa'isha ؓ for his son Jubayr and Hadhrat Abu Bakr ؓ had promised it to him. Because Hadhrat Abu Bakr ؓ never broke a promise, he went to see Mut'im. With Mut'im at the time was his wife who was the mother of the boy in question (Jubayr). She however spoke to Hadhrat Abu Bakr ؓ in such harsh terms that the desire to fulfil his promise to Mut'im was forced out of Hadhrat Abu Bakr ؓ' s heart.

Hadhrat Abu Bakr ؓ asked Mut'im, "What have you to say about this girl (my daughter? Are you still interested in getting your son married to her)?"

(1) Tabraani. Haythami (Vol.9 Pg.225) has commented on the chain of narrators.

Mut'im however turned to his wife saying, "What have you to say?" She turned to Hadhrat Abu Bakr رضي الله عنه and said, "It seems that if we marry the boy to her, you will make him irreligious and enter him into the religion you follow." Hadhrat Abu Bakr رضي الله عنه again turned to Mut'im and asked, "What have you to say?" Mut'im replied, "You have heard what she has to say (I stand by that)." Hadhrat Abu Bakr رضي الله عنه then left them. Allaah had removed from his heart the worry for the promise he had made. He then said to Hadhrat Khawla رضي الله عنها, "Call Rasulullaah صلى الله عليه وسلم here." She then called Rasulullaah صلى الله عليه وسلم and when he arrived, Hadhrat Abu Bakr رضي الله عنه got Hadhrat Aa'isha رضي الله عنها married to him. Hadhrat Aa'isha رضي الله عنها was then six years old.

Hadhrat Khawla رضي الله عنها then left them and went to Hadhrat Sauda bint Zam'ah رضي الله عنها. She said to Hadhrat Sauda رضي الله عنها, "What tremendous goodness and blessings is Allaah about to shower on you!" "What is it?" Hadhrat Sauda رضي الله عنها asked. "Rasulullaah صلى الله عليه وسلم has sent me to propose for your hand in marriage." "I would love to marry him. Go and tell my father about it." Her father was an extremely old man who was unable to even perform Hajj. Hadhrat Khawla رضي الله عنها went to him and greeted him with the greeting of the Period of Ignorance. "Who is there?" he asked. "Khawla bint Hakeem," she replied. When he asked her why she had come, she replied, "Muhammad صلى الله عليه وسلم bin Abdullaah has sent me to propose for Sauda's hand in marriage." "What has she to say?" the old man asked. "She would very much like to marry him," Hadhrat Khawla رضي الله عنها replied. The old man then asked her to call for Rasulullaah صلى الله عليه وسلم and when he arrived, he married her to Rasulullaah صلى الله عليه وسلم.

When Hadhrat Sauda رضي الله عنها's brother Abd bin Zam'ah returned from Hajj, he started throwing sand on his head (out of remorse). However, after he had accepted Islaam, he remarked, "By my life! I was a real fool the day I threw sand on my head because Rasulullaah صلى الله عليه وسلم married Sauda bint Zam'ah."

Hadhrat Aa'isha رضي الله عنها relates further, "When we arrived in Madinah, we stayed in *Sunh* with the Banu Haarith bin Khazraj tribe. When Rasulullaah صلى الله عليه وسلم came to our house one day, my mother came to me as I was swinging on a swing suspended between two palm branches. She took me off the swing and neatened my hair which was very short. She then wiped my face with some water and led me to the door. I was out of breath by then and stood there until my breathing had returned to normal.

My mother then took me into the room where Rasulullaah صلى الله عليه وسلم was sitting on a seat with several men and women of the Ansaar. My mother closed the door behind me and said, 'This is now your family. May Allaah bless you with them and bless them with you.' All the men and women then stood up and left. It was then in our house that the marriage was consummated. Neither was any camel nor any goat slaughtered for my marriage until Sa'd bin Ubaadah sent a platter of food which he usually sent to Rasulullaah صلى الله عليه وسلم whenever he was with any of his wives. I was then seven years old (however, several more authentic narrations confirm that Hadhrat Aa'isha رضي الله عنها was then nine years old)." ⁽¹⁾

(1) Ahmad. Haythami (Vol.9 Pg.227) has commented on the chain of narrators.

Rasulullaah ﷺ's Marriage to Hadhrat Hafsah

the daughter of Hadhrat Umar ؓ

Hadhrat Abdullaah bin Umar ؓ narrates that Hadhrat Hafsah ؓ became a widow when her husband Hadhrat Khunays bin Hudhaafah Sahmi ؓ, who was a veteran of the Battle of Badr, passed away in Madinah. When this happened, Hadhrat Umar ؓ met Hadhrat Uthmaan ؓ and asked, "If you agree, I can get you married to (my daughter) Hafsah." "I shall think about it," Hadhrat Uthmaan ؓ replied. After a few days, Hadhrat Uthmaan ؓ said (to Hadhrat Umar ؓ), "I have decided not to marry."

Hadhrat Umar ؓ himself narrates further. He says, "I then approached Abu Bakr ؓ saying, 'If you agree, I can get you married to (my daughter) Hafsah.' He however remained silent. This made me angrier than I had been with Uthmaan ؓ but it was only a few days later that Rasulullaah ﷺ proposed for her hand in marriage. After I had married her to Rasulullaah ﷺ, Abu Bakr ؓ met me and said, 'You were perhaps very angry with me when I failed to give you a reply the day you proposed that I marry Hafsah?' 'I certainly was,' I replied. He then explained, 'The only thing that prevented me from getting back to you was that I knew Rasulullaah ﷺ had spoken about (proposing for) her and I could not divulge Rasulullaah ﷺ's secret. I would have accepted the proposal had Rasulullaah ﷺ left her.'"⁽¹⁾

Another narration states that when Hadhrat Umar ؓ complained to Rasulullaah ﷺ about Hadhrat Uthmaan ؓ (not accepting the proposal), Rasulullaah ﷺ remarked, "Hafsah shall be married to someone better than Uthmaan and Uthmaan shall be married to someone better than Hafsah." Rasulullaah ﷺ later got Hadhrat Uthmaan ؓ married to his daughter (and himself married Hadhrat Hafsah ؓ).⁽²⁾

Rasulullaah ﷺ's Marriage to Hadhrat Ummu

Salamah bint Abu Umayyah ؓ

Hadhrat Ummu Salamah ؓ reports that when her *Iddah* had expired, Hadhrat Abu Bakr ؓ proposed for her hand in marriage but she did not marry him. When Rasulullaah ﷺ sent someone to extend his proposal of marriage, she said, "Do inform Rasulullaah ﷺ that I am a woman who is extremely possessive, that I have children and that none of my guardians are present." (When the message reached him) Rasulullaah ﷺ said, "Tell her, 'As for your statement that you are extremely possessive, I shall pray to Allaah to dispel it. As for your statement that you have children, they shall be well taken care of and as for your statement that you have no guardians present, none of them who are either present or absent shall object to this.'" (When the message reached her) Hadhrat Ummu Salamah ؓ instructed her son Umar ؓ

(1) Bukhaari and Nasa'ee, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.214).

(2) Ahmad, Bayhaqi, Abu Ya'la and Ibn Hibbaan, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).

saying, "Get up and get Rasulullaah ﷺ married." He then got Rasulullaah ﷺ married (to his mother). ⁽¹⁾

When Hadhrat Ummu Salamah ﷺ arrived in Madinah and told the people that she was the daughter of Abu Umayyah bin Mughierā, they refused to believe her. When some of them were leaving for Hajj, they asked her if she wanted to write to her family (in Makkah). She sent a letter with them (by which they managed to confirm who she was) and when they returned, they believed her. This then increased her status amongst them. After she had given birth to her daughter Zaynab (signalling the expiry of her *Iddah*), Rasulullaah ﷺ proposed for her hand in marriage. She said, "Can a woman such as I be married? I am unable to bear children (because of my age), am extremely possessive and have children of my own." Rasulullaah ﷺ replied, "I am elder than you, Allaah shall remove your extreme possessiveness and your children shall be the responsibility of Allaah and His Rasool ﷺ."

Rasulullaah ﷺ then married her and whenever he came to her, he would affectionately ask, "Where is Zaynab?" This continued until one day Hadhrat Ammaar (bin Yaasir) ﷺ took the child away saying, "She (her presence) is preventing Rasulullaah ﷺ from his needs (with his new bride)." During that period, Hadhrat Ummu Salamah ﷺ was still breast feeding the child. When Rasulullaah ﷺ came afterwards and asked "Where is Zaynab?", Hadhrat Qareenah bint Abu Umayyah ﷺ (Hadhrat Ummu Salamah ﷺ's sister) who happened to be there, informed him that Hadhrat Ammaar ﷺ had taken her away (so that Rasulullaah ﷺ could have some privacy). Rasulullaah ﷺ then told Hadhrat Ummu Salamah ﷺ that he would see her that night.

Hadhrat Ummu Salamah ﷺ then put down her leather spread (beneath her grindstone for the dirt to fall upon) and took out some barley grains from her earthen pot. (After grinding the barley) She then mixed the barley with some fat to make a type of porridge for Rasulullaah ﷺ to eat. After Rasulullaah ﷺ had spent the night with her, he said, "You certainly deserve the respect of your family. If you wish, I could spend seven nights with you, but then I would have to do the same for all my other wives." ⁽²⁾

Rasulullaah ﷺ's Marriage to Hadhrat Ummu Habeebah ﷺ the Daughter of Hadhrat Abu Sufyaan ﷺ

Hadhrat Ismaa'eel bin Amr reports that Hadhrat Ummu Habeebah bint Abu Sufyaan ﷺ said, "What I remember well about the time I was in Abyssinia was the arrival of Najaashi's (the king's) messenger. She was a lady called Abraha and was in charge of the king's clothing and oils. She sought permission to enter and when I allowed her in, she said, 'The king says, 'Rasulullaah ﷺ has written

(1) Nasa'ee, as quoted in *Isaabah* (Vol.4 Pg.459) and *Jam'ul Fawaa'id* (Vol.1 Pg.214).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.117). Nasa'ee has also reported the narration from reliable sources, as quoted in *Isaabah* (Vol.4 Pg.459). Ibn Sa'd (Vol.8 Pg.93) has also reported the narration.

to me to get you married to him.' I replied by saying, 'You have given me most excellent news (I accept).' She then said, 'The king asks you to appoint someone to hand you over in marriage.' I sent for Khaalid bin Sa'eed bin Al Aas and appointed him for the task. Thereafter, out of joy for the news she had brought me, I gave Abraha two silver bangles, two silver anklets and **every silver toe ring I was wearing.**"

That evening, Najaashi رضي الله عنه invited Ja'far bin Abi Taalib and all the other Muslims who were there. Najaashi رضي الله عنه then delivered a lecture saying, "All praise is due to Allaah The Supreme King, The Most Pure, The Giver of Peace, The Mighty and Most Powerful. I testify that there is none worthy of worship but Allaah and that Muhammad صلى الله عليه وسلم is His Rasul, His Rasul and the one about whose arrival Isa bin Maryam عليه السلام had given the glad tidings. I wish to tell you that Rasulullaah صلى الله عليه وسلم has asked me to marry him to Ummu Habeebah the daughter of Abu Sufyaan. I have complied with his wish and am giving her a dowry of four hundred gold coins." He then poured out the coins in front of the people. Thereafter, Hadhrat Khaalid bin Sa'eed رضي الله عنه spoke. He said, "All praise belongs to Allaah. It is He that I praise and from Him do I seek forgiveness. I testify that there is none worthy of worship but Allaah and that Muhammad صلى الله عليه وسلم is the servant and Rasul of Allaah whom Allaah has sent with guidance and the true Deen that shall overcome all other religions even though the Mushrikeen detest it. I wish to say that I also comply with the wish of Rasulullaah صلى الله عليه وسلم and hand over Ummu Habeebah bint Abu Sufyaan to him in marriage. May Allaah bless Rasulullaah صلى الله عليه وسلم."

Najaashi رضي الله عنه then handed over the coins to Hadhrat Khaalid رضي الله عنه, who accepted it (on behalf of Hadhrat Ummu Habeebah رضي الله عنها). When the Muslims then started to leave, Najaashi رضي الله عنه said to them, "Do remain seated. It has been the practice of the Ambiyaa host a meal on the occasion of a marriage. He then sent for the food and the Muslims ate before leaving. ⁽¹⁾

Hadhrat Ismaa'eel bin Amr bin Saa'eed bin Al Aas reports that Hadhrat Ummu Habeebah bint Abu Sufyaan رضي الله عنها said, "I saw my husband Ubaydullaah bin Jahash in a dream looking most horrible and hideous. I awoke with a fright and said, 'By Allaah! His condition must have changed.' That morning he surprised me by saying, 'O Ummu Habeebah! I have thought about religion and see no religion better than Christianity. I had been a Christian before entering the religion of Muhammad. I have now reverted to Christianity.' 'By Allaah!' I exclaimed, 'There is no good for you in this.' When I informed him about my dream, he simply ignored it and then got hooked on wine until he died."

Continuing her narration, Hadhrat Ummu Habeebah رضي الله عنها says, "I then saw someone in a dream addressing me with the title of 'Ummul Mu'mineen'. I awoke with a start and interpreted the dream to mean that Rasulullaah صلى الله عليه وسلم would soon marry me. As soon as my *Iddah* had expired, I well recall when the messenger of Najaashi رضي الله عنه came to me..." The rest of the narration is like the one above.

(1) Zubayr bin Bakkaar, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.143).

The narration however adds at the end that Hadhrat Ummu Habeebah رَضِيَ اللَّهُ عَنْهَا said, 'After the Muslims had eaten and left and the money came to me, I sent for Abraha رَضِيَ اللَّهُ عَنْهُ who had brought me the good news. I said to her, 'I gave you what I did that day only because I had no money then. Here are fifty gold coins. Please take it and use it for yourself.' She however produced a box containing everything I had given her. Returning it to me, she said, 'The king made me promise that I shall not take anything from you as long as I am in charge of his clothing and oils. I am also a follower of the Deen of Rasulullaah ﷺ and have submitted to Allaah. The king has already instructed his wives to send to you all the perfumes they have in their possession.' The next morning, she brought me plenty of fragrances such as *Ood, Waras, Amber* and *Zabaad*. I brought back all of this to Rasulullaah ﷺ and although he saw it with me and saw me wearing it, he never objected.

Abraha رَضِيَ اللَّهُ عَنْهُ then said to me, 'My only request to you is that you convey my Salaams to Rasulullaah ﷺ and that you inform him that I have become a follower of his Deen. She treated me very kindly and even helped me prepare for the journey. Whenever she came to me, she would say, 'Do not forget my request.' When I got to Rasulullaah ﷺ and informed him about the proposal and the behaviour of Abraha رَضِيَ اللَّهُ عَنْهُ, he merely smiled and when I conveyed her Salaams to him, he replied by saying:

”وَعَلَيْهَا السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ“

'May Allaah's peace, mercy and blessings be on her.'⁽¹⁾

Rasulullaah ﷺ's Marriage to Hadhrat Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that when the Iddah of Hadhrat Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا had expired, Rasulullaah ﷺ told Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ to ask her if she would marry him. When Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ saw her as she was kneading dough, her status soared so much in his heart because Rasulullaah ﷺ wanted to marry her and that he was unable to even look at her. He therefore turned on his heels and facing his back to her, he said, "O Zaynab! Glad tidings to you! Rasulullaah ﷺ has sent me to propose for your hand in marriage." Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا replied by saying, "I am unable to do anything until I consult with my Rabb." She then stood at the place where she performed her salaah (and engaged in salaah). It was then that Allaah revealed some verses of the Qur'aan (in which Allaah says, "**We married her (Zaynab) to you (O Rasulullaah ﷺ)**..."⁽²⁾). (Because Allaah had conducted the marriage) Rasulullaah ﷺ then went to Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا without needing to seek permission.

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says further, "I was also there when Rasulullaah ﷺ went to Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا and fed us bread and meat to celebrate the occasion. While some people (ate and) left, others remained behind in the room to talk

(1) Haakim (Vol.4 Pg.20). Ibn Sa'd (Vol.8 Pg.97) has reported a similar narration.

(2) Surah Ahzaab, verse 37.

after eating. Rasulullaah ﷺ left the room and I followed him. He then visited the rooms of all his wives to greet them and they all asked him how he found his new bride. I cannot remember if it was I or someone else who informed Rasulullaah ﷺ that the guests had all left, upon which he went back (to Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا's room). As I was about to enter with Rasulullaah ﷺ, he drew a curtain between himself and I because the verses of Hijaab had just been revealed. Also revealed was the verse teaching etiquette to the people, which states:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرٍ
إِنَّهُ لَا وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ
ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ذَٰلِكَ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا
سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا
كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ
عِنْدَ اللَّهِ عَظِيمًا ۝﴾ (سورة احزاب: آیت ۵۳)

O you who have Imaan! Enter the rooms of the Nabi ﷺ only when you are permitted to do so (*invited*) to partake of a meal. Then too, do not wait for it (*the meal*) to be prepared (*by arriving too early or without invitation*), but enter when (*the meal is done and*) you are called (*to eat*) and disperse (*depart*) once you have eaten without (*remaining behind and*) enjoying a (*lengthy*) conversation. Indeed this (*arriving too early and remaining behind afterwards*) hurts the Nabi ﷺ, but he is shy for you (*he does not tell you lest you feel offended*). (However,) Allaah does not shy away from the truth (*and makes it clear to all without exception*). When you ask them (*Rasulullaah ﷺ's wives*) for anything, then ask them from behind a curtain (*without seeing them*). This is purer for your hearts and for their hearts (*for it safeguards you from evil thoughts and desires*). It is not (*permissible*) for you (*Mu'mineen*) to hurt the Nabi ﷺ (*in any way*), nor to ever marry his wives after him (*after he passes away*). Verily this (*hurting Rasulullaah ﷺ and marrying his wives after his demise*) is grave in the sight of your Rabb. {Surah Ahzaab, verse 53} ⁽¹⁾

In another narration, Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ states, "To celebrate his marriage to Hadhrat Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا, Rasulullaah ﷺ hosted a meal of bread and meat. I was sent to invite the people to the meal and as they arrived, they ate and then left. When I could find no one more to invite, I submitted, 'O Nabi of Allaah ﷺ! I cannot find anyone else to invite.' Rasulullaah ﷺ then gave the instruction for the food to be taken away but there were still three people who stayed behind to talk. Rasulullaah ﷺ therefore left the room and went to the

(1) Ahmad, Muslim and Nasa'ee.

room of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا. When he greeted her with the words:

”الْسَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ“

she replied by saying:

”وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ“

She then asked, 'How did you find your wife? May Allaah bless you.' Rasulullaah رَضِيَ اللَّهُ عَنْهُ then went to each of his wives' rooms in turn. As he greeting them as he greeted Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, they said to him what Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا had said. When Rasulullaah رَضِيَ اللَّهُ عَنْهُ returned to the room (of Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا), he found the three men still sitting there and talking. Because Rasulullaah رَضِيَ اللَّهُ عَنْهُ was extremely bashful, (rather than telling them to leave) he again walked off towards the room of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا. I cannot recall whether it was someone else or I who informed him that the men had left. He then returned and his one foot was still on the threshold and the other outside when he dropped the curtain between himself and I and the verse of Hijaab was revealed." (1).

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ also reports that after Rasulullaah رَضِيَ اللَّهُ عَنْهُ had consummated his marriage to one of his wives, Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا (Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ's mother) cooked some Hais⁽²⁾, placed it in a dish and instructed (Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ) saying, "Take this to Rasulullaah رَضِيَ اللَّهُ عَنْهُ and inform him that it is a little something from us." This occurred during times when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were suffering great poverty and hardship. When Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ took it to Rasulullaah رَضِيَ اللَّهُ عَنْهُ, he said, "O Rasulullaah رَضِيَ اللَّهُ عَنْهُ! Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا has sent this to you. She conveys Salaams to you with the message that this is a little something from us."

Rasulullaah رَضِيَ اللَّهُ عَنْهُ looked at the food and instructed Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ to place it in the corner of the room. Thereafter, he named a large number of people and told Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ to invite them all. In addition to those people, Rasulullaah رَضِيَ اللَّهُ عَنْهُ also told Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ to invite every other Muslim he met. Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ proceeded to invite the named persons as well as everyone else he met. When he returned, the room, the platform and the courtyard was full of people. When one of the narrators asked Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ how many people there were, he said that they were approximately three hundred.

Rasulullaah رَضِيَ اللَّهُ عَنْهُ then asked Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ to bring the food and when he did, Rasulullaah رَضِيَ اللَّهُ عَنْهُ placed his hand on it, made du'aa and said a few other things. Thereafter, Rasulullaah رَضِيَ اللَّهُ عَنْهُ said, "Let them sit in circles of ten, recite 'Bismillaah' and then every person should eat what is in front of him." The people then started by reciting 'Bismillaah' and ate (in turns) until all of them had eaten (to their fill). Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah رَضِيَ اللَّهُ عَنْهُ then told me to pick up the dish and when I did so and looked at it, I could not tell whether it was more when I put it down or when I picked it up."

(1) Bukhaari.

(2) A sweet dish prepared with dates, butter and flour.

However, some of the men remained sitting and talking in Rasulullaah ﷺ's room while Rasulullaah ﷺ's wife had to sit with her face turned towards the wall. When they prolonged their discussion, it became very inconvenient for Rasulullaah ﷺ but he was an extremely bashful person (and could not tell them to leave). Had they known about this (the inconvenience they were causing), it would have been difficult for them (to continue) sitting. Rasulullaah ﷺ got up and went to greet all his other wives. When the men saw him return, it was only then that it occurred to them that they were causing him inconvenience. They then hastened to the door and left. Rasulullaah ﷺ entered the room and drew the curtain closed, leaving Hadhrat A'asah in the courtyard. In the little while that Rasulullaah ﷺ was in the room, Allaah revealed some verses of the Qur'aan and as he emerged from the room, he was reciting the verses:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرٍ
إِنَّهُ لَا وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ
ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۚ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا
سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا
كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا زَوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ
عِنْدَ اللَّهِ عَظِيمًا ۖ إِنْ تُبَدُّوا شَيْئًا أَوْ تُخَفُّوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝﴾

(سوره احزاب: آیت ۵۳، ۵۴)

O you who have Imaan! Enter the rooms of the Nabi ﷺ only when you are permitted to do so (*invited*) to partake of a meal. Then too, do not wait for it (*the meal*) to be prepared (*by arriving too early or without invitation*), but enter when (*the meal is done and*) you are called (*to eat*) and disperse (*depart*) once you have eaten without (*remaining behind and*) enjoying a (*lengthy*) conversation. Indeed this (*arriving too early and remaining behind afterwards*) hurts the Nabi ﷺ, but he is shy for you (*he does not tell you lest you feel offended*). (However,) Allaah does not shy away from the truth (*and makes it clear to all without exception*). When you ask them (*Rasulullaah ﷺ's wives*) for anything, then ask them from behind a curtain (*without seeing them*). This is purer for your hearts and for their hearts (*for it safeguards you from evil thoughts and desires*). It is not (*permissible*) for you (*Mu'mineen*) to hurt the Nabi ﷺ (*in any way*), nor to ever marry his wives after him (*after he passes away*). Verily this (*hurting Rasulullaah ﷺ and marrying his wives after his demise*) is grave in the sight of your Rabb. If you make something (*such as an intention to marry of Rasulullaah ﷺ's wives after him*) public or keep it secret,

then (remember that) Allaah certainly has knowledge of everything (and will take you to task for it). {Surah Ahzaab, verses 53,54}

Hadhrat Anas رضي الله عنه says, "Rasulullaah ﷺ recited these verses to me before anyone else, making me the first person to have the honour of hearing them." ⁽¹⁾

Rasulullaah ﷺ's Marriage to Hadhrat Safiyya bint Huyay bin Akhtab رضي الله عنه

Hadhrat Anas رضي الله عنه reports that when the prisoners captured after the Battle of Khaybar were mustered together, Hadhrat Dihya رضي الله عنه approached Rasulullaah ﷺ with a request. "O Rasulullaah ﷺ!" he said, "Give me a slave woman from the captives." "Go and take one," Rasulullaah ﷺ said. Hadhrat Dihya رضي الله عنه proceeded to take Safiyya bint Huyay. Someone then came to Rasulullaah ﷺ saying, "O Nabi of Allaah ﷺ! You have given to Dihya Safiyya bint Huyay who is the leader of the Banu Qurayzah and Banu Nadheer tribes! She is suitable only for you." Rasulullaah ﷺ then sent for her and when he saw her, he instructed Hadhrat Dihya رضي الله عنه to take another woman. Rasulullaah ﷺ then set her free and married her. ⁽²⁾

Hadhrat Anas رضي الله عنه narrates that they marched to Khaybar and after conquering the fortress there, Rasulullaah ﷺ was informed about Safiyya bint Huyay bin Akhtab. She was an extremely beautiful lady whose husband had been killed while she was still a new bride. Rasulullaah ﷺ chose (to marry) her and (after leaving Khaybar) it was only when they reached the boundary of *Sahbaa* that she stopped menstruating. It was therefore only there that Rasulullaah ﷺ was able to consummate the marriage. Rasulullaah ﷺ then had some *Hais*⁽³⁾ prepared and served on a leather tablecloth. Hadhrat Anas رضي الله عنه was then instructed to invite whoever was in the area (to partake of the food). This was the *Waleemah* meal for Rasulullaah ﷺ's marriage to Hadhrat Safiyya bint Huyay رضي الله عنها. Hadhrat Anas رضي الله عنه reports further that on the way back to Madinah, he saw Rasulullaah ﷺ use a shawl to make a screen for her behind him. He would then kneel beside his camel and place his knee upright for her to step on as she mounted the camel. ⁽⁴⁾

Hadhrat Anas رضي الله عنه states, "Rasulullaah ﷺ camped at a place between Khaybar and Madinah for three days. It was here that he consummated his marriage to Safiyya رضي الله عنها, after which I invited the Muslims present there to a *Waleemah* meal that featured neither bread nor meat. All that it consisted of was Rasulullaah ﷺ's instruction to Bilaal رضي الله عنه to spread out a leather tablecloth. He then scattered some dates, cheese and butter onto it (which the people ate). Some of the Muslims asked, 'Is she one of the *Ummahaatul Mu'mineen* (wives of Rasulullaah ﷺ) or his slave woman?' Others replied, 'If Rasulullaah ﷺ veils

(1) Ibn Abi Haatim, Muslim, Nasa'ee, Tirmidhi, Bukhaari and Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.146). Ibn Sa'd (Vol.8 Pg.104) has reported a similar narration.

(2) Abu Dawood, Bukhaari and Muslim.

(3) A sweet dish prepared with dates, butter and flour.

(4) Bukhaari.

her, she is one of the Ummahaatul Mu'mineen, otherwise she is his slave woman.' When the army started to leave, Rasulullaah ﷺ spread something behind him (for her to sit on) and then pulled a veil over." (1)

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ reports, "When Safiyya bint Huyay bin Akhtab رَضِيَ اللَّهُ عَنْهَا entered Rasulullaah ﷺ's tent (as his wife), many people including myself presented ourselves there to have a share (of the *Waleemah* food). When he emerged from the tent, Rasulullaah ﷺ said, 'Leave your mother (my wife) alone' (they all therefore left). When we gathered at the time of Isha, Rasulullaah ﷺ came out to us carrying in the edge of his shawl close to one and a half *Mudd* (2) of Ajwah dates. (Handing them over to us) Rasulullaah ﷺ said, 'Eat from the *Waleemah* of your mother.'" (3)

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that because there were bluish marks around the eyes of Hadhrat Safiyya bint Huyay رَضِيَ اللَّهُ عَنْهَا, Rasulullaah ﷺ asked her the reason for it. She replied, "When I told my husband that in a dream I had seen the moon falling in my lap, he slapped me saying, 'Do you desire the king of Yathrib (Madinah)?"

Hadhrat Safiyya bint Huyay رَضِيَ اللَّهُ عَنْهَا narrates, "There was no one more loathsome in my eyes than Rasulullaah ﷺ who had killed both my father and husband. However, this feeling disappeared from my heart when Rasulullaah ﷺ repeatedly clarified his position to me by telling me that my father had been responsible for instigating the Arabs against him and for numerous other felonies." (4)

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ entered (his tent) with Hadhrat Safiyya رَضِيَ اللَّهُ عَنْهَا, Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ spent the night guarding the entrance. When he saw Rasulullaah ﷺ the next morning, he was (still) carrying his sword and exclaimed, "Allaahu Akbar! O Rasulullaah ﷺ! Because she was only recently married and you had her father, brother and husband killed, I did not trust her with you (It is for this reason that I have stood guard here all night)." Rasulullaah ﷺ laughed and praised Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ. (5) Another narration states that Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ added, "Had she made any movement (to harm you), I would have been close by (to defend you)." (6)

Hadhrat Ataa bin Yasaar narrates that when Hadhrat Safiyya bint Huyay رَضِيَ اللَّهُ عَنْهَا arrived in Madinah, she stayed in a house belonging to Hadhrat Haaritha bin Nu'maan رَضِيَ اللَّهُ عَنْهُ. When the women of the Ansaar heard about her, they came to see her celebrated beauty. Wearing her veil, Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا also went to see her and as she was leaving, Rasulullaah ﷺ followed her out and asked,

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.196).

(2) A unit of weight used by the Arabs during those times.

(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.251). Ibn Sa'd (Vol.8 Pg.142) has reported a similar narration.

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.251).

(5) Haakim (Vol.4 Pg.28), reporting from reliable sources as confirmed by Dhahabi. Ibn Asaakir has reported a similar narration in greater detail, as quoted in *Kanzul Ummaal* (Vol.7 Pg.119).

(6) Ibn Sa'd (Vol.2 Pg.116).

"What have you seen, O Aa'isha?" "I have seen only a Jewess!" Hadhrat Aa'isha رضي الله عنها replied. "Do not say that," Rasulullaah ﷺ warned, "She has accepted Islaam and is an excellent Muslim." (1)

Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Safiyya bint Huyay رضي الله عنها arrived (in Madinah), she was wearing gold earrings in the shape of palm leaves. She however gave these as a gift to (Rasulullaah ﷺ's daughter) Hadhrat Faatima رضي الله عنها and some other ladies who were with her. (2)

Rasulullaah ﷺ's Marriage to Hadhrat Juwayriyya Bint Haarith Khuzaa'ee رضي الله عنها

Hadhrat Aa'isha رضي الله عنها narrates that when the captives of the Banu Mustaliq tribe were distributed (amongst the Muslim army), Hadhrat Juwayriyyah bint Haarith رضي الله عنها happened to fall in the lot of Hadhrat Thaabit bin Qais bin Shammaas رضي الله عنه or one of his nephews. (Rather than being a conventional slave) Hadhrat Juwayriyyah رضي الله عنها entered into a contract of *Kitaabah* (3) with him. She was an extremely pleasant and beautiful woman who attracted anyone who saw her. Hadhrat Aa'isha رضي الله عنها says, "She one day came to Rasulullaah ﷺ to seek assistance with paying off her *Kitaabah*. By Allaah! I disliked her as soon as I saw her standing at the door of my room because I knew that Rasulullaah ﷺ would also see in her what I saw. When she entered the room, she said, 'O Rasulullaah ﷺ! I am Juwayriyyah the daughter of Haarith bin Abu Diraar the leader of his tribe. As you well know, a calamity has befallen me (when I was captured and taken as a slave). I fell to the lot of Thaabit bin Qais bin Shammaas and entered into a contract of *Kitaabah* with him. I have now come to seek your assistance to pay of the *Kitaabah*.'" "Do you not want something better?" Rasulullaah ﷺ asked. "What is that, O Rasulullaah ﷺ?" she wanted to know. Rasulullaah ﷺ said, "That I should pay off your *Kitaabah* and then marry you." "Certainly, O Rasulullaah ﷺ!" she replied, "I am most willing."

When the news reached the Sahabah رضي الله عنهم that Rasulullaah ﷺ had married Hadhrat Juwayriyyah رضي الله عنها, they said, "They (the tribe of Hadhrat Juwayriyyah رضي الله عنها) are now the in-laws of Rasulullaah ﷺ so free those of them whom you own (as your slaves)." Hadhrat Aa'isha رضي الله عنها says, "It was therefore as a result of Rasulullaah ﷺ's marriage to Juwayriyyah رضي الله عنها that a hundred families of the Banu Mustaliq tribe were set free. I do not know of any woman who was a greater blessing for her tribe than Juwayriyyah رضي الله عنها." (4)

Hadhrat Urwa رضي الله عنه reports that Hadhrat Juwayriyyah bint Haarith رضي الله عنها said, "Three days before the arrival of Rasulullaah ﷺ I dreamt that the moon came

(1) Ibn Sa'd.

(2) *Isaabah* (Vol.4 Pg.347).

(3) A contract between slave and master by which the slave has to gradually pay the master a certain sum of money to secure freedom.

(4) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.159). Ibn Sa'd (Vol.8 Pg.116) has reported a similar narration in which he names Safwaan bin Maalik as the former husband of Hadhrat Juwayriyyah رضي الله عنها. Haakim (Vol.4 Pg.26) has also reported the narration.

from Yathrib and fell into my lap. I however did not want to tell anyone about this until Rasulullaah ﷺ actually arrived. When we were taken captive, the dream gave me hope and Rasulullaah ﷺ eventually set me free and married me. By Allaah! I never spoke to Rasulullaah ﷺ about (freeing) the people of my tribe until the Muslims freed them by themselves. In fact, I only found out about it when one of my cousins informed me about it. I then praised Allaah for it." (1)

Rasulullaah ﷺ's Marriage to Hadhrat Maymoonah bint Haarith Hilaaliyyah ﷺ

Hadhrat Ibn Shihaab narrates that it was the year after signing the Treaty of Hudaibiyyah that Rasulullaah ﷺ left to perform Umrah. This occurred seven years after the Hijrah during the month of Dhul Qa'dah, which was the same month in which the Mushrikeen had prevented Rasulullaah ﷺ from entering the Masjidul Haraam (the previous year). When he reached a place called Ya'jij, Rasulullaah ﷺ sent Hadhrat Ja'far bin Abu Taalib ﷺ to propose on his behalf for the hand of Hadhrat Maymoonah bint Haarith bin Hazan Aamiriyyah ﷺ in marriage. Hadhrat Maymoonah ﷺ handed over her affairs to Hadhrat Abbaas bin Abdul Muttalib ﷺ who was married to her sister Ummu Fadhl ﷺ. Hadhrat Abbaas ﷺ then handed her over in marriage to Rasulullaah ﷺ. Rasulullaah ﷺ stayed over in Sarif for a while until Hadhrat Maymoonah ﷺ arrived there and the marriage was consummated. Allaah had decreed that Hadhrat Maymoonah ﷺ should pass away at the same place where her marriage to Rasulullaah ﷺ was consummated. (2)

Another narration states that after marrying Hadhrat Maymoonah bint Haarith ﷺ, Rasulullaah ﷺ stayed in Makkah for three days. On the third day, Huwaytib bin Abdul Uzza came to Rasulullaah ﷺ with a few men of the Quraysh and said, "Your stay has expired, so leave us." Rasulullaah ﷺ said to them, "What harm will it do to you if you leave me to consummate my marriage in your midst, after which I shall host a meal which you all can attend?" "We have no need for you food," they snapped, "do leave us." Rasulullaah ﷺ therefore left for Madinah with Hadhrat Maymoonah ﷺ and consummated his marriage at Sarif. (3)

Rasulullaah ﷺ Marries his Daughter Hadhrat Faatima ﷺ to Hadhrat Ali bin Abi Taalib ﷺ

Hadhrat Ali ﷺ narrates, "When a marriage proposal for Faatima ﷺ was sent to Rasulullaah ﷺ, a slave of mine asked, 'Do you know that a marriage proposal for Faatima ﷺ has been sent to Rasulullaah ﷺ?' When I declared that I did not know, she said, 'Well! She has already received a proposal.

(1) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.159). Haakim (Vol.4 Pg.27) has reported a similar narration.

(2) Haakim (Vol.4 Pg.30).

(3) Haakim (Vol.4 Pg.30), reporting from reliable sources as confirmed by Dhahabi.

What stops you from approaching Rasulullaah ﷺ (and requesting him) to marry her to you?' 'Do I have anything with which to marry her?' I said. She said, 'You only have to approach Rasulullaah ﷺ and he will marry her to you.' By Allaah! She then continued giving me hope until I went to see Rasulullaah ﷺ. However, when I sat before Rasulullaah ﷺ, I was unable to utter a word out of respect and awe for him. Rasulullaah ﷺ asked, 'What brings you here? Is there something you need?' When I remained silent, Rasulullaah ﷺ said, 'Have you perhaps come to propose for Faatima?' 'Yes,' I managed to reply. 'Have you got anything to give as dowry?' Rasulullaah ﷺ asked. 'By Allaah!' I replied, 'I have nothing.' 'What has happened to the suit of armour I gave you?' he asked. I swear by the Being Who controls the life of Ali that the armour was the type made by the Hatma bin Muhaarib tribe and was barely worth four (hundred) Dirhams. When I informed Rasulullaah ﷺ that I still had it with me, he said, 'Then I have handed her over in marriage to you so send it to her as dowry.' This was therefore the dowry of Faatima ﷺ the daughter of Rasulullaah ﷺ. (1)

Hadhrat Buraydah ﷺ narrates that a group of the Ansaar once suggested to Hadhrat Ali ﷺ that he propose for Hadhrat Faatima ﷺ's hand in marriage. (When he approached Rasulullaah ﷺ) Rasulullaah ﷺ asked, 'What does the son of Abu Taalib need?' "O Rasulullaah ﷺ!" Hadhrat Ali ﷺ replied, "I wish to propose for the hand of Faatima the daughter of Rasulullaah ﷺ." All Rasulullaah ﷺ said was, "*Marhaban wa Ahlan.*" Hadhrat Ali ﷺ then left and met with the group of Ansaar who had been waiting for him. When they asked him what had happened, he replied, "All I know is that Rasulullaah ﷺ said, '*Marhaban wa Ahlan.*'" They said, "Even one of two things Rasulullaah ﷺ gave you are sufficient. He gave you both Ahl (a family) as well as *Marhab* (a comfortable home)."

After handing Hadhrat Faatima ﷺ over in marriage, Rasulullaah ﷺ said, "O Ali! It is necessary for a *Waleemah* to be hosted after consummation." Hadhrat Sa'd ﷺ offered a sheep he owned (for the meat) and the Ansaar collected a few Saa of wheat (for the bread). When the night of the consummation arrived, Rasulullaah ﷺ gave the couple instructions to do nothing until he arrived. (When he got there) Rasulullaah ﷺ asked for some water, performed wudhu and then sprinkled some of the water on to Hadhrat Ali ﷺ, saying:

“اللَّهُمَّ بَارِكْ فِيهِمَا وَبَارِكْ لَهُمَا فِي بَنَاتِهِمَا”

"O Allaah! Bless the two of them and bless them in their consummation." (2)

Another narration similar to the above, states that the du'aa Rasulullaah ﷺ made was:

“اللَّهُمَّ بَارِكْ فِيهِمَا وَبَارِكْ لَهُمَا فِي شَبْلَيْهِمَا”

"O Allaah! Bless the two of them and bless them in their two lion like sons." (3)

(1) Bayhaqi in his *Dalaa'il*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.346). Dowlaabi has also reported the narration in his *Dhurriyya Taahira*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.209).

(3) Bazaar. Haythami (Vol.9 Pg.209) has commented on the chain of narrators.

A third narration quotes the du'aa of Rasulullaah ﷺ as:

“اللَّهُمَّ بَارِكْ فِيهِمَا وَبَارِكْ عَلَيْهِمَا وَبَارِكْ لَهُمَا فِي بَنَاتِهِمَا وَبَارِكْ فِي نَسْلِهِمَا”

"O Allaah! Bless the two of them, shower Your blessings on them, bless them in their consummation and bless them in their progeny." (1)

Yet another narration states that Rasulullaah ﷺ added:

“وَبَارِكْ لَهُمَا فِي شَمْلِهِمَا”

"...and bless their communion." (2)

Hadhrat Asmaa bint Umays ﷺ narrates that after Hadhrat Faatima ﷺ was married to Hadhrat Ali ﷺ, all that they saw in her house was a straw mat spread out on the ground, a pillow stuffed with the bark of a palm tree, an earthen jug and an earthen mug. (On the night of the marriage) Rasulullaah ﷺ sent a message saying, "Do nothing" or "Do not get close to your wife until I come." When Rasulullaah ﷺ arrived, he asked, "Is my brother here?" When Rasulullaah ﷺ forged bonds of brotherhood between the Sahabah ﷺ, he forged his brotherhood with Hadhrat Ali ﷺ. Hadhrat Ummu Ayman ﷺ, a pious woman who was an Abyssinian and the mother of Hadhrat Usaama bin Zaid ﷺ asked in surprise, "O Rasulullaah ﷺ! He is your brother and you have married your daughter to him?" Rasulullaah ﷺ replied, "This (marriage) can take place (despite this type of brotherhood), O Ummu Ayman."

Rasulullaah ﷺ then sent for a container of water, uttered some words and then passed his hands over the chest and face of Hadhrat Ali ﷺ. He then called Hadhrat Faatima ﷺ who stood by him shivering in her shawl out of modesty. Rasulullaah ﷺ sprinkled some of the water on her and also uttered some words. He then said to her, "I have not failed you in my duty to get you married to the family member I love most." Hadhrat Asmaa ﷺ narrates further. She says, "Rasulullaah ﷺ then noticed a figure behind the curtain or behind the door and asked, 'Who is that?' 'Asmaa,' I replied. 'Asmaa bint Umays?' Rasulullaah ﷺ asked. 'Yes, O Rasulullaah ﷺ,' I confirmed. He then asked, 'Have you come to be of service to Rasulullaah ﷺ (and his family)?' 'Yes,' I replied, 'because a young girl must have a family woman with her on her first night to take care of anything she might need.' Rasulullaah ﷺ then made such a wonderful du'aa for me that it is the one deed that I have most hope in (to deliver me to salvation in the Aakhirah). Rasulullaah ﷺ then said to Ali ﷺ, 'Look after you wife' and as he left, he continued making du'aa for them until he disappeared in his rooms." (3)

In another narration, Hadhrat Asmaa bint Umays ﷺ says, "I was present the night Rasulullaah ﷺ's daughter Faatima ﷺ became a new bride. That morning, Rasulullaah ﷺ arrived and knocked at the door. When Ummu Ayman

(1) Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113). Nasa'ee has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.342).

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.342). Ibn Sa'd (Vol.8 Pg.21) has also reported a similar narration.

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.210).

ﷺ got up and opened the door, Rasulullaah ﷺ asked, 'O Ummu Ayman! Call my brother for me.' She said, 'He is your brother and you got him married to your daughter?' 'O Ummu Ayman!' Rasulullaah ﷺ continued, 'Do call him for me.' When the other women heard Rasulullaah ﷺ's voice, they dispersed and he took a seat in the corner. Ali ﷺ then arrived and after making du'aa for him, Rasulullaah ﷺ sprinkled some water on him as well. Thereafter, Rasulullaah ﷺ sent for Faatima ﷺ. She arrived all covered in perspiration and taking short steps out of her extreme modesty. 'Relax,' Rasulullaah ﷺ reassured her, 'I have married you to the family member I love the most.'" The rest of the narration is like the one quoted above. (1)

Hadhrat Ali ﷺ narrates that when Rasulullaah ﷺ got him married to Hadhrat Faatima ﷺ, Rasulullaah ﷺ sent for some water and then gargled with it. Rasulullaah ﷺ then took Hadhrat Ali ﷺ into the room where he sprinkled the water on his chest and between his shoulders and then sought Allaah's protection for him by reciting **Surah Ikhlāas (Surah 112)** and the **Mu'awwadhatayn (Surah Falaq and Surah Naas)**. (2)

Hadhrat Albaa bin Ahmar reports from Hadhrat Ali ﷺ that when he proposed for Rasulullaah ﷺ's daughter Hadhrat Faatima ﷺ, he sold a suit of armour he owned as well as some of his other possessions for a sum of four hundred and eighty Dirhams. Rasulullaah ﷺ instructed him to use two-thirds for perfume and the remaining third for clothing. Rasulullaah ﷺ then gargled in a utensil of water and told the couple to bath with it. Rasulullaah ﷺ also instructed Hadhrat Faatima ﷺ not to feed any of her children before he got to the child, but she started feeding Hadhrat Husayn ﷺ before Rasulullaah ﷺ could arrive. **As for Hadhrat Hasan ﷺ, Rasulullaah ﷺ put some unknown thing in his mouth because of which he was more knowledgeable than his brother.** (3)

Hadhrat Jaabir ﷺ narrates, "We attended the marriage of Ali ﷺ and Faatima ﷺ and have not witnessed a better marriage. The matting (on which we sat) was stuffed with the bark of a date palm and we were served raisins and dates to eat. Her bedding on her first night was a sheepskin." (4)

Hadhrat Ali ﷺ reports that when Hadhrat Faatima ﷺ got married, Rasulullaah ﷺ gave her a blanket, a water bag and a leather pillow stuffed with *Idhkhir* grass. (5)

Hadhrat Abdullaah bin Amr ﷺ reports that when Rasulullaah ﷺ sent Hadhrat Faatima ﷺ to (her husband) Hadhrat Ali ﷺ, Rasulullaah ﷺ gave her a blanket, a water bag and a leather pillow stuffed with the bark of a date palm and *Idhkhir* grass. **The couple slept on (half of) the blanket and used**

(1) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.210).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).

(3) Abu Ya'la and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.7 Pg.112). Ibn Sa'd (Vol.8 Pg.21) has also reported the part of the perfume and the clothing.

(4) Bazaar. Haythami (Vol.9 Pg.209) has commented on the chain of narrators.

(5) Bayhaqi in his *Dalaa'il* as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).

the other half to cover themselves. ⁽¹⁾

The Marriage of Hadhrat Rabee'ah Aslami رَضِيَ اللَّهُ عَنْهَا

Hadhrt Rabee'ah رَضِيَ اللَّهُ عَنْهَا says, "I was Rasulullaah ﷺ's servant. One day he asked, 'O Rabee'ah! Are you not interested in getting married?' I replied, 'I have no intention of marrying. While I have nothing with which to support a wife, I also do not want anything to preoccupy me from (serving) you.' When Rasulullaah ﷺ turned away from me, I said to myself, 'By Allaah! Rasulullaah ﷺ definitely knows better than me what is best for me in this world and in the Akhirah. By Allaah! Should he ever again ask me whether I am interested in getting married, I shall reply, 'Certainly, O Rasulullaah ﷺ! Instruct me as you please.' When Rasulullaah ﷺ did ask me whether I was interested in getting married, I replied, 'Certainly, O Rasulullaah ﷺ! Instruct me as you please.' Rasulullaah ﷺ then instructed me to go to a particular tribe of the Ansaar who did not frequently meet with Rasulullaah ﷺ. He told me to tell them that he had sent me to them with instructions to get me married to a certain girl from amongst them. I therefore went to them and informed them that Rasulullaah ﷺ had sent me with instructions that they get me married. 'Welcome to Rasulullaah ﷺ and the messenger of Rasulullaah ﷺ!' they cried out, 'By Allaah! the messenger of Rasulullaah ﷺ shall never return without having his need fulfilled. They then got me married and treated me exceptionally well without even asking for a witness.

I returned depressed to Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! I have been to people who are extremely generous. They got me married and treated me exceptionally well without even asking for a witness. However, I have no dowry to give. Rasulullaah ﷺ then called for Buraydah Aslami رَضِيَ اللَّهُ عَنْهُ (the leader of my tribe) and instructed him to collect some gold for me equivalent to the weight of a date stone. When I took possession of what the people collected for me, I brought it to Rasulullaah ﷺ who said, 'Take this to them and tell them that this is her dowry.' When I did so and told them that this was her dowry, they accepted it with great happiness and said, 'This is excellent and so much!'

When I again returned depressed to Rasulullaah ﷺ, he asked, 'Why so gloomy, O Rabee'ah?' 'O Rasulullaah ﷺ!' I began, 'I have never met people as wonderful as them. They were happy with what I gave them and treated me extremely well. They even told me that the dowry was excellent and so much.' However, I have nothing with which to host a *Walemah*. 'O Buraydah!' Rasulullaah ﷺ called out, 'Collect (money) for a goat for him.' After the people (of my tribe) had collected (enough to buy) a large and fat sheep, Rasulullaah ﷺ instructed me to go to Aa'isha رَضِيَ اللَّهُ عَنْهَا and tell her to give me the basket containing the grains. I did as I was ordered and she said, 'Here is the basket containing seven Saa of barley. By Allaah! By Allaah! we have no other food besides this. You may have it.' I took the basket to Rasulullaah ﷺ and informed him about what Aa'isha رَضِيَ اللَّهُ عَنْهَا had said. Rasulullaah ﷺ said, 'Take this to them (your in-laws) and tell

(1) Tabraani. Haythami (Vol.9 Pg.210) has commented on the chain of narrators.

them to bake this (the barley) into bread and to cook that (the sheep).' (When I took it to them) They said, 'While we can take care of the bread for you, you will have to see to the sheep for us.' Some men of the Aslam tribe and I took the sheep, slaughtered it, skinned it and then cooked it. We then had bread and meat with us and I hosted the *Waleemah*. I also invited Rasulullaah ﷺ.

Thereafter, Rasulullaah ﷺ gave me a piece of land and gave a piece to Abu Bakr ﷺ as well. The world had finally come to me. It however occurred that Abu Bakr ﷺ and I fell into a dispute regarding a date palm which I claimed was on my property and he claimed was on his. When an argument ensued, Abu Bakr ﷺ told me something that I disliked. He however regretted what he did and said to me, 'O Rabee'ah! Please repeat the words to me so that justice is done.' 'I shall never do so,' I replied. He said, 'If you do not repeat the words, I shall complain about you to Rasulullaah ﷺ.' When I adamantly refused, he forsook the land issue and went to Rasulullaah ﷺ. I went behind him. Some men of the Aslam tribe came and said, 'May Allaah have mercy on Abu Bakr! What will he complain to Rasulullaah ﷺ about when it was he who said those words?' 'Do you people know who that is?' I asked. 'That is Abu Bakr Siddeeq!' I emphasised, 'He was the second of the two (in the cave) and the oldest Muslim. Beware that he should not turn and see you assisting me against him and then become angry. When he then goes to Rasulullaah ﷺ, Rasulullaah ﷺ should not become angry because of his anger and then Allaah should not become angry because the two of them are angry. If that happens, Rabee'ah shall be doomed.' 'What do you want us to do?' they asked. I then told them to return.

As Abu Bakr ﷺ proceeded to Rasulullaah ﷺ and I followed him by myself. After he had narrated the incident as it had occurred, Rasulullaah ﷺ looked up to me and said, 'O Rabee'ah! What is the problem between you and Siddeeq?' I explained the situation to Rasulullaah ﷺ, adding that when he told me something I disliked, he said, 'Please repeat the words to me so that justice is done.' I then refused to do so. Rasulullaah ﷺ said, 'That was right. You should not repeat the words. However, you could have at least said, 'May Allaah forgive you, O Abu Bakr.' Hadhrat Abu Bakr ﷺ then turned around weeping. ⁽¹⁾

The Marriage of Hadhrat Julaybeeb رَوَاتُهَا

Hadhrat Abu Barzah ﷺ reports that Hadhrat Julaybeeb ﷺ was a man who frequently visited women and joked with them. Hadhrat Abu Barzah ﷺ himself instructed his wife never to allow Hadhrat Julaybeeb ﷺ to see her and threatened to do many things if she ever did so. It was a practice amongst the Ansaar never to get any of their widows married until they were sure that Rasulullaah ﷺ was not interested in marrying her. Rasulullaah ﷺ once said to one of the Ansaar, "Will you allow me to marry your daughter?" "Of course,"

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.257). Abu Ya'la has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5. Pg.336). While Haakim and others have reported the incident of the marriage, as quoted in *Kanzul Ummaal* (Vol.7 Pg.36), Ibn Sa'd (Vol.3 Pg.44) has reported the incident with Hadhrat Abu Bakr ﷺ.

the man obliged, "it will be a great honour and pleasure." "I do not wish to marry her to myself (but to someone else)," Rasulullaah ﷺ pointed out. "Then for whom?" the Ansaari asked. "For Julaybeeb," Rasulullaah ﷺ replied. The Ansaars said, "I shall consult with her mother."

He then asked (his wife), "Rasulullaah ﷺ has proposed for your daughter." "Of course," she agreed, "it will be a great pleasure." "However," the Ansaari explained, "he is not proposing for himself, but on behalf of Julaybeeb." The lady burst out, "To Julaybeeb! Never! To Julaybeeb! Never! I swear by life that we shall never marry him (to our daughter)!" As the Ansaari was about to get up to inform Rasulullaah ﷺ about what the mother said when the daughter asked, "Who was it that brought to you a proposal for me?" When the mother informed her (that it was Rasulullaah ﷺ who brought the proposal), the girl asked, "Are you then rejecting the command of Rasulullaah ﷺ? Hand me over in marriage to him for he shall never destroy me (since the marriage is with Rasulullaah ﷺ's approval)."

Her father then went to Rasulullaah ﷺ and reported the incident to him, saying, "My daughter places her affairs in your hands. You may marry her to whomever you please." Rasulullaah ﷺ then proceeded to get her married to Hadhrat Julaybeeb رَضِيَ اللَّهُ عَنْهُ.

It then occurred that Rasulullaah ﷺ once went out to a battle. After Allaah had given Rasulullaah ﷺ a large booty, he asked, "Is someone missing?" When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ said that they found no one missing, Rasulullaah ﷺ said, "But I notice that Julaybeeb is missing. Look for him." When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ went out in search of him, they found him beside the bodies of seven men of the enemy whom he had killed before the enemy managed to kill him. They then reported back saying, "O Rasulullaah ﷺ! He is there beside the bodies of seven men of the enemy whom he had killed before the enemy managed to kill him." Rasulullaah ﷺ went to the body of Hadhrat Julaybeeb رَضِيَ اللَّهُ عَنْهُ and said, "He killed seven before they managed to kill him. He is from me and I from him." Rasulullaah ﷺ repeated this two or three times and then took him in his arms. A grave was then dug for him and there was no bier besides the arms of Rasulullaah ﷺ. Rasulullaah ﷺ himself lay the body in the grave. The Hadith does not state whether the body was bathed or not.

When Hadhrat Thaabit noted that there was no widow from the Ansaar who was more charitable than the widow of Hadhrat Julaybeeb رَضِيَ اللَّهُ عَنْهُ, Hadhrat Is'haaq bin Abdullaah bin Abu Talha said to him, "Do you know what du'aa Rasulullaah ﷺ made for her? He said, 'O Allaah! Pour down good on her in abundance and never give her a life of hardship.' It is for this reason that there was never a widow amongst the Ansaar more charitable than her." ⁽¹⁾

The Marriage of Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ

Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ reports that he once married a woman from the Kindah tribe and consummated the marriage in her house. On the night of the

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.368).

marriage, his friends walked with him to her house and when they reached it, he said to them, "You may return now. May Allaah reward you." He did not allow them to enter the house as foolish people generally do. When he looked at the house which had been decorated (with drapes on all sides), he remarked, "Is your house feverish (because of which you had to bandage it) or has the Kabah been moved to the Kindah tribe?" The people replied, "Neither is the house feverish nor has the Kabah been moved to the Kindah tribe." Hadhrat Salmaan ؓ then refused to enter the house until all the drapes were removed except for the drape covering the entrance.

When Hadhrat Salmaan ؓ finally entered the house, he saw a large amount of goods there. "Whose goods are these?" he asked. "Yours and your wife's," the people replied. Hadhrat Salmaan ؓ said, "This does not conform with the advice my beloved friend (Rasulullaah ﷺ) gave me. My beloved friend ؓ advised me to have only that much of worldly goods that a traveller has as provisions." When he saw a few (female) servants, he asked, "Whose servants are these?" When he was informed that the servants also belonged to him and his wife, he said, "This also does not conform with the advice my beloved friend ؓ gave me. He advised me to keep only those (female) servants whom I can marry or who I can get married (to others). If I do keep them and they fornicate (because they have none to satisfy their needs), their sins will be on me without any reduction to the sin they will be guilty of."

Hadhrat Salmaan ؓ then turned to the women around his wife and said, "Will you ladies leave me to be alone with my wife?" They readily agreed and left. Hadhrat Salmaan ؓ then went to the door, shut it and drew the drape over it. Thereafter, he sat with his wife, held her forelock and made du'aa for blessings. He then asked her, "Will you obey any instructions I give you?" Her reply was, "You are sitting in the position of a person who has to be obeyed." He continued to say, "My beloved friend ؓ advised me that when I meet with my wife (for the first time), I should meet with her in the obedience of Allaah." He then got up and proceeded to the place of salaah with her following him. After performing salaah for some time, they left the place of salaah and he then fulfilled with her the need a man has with his wife.

Early next morning his friends came to him asking, "How did you find your wife?" When he ignored them, they repeated the question. Again he ignored them but again they repeated themselves. When they repeated the question a third time, he ignored them yet again but then finally said, "Allaah has made drapes, curtains and doors to conceal what lies behind them. It is sufficient to ask about things that are apparent but one should never ask about things that are hidden. I heard Rasulullaah ﷺ say that those person who narrate such (private) things are like donkeys having intercourse on the street." ⁽¹⁾

Another narration from Hadhrat Abdullaah bin Abbaas ؓ states that when Hadhrat Salmaan ؓ returned after a long absence, Hadhrat Umar ؓ

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.185).

met him and remarked, "You are a most beloved servant of Allaah." Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ said, "Then get me married (to one of your daughters)." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remained silent. Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ further said, "You consider me a beloved servant of Allaah but are not happy to have me as your son-in-law?"

The next morning, some of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's family members approached Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ. "Do you people need something?" he asked. When they admitted that they did, he said, "What is it? It shall gladly be fulfilled." They said, "We request that you abandon the matter i.e. your proposal to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ." "By Allaah!" Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ emphasised, "You should remember well that I did not make the proposal because of his being the Khalifah and ruler. The truth is that I thought to myself that because he is a pious man, perhaps Allaah will produce pious offspring from his progeny and mine." Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ then got married to a woman from the Kindah tribe. The rest of the narration is like the one above. ⁽¹⁾

The Marriage of Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ

Hadhrat Thaabit Bunaani reports that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once went with Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ to extend a proposal on his behalf for a woman of the Banu Layth tribe. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ went in to see the family and told them in detail that Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ was one of the early Muslims and also recounted his acceptance of Islaam. He then proceeded to mention to them that Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ wished to marry a particular girl of their family. Their reply was, "While we do not wish to get Salmaan رَضِيَ اللَّهُ عَنْهُ married (to our daughter), we wouldn't mind getting you married (to her)." They then handed her over in marriage to him and he left.

(When he met Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ) Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "Something has happened that I am too embarrassed to tell you about." "What is it?" Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ asked. When Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ related the incident to him, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ said, "I should be the one embarrassed since I proposed for a woman whom Allaah had destined for you." ⁽²⁾

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ gets his Daughter Dardaa Married to One of the Poor and Simple Muslims

Hadhrat Thaabit Bunaani narrates that when Yazeed bin Mu'aawiya sent to Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ a proposal for his daughter Dardaa, he rejected the proposal. One of Yazeed's companions said, "May Allaah mend your affairs. Will you allow me to marry her?" The man persisted, "Then allow me? Allaah will

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.185). Haythami (Vol.4 Pg.291) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.200). Tabraani has reported a similar narration but Haythami (Vol.4 Pg.275) has commented on the chain of narrators.

mend your affairs." "Alright," Yazeed said. The man proceeded to propose and Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ got him married (to his daughter). The news spread that while Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ rejected Yazeed's proposal, he accepted the proposal of a poor and simple Muslim and then married his daughter to him. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ's comment was, "I did it in the best interests of Dardaa. What do you think would be her condition when (in Yazeed's wealthy household) she has castrated slaves standing over her all the time and when her eyes are dazzled when she sees the (opulent) house? Where will her Deen be then (when she becomes obsessed with worldly wealth)?" (1)

Kulthoom to Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Ja'far reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once sent a proposal to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ for his daughter Ummu Kulthoom's hand in marriage. When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ sent a message stating that she was still too young, someone told Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that the statement meant that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was refusing. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ explained to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ (his reason for wanting to marry her), Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ (agreed to get her married to him and) said, "(Consider the marriage done, so) I am sending her to you and she is your wife if you are pleased with her." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then sent her to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, who (knowing that she was his wife) ventured to lift the garment from her legs. (Not realising that the marriage was already concluded) She however exclaimed, "Leave it! Had you not been the Ameerul Mu'mineen, I would have slapped you across the face!" (2)

Hadhrat Muhammad narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ proposed to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ for his daughter Ummu Kulthoom's hand in marriage, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "I am reserving my daughters for the sons of (my brother) Ja'far رَضِيَ اللَّهُ عَنْهُ." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ pleaded, "Please marry her to me because I swear by Allaah that no man on earth will ensure that she is honoured as I will." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ agreed and married her to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then went to the Muhaajireen and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ﷺ said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a father-in-law of Rasulullaah ﷺ and now I wish this as well (to become his relative by marrying his granddaughter)." Another narration from Hadhrat Ataa Khuraasaani states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gave her a dowry of forty thousand Dirhams. (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.251). Imaam Ahmad has reported a similar narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.260).

(2) Abdur Razzaaq and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.291). Ibn Umar Maqdasi has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.492).

(3) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.492).

Hadhrat Adi bin Haatim رَضِيَ اللَّهُ عَنْهُ Marries his Daughter to Hadhrat Amr bin Hurayth رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sha'bi narrates that Hadhrat Amr bin Hurayth رَضِيَ اللَّهُ عَنْهُ once proposed for the daughter of Hadhrat Adi bin Haatim رَضِيَ اللَّهُ عَنْهُ. Hadhrat Adi رَضِيَ اللَّهُ عَنْهُ said, "I shall marry her (to you) only if you fulfil my condition." "What is it?" Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ asked. Hadhrat Adi رَضِيَ اللَّهُ عَنْهُ explained, "There was indeed a sterling example for you in Rasulullaah ﷺ. I therefore instruct you to pay the dowry Rasulullaah ﷺ gave for Aa'isha رَضِيَ اللَّهُ عَنْهَا, which is a sum of four hundred and eighty Dirhams."

Another narration states that Hadhrat Amr bin Hurayth رَضِيَ اللَّهُ عَنْهُ sent a proposal for the daughter of Hadhrat Adi bin Haatim رَضِيَ اللَّهُ عَنْهُ with an appended message to Hadhrat Adi رَضِيَ اللَّهُ عَنْهُ stating, "Let me know what you decide about me." Hadhrat Adi رَضِيَ اللَّهُ عَنْهُ sent a message stating, "I have decided that you should pay (a dowry of) four hundred and eighty Dirhams, which is the Sunnah of Rasulullaah ﷺ." (1)

The Marriages of Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ and his Brother

Hadhrat Sha'bi narrates that when Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ and his brother extended marriage proposals to family from Yemen, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ said, "I am Bilaal and this is my brother. We were both slaves from Abyssinia. When we were misguided, Allaah guided us and when we were slaves, Allaah set us free. If you marry us (to your daughters), then all praise is due to Allaah (we shall be grateful) and if you refuse, (we will not mind because) Allaah is still the Greatest (and He will open other avenues for us). (The family agreed and got them married).

Hadhrat Maymoon reports that one of Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ's brothers claimed that he was of Arab descent and considered himself an Arab. When he once proposed for an Arab woman, the family said, "We will marry you only if Bilaal رَضِيَ اللَّهُ عَنْهُ is present." Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ presented himself and after reciting the words of the Khutbah, he said, "I am Bilaal bin Rabaah and this is my brother. He is a man who is poor in his character and religious practices. You may get him married if you please and if you chose to refuse him, you are at liberty to do so." The family said, "We shall certainly marry anyone who is a brother of yours." They then got him married. (2)

Condemning Those whose Marriages Resemble The Kuffaar

Hadhrat Urwa bin Ruwaym reports that Hadhrat Abdullaah bin Qurt Thumaali رَضِيَ اللَّهُ عَنْهُ who was a companion of Rasulullaah ﷺ was appointed governor by Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. He was patrolling the streets of Hims one night when he

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.299).

(2) Ibn Sa'd (Vol.3 Pg.237).

passed by a bride in front of whom people were lighting several fires. Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ started hitting the people with his whip until they all dispersed. The next morning he sat on his pulpit and after duly praising Allaah, he said, "When Abu Jandalah رَضِيَ اللَّهُ عَنْهُ married Umaamah رَضِيَ اللَّهُ عَنْهَا, he prepared some handfuls of food (as a *Waleemah*) for (his marriage to) her. May Allaah shower His compassion on Abu Jandalah رَضِيَ اللَّهُ عَنْهُ and may He shower His special mercies on Umaamah رَضِيَ اللَّهُ عَنْهَا. May Allaah however curse your wedding of last night! The people were lighting fires and imitating the Kuffaar whereas Allaah has extinguished their light!" (1)

Dowry

The Dowry of Rasulullaah ﷺ

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that that the dowry Rasulullaah ﷺ gave (her) was twelve *Awqiya* and a *Nash*, which totalled an amount of five hundred Dirhams. She then went on to specify that an *Awqiya* amounted to forty Dirhams and a *Nash* amounted to twenty Dirhams. (2)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Forbids Exorbitant Dowries and a Woman's Objection to this

Hadhrat Masrooq narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once mounted the pulpit and said, "I do not know who increased dowries above four hundred Dirhams because the dowry that Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ gave was always four hundred Dirhams or less. Had larger dowries been an act of Taqwa or honour, people would have never beat Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to it." After Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had alighted from the pulpit, a woman from the Quraysh objected. "O Ameerul Mu'mineen!" she said, "Are you forbidding the people from paying dowries in excess of four hundred Dirhams?" When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ confirmed it, she said, "Have you then not heard Allaah say in the Qur'aan:

﴿وَأَتَيْتُمْ أَحَدَٰهُنَّ فِتْنَارًا﴾ (سورة نساء آيت ٢٠)

'...when you have given one of them (*your wives*) a fortune (as dowry)...'(3)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "Allaah forgive me! Everyone has more understanding than Umar." He then returned to the pulpit and said, "O people! I had forbidden you from paying dowries in excess of four hundred Dirhams (the prohibition no longer stands). Therefore whoever wishes to give whatever he pleases from his wealth, he may do so." (4)

Hadhrat Sha'bi reports that Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ once delivered a

(1) Abu Shaykh in his Kitaabun Nikaah, as quoted in *Isaabah* (Vol.4 Pg.38).

(2) Ibn Sa'd (Vol.8 Pg.161).

(3) Surah Nisaa, verse 20.

(4) Sa'eed bin Mansoor, Abu Ya'la and Muhaami, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298). Haythami (Vol.4 Pg.284) has commented on Abu Ya'la's chain of narrators. Ibn Sa'd (Vol.8 Pg.161) has reported a similar narration in greater brevity.

sermon. After duly praising Allaah, he said, "Take note that you people should not make your dowries exorbitant. If the news ever reaches me that any of you has paid more than what Rasoolullaah ﷺ paid or what was paid to him (as dowry for his daughters), I shall deposit the excess into the public treasury."

After Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had alighted from the pulpit, a woman from the Quraysh objected. "O Ameerul Mu'mineen!" she said, "Is the Book of Allaah more worthy of following or your words?" "The Book of Allaah of course," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "what do you mean by this?" She explained, "You just forbade the people from paying dowries in excess of four hundred Dirhams whereas Allaah says in His Book:

﴿وَأَتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا﴾ (سورة نساء: آيت ٢٠)

...when you have given one of them (*your wives*) a fortune (as dowry) then do not take anything from it... " (1)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ twice or thrice repeated, "Everyone has more understanding than Umar." He then returned to the pulpit and said, "O people! I had forbidden you from paying dowries in excess of four hundred Dirhams (the prohibition no longer stands). A man is at liberty to give whatever he pleases from his wealth." (2)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "Had (exorbitant) dowries been a source of status and elevation in the Aakhirah, the daughters and wives of Rasoolullaah ﷺ would have been most deserving of it." (3)

The Practices of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ in the Matter of Dowry

Hadhrat Ibn Seereen reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ allowed dowries of two thousand Dirhams while Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ allowed dowries of four thousand. (4)

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ married Hadhrat Safiyya رَضِيَ اللَّهُ عَنْهَا for a dowry of four hundred Dirhams. She however returned it saying that it was insufficient. He then added another two hundred Dirhams without Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ knowing about it. (5)

Hadhrat Ibn Seereen narrates that when Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ married a woman, he sent a hundred slave women to her, each one of them carrying a thousand Dirhams. (6)

(1) Surah Nisaa, verse 20.

(2) Sa'eed bin Mansoor and Bayhaqi.

(3) Abu Umar bin Fadaal in his Amaali, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).

(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).

(6) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.284).

Relationships between Men, Women and Children

The Relationship between Hadhrat Aa'isha and Hadhrat Sauda

Hadhrat Aa'isha reports, "I once brought Rasulullaah some Hareerah that I had cooked. Sauda was sitting between between Rasulullaah and I, so I told her to have some as well. When she refused, I said, 'If you do not eat, I shall smear it on your face.' She however still refused so I put my hand in the Hareerah and plastered it on her face. Rasulullaah laughed as he put his hand in it saying, 'Now you smear her face.' Sauda then smeared it on my face and again Rasulullaah laughed. Just then Umar passed by calling out for (someone called) Abdullaah. Thinking that he would soon enter, Rasulullaah said, 'Get up and wash your faces!' Thereafter, I always stood in awe of Hadhrat Umar because of the respect Rasulullaah had for him."

Another narration adds that Hadhrat Abu Bakr said, "Rasulullaah lowered his knee for Sauda (to step on) so that she could get even with me. She then took some (Hareerah) from the dish and spread it on my face as Rasulullaah laughed." (1)

The Relationship Between Hadhrat Aa'isha and Hadhrat Hafsah with Hadhrat Sauda Yamaaniyyah

Hadhrat Razeenah who was a freed slave of Rasulullaah reports that Hadhrat Sauda Yamaaniyyah once visited Hadhrat Aa'isha at a time when Hadhrat Hafsah was with her. Hadhrat Sauda arrived looking stunning and well-dressed with a Yemeni shawl and matching scarf. She also wore two spots of aloe and saffron on their places (near her eyes) which resembled two pimples. A narrator called Ulayla says that she found women beautifying themselves with aloe and saffron.

Hadhrat Hafsah said to Hadhrat Aa'isha, "O Ummul Mu'mineen! Rasulullaah is due to arrive when this woman is gleaming here between us." "Fear Allaah, O Hafsah!" Hadhrat Aa'isha warned. However, Hadhrat Hafsah said, "I am going to ruin her adornment for her." Hadhrat Sauda who was hard of hearing asked, "What are you two saying?" "O Sauda!" Hadhrat Hafsah said, "The one-eyed (Dajjaal) has appeared!" "Really!?" Hadhrat Sauda cried out. She was extremely shocked and started to shiver. "Where shall I hide?" she asked. "You will have to go to the tent," Hadhrat

(1) Abu Ya'la Haythami (Vol.4 Pg.316) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.393), as has Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.302).

Hafsah رضي الله عنها told her. The tent was made of palm leaves and was a hiding place for the people. It was however filled with dirt and spider webs. Hadhrat Sauda رضي الله عنها went to hide there as Rasulullaah ﷺ arrived. Seeing the two women laughing so much that they were unable to talk, Rasulullaah ﷺ asked, "What is all the laughter about?" Rasulullaah ﷺ had to repeat the question thrice before they pointed towards the tent. Rasulullaah ﷺ went to the tent where he found Hadhrat Sauda رضي الله عنها shivering (with fear). "What is the matter, O Sauda?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" she said, "The one-eyed one has appeared." "He has not appeared," Rasulullaah ﷺ clarified, "but he is still to appear. He has not appeared but is still to appear." Rasulullaah ﷺ then helped her out and dusted the dirt and spider webs off her. ⁽¹⁾

Another narration adds that Hadhrat Hafsah رضي الله عنها said to Hadhrat Aa'isha رضي الله عنها, "Rasulullaah ﷺ is coming to see us and we are looking so unkempt while she is gleaming between us." ⁽²⁾

Rasulullaah ﷺ's Relationship with Hadhrat Aa'isha رضي الله عنها

Hadhrat Aa'isha رضي الله عنها narrates, "Rasulullaah ﷺ was sitting down when he heard the people and children making a lot of noise. (When he looked out) He saw some Abyssinians dancing with the people around them. 'O Aa'isha!' Rasulullaah ﷺ called out, 'Come and have a look.' Placing my cheek against his shoulder, I started looking from between his shoulders and head. 'O Aa'isha,' Rasulullaah ﷺ kept saying (as I kept looking for a long time), 'have you not had your fill?' To assess my status with Rasulullaah ﷺ, I kept saying that I had not. I saw Rasulullaah ﷺ taking support on one leg and then the other (as he grew tired of standing so long). When Umar رضي الله عنه appeared, the people and children all dispersed and Rasulullaah ﷺ remarked, 'I see the human and Jinn devils all flee from Umar رضي الله عنه.'" The narration still continues further. ⁽³⁾

In another narration, Hadhrat Aa'isha رضي الله عنها says, "By Allaah! I saw Rasulullaah ﷺ standing at the door of my room as some Abyssinians amused the people with their spears in the (courtyard of the) Masjid. Rasulullaah ﷺ screened me with his shawl as I watched their feats from between his ear and shoulder. Rasulullaah ﷺ then remained standing because of me until I (grew tired and) turned away. You can well imagine how eager a young girl (as I) is for amusement (and for how long I stood watching)." ⁽⁴⁾

The Relationship between Rasulullaah ﷺ and his Wives and Between the Wives themselves

Hadhrat Aa'isha رضي الله عنها reports, "Rasulullaah ﷺ used to spend time at Zaynab bint Jahash رضي الله عنها's place drinking honey. Hafsah رضي الله عنها and I therefore

(1) Abu Ya'la.

(2) Tabraani. Haythami (Vol.4 Pg.316) has commented on the chain of narrators.

(3) Ibn Adi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.393).

(4) Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.272).

collaborated and that whichever of us Rasulullaah ﷺ came to would tell him, 'I get the smell of *Maghaafeer*⁽¹⁾. Have you eaten *Maghaafeer* (suggesting that the bees that made the honey ate *Maghafeer*).' Consequently, when Rasulullaah ﷺ came to one of us, she said the piece. Rasulullaah ﷺ replied, 'Not at all. But I did have honey by Zaynab bint Jahash. I shall however never do so again.' It was then that Allaah revealed the verses:

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ قَدْ فَرَضَ اللَّهُ لَكُمْ تَجِلَّةً أَيْمَانِكُمْ ۚ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝ وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا ۚ فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ ۚ وَأَعْرَضَ عَنْ بَعْضٍ ۚ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ هَذَا ۚ قَالَ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ ۝ إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۚ﴾ (سوره تحریم: آیت ۱ تا ۴)

O Nabi ﷺ! In seeking the pleasure of your wives, why do you declare unlawful that which Allaah has made lawful for you? Allaah is Most Forgiving, Most Merciful. Allaah has ordained that you release yourselves from your oaths (*such as this one and pay the relevant Kaffaara*). Allaah is your Protecting Friend and He is the All Knowing, the Wise. (*The incident deserves mention*) When the Nabi ﷺ whispered (*confided*) something to one of his wives (*Rasulullaah ﷺ's statement, "But I did have honey"*) and she informed (*another of his wives*) about it. When Allaah disclosed this to him, he made a part of it (*his knowledge of the incident*) known (*to her*) and ignored a part of it (*to save her from added embarrassment*). When he informed her about it, she exclaimed, "Who told you about it?" He replied, "The All Knowing, The Informed One told me." If the two of you (*Hafsa and Aa'isha رَضِيَ اللَّهُ عَنْهُمَا*) repent to Allaah, then your hearts have surely turned (*turned back towards the best course after straying for a while*). {Surah Tahreem, verses 1-4}

Hadhrat Hishaam says that the words "**When the Nabi ﷺ whispered something to one of his wives**" refer to the statement Rasulullaah ﷺ made to one of his wives when he said, "I shall never do so (drink honey) again and this is a vow. However, you should not inform anyone about this." (2)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "Rasulullaah ﷺ loved sweet things and honey. After performing the Asr salaah, it was his practice to visit all his wives and get close to one of them. When he once went to Hafsa رَضِيَ اللَّهُ عَنْهَا the daughter of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he stayed longer than he usually stayed. Overcome with covetousness, I made enquiries about this and was informed that a woman from her family had given her a container of honey, which she mixed into a drink and gave Rasulullaah ﷺ. 'By Allaah!' I resolved, 'I am definitely going to make some scheme.'

(1) Maghaafeer is the odorous resin of a particular type of palm tree called the Urfut palm.

(2) Bukhaari and Muslim.

I then said to Sauda bint Zam'ah رَضِيَ اللَّهُ عَنْهَا, 'Rasulullaah ﷺ will soon be coming to you. When he gets close to you, ask him whether he ate *Maghaafeer*. When he tells you that he has not eaten any, ask him what it is then that you can smell. He will then tell you that Hafsah gave him a drink of honey, to which you should say, 'The bee must have sucked nectar from the *Urfut* palm (the palm containing *Maghaafeer*).' I will also say the same thing and you O Safiyya should also do likewise."

Hadhrat Sauda رَضِيَ اللَّهُ عَنْهَا later reported (to Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا), "By Allaah! Because of my fear for you, I almost called out what you told while Rasulullaah ﷺ was still standing at the door. (Controlling myself however) When he drew closer, I said, 'O Rasulullaah ﷺ! Have you eaten *Maghaafeer*?' 'No,' he replied. 'Then what is that I smell on you?' I asked. He replied, 'Hafsah gave me a drink of honey.' I then said, 'The bee must have sucked nectar from the *Urfut* palm.'"

When Rasulullaah ﷺ went to Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, she also said the same thing and Hadhrat Safiyya رَضِيَ اللَّهُ عَنْهَا also followed suit. When Rasulullaah ﷺ again went to Hadhrat Hafsah رَضِيَ اللَّهُ عَنْهَا and she offered him some honey to drink, he declined saying, "I do not need any." "By Allaah!" Hadhrat Sauda رَضِيَ اللَّهُ عَنْهَا said to Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, "We have stopped Rasulullaah ﷺ from honey." "Be quiet!" Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا told her. ⁽¹⁾

The Incident of Rasulullaah ﷺ when he Intended Divorcing his Wives

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports, "I had always been eager to ask Umar رَضِيَ اللَّهُ عَنْهُ about the two wives of Rasulullaah ﷺ concerning whom Allaah says (in the Qur'aan):

﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ (سوره تحریم: آیت ۴)

'If the two of you repent to Allaah, then your hearts have surely turned (*turned back towards the best course after straying for a while*).' {Surah Tahreem, verse 4}

This (thought) lingered on until the time when Umar رَضِيَ اللَّهُ عَنْهُ performed Hajj and I performed Hajj with him. We were still travelling when Umar رَضِيَ اللَّهُ عَنْهُ went off the road (to answer the call the nature). I also veered off taking a jug (of water) along with me. After he had completed, Umar رَضِيَ اللَّهُ عَنْهُ came to me and I started pouring water into his hands as he made wudhu. 'O Ameerul Mu'mineen!' I said, 'Who were the two wives of Rasulullaah ﷺ concerning whom Allaah says:

﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ (سوره تحریم: آیت ۴)

'If the two of you repent to Allaah, then your hearts have surely turned (*turned back towards the best course after straying for a while*).'?" {Surah Tahreem, verse 4} Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "I am surprised at you, O Ibn Abbaas! (That despite your vast knowledge, you are still unaware of this incident)." Hadhrat Zuhri comments that although Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was surprised at the question, he

(1) Bukhaari and Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.387). Abu Dawood has also reported the narration, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.229), as has Ibn Sa'd (Vol.8 Pg.85).

still proceeded to relate it in detail without concealing anything. "They were Hafsa and Aa'isha," Hadhrat Umar ﷺ began. He then started narrating the incident. He said, "We members of the Quraysh always had the upper hand over our wives. When we arrived in Madinah, we encountered people (the Ansaar) whose women had the upper hand over them. Our women then started learning from their women. My house was located in the vicinity of the Banu Umayyah bin Zaid, which was in the upper reaches of Madinah. When I became angry with my wife one day (and told her something), she surprised me by backchatting. When I objected to her backchatting, she said, 'What are you objecting about my backchatting when I can swear by Allaah that the wives of Rasulullaah ﷺ backchat to him? In fact some of them (when angry) shun him morning to evening.'

I then left the house and went to (my daughter) Hafsa. 'Do you backchat Rasulullaah ﷺ?' When she replied in the affirmative, I asked further, 'Does any of you (when angry) shun Rasulullaah ﷺ morning to evening?' When she again replied in the affirmative, I said, 'Whichever of you does that is at a loss and destroyed! Does any of you not fear that Allaah would be angry with her because His Rasool ﷺ is angry with her? She will then most certainly be destroyed. You should never backchat Rasulullaah ﷺ and never ask him for anything. Rather ask from me whatever you please and never be deceived by the fact that your companion (Hadhrat Aa'isha ﷺ) is prettier than you and more beloved to Rasulullaah ﷺ (do not emulate everything she does).'

I had a friend from amongst the Ansaar who took turns with me in attending Rasulullaah ﷺ's gatherings. He would go one day and I the next so that he brought me the news of revelation one day and I brought it to him the next day. It was during the time when there was a lot of talk about the Ghassaan tribe preparing themselves to attack us when my friend came to me at night. Knocking at my door, he called for me until I came out. 'Something serious has taken place,' he said. 'What is it?' I asked, 'Have the Ghassaan tribe come?' 'No,' he replied, 'it is more serious than that and with longer lasting implications. Rasulullaah ﷺ has divorced his wives!' 'Hafsa is at a loss and destroyed!' I cried, 'I had a feeling that this would happen.' After performing the Fajr salaah, I dressed and went down (to Madinah) where I went to see Hafsa. She was in tears. 'Has Rasulullaah ﷺ divorced you?' I queried. 'I do not know,' she replied, 'but he is now there in the upper story room.'

I went to Rasulullaah ﷺ's Abyssinian slave and asked him to seek permission from Rasulullaah ﷺ for me to enter. The slave went in and then emerged saying, 'I mentioned your name to him but Rasulullaah ﷺ merely remained silent.' I then left and went towards the pulpit where I saw a group sitting, some of them in tears. I sat for awhile, but then my anxiety got the better of me and I went back to the slave saying, 'Seek permission for Umar.' Again the slave went in and then emerged saying, 'I mentioned your name to him but Rasulullaah ﷺ merely remained silent.' I again left to sit near the pulpit but again my anxiety got the better of me and I returned to request the slave to seek permission for me to

enter. Yet again the slave went in and emerged saying, 'I mentioned your name to him but he merely remained silent.' As I turned to leave, the slave suddenly called for me saying, 'You may enter, for Rasulullaah ﷺ has granted you permission.' When I entered, I found Rasulullaah ﷺ reclining against a straw mat that had left imprints on his side. 'Have you divorced your wives, O Rasulullaah ﷺ?' I asked. Raising his head, he replied, 'No.' 'Allaahu Akbar!' I cried out. I then said, 'O Rasulullaah ﷺ! You have seen that we the members of the Quraysh always had the upper hand over our wives. When we arrived in Madinah, we encountered people (the Ansaar) whose women had the upper hand over them. Our women then started learning from their women. When I became angry with my wife one day (and told her something), she surprised me by back chatting. When I objected to her back chatting, she said, 'What are you objecting about my back chatting when I can swear by Allaah that the wives of Rasulullaah ﷺ backchat to him? In fact some of them (when angry) shun him morning to evening. I said, 'Whichever of them does that is at a loss and destroyed! Does any of them not fear that Allaah would be angry with her because His Rasool ﷺ is angry with her? She will then most certainly be destroyed.' This made Rasulullaah ﷺ smile.'

'O Rasulullaah ﷺ!' I continued, 'I then went to Hafsa and told her, 'Never be deceived by the fact that your companion (Hadhrat Aa'isha رضي الله عنها) is prettier than you and more beloved to Rasulullaah ﷺ.' Rasulullaah ﷺ smiled again. Then I asked, 'Should I continue with this light-hearted talk?' 'By all means,' Rasulullaah ﷺ said. I then sat down and I swear by Allaah that when I looked about the room, all I saw was three pieces of undyed leather. 'O Rasulullaah ﷺ!' I said, 'Pray to Allaah to grant an abundance of wealth to your Ummah. Allaah has given abundance to the Romans and Persians even though they do not worship Him (so he will readily give us as well).'

Rasulullaah ﷺ then sat up straight and said, 'Are you also in doubt, O son of Khattaab? **They are people whose rewards (for their good deeds) have been brought forward to this world (without any share left for the Akhirah).**' I then quickly said, 'Do seek forgiveness for me, O Rasulullaah ﷺ.' Because he was so angry with them at the time, Rasulullaah ﷺ had vowed not to go to his wives for an entire month until Allaah directed him otherwise." (1)

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that Hadhrat Umar رضي الله عنه said, "When Rasulullaah ﷺ separated from his wives, I entered the Masjid where I saw the people fondling pebbles as they said, 'Rasulullaah ﷺ has divorced his wives!' **This incident took place before the injunction of Hijaab was ordained.** I said to myself, 'I am going to find out properly what is happening (whether Rasulullaah ﷺ had divorced them or not).'" The Hadith continues to mention how Hadhrat Umar رضي الله عنه went to both Hadhrat Hafsa رضي الله عنها as well as Hadhrat Aa'isha رضي الله عنها to admonish them.

Thereafter, the narration quotes Hadhrat Umar رضي الله عنه who says, "When I then

(1) Ahmad, Bukhaari, Muslim, Tirmidhi and Nasa'ee.

went to Rasulullaah ﷺ, I found him on the doorstep of the room on the upper storey. I called out saying, 'O Rabaah! Secure permission for me to see Rasulullaah ﷺ ...' The rest of the narration is like the one above until the part where Hadhrat Umar ﷺ said, "O Rasulullaah ﷺ! Do not let the matter of your wives disturb you. If you have divorced them, then Allaah is with you as well as His angels, Jibreel ﷺ, Mikaaal ﷺ, myself, Abu Bakr and all the Mu'mineen. I praise Allaah for the fact that whenever I spoke, I had firm hope that Allaah would confirm what I said. It was therefore with reference to this that Allaah revealed the following verse:

﴿أَنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۚ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۚ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ۚ عَسَىٰ رَبُّهُ أَنْ يُلْقِيَنَّ أَنْ يَبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنَاطٍ تِيبَاتٍ سَابِقَاتٍ لِّبَيْتٍ وَأَبْكَارًا ۝﴾

(سورة تحریم: آیت ۴، ۵)

If the two of you (*Hafsa and Aa'isha, two wives of Rasulullaah ﷺ*) repent to Allaah, then your hearts have surely turned (*turned back towards the best course after straying for a while.*). However, if you two assist each other against him (*Rasulullaah ﷺ*), then his protecting friends are Allaah, Jibreel ﷺ and the pious Mu'mineen. Besides these, the angels are also his assistants. If he (*Rasulullaah ﷺ*) has to divorce all of you (*wives*), then his Rabb shall certainly replace you with wives better than yourselves who will be Muslims, Mu'minaat, obedient, repentant, worshippers, women who fast, previously married women and virgins. {Surah Tahreem, verses 4,5}

'Have you divorced them?' I asked. 'No,' Rasulullaah ﷺ replied. I then stood at the door of the Masjid and called out in my loudest voice, "Rasulullaah ﷺ's wives have not been divorced!" It was with reference to this that Allaah revealed the verse:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذًا عُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۝﴾ (سورة النساء: ۸۳)

When (*news of*) any matter of peace or fear comes to them, they (*immediately*) broadcast it (*thereby causing harm to the Muslims*). If they had (*first*) referred the matter to the Rasulullaah ﷺ and to those of them who have understanding (*to the learned Muslims with insight*), it would surely be known to those of them who research (verify) the matter. {Surah Nisaa, verse 83}

Hadhrat Umar ﷺ continues, "It was I who researched this matter." (1)

Hadhrat Jaabir ﷺ reports that Rasulullaah ﷺ was sitting in his house

(1) Muslim, as quoted in *Tafseer of Ibn Katheer* (Vol.4 Pg.389). Abdur Razzaaq, Ibn Sa'd, Ibn Hibbaan, Bayhaqi, Ibn Jareer, Ibn Mundhir, Ibn Mardway and other have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.269).

while the Sahabah ﷺ were sitting by his door. When Hadhrat Abu Bakr ﷺ arrived and sought permission to enter, Rasulullaah ﷺ did not grant him permission. Hadhrat Umar ﷺ then arrived and Rasulullaah ﷺ did not grant him permission to enter either. Rasulullaah ﷺ later granted permission to both Hadhrat Abu Bakr ﷺ and Hadhrat Umar ﷺ and they both entered the room where Rasulullaah ﷺ was sitting in silence with his wives around him. Hadhrat Umar ﷺ said to himself, "I am going to say something to make Rasulullaah ﷺ laugh." He then proceeded to say, "O Rasulullaah ﷺ! If only you had seen (my wife) the daughter of Zaid just now when I slapped her across the neck when she asked me for (an increase in her) allowance!" Rasulullaah ﷺ smiled so broadly that his molars became visible. He said, "Here are my wives around me also asking me for (an increase in) their allowances."

Hadhrat Abu Bakr ﷺ then stood up to hit (his daughter) Hadhrat Aa'isha ﷺ and Hadhrat Umar ﷺ also got up to hit (his daughter) Hadhrat Hafsa ﷺ. Both men were rebuking their daughters saying, "How can you ask Rasulullaah ﷺ for something he does not have?!" Rasulullaah ﷺ however stopped the two men and the women said, "By Allaah! After this, we shall never again ask Rasulullaah ﷺ for something he does not have."

It was on this occasion that Allaah revealed the verse offering a choice (to Rasulullaah ﷺ's wives). Rasulullaah ﷺ first approached Hadhrat Aa'isha ﷺ saying, "I am about to present to you an offer that I do not want you to be hasty in deciding until you have consulted with your parents." "What is it?" she asked. Rasulullaah ﷺ then recited for her the verse:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنِ أُمَتِّعْكُنَّ وَأَسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ۖ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ۝﴾ (سورة احزاب آیت ۲۸، ۲۹)

O Nabi ﷺ! Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you (*divorce you*) in a cordial manner. However, if you desire Allaah, His Rasool ﷺ and the home of the Aakhirah, then (*you may continue enjoying the status of being his wives and living with the allowance he provides because*) Allaah has certainly prepared a grand reward for those of you who do good deeds (*Allaah will reward you tremendously for your sacrifice*)." {Surah Ahzaab, verses 28,29}

Hadhrat Aa'isha ﷺ immediately said, "Should I consult my parents about (having) you?! I definitely choose Allaah and His Rasool ﷺ. Please do not inform any of your other wives what I have decided." Rasulullaah ﷺ told her, "Allaah has sent me to make matters easy for people and not to make them difficult. Therefore, if any of them asks me about your decision, I will certainly

inform her." (1)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said, "When the verses giving (us) the choice were revealed, Rasulullaah ﷺ began with me before any of his other wives. He said, 'I am about to present to you a choice about which you are in no hurry to decide until you have consulted with your parents.' Rasulullaah ﷺ said this despite knowing well that my parents would never tell me to separate from Rasulullaah ﷺ. Rasulullaah ﷺ then continued, 'Allaah says:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِذْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنِ أُمَتِّعْكُنَّ وَأَسْرِحْكِنَّ سَرَاحًا جَمِيلًا﴾ وَأَن كُنْتُنَّ تُرِذْنَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾ (سورة احزاب آیت ۲۸، ۲۹)

O Nabi ﷺ! Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you (*divorce you*) in a cordial manner. However, if you desire Allaah, His Rasool ﷺ and the home of the Aakhirah, then (*you may continue enjoying the status of being his wives and living with the allowance he provides because*) Allaah has certainly prepared a grand reward for those of you who do good deeds (*Allaah will reward you tremendously for your sacrifice*)." {Surah Ahzaab, verses 28,29}

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "I immediately said, 'Is there anything to consult my parents about? I certainly want Allaah, His Rasool ﷺ and the home of the Aakhirah.'" Rasulullaah ﷺ then presented the choice to all his wives and the reply each of them gave was similar to that of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا. (2)

Another narration quotes that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said, "When Rasulullaah ﷺ gave us a choice and we chose (to remain with) him, he did not count this (choice as a divorce) against us." (3)

Rasulullaah ﷺ's Relationship with Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Maymoonah رَضِيَ اللَّهُ عَنْهَا

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that Rasulullaah ﷺ once said to her, "I know exactly when you are happy with me and when you are angry." When she asked Rasulullaah ﷺ how he knew that, he replied, "When you are happy with me, you say, 'No, by the Rabb of Muhammad ﷺ!' and when you are angry with me, you say, 'No, by the Rabb of Ibraheem ﷺ.'" "That's true," Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said, "but it is only your name that I leave out (while the love for you in my heart remains just as strong)." (4)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates, "I was once on a journey with Rasulullaah ﷺ

(1) Ahmad, Muslim and Nasa'ee.

(2) Ibn Abi Haatim. Bukhaari and Muslim have reported a similar narration.

(3) Bukhaari, Muslim and Ahmad, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.481).

(4) Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.272).

when I ran a race with him and beat him. After I had put on some weight, I again ran a race with him, but this time he beat me. He then said, 'This is in lieu of the last race.'"⁽¹⁾

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ relates, "(As a young boy) I was once the guest of (my maternal aunt) Maymoona رَضِيَ اللَّهُ عَنْهَا on a night when she was not performing salaah. She brought one shawl and then another, which she lay it down by the head-side of the bedding. She then lay down, pulled the shawl over her and made a bed for me beside her. I shared her pillow with her. Rasulullaah ﷺ arrived after performing the Isha salaah and when he reached the bed, he took the shawl lying by the head-side of the bed and tied it as a lower garment. Thereafter, he removed the two garments he was wearing, hung them up and got in to the bed with his wife.

Towards the final hours of the night, he got up and took a water bag that was hanging there. He opened it and started making wudhu. I was about to get up to pour the water for him when it occurred to me that I would not like him to know that I had been awake. He then came to the bed, got dressed in his two garments and removed the shawl. Thereafter, he stood at the place where he performed salaah and started performing salaah. I also got up, made wudhu and stood on his left. Rasulullaah ﷺ held me from his back and made me stand on his right. With me following him, he then proceeded to perform thirteen Rakaahs of salaah. Rasulullaah ﷺ then sat down and as I sat beside him, his cheek leaned towards mine (as he fell asleep) and I could hear him breathing like a sleeping person. Bilaal رَضِيَ اللَّهُ عَنْهُ then arrived and called out, 'Salaah, O Rasulullaah ﷺ.' Rasulullaah ﷺ then stood up in the place where he performed salaah and started performing two Rakaahs salaah as Bilaal رَضِيَ اللَّهُ عَنْهُ started calling out the Iqaamah."⁽²⁾

Rasulullaah ﷺ's Kind Treatment of an Old Woman

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that when an old woman once came to Rasulullaah ﷺ, he asked her who she was. When she informed him that her name was Jathaamah Muzaniyyah. Rasulullaah ﷺ said, "You are now Hasaanah Muzaniyyah." He then proceeded to ask her how they were, how was their life and how they had been since he last met them. "May my parents be sacrificed for you, O Rasulullaah ﷺ!" she said, "We have been well." After she had left, Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا asked, "O Rasulullaah ﷺ! You gave such an excellent reception to the old lady?" "Dear Aa'isha," Rasulullaah ﷺ explained, "She used to visit us when Khadeeja was alive. **Maintaining old acquaintances is a part of Imaan.**"⁽³⁾

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "When a particular old woman used to visit Nabi ﷺ, he always became very happy and would honour her greatly. 'May my parents be sacrificed for you!' I said, 'You treat this woman better than you treat

(1) Abu Dawood, as quoted in Mishkaatul Masaabeeh (Pg.373).

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.119).

(3) Bayhaqi and Ibn Najjaar.

anyone else.' Rasulullaah ﷺ explained, 'She used to visit us when Khadeeja was alive. Do you not know that honouring bonds of affection is a part of Imaan?'"

Hadhrat Abu Tufayl ﷺ relates, "I saw Rasulullaah ﷺ distributing meat in Ji'irraanah when I was a young boy who could carry only the limb of a camel. When a particular lady came to him, he spread out his shawl for her (to sit on). When I asked someone who she was, I was informed that she was the woman who suckled him as a baby." (1)

Rasulullaah ﷺ Relationship with an Abyssinian Sclave and With Hadhrat Abdullaah bin Mas'ood

ﷺ

Hadhrat Umar ﷺ reports that when he once went to see Rasulullaah ﷺ. Rasulullaah ﷺ's short Abyssinian slave was busy rubbing his back. "O Rasulullaah ﷺ!" Hadhrat Umar ﷺ asked, "Did you hurt yourself?" Rasulullaah ﷺ replied, "The camel dropped me down last night." (2)

Hadhrat Qaasim bin Abdur Rahmaan reports that Hadhrat Abdullaah bin Mas'ood ﷺ used to put on Rasulullaah ﷺ's shoes for him. He would then walk ahead with Rasulullaah ﷺ's staff in his hand. When Rasulullaah ﷺ reached the gathering, Hadhrat Abdullaah bin Mas'ood ﷺ would remove Rasulullaah ﷺ's shoes, place it under his arms and hand the staff over. As soon as Rasulullaah ﷺ decided to get up, Hadhrat Abdullaah bin Mas'ood ﷺ would give him his shoes and again walk ahead with the staff until he entered the room before Rasulullaah ﷺ.

Another narration state that Hadhrat Abdullaah bin Mas'ood ﷺ used to screen Rasulullaah ﷺ when he bathed, would wake him up when he slept and would walk about with him when there was no one else. (3)

Rasulullaah ﷺ's Relationship with Hadhrat Anas

ﷺ

Hadhrat Anas ﷺ says, "When Rasulullaah ﷺ arrived in Madinah, I was a young boy of ten and when he passed away, I was only twenty. It was my mother and aunts who encouraged me to serve Rasulullaah ﷺ." (4)

Hadhrat Thumaamah narrates that when someone asked Hadhrat Anas ﷺ whether he was present during the Battle of Badr, he replied, "Shame on you! How could I ever absent myself?" Hadhrat Muhammad bin Abdullaah Ansaari reports that Hadhrat Anas ﷺ accompanied Rasulullaah ﷺ to Badr to serve him while he was still a young boy. (5)

(1) Bukhaari in his Adab (Pg.188).

(2) Tabraani and Bazaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).

(3) Ibn Sa'd (Vol.3 Pg.153).

(4) Ibn Abi Shaybah and Abu Nu'aym.

(5) Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.141).

The Services that the Ansaar Youth and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Rendered to Rasulullaah ﷺ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that there were twenty youngsters from the Ansaar who always stuck close to Rasulullaah ﷺ. Rasulullaah ﷺ would always dispatch them whenever he needed something done. ⁽¹⁾

Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ reports that there were always four or five Sahabah رَضِيَ اللَّهُ عَنْهُمْ who never parted from Rasulullaah ﷺ (when on journey) or from Rasulullaah ﷺ's door (when at home). ⁽²⁾

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ relates, "We used to take turns (to be at Rasulullaah ﷺ's service) so that we could fulfil any need he had or he could dispatch us for any errand. Eventually, the people anticipating rewards (for this service) increased and there were plenty of people taking turns. As we were one day discussing Dajjaal, Rasulullaah ﷺ came out to ask, 'What are these whispered discussions all about? Have I not forbidden you from whispered discussion?'"⁽³⁾

Hadhrat Assim bin Sufyaan says that it was either Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ or Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ whom he heard say, "I once sought permission from Rasulullaah ﷺ to spend the night at his door so that he could awaken me for any need he may have. Rasulullaah ﷺ granted permission and I spent the night there." ⁽⁴⁾

Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ reports, "I once performed salaah with Rasulullaah ﷺ during the month of Ramadhaan. He then got up to take a bath and I screened him. When some water was left over in the container, he said, 'If you wish, you may use it to bath, otherwise, you may add some more water to it.' 'O Rasulullaah ﷺ!' I replied, 'This left-over water of yours is more beloved to me than anything more I may add.' When I then started to bath, Rasulullaah ﷺ screened me. 'You need not screen me,' I said. He replied, 'Why not? I must screen you just as you screened me.'"⁽⁵⁾

Rasulullaah ﷺ's Relationship with his Son Ibraheem and other Children of his Family

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "I have never seen anyone more compassionate towards his family than Rasulullaah ﷺ. His son Ibraheem was given to a woman in the upper reaches of Madinah for suckling. With us in his company, Rasulullaah ﷺ used to go to the house, which would be filled with smoke because the nursing mother's husband was a blacksmith. Rasulullaah ﷺ would always pick up the child and kiss him before leaving." Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ reports that when Ibraheem passed away, Rasulullaah ﷺ said, "Ibraheem was my son and

(1) Bazzaar. Haythami (Vol.9 Pg.22) has commented on the chain of narrators.

(2) Bazzaar. Haythami (Vol.9 Pg.22) has commented on the chain of narrators.

(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.22).

(4) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.22).

(5) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.164).

has passed away while still suckling. Verily he shall have two nursing mothers in Jannah who will complete his period of suckling." (1)

Hadhrat Abdullaah bin Haarith ﷺ narrates that Rasulullaah ﷺ used to place Abdullaah, Ubaydullaah and Katheer, all the children of Hadhrat Abbaas ﷺ in a line and would then promise a prize to whichever of them beat the others to him. **They would then race towards him and jump on to his back and chest as he hugged and kissed them.** (2)

Hadhrat Abdullaah bin Ja'far ﷺ reports, "Whenever Rasulullaah ﷺ returned from a journey, the children of his family were brought to receive him. When he once returned from a journey, I was brought first to him so he placed me in front of him (on the animal). Thereafter, one of Faatima ﷺ's children either Hasan or Husayn was brought to him and he placed him behind him. When we entered Madinah, we were therefore three people on the animal." (3)

Hadhrat Abdullaah bin Ja'far ﷺ also narrates, "Rasulullaah ﷺ once passed by me as I was playing with some children. He then picked me up together with one of Abbaas ﷺ's children and placed us on his animal. We were therefore three on the animal." (4)

In another narration, Hadhrat Abdullaah bin Ja'far ﷺ says, "You should have seen the time when we were children and I would be playing with Ubaydullaah and Quthm, both the sons of Abbaas ﷺ. Passing by, Rasulullaah ﷺ would say, 'Pick that child up and give him to me.' (I was then passed to him and) He would then put me in front of him. Thereafter, Rasulullaah ﷺ would say, 'Pick that child up and give him to me.' He would then put the other child behind him. Although Abbaas ﷺ liked Ubaydullaah more than Quthm, Rasulullaah ﷺ would not be embarrassed in front of his uncle (Abbaas ﷺ) to take Quthm on the animal and leave Ubaydullaah. Rasulullaah ﷺ would then pass his hand over my head thrice and say each time, 'O Allaah! You be Ja'far's successor for his children.'" (5)

Hadhrat Umar bin Khattaab ﷺ says, "When I saw Hasan and Husayn riding on Rasulullaah ﷺ's shoulders, I remarked, 'What a fine horse you two are riding!' Rasulullaah ﷺ then said, 'And what fine horsemen are they!'" (6)

Hadhrat Abdullaah bin Abbaas ﷺ narrates that Rasulullaah ﷺ once came out of the house carrying Hadhrat Hasan ﷺ on his shoulders when someone commented, "Dear child! What a fine conveyance you have!" To this Rasulullaah ﷺ said, "And he is a mighty fine rider too." (7)

Hadhrat Baraa bin Aazib ﷺ reports that Rasulullaah ﷺ was once performing salaah when Hadhrat Hasan ﷺ and Hadhrat Husayn ﷺ or

(1) Muslim (Vol.2 Pg.254). Ahmad has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.45).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.17).

(3) Ibn Asaakir and Muslim.

(4) Ibn Asaakir.

(5) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.222).

(6) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.106) and *Majma'uz Zawaa'id* (Vol.9 Pg.182).

Bazaar and Ibn Sahaheen have also reported the narration, as quoted in *Kanzul Ummaal*.

(7) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104).

one of them (the narrator is unsure) arrived and climbed upon his back. When Rasulullaah ﷺ got up, he held the child or the two children with his hand and (after completing the salaah) said, "What an excellent mount you had mounted."⁽¹⁾

Hadhrat Jaabir ؓ says that he once went to Rasulullaah ﷺ as he was on all fours with Hadhrat Hasan ؓ and Hadhrat Husayn ؓ on his back. Rasulullaah ﷺ was saying, "You two have an excellent camel and are both excellent loads."⁽²⁾

The Incident of Rasulullaah ﷺ with Hadhrat Hasan ؓ and Hadhrat Husayn ؓ when they Got Lost

Hadhrat Salmaan ؓ reports that it was midday when they were sitting around Rasulullaah ﷺ and Hadhrat Ummu Ayman ؓ arrived saying, "O Rasulullaah ﷺ! Hasan ؓ and Husayn ؓ are lost!" Rasulullaah ﷺ said to the Sahabah ؓ, "Get up and look for my sons!" Every person went in the direction he was facing and Hadhrat Salmaan ؓ went in the direction Rasulullaah ﷺ went. Rasulullaah ﷺ kept searching until he was at the foot of a mountain when he saw the two boys clinging on to each other. In front of them was a snake standing on its tail with flames flashing from its mouth (Allaah had perhaps sent it to ensure that the boys ventured no further). As Rasulullaah ﷺ darted towards it, it turned to look at him and then slid away into a hole. Rasulullaah ﷺ then went to the boys and as he separated them, he wiped their faces saying, "May my parents be sacrificed for you! How honourable you two are in the sight of Allaah!" When he then carried one of them on his right shoulder and the other on his left shoulder, Hadhrat Salmaan ؓ remarked, "Glad tidings to you two. What an excellent mount you have!" To this, Rasulullaah ﷺ said, "What excellent riders are they and their father is even better than them."⁽³⁾ Hadhrat Jaabir ؓ says, "We were with Rasulullaah ﷺ when we were invited for a meal. When we came across Husayn ؓ playing with other children in the street, Rasulullaah ﷺ ran ahead of the others and stretched out his hands (to grab the boy). Husayn ؓ started running to and fro as Rasulullaah ﷺ made him laugh in front of everyone there. Rasulullaah ﷺ then stretched out his arms and held the boy with one hand on his chin and the other between his head and ears. Thereafter, Rasulullaah ﷺ hugged and kissed him saying, 'Husayn is from me and I am from him. May Allaah love those who love him. Hasan ؓ and Husayn ؓ are two (distinguished) grandsons from amongst grandsons.'⁽⁴⁾

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.182).

(2) Tabraani. Haythami (Vol.9 Pg.182) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.9 Pg.182) has commented on the chain of narrators. Tabraani has reported a similar narration from Hadhrat Ya'la bin Murrah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.107).

(4) Tabraani, as quoted in *Kanzul Ummaal* (Vol.7 Pg.107).

Mutual Relationships between the Sahabah رَوَاتُهَا

Rasulullaah ﷺ Tells Hadhrat Uthmaan bin Madh'oon رَوَاتُهَا to Treat his Wife Better

Hadhrat Ibn Is'haaq Sabee'ee reports that the wife of Hadhrat Uthmaan bin Madh'oon رَوَاتُهَا once came to the wives of Rasulullaah ﷺ dressed in unattractive and old clothes. When they asked her what the problem was, she informed them that her husband stood in salaah all night and fasted all day (and therefore had no time for her, because of which she felt no need to look attractive). When Rasulullaah ﷺ was informed of what she said, he met Hadhrat Uthmaan bin Madh'oon رَوَاتُهَا, rebuked him and said, "Do you not have an excellent example in me?" Hadhrat Uthmaan bin Madh'oon رَوَاتُهَا replied, "Certainly. May my parents be sacrificed for you!" Thereafter, his wife was always looking attractive and wearing enchanting scents. On his deathbed, his wife recited some couplets (which meant):

"Dear eyes! Be generous with your tears and never let them stop

Over the demise of Uthmaan bin Madh'oon

Over a man who spent the entire night pleasing his Creator

Over the loss of someone who will be buried. Glad tidings of Jannah to him!

Baqee⁽¹⁾ and its Gharqad trees are graced to be his home

And after being troubled (by having Kuffaar buried there), the ground shall be illuminated

All that the heart shall inherit will be grief that knows no end

Until death comes, my tear ducts shall never dry"⁽²⁾

Another narration names the wife of Hadhrat Uthmaan bin Madh'oon رَوَاتُهَا as Hadhrat Khowla bint Hakeem رَوَاتُهَا and that it was Hadhrat Aa'isha رَوَاتُهَا whom she visited. The narration also states that Rasulullaah ﷺ said to Hadhrat Uthmaan bin Madh'oon رَوَاتُهَا, "O Uthmaan! Monasticism has not been ordained on us. Am I not a perfect example for you? By Allaah! It is I who fears Allaah most and who is most mindful of the limits He has set."⁽³⁾

Rasulullaah ﷺ Tells Hadhrat Abdullaah bin Amr bin Al Aas رَوَاتُهَا to Treat his Wife Better

Hadhrat Abdullaah bin Amr bin Al Aas رَوَاتُهَا reports, "My father got me married to a woman from the Quraysh. However, when she first came to me, I paid no attention to her because of my overriding enthusiasm for acts of *Ibaadah* such as salaah and fasting. (My father) Hadhrat Amr bin Al Aas رَوَاتُهَا once came to his daughter-in-law (my wife) and asked, 'How do you find your husband?' She

(1) The graveyard of Madinah.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.106). Ibn Sa'd (Vol.3 Pg.394) has reported a similar narration without the couplets.

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.305).

replied, 'He is the best of husbands but has not yet ventured to expose any part of my body and has not even come near our bed.' My father then came to me and rebuked me most severely. Biting into me with his tongue, he said, 'I got you married to an honourable lady of the Quraysh and you have left her dangling in suspension?!' After enumerating more of the things I was doing, he then went to complain about me to Rasulullaah ﷺ.

Rasulullaah ﷺ sent for me and when I arrived, he verified, 'Do you fast every day?' 'Yes,' I replied. He then asked further, 'And do you stand in salaah all night?' When I again replied in the affirmative, Rasulullaah ﷺ said, 'But while I fast regularly, there are also days when I do not fast. While I perform salaah (at night) I also sleep and I also touch my wives. Whoever turns away from my way of life cannot be my follower.' Rasulullaah ﷺ then proceeded to say, 'Complete a recitation of the Qur'aan once a month.' 'But I can do more than that,' I said. 'Then complete it once **every ten days**,' Rasulullaah ﷺ permitted. When I insisted that I could do more than that as well, Rasulullaah ﷺ told me that I could then complete a recitation in three days.

Thereafter, Rasulullaah ﷺ said, 'Fast only three days a month.' When I informed Rasulullaah ﷺ that I was capable of much more, he continued increasing the number of days until he finally said, 'Then fast one day and skip the next. This is the best type of fast and was the manner in which my brother Dawood عليه السلام used to fast.'

In his narration, Hadhrat Husayn states that Rasulullaah ﷺ added, "**Every keen worshipper has a period of great enthusiasm but every such period comes with a waning phase. When this phase comes, the person either resorts to the Sunnah or towards Bid'ah. Whoever during this phase resorts towards the Sunnah has been rightly guided and whoever turns towards Bid'ah has been destroyed.**"

Hadhrat Mujaahid says that when Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنه grew old and weak, he would fast several days consecutively and then skip several days to regain his strength. When reciting the Qur'aan he would also sometimes recite more and sometimes less. Nevertheless, he would ensure that he completed a recitation within a period of either seven days or three days. Thereafter (when he grew even weaker), he would say, "Had I accepted the concession Rasulullaah ﷺ offered me, I would have liked it more than what (extra Ibaadah) he had to send my way (because of my insistence). However, (I shall now not reduce it because) I would not like to do anything other than what I was doing at the time I separated from Rasulullaah ﷺ (when he passed away)."⁽¹⁾

The Incident Between Hadhrat Salmaan رضي الله عنه and Hadhrat Abu Dardaa رضي الله عنه in this Regard

Hadhrat Abu Juhayfah رضي الله عنه reports that Rasulullaah ﷺ had made a bond of

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.285). Bukhaari has also reported a similar narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.271).

brotherhood between Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ once came to visit, Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ, he found (his wife) Hadhrat Ummu Dardaa رَضِيَ اللَّهُ عَنْهَا in a dishevelled condition. When he enquired what the matter was, she replied, "Your brother Abu Dardaa has no need for this world." Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ then arrived and when he got a meal prepared for Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ, he said, "You eat because I am fasting." Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ refused saying, "I shall not eat until you eat." Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ was then forced to (terminate the fast and) join in the meal.

That night when Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ started to perform salaah, Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ instructed him to sleep. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ slept awhile and was again about to get up when Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ again told him to go back to sleep. It was only when the night was drawing to an end that Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ, "You may now get up." The two men then performed (Tahajjud) salaah. Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ then advised Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ saying, "You have rights owing to your Rabb as well as rights owing to your body and rights owing to your wife. You should therefore give every recipient their due rights." When Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ reported the matter to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Salmaan is right." ⁽¹⁾

Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ's possessiveness over his Wife Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا

Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا the daughter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ relates, "When Zubayr رَضِيَ اللَّهُ عَنْهُ married me, he possessed neither any property, money, slaves nor anything else apart from his horse. I used to feed his horse for him, tend to it and care for it. I also used to crush the date stones to feed his camel that drew water from the well and fed it myself. In addition to this, I would give it water to drink, sew the water bags (that the camel used to draw water) and knead dough. However, because I was not good at making the bread, my Ansaar neighbours would do it for me. They were extremely sincere and true friends.

I used to carry the date stones on my head from the property Rasulullaah ﷺ gave to Zubayr رَضِيَ اللَّهُ عَنْهُ, which lay two-thirds of a *Farsakh* (approximately two miles) from Madinah. As I was coming one day with the date stones on my head, I met with Rasulullaah ﷺ and some Sahabah رَضِيَ اللَّهُ عَنْهُمْ. Rasulullaah ﷺ called for me as he instructed his camel to sit so that I may ride on it behind him. I was however too shy to travel with men and also thought of Zubayr رَضِيَ اللَّهُ عَنْهُ's possessiveness. He was one of the most possessive people to be found. When Rasulullaah ﷺ realised that I was too shy, he carried on.

When I met Zubayr رَضِيَ اللَّهُ عَنْهُ, I said to him, 'Rasulullaah ﷺ and a few Sahabah

(1) Bukhaari (Vol.1 Pg.264). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.188), as quoted in *Kanzul Ummaal* (Vol.1 Pg.137). Tirmidhi, Bazaar, Ibn Khuzaymah, Daar Qutni, Tabraani and Ibn Hibbaan have also reported the narration, as quoted in *Fat'hul Baari* (Vol.4 Pg.151). Ibn Sa'd (Vol.4 Pg.85) has also reported the narration in different words.

met me while I was carrying the date stones on my head. When he made his camel sit down for me to ride on, I felt too shy and also thought of your possessiveness.' He said, 'By Allaah! Your carrying the date stones is more difficult for me to bear than your riding with Rasulullaah.' This continued until (my father) Abu Bakr sent me a servant who relieved me of tending to the horse and it seemed like he had set me free." (1)

Another narration states that Hadhrat Asmaa the daughter of Hadhrat Abu Bakr was married to Hadhrat Zubayr bin Awwaam. When she complained to her father about her husband's strict nature, Hadhrat Abu Bakr said, "Dear daughter! Be patient because when a woman has a pious husband and she does not remarry after he dies, Allaah will reunite them in Jannah." (2)

The Incident of a Woman who Complained to Hadhrat Umar about her Husband

Hadhrat Kahmas Hilaali reports that they were once sitting with Hadhrat Umar when a lady arrived. She sat down and said, "O Ameerul Mu'mineen! While the evil nature of my husband has increased, his good nature has dwindled." "Who is your husband?" Hadhrat Umar asked. When she informed him that her husband was a man called Abu Salamah, Hadhrat Umar said, "He was a companion of Rasulullaah and is a righteous man." He then asked the men around him, "Is he not so?" "O Ameerul Mu'mineen!" they replied, "We know him to be just as you say." Hadhrat Umar then instructed someone sitting there to call for the husband. When her husband was sent for, the lady got up and sat behind Hadhrat Umar.

It was not long before the two men arrived together and the husband sat in front of Hadhrat Umar. "What has this woman sitting behind me have to say?" Hadhrat Umar asked. "Who is she, O Ameerul Mu'mineen?" the man asked. "She is your wife," Hadhrat Umar replied. "And what has she to say?" he asked. Hadhrat Umar replied, "She claims that while your evil nature has increased, your good nature has dwindled." The husband said, "A terrible thing she has said, O Ameerul Mu'mineen! She is amongst the most righteous women of her tribe. In addition to this, she also has the most clothing and the most comfortable home. However, her husband is an old man."

Addressing the wife, Hadhrat Umar asked, "And what have you to say?" "He has spoken the truth," she replied. Hadhrat Umar got up with his whip and struck her with it saying, "O enemy of yourself! You have eaten his wealth and finished his youth and then go even further to make false allegations against him!" "O Ameerul Mu'mineen!" she pleaded, "Do not be hasty. I swear by Allaah that I shall never sit in this position (as complainant against my husband) ever again."

(1) Ibn Sa'd (Vol.8 Pg.250).

(2) Ibn Sa'd (Vol.8 Pg.251).

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then instructed that she be given three garments and said, "Take this in lieu of what I have done to you (when I hit you). However, I am warning you never to complain about this old man again." The narrator says, "(I remember the incident so vividly that) It is as if I can actually see her standing up with those garments." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then turned to her husband and said, "Let not what you have seen me do to her ever provoke you to treat her badly." The husband promised that he would not and they both left. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "I have heard Rasoolullah ﷺ say, 'The best period of my Ummah is that in which I am (the first period), followed by the second period and then the third. Thereafter, such people shall come who will take oaths before testifying and who will testify before being asked to do so. **They will also be people whose marketplaces will be very noisy.**'"⁽¹⁾

The Incident of Another Woman and her Husband with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sha'bi narrates that a woman once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saying, "I have come to complain to you about a man who is the best of all men apart from a man whose deeds are superior or whose deeds match his. He stands in salaah all night until dawn and fasts all day until evening." She was then overcome with bashfulness and said, "Excuse me, O Ameerul Mu'mineen." "May Allaah reward you tremendously," Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "You have certainly praised him well. You are excused." When she left, Hadhrat Ka'b bin Soor remarked, "O Ameerul Mu'mineen! She has certainly been eloquent in her complaint to you." "What was her complaint?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. "Her husband," Hadhrat Ka'b replied.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then sent for the couple and (when they arrived) said to Hadhrat Ka'b, "Now you pass judgement between them." Hadhrat Ka'b said, "How can I pass judgement when you are present?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ insisted saying, "It was you who understood what I did not." Hadhrat Ka'b then said, "Allaah has mentioned:

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَّةَ وَرُبُعَ﴾ (سورة نساء آیت ۳۷)

"then marry two, three or four women with whom you are pleased (to have as your wives)." {Surah Nisaa, verse 3}

You should therefore fast for three days and then not fast the next day which you will spend with your wife. You may also spend three nights in salaah and then a night with your wife." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remarked, "This (decision) I find more astounding than your first statement." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then appointed him as judge of Basrah. ⁽²⁾

Another narration states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to the lady, "Be honest

(1) Tayaalisi, Bukhaari in his Taareekh and Haakim in his Kuna, as quoted in *Kanzul Ummaal* (Vol.8 Pg.303). Abu Bakr bin Abu Aasim has also reported the narration, as quoted in *Isaabah* (Vol.4 Pg.93).

(2) Ibn Sa'd.

with me and do not shy away from the truth." She then said, "O Ameerul Mu'mineen! I am a woman who desires what all women desire." (1)

Hadhrat Qataadah narrates that a woman once said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "My husband stands in salaah all night and fasts all day." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to her, "Are you instructing me to stop him from performing salaah at night and from fasting during the day?" She then went away, but returned some time later with the same complaint. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ again repeated what he had said the first time. However, Hadhrat Ka'b bin Soor pointed out, "O Ameerul Mu'mineen! She has a right." "What is her right?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. Hadhrat Ka'b replied, "Allaah has permitted four wives for him, so count her as one of four. She is therefore entitled to one night in every four nights and one day in every four days." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then summoned the husband and instructed him to spend one of every four nights with her and to skip a fast in every four fasts. (2)

The Incident of Hadhrat Abu Gharzah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Gharzah رَضِيَ اللَّهُ عَنْهُ once led Hadhrat Ibn Arqam by the hand to his wife and asked her, "Do you hate me." "Yes I do," she replied. "What made you do this?" Hadhrat Ibn Arqam رَضِيَ اللَّهُ عَنْهُ asked. Hadhrat Abu Gharzah رَضِيَ اللَّهُ عَنْهُ explained, "People have been saying too many things about me." When Hadhrat Ibn Arqam رَضِيَ اللَّهُ عَنْهُ reported the matter to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, the Ameerul Mu'mineen called for Hadhrat Abu Gharzah رَضِيَ اللَّهُ عَنْهُ and asked, "What made you do that?" Again Hadhrat Abu Gharzah رَضِيَ اللَّهُ عَنْهُ replied, "People have been saying too many things about me." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then sent for the wife. She arrived with the shrewd aunt of hers who told her, "When he questions you (about your curt statement), say, 'Because he made me say it on oath, I did not like to tell a lie.'" (When she came before him) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "What made you say what you did?" She replied, "Because he made me say it on oath, I did not like to tell a lie." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Why not? One of you ought to lie and say something nice because every home is not built on love. Many homes are built on polite interaction stemming from social status and Islaam." (3)

The Incident of Hadhrat Aatika رَضِيَ اللَّهُ عَنْهَا the Daughter of Hadhrat Zaid bin Amr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Salamah bin Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Aatika رَضِيَ اللَّهُ عَنْهَا the daughter of Hadhrat Zaid bin Amr bin Nufayl رَضِيَ اللَّهُ عَنْهُ was married to Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ the son of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He loved her very much and even gave her an orchard on condition that she does not remarry after his death. He was struck by an arrow during the battle at Taa'if

(1) Yashkari.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.307-308). Ibn Abi Shaybah has also reported the narration, as quoted in *Isaabah* (Vol.3 Pg.315).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.303).

and it was forty days after the demise of Rasulullaah ﷺ that the wound ruptured and he passed away. In his memory, Hadhrat Aatika ؓ recited the following couplets (which meant):

"I swear that my eye shall always remain hot (with tears)

over you and that my skin shall always be covered in dust (because I shall never adorn myself for anyone else)

(This I shall do) Forever, as long as the doves of the dense forest coo and as long as the night issues forth the bright morning"

When Hadhrat Umar ؓ proposed for her afterwards, she informed him that Hadhrat Abdullaah ؓ had given her an orchard with the condition that she should not remarry after him. Hadhrat Umar ؓ advised her to acquire a verdict from someone. She then enquired from Hadhrat Ali bin Abi Taalib ؓ whose verdict was that she was free to remarry after returning the orchard to the family of Hadhrat Abdullaah ؓ. Hadhrat Umar ؓ then married her and invited a few Sahabah ؓ for the *Waleemah* meal. Amongst the guests was Hadhrat Ali ؓ, who also happened to be the person with whom Hadhrat Abdullaah ؓ had made a bond of brotherhood. "Permit me to have a word with her (with your new bride)," Hadhrat Ali ؓ asked Hadhrat Umar ؓ. With Hadhrat Umar ؓ's permission, Hadhrat Ali ؓ said, "O Aatika!

'I swear that my eye shall always remain hot (with tears)

over you and that my skin shall always be covered in dust"

(Upon hearing this) Hadhrat Aatika ؓ started weeping very loudly. Hadhrat Umar ؓ said (to Hadhrat Ali ؓ), "May Allaah forgive you! Do not upset my wife's mood for me." (1)

The Incident of Hadhrat Abdullaah bin Abbaas ؓ with his Wife and what His Aunt Hadhrat Maymoonah ؓ Said to Him

Hadhrat Nadbah the freed slave of Hadhrat Maymoonah ؓ reports that her mistress (Hadhrat Maymoonah ؓ) once sent her to Hadhrat Abdullaah bin Abbaas ؓ. When she entered the house, she found that there were two beds. When she returned to Hadhrat Maymoonah ؓ, she said, "It appears to me that Ibn Abbaas has separated from his wife." Hadhrat Maymoonah ؓ then sent for Ibn Abbaas ؓ' wife who was the daughter of Sarj Kindi. When she asked her about it, the wife replied, "There is nothing between us. I am only menstruating." Hadhrat Maymoonah ؓ then sent a message to Hadhrat Abdullaah bin Abbaas ؓ reprimanding him, "Are you averse to the Sunnah of Rasulullaah ﷺ!? Rasulullaah ﷺ used to touch his wives while they were menstruating and wearing a cloth that reached up to the knees or halfway down the thighs." (2)

(1) Wakee, as quoted in *Kanzul Ummaal* (Vol.8 Pg.302). Ibn Sa'd has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.356).

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.138).

The Incident of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and a Cousin of his with a Slave Woman

Hadhrat Ikrama says that he is not sure whether it was Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ who invited his cousin for a meal or whether it was his cousin who invited him. Nevertheless, while a slave woman was working in front of them (as they were eating), one of them called her an adulteress. "Stop that!" Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ cautioned, "Even though you will not be lashed for that (slander) in this world, you will certainly be punished in the Aakhirah." The cousin said, "But what if she is as I have said?" Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ replied, *"Verily Allaah does not like people who are vulgar and who adopt offensive language* (it is therefore inappropriate for you to make such a statement)." ⁽¹⁾

The Incident of A Slave Woman with the Wife of Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Imraan of Palestine reports that while the wife of Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ was busy cleaning his hair of lice, she called for her slave woman. When the slave delayed in arriving, Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ's wife called her an adulteress. "Have you seen her commit adultery?" Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ asked. When his wife replied that she had not, Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! On the Day of Qiyaamah, you will certainly be lashed eighty times (as punishment for slander)." His wife then spoke to the slave and asked her for forgiveness. When the slave forgave her, Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ remarked, "She has no option but to forgive you because she is in your control. You had rather set her free." "Will that compensate for it?" his wife asked. "Perhaps," Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ replied. ⁽²⁾

Some Incidents About the Mutual Relations Between the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Abul Mutawakkil narrates that Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ had a Negro slave who had caused grief to the entire household because of something she had done. Raising his whip over her one day, Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, "Had it not been for Qisaas (on the Day of Qiyaamah), I would have beat you unconscious. However, I shall sell you to someone who pay your price in full. Go (free)! You are Allaah's." ⁽³⁾

Hadhrat Abdullaah bin Qais or Ibn Abul Qais says that he was with the delegation of Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ that received Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when he arrived in Shaam. As Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was travelling, he was met by some entertainers from Adhri'aat who were carrying their swords (to entertain Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as he entered their town). "Hold on!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Stop them and send them back." "O Ameerul Mu'mineen!" Hadhrat Abu

(1) Bukhaari in his Adab (Pg.49).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.84).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.384).

Ubaydah ﷺ said, "This is the custom of the non-Arabs. If you stop them, they will think that you wish to annul the pact with them (that you wish to prevent them from freely practising their customs)." Hadhrat Umar ﷺ said, "Then leave them. Umar and his family are all under the command of Abu Ubaydah." (1)

Hadhrat Abdullaah bin Umar ﷺ reports that when Hadhrat Umar ﷺ and Hadhrat Zubayr ﷺ once had a race, Hadhrat Zubayr ﷺ beat Hadhrat Umar ﷺ and cried out, "I beat you! By the Rabb of the Kabah!" When they raced a second time, Hadhrat Umar ﷺ beat Hadhrat Zubayr ﷺ. Hadhrat Umar ﷺ then called out, "I beat you! By the Rabb of the Kabah!" (2)

Hadhrat Saleem bin Handhalah reports, "We once went to Hadhrat Ubay bin Ka'b ﷺ to listen to Ahadeeth from him. (When he had completed) He stood up and we also stood up and walked with him. Hadhrat Umar ﷺ then met him and said, "Don't you think that this (walking with people following you) is a danger (source of pride) for the one being followed and a source of dishonour for the ones following?" (3)

Hadhrat Abul Bakhtari narrates that a man once came to Hadhrat Salmaan ﷺ and said, "How pleasant was the behaviour of people today! I had been travelling and I swear by Allaah that every person I stayed with seemed to be the son of my own father. Each one of them treated me exceptionally well and was extremely kind towards me." Hadhrat Salmaan ﷺ said, "My dear brother's son! That is a sign of Imaan being fresh and superb. Don't you see that when an animal is just loaded, it carries the load quickly (because it is fresh) but when the journey is prolonged, it walks in a staggered motion?" (Therefore when Imaan is continually refreshed, it is capable of doing much.) (4)

Hadhrat Hayya bint Abu Hayya reports, "It was midday when a man came to my house. 'What is it you want, O servant of Allaah?' I asked. He explained, 'My friend and I have been searching for our camel and while he is still out looking, I have come here to take some shade and to have something to drink.' I got up and gave him some yoghurt to drink. I then looked at him closely and asked, 'Who are you, O servant of Allaah?' When he told me that his name was Abu Bakr, I asked, 'The same Abu Bakr who was the companion of Rasulullaah ﷺ and about whom I heard so much?' 'Yes,' he replied.

I then started mentioning to him the battles that my tribe had fought with the Banu Khath'am and all the fights we (Arabs) had been having with each other during the Period of Ignorance. I then spoke of the love that Allaah had created between us (because of Islaam) and asked, 'O servant of Allaah! **Until when will this status quo (of mutual love) last?**' 'As long as the leaders are upright,' he replied. 'Who are the leaders?' I enquired. He said, 'Do you not see that **every tribe has a leader whom they follow and whom they obey?** It shall last as long

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.384), as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).

(2) Muhaamili, as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).

(3) Ibn Abi Shaybah and Khateeb in his Jaami, as quoted in *Kanzul Ummaal* (Vol.8 Pg.61).

(4) Abu Nu'aym in his *Hilya* (Vol.8 Pg.61).

as these people remain upright." (1)

Hadhrat Haarith bin Mu'aawiya narrates that when he came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "In what condition did you leave the people of Shaam?" After he had informed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ about the condition of the people there, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ praised Allaah and said, "Are you people perhaps socializing with the Mushrikeen?" When Hadhrat Haarith assured Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that they were not, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "When you start socialising with them, you will start eating and drinking with them and your situation will remain good only when you do not do that." (2)

Hadhrat Ayaadh narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once instructed Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ to present to him all his earnings and expenditure (as governor) on a single piece of leather. Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ had a Christian accounts keeper and when he presented it, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was impressed and said, "He has an excellent memory. Will you read out a letter that has come from Shaam in the Masjid?" "He will be unable to do so," Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ said. "Why not?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Is he impure?" "No," Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ replied, "he is a Christian." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then reprimanded Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ and hit him on the thigh saying, "Dismiss him!" He then recited the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾﴾

(سوره مائده: آیت ۵۱)

O you who have Imaan! Do not take the Jews and Christians as friends (*confidantes*). They (*all Kuffaar*) are only the friends of each other (*and cannot be your friends*). Whoever of you befriends them, then he is surely from among them. Verily Allaah does not guide a nation of wrong-doers (*who befriend the Kuffaar*). {Surah Maa'idah, verse 51} (3)

The Practices of Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ with Food and Drink

The Practices of Rasulullaah ﷺ

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ never found fault with food ever. If he liked it, he ate and if he did not, he would leave it (without comment)." (4)

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ reports that the portion Rasulullaah ﷺ liked most of a goat was the foreleg. (5)

(1) Musaddad, Ibn Munee and Daarmi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).

(2) Ya'qoob bin Sufyaan, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.300).

(3) Ibn Abi Haatim, as quoted in *Tafseer of Ibn Katheer* (Vol.2 Pg.68).

(4) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.40).

(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).

Hadhrat Abdullaah bin Mas'ood رضي الله عنه says, "Rasulullaah ﷺ liked the foreleg of an animal. When the foreleg was once poisoned, everyone suspected that it was the Jews who poisoned it." (1)

Hadhrat Jaabir رضي الله عنه narrates that when Rasulullaah ﷺ came to visit them in their house, they slaughtered a goat in his honour. Rasulullaah ﷺ said, "It seems like they knew we like meat." There is a more detailed story attached to this incident. (2)

Hadhrat Anas رضي الله عنه says, "Rasulullaah ﷺ loved bottle gourd⁽³⁾ so when some food was served, I started searching for it (in the plate) and placing them in front of him because I knew that he loved it." (4)

Hadhrat Anas رضي الله عنه also narrates that whenever Rasulullaah ﷺ ate food, he **licked his three fingers** (with which he ate). (5)

Hadhrat Abdullaah bin Abbaas رضي الله عنه says, "Rasulullaah ﷺ (was so humble that he) **ate on the floor**, tied the feet of goats when they were to be milked and even accepted the invitation of slaves to eat (plain) barley bread." (6)

Hadhrat Yahyaa bin Abu Katheer reports that a plate of Thareed came to Rasulullaah ﷺ every day from Hadhrat Sa'd bin Ubaadah رضي الله عنه. It went with him to the house of whichever wife he was with. (7)

Hadhrat Anas رضي الله عنه reports that when some goat's milk was milked for Rasulullaah ﷺ, he drank it and then **gargled** his mouth saying, "It has some **stickiness** (which needs to be rinsed out to preserve oral hygiene)." (8)

Hadhrat Abu Bakr رضي الله عنه reports that when Rasulullaah ﷺ once stopped over at a certain place, a woman sent her son with a goat to Rasulullaah ﷺ. Rasulullaah ﷺ milked the goat and told the boy to take it to his mother. After she had drunk to her fill, the boy brought another goat. After milking it, Rasulullaah ﷺ gave the milk to Hadhrat Abu Bakr رضي الله عنه. When the boy then brought a third goat, Rasulullaah ﷺ milked it and only this time did he drink. (9)

Hadhrat Ibraheem رضي الله عنه reports that Rasulullaah ﷺ used to keep his right hand free for acts such as eating, drinking and making wudhu. His left hand he would keep free for acts such as *Istinjaa*, *cleaning* his nose and other such acts. (10)

Hadhrat Ja'far bin Abdullaah bin Hakam bin Raafi says, "When Hakam رضي الله عنه once saw me eating from various parts of the plate, he said, 'Dear boy! Do not eat like that as Shaytaan eats. When Rasulullaah ﷺ ate, his fingers would not

(1) Tirmidhi in his Shamaa'il (Pg.12).

(2) Tirmidhi in his Shamaa'il.

(3) A variety of gourd called "Doodi" in Urdu.

(4) Tirmidhi in his Shamaa'il.

(5) Tirmidhi in his Shamaa'il.

(6) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).

(7) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).

(8) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).

(9) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).

(10) Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.45).

stray from his hands (they stayed in front of him)." (1)

Rasulullaah ﷺ Teaches the Sahabah ﷺ The Etiquettes of Eating and to Recite Bismillaah at the Beginning

Hadhrat Umar bin Abu Salamah ؓ reports, "I was once eating with Rasulullaah ﷺ when I started taking meat from all over the plate. Rasulullaah ﷺ said to me, 'Eat from that which is in front of you.'" (2)

Hadhrat Ummayyah bin Makhshi ؓ reports that Rasulullaah ﷺ once saw a man eating without first reciting Bismillaah. When there was only a single morsel left, he lifted it to his mouth and (before eating it, he) recited:

”بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ“

Rasulullaah ﷺ then laughed and said, "By Allaah! Shaytaan continued eating with you until you took Allaah's name. He then vomited out everything that was in his belly." Another narration states that Rasulullaah ﷺ said, "...until when you took Allaah's name, he forcefully vomited out everything in his belly." (3)

Hadhrat Hudhayfah ؓ narrates that they were once with Rasulullaah ﷺ when a platter (of food) was brought and placed before them. When Rasulullaah ﷺ held back his hand, the Sahabah ؓ did the same because they never ate until Rasulullaah ﷺ did. A Bedouin then came appearing as if he was being shoved along. As he was about to grab at the platter to eat from the food, Rasulullaah ﷺ caught hold of his hand. Just then, a little girl came also appearing as if she was being pushed along. When she also attempted to get her hand into the food, Rasulullaah ﷺ grabbed her hand as well. Rasulullaah ﷺ then said, "Verily people's food becomes lawful for Shaytaan when they do not take Allaah's name. When Shaytaan saw that we were holding our hands back, he brought the girl so that the food could become lawful for him (when she eats without saying Bismillaah). I however, grabbed her hand. He had also brought the Bedouin to make the food lawful for himself, but I had grabbed his hand as well. I swear by the Being besides Whom there is none worthy of worship! His hand is now in my hands together with the hands of the two of them." (4)

Hadhrat Aa'isha ؓ narrates (5) that Rasulullaah ﷺ was eating with six others when a Bedouin came and ate all the food in two morsels. Rasulullaah ﷺ remarked, "Had he recited Bismillaah, the food would have sufficed for them all. When any of you eats, he should take the name of Allaah and if he forgets, he should recite:

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46). The author of *Isaabah* (Vol.1 Pg.344) has commented on the chain of narrators.

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).

(3) Ahmad, Abu Dawood, Nasa'ee, Ibn Qaani, Tabraani, Haakim and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.45).

(4) Nasa'ee, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).

(5) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.47).

”بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ“

Rasulullaah ﷺ is Entertained by the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Hadhrat Abdullaah bin Busr رَضِيَ اللَّهُ عَنْهُ relates, "Nabi ﷺ once stopped over by my father, who served him a meal of *Saweeq* ⁽¹⁾ and *Hais* ⁽²⁾. After Rasulullaah ﷺ had eaten, my father brought something to drink. After drinking, Rasulullaah ﷺ passed the cup on to the person on his right. When eating dates, Rasulullaah ﷺ threw the stones like this." Hadhrat Abdullaah bin Busr رَضِيَ اللَّهُ عَنْهُ then pointed with his finger towards his back (to indicate that Rasulullaah ﷺ threw the stones behind him). Narrating further, he says that when Rasulullaah ﷺ got on his mule, his father held the reins and said, "Do make du'aa for us, O Rasulullaah ﷺ!" Rasulullaah ﷺ then made the following du'aa:

”اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ“

"O Allaah! Bless them in the sustenance You give them, forgive them and have mercy on them." ⁽³⁾

In another narration, Hadhrat Abdullaah bin Busr رَضِيَ اللَّهُ عَنْهُ says, "When my father once asked my mother to prepare some food for Rasulullaah ﷺ, she prepared some Thareed. My father then proceeded to invite Rasulullaah ﷺ for the meal and (when he arrived) Rasulullaah ﷺ placed his hand on the top of the dish saying (to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ), 'Dish out taking the name of Allaah.' They then dished out from the sides. After everyone had eaten, Rasulullaah ﷺ made the following du'aa:

”اللَّهُمَّ اغْفِرْ لَهُمْ وَارْحَمْهُمْ وَبَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ“

"O Allaah! Forgive them, have mercy on them and bless them in the sustenance You give them." ⁽⁴⁾

The Practices of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ with Food and Drink

Hadhrat Ibn A'bad reports that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once asked, "O Ibn A'bad! Do you know what is the right of food?" "What is the right of food?" Ibn A'bad asked. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "That you recite:

”بِسْمِ اللَّهِ اللَّهُمَّ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا“

"I begin with the name of Allaah. O Allaah! bless us in the sustenance You give us"

Thereafter, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ asked, "And do you know how to express gratitude after you have finished?" "How do you express gratitude?" Ibn A'bad asked. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "By saying:

(1) A type of porridge prepared from barley.

(2) A sweet dish prepared with dates, butter and flour.

(3) Ibn Abi Shaybah and Abu Nu'aym.

(4) Haakim, as quoted in *Kanzul Ummaal* (Vol.8 Pg.47).

“الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا”

'All praise is for Allaah Who has given us food and drink.'⁽¹⁾

Hadhrat Umar ﷺ once said, "Beware of excessive eating and drinking because it harms the body, is the cause of many diseases and leads to lethargy in salaah. Rather be moderate in your eating and drinking because it is healthier for the body and further from extravagance. Allaah detests the obese scholar (whose makes eating a priority) and a person shall never be destroyed until he gives precedence to his desires over his Deen."⁽²⁾

Hadhrat Abu Mah'dhoora ﷺ reports that he was once sitting with Hadhrat Umar ﷺ when Hadhrat Safwaan bin Umayyah ﷺ brought a platter (of food) and placed it in front of Hadhrat Umar ﷺ. Hadhrat Umar ﷺ summoned some poor people and slaves in the vicinity and they all shared the food with him. Thereafter, Hadhrat Umar ﷺ remarked, "May Allaah curse the people who are averse to their slaves eating with them." To this, Hadhrat Safwaan ﷺ said, "We are not averse to them eating with us. We eat by ourselves only because we do not find sufficient good food to feed both us and them."⁽³⁾

The Practices of Hadhrat Abdullaah bin Umar

ﷺ and Hadhrat Abdullaah bin Abbaas ﷺ with Food and Drink

Hadhrat Maalik bin Anas reports that when Hadhrat Abdullaah bin Umar ﷺ stopped over in Juhfah, Ibn Aamir bin Kurayz instructed his baker to take food to Hadhrat Abdullaah bin Umar ﷺ. When he brought one plate of food, Hadhrat Abdullaah bin Umar ﷺ told him to put it down. When the baker returned with another plate of food and was going to take the first plate away, Hadhrat Abdullaah bin Umar ﷺ asked, "What are you doing?" "I am taking the plate away," the baker replied. "No," said Hadhrat Abdullaah bin Umar ﷺ, "just pour the food into this other food." Thereafter, every time a different dish was served, Hadhrat Abdullaah bin Umar ﷺ made the man pour it into the other food. When the baker eventually returned to Hadhrat Ibn Aamir, he remarked, "That man must be an uncultured Bedouin!" Hadhrat Ibn Aamir corrected the baker saying, "That man is your leader. He is Ibn Umar ﷺ."⁽⁴⁾

Hadhrat Ja'far narrates that because Hadhrat Abdullaah bin Abbaas ﷺ always ate the seeds of the pomegranate, someone asked, "O Ibn Abbaas! Why do you do that?" He explained, "I have heard that every pomegranate on earth grows from a seed from amongst the seeds from Jannah. This seed is perhaps the one."⁽⁵⁾

(1) Ibn Abi Shaybah, Ibn Abi Dunya in his Du'aa, Abu Nu'aym in his *Hilya* and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).

(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.47).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.48).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.301)

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.223).

The Practices of Hadhrat Salmaan ﷺ, Hadhrat Abu Hurayrah ﷺ and Hadhrat Ali ﷺ with Food and Drink

Hadhrat Saalim says, "I was with my master Zaid bin Sowhaan when Hadhrat Salmaan Faarsi ﷺ passed by us after purchasing a *Wasag* of grain. 'O Abu Abdullaah!' Zaid called out, 'You are doing this (buying so much) when you are the companion of Rasulullaah ﷺ?' Hadhrat Salmaan ﷺ replied, 'The soul is at ease when it has secured its sustenance. It can then free itself for Ibaadah and *Waswaas* (the devil that whispers evil into the heart) loses hope in (adversely influencing) it.'"⁽¹⁾

Hadhrat Abu Uthmaan Nahdi narrates that Hadhrat Salmaan Faarsi ﷺ said, "I love to eat from the efforts of my own hands."⁽²⁾

Hadhrat Abu Hurayrah ﷺ once said, "I had fifteen dates so I broke my fast with five, ate Sehri with five and kept the other five to break my fast with."⁽³⁾

Hadhrat Muslim who was the freed slave of Hadhrat Ali bin Abi Taalib ﷺ says, "When Hadhrat Ali ﷺ once asked for a drink, I brought him a cup of water and **blew into it**. He **refused to drink** it and returned it to me saying, 'You drink it.'"⁽⁴⁾

The Practices of Nabi ﷺ and the Sahabah ﷺ with Regard to Clothing

The Practices of Rasulullaah ﷺ

Hadhrat Abdur Rahmaan bin Abu Layla says that he was once with Hadhrat Umar ﷺ when he said, "I saw Abu Qaasim (Rasulullaah) ﷺ wearing a **narrow-sleeved cloak** made in Shaam."⁽⁵⁾

Hadhrat Jundub bin Makeeth ﷺ says, "Rasulullaah ﷺ **wore his best clothing** whenever he **received a delegation** and would instruct the senior Sahabah ﷺ to do the same. On the day a delegation arrived from Kindah tribe, I saw Rasulullaah ﷺ wearing clothing made in Yemen and both Abu Bakr ﷺ and Umar ﷺ were wearing the same."⁽⁶⁾

Hadhrat Salamah bin Akwa ﷺ says that Hadhrat Uthmaan ﷺ's loincloth always **reached halfway up his calves** and he would say, "Such was the garment of my beloved (Nabi) ﷺ."⁽⁷⁾

Hadhrat Ash'ath bin Sulaym reports from his aunt that her uncle said, "I was walking in Madinah one day when someone behind me said, 'Lift up your loincloth because it keeps it cleaner and makes it last longer.' When I turned

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.207).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.200).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.384).

(4) Ibn Sa'd (Vol.6 Pg.237).

(5) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).

(6) Ibn Sa'd (Vol.4 Pg.346).

(7) Ibn Abi Shaybah and Tirmidhi in his *Shamaa'il*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

around, I saw that it was Rasulullaah ﷺ. 'O Rasulullaah ﷺ! I said, 'It is but a simple black and white striped shawl.' Rasulullaah ﷺ replied, 'Do you not have an example in me?' When I looked at him, I saw that Rasulullaah ﷺ's garment reached halfway up his calves." (1)

The Sahabah Describe the Attire of Rasulullaah ﷺ

Hadhrat Abu Burdah narrates that Hadhrat Aa'isha رضي الله عنها once took out and showed them a **patched shawl and a loincloth** made of coarse cloth. She then said, "It was in these two garments that the soul of Rasulullaah ﷺ was taken away." (2)

Hadhrat Ummu Salamah رضي الله عنها says, "The garment Rasulullaah ﷺ loved most was his **Qamees** (3) " (4)

Hadhrat Asmaa bint Yazeed رضي الله عنها reports that the sleeve of Rasulullaah ﷺ's Qamees reached **his wrists**.

Hadhrat Jaabir رضي الله عنه narrates that Rasulullaah ﷺ was wearing a **black turban when he entered Makkah** the day he conquered it.

Hadhrat Amr bin Hurayth رضي الله عنه reports that Rasulullaah ﷺ once delivered a sermon wearing a black turban.

Hadhrat Abdullaah bin Abbaas رضي الله عنه says that once (during his illness) Rasulullaah ﷺ delivered a sermon while wearing an **oily bandage**.

Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar رضي الله عنه that when Rasulullaah ﷺ tied his turban, he would let the tails **hang between his shoulders**. Hadhrat Abdullaah bin Umar رضي الله عنه also tied his turban in the same manner and a narrator called Abdullaah says that he saw Hadhrat Qaasim bin Muhammad and Hadhrat Saalim also do the same. (5)

Rasulullaah ﷺ's Bedding

When Hadhrat Aa'isha رضي الله عنها was once asked about Rasulullaah ﷺ's **bedding**, she replied, "It was made of **leather and stuffed with the bark of a date palm**." (6)

Hadhrat Aa'isha رضي الله عنها relates, "A lady from the Ansaar once visited me and saw that Rasulullaah ﷺ's bedding comprised of cloak that was double-folded. She then left and later sent a bedding stuffed with wool. When Rasulullaah ﷺ came to me, he asked, 'What is this, O Aa'isha?' I then informed him about the lady from the Ansaar who had seen his bedding and then sent this. Rasulullaah ﷺ told me to return it. Because I liked to have it in my room, I did not return it until Rasulullaah ﷺ repeated the instruction three times. He finally said, 'Return it, O Aa'isha. I swear by Allaah that if I willed, Allaah would have made mountains of

(1) Tirmidhi in his Shamaa'il (Pg.9).

(2) Tirmidhi in his Shamaa'il (Pg.9).

(3) A long, loose tailored upper garment.

(4) Tirmidhi in his Shamaa'il (Pg.5).

(5) Tirmidhi in his Shamaa'il (Pg.9).

(6) Bukhaari and Muslim. Ibn Sa'd (Vol.1 Pg.464) has reported a similar narration.

gold and silver travel with me (wherever I went)."⁽¹⁾

Hadhrat Muhammad narrates that he once asked Hadhrat Aa'isha رضى الله عنها, "What was Rasulullaah ﷺ's bedding like in your home?" She replied, "It was made of leather and stuffed with the bark of a date palm." When he then posed the same question to Hadhrat Hafsa رضى الله عنها, she replied, "Rasulullaah ﷺ used to sleep on a coarse sheet that we double-folded. One night I thought to myself that it would be more comfortable if I four-folded it (so I did that). The following morning, Rasulullaah ﷺ asked, 'What did you spread down for me last night?' 'It was the same bedding,' I explained, 'all that I did was to four-fold it so that it would be more comfortable for you.' Rasulullaah ﷺ said, 'Leave it as it was because its softness prevented me from performing salaah last night.'"⁽²⁾

What Rasulullaah ﷺ Recited when Wearing New Clothing

Hadhrat Umar رضى الله عنه reports that he saw Rasulullaah ﷺ send for some new clothing. When it reached his collar-bone as he was putting it on, he recited:

“الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي”

"All praise is for Allaah Who has given me clothing to conceal my private areas and with which I can look beautiful in this life."

Rasulullaah ﷺ then said, "I swear by the Being Who controls my life! When a Muslim wears new clothing, recites these words and then purely for Allaah's pleasure gives the old clothes that he is removing to a poor person, he will remain in the care, the security and the protection of Allaah as long as there remains even a single thread of the garment left (on the poor person). This applies whether he is alive or dead. This applies whether he is alive or dead."⁽³⁾

Rasulullaah ﷺ Praises the Trousers

Hadhrat Ali رضى الله عنه reports that he was sitting with Rasulullaah ﷺ near (the graveyard of) Bagee on a rainy day when a woman passed by on her donkey, carrying a heavy load. As she passed through a depression in the ground, she fell off the donkey. Rasulullaah ﷺ turned his face away (so as not to see her body as it became exposed because of the fall). When someone informed Rasulullaah ﷺ that the lady was wearing trousers (because of which her body did not become exposed), Rasulullaah ﷺ said, "O Allaah! Forgive all the women of my Ummah who wear trousers." Addressing the Sahabah رضى الله عنهم, Rasulullaah ﷺ then said, "O people! Always wear trousers because it is amongst the most concealing of clothing. Ensure that you protect your women with it whenever they go out."⁽⁴⁾

(1) Hadhrat Hasan bin Arafah. Ibn Sa'd (Vol.1 Pg.465) has reported a similar narration.

(2) Tirmidhi in his Shamaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.53). Ibn Sa'd (Vol.1 Pg.465) has also reported the narration but from Hadhrat Aa'isha رضى الله عنها.

(3) Ibn Mubaarak, Tabraani, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

(4) Bazaar, Uqayli, Ibn Adi and others, reporting from various chains of narrators, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55). Ibn Jowzi has wrongly included this narration in his Mowdu'at.

The ident of Rasulullaah ﷺ with Hadhrat Dihya

ﷺ and Hadhrat Usaamah ﷺ

Hadhrat Dihya bin Khalifah Kalbi ﷺ reports that Rasulullaah ﷺ once sent him as envoy to Heraclius (the Byzantine Emperor). Upon his return, Rasulullaah ﷺ gave Hadhrat Dihya ﷺ a delicate white Egyptian cloth saying, "Use a part of it to make a *Qamees* for you and give your wife the other portion to use as a scarf." As Hadhrat Dihya ﷺ was leaving, Rasulullaah ﷺ called him back saying, "Tell her to wear something underneath (the scarf) so that it is not revealing." (1)

Hadhrat Usaamah bin Zaid ﷺ relates, "Rasulullaah ﷺ gave me some of the thick but delicate white Egyptian cloth that he had given Dihya ﷺ. I subsequently gave it to my wife to (make something out of it to) wear. Rasulullaah ﷺ later asked me, 'What is the matter? Why are you not wearing the white Egyptian cloth?' When I informed Rasulullaah ﷺ that I had given it to my wife to wear, he said, 'Tell her to wear something underneath because I fear that it would reveal the shape of her bones.'" (2)

The Incident of Hadhrat Aa'isha ﷺ and her Father when she Wore Clothing that Appealed to her

Hadhrat Aa'isha ﷺ reports that when she once wore some clothing, she kept looking down at it as she walked about in the room, turning about as she did so. (Her father) Hadhrat Abu Bakr ﷺ then entered and said to her, "Don't you know that Allaah is presently not looking at you (with affection)." (3)

In another narration, Hadhrat Aa'isha ﷺ says, "I once wore a new upper garment of mine and was very taken aback by it as I looked at it. Hadhrat Abu Bakr ﷺ said to me, 'What are you looking at? Allaah is not looking at you (with affection).' 'Why not?' I asked. He replied, 'Don't you know that when self-adoration enters a servant because of worldly beauty, Allaah detests the person until the beauty is lost (and the self-adoration with it).' I then took off the garment and gave it away as Sadaqah. Hadhrat Abu Bakr ﷺ then said, 'That shall perhaps atone for you.'" (4)

The Practices of Hadhrat Umar ﷺ and Hadhrat Anas ﷺ With Regard to Clothing

Hadhrat Abdl Azeez bin Abu Jameelah Ansaari reports that the sleeves of Hadhrat Umar ﷺ's *Qamees* never extended past his wrists. (5)

(1) Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.61).

(2) Ibn Abi Shaybah, Ibn Sa'd, Ahmad, Rooyaaani, Baaroodi, Tabraani, Bayhaqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.62).

(3) Ibn Mubaarak and Abu Nu'aym in his *Hilya*.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.37), as quoted in *Kanzul Ummaal* (Vol.8 Pg.54).

(5) Ibn Sa'd.

Hadhrat Badeel bin Maysara reports that Hadhrat Umar ﷺ once went for the Jum'ah salaah wearing a cloak made in *Sumbulaan*. Apologising to the people (for coming late), he said, "It was this cloak that delayed me." He pulled his sleeves forward and as he let go of them, they returned to the ends of his fingers.⁽¹⁾

Hadhrat Hishaam bin Khaalid reports that he saw Hadhrat Umar ﷺ tie his loincloth above his navel.

Hadhrat Aamir bin Ubaydah Baahili narrates that when he once asked Hadhrat Anas ﷺ about *Khazz* (a material in which there is a small element of silk), Hadhrat Anas ﷺ replied, "I wish that Allaah had never created it. Apart from Umar ﷺ and his son, all the Sahabah ﷺ wore it." (Hadhrat Anas ﷺ disliked it because it was a fabric worn by affluent non-Muslims)⁽²⁾

Hadhrat Masrooq narrates that Hadhrat Umar ﷺ once came out to them wearing cotton clothing. When the people stared at him, he recited a couplet (which meant):

"The beauty of everything you see will never last

Allaah will last when all wealth and children will be destroyed"

He then remarked, "By Allaah! compared to the Aakhirah, this world is just a leap of a rabbit."⁽³⁾

The Practices of Hadhrat Uthmaan ﷺ With Regard to Clothing

Hadhrat Abu Abdullaah who was the freed slave of Hadhrat Shaddaad bin Haad says, "It was on a Friday that I once saw Hadhrat Uthmaan bin Affaan ﷺ standing on the pulpit wearing a shawl made in Kufa and a coarse loincloth made in Aden that was worth a mere four or five Dirhams. **He was a thin, handsome man with a long beard.**"⁽⁴⁾

Hadhrat Moosa bin Talha says, "Hadhrat Uthmaan ﷺ used to lean on a staff (as he came to the Masjid) on Fridays. He was one of the most handsome men wearing his cream-coloured loincloth and shawl as he came to the pulpit and sat on it."⁽⁵⁾

Hadhrat Sulaym bin Aamir says, "I saw Hadhrat Uthmaan bin Affaan ﷺ wearing a Yemeni shawl worth a hundred Dirhams."⁽⁶⁾

Hadhrat Muhammad bin Rabee'ah bin Haarith says, "The Sahabah ﷺ used to spend generously on such clothing for their wives that was both beautiful as well as concealing. I once saw Hadhrat Uthmaan ﷺ wearing a shawl edged with silk that was worth two hundred Dirhams. He said, 'This belongs to (my wife) Naa'ilah. I had given it to her to wear and am wearing it now only to

(1) Ibn Sa'd.

(2) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.419).

(3) Hannaad and Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.4 Pg.405).

(4) Haakim (Vol.3 Pg.96). Tabraani has reported a similar narration from reliable sources, as confirmed by Haythami (Vol.9 Pg.80).

(5) Tabraani. Haythami (Vol.9 Pg.80) has commented on the chain of narrators.

(6) Ibn Sa'd (Vol.3 Pg.58).

make her happy." (1)

The Practices of Hadhrat Ali ﷺ With Regard to Clothing

Hadhrat Zaid bin Wahab narrates that a delegation from Basrah once came to see Hadhrat Ali ﷺ. Amongst them was a man belonging to the Khawaarij whose name was Ja'd bin Na'ja. When he started criticising Hadhrat Ali ﷺ's clothing, Hadhrat Ali ﷺ said, "What problem have you got with my clothing when it is far away from pride and a most appropriate example for the people to follow." (2)

Hadhrat Amr bin Qais reports that when someone asked Hadhrat Ali ﷺ why he patched his *Qamees*, he replied, "The heart humbles with it and the Mu'min is able to follow the example." (3)

Hadhrat Ataa Abu Muhammad says, "I once saw Hadhrat Ali ﷺ wearing an unwashed *Qamees* made of extremely coarse cloth." (4)

Hadhrat Abdullaah bin Abu Hudhayl reports, "I once saw on Hadhrat Ali bin Abi Taalib ﷺ a *Qamees* made in Ray which was such that when he stretched out his arms, the sleeves reached the ends of his fingers and when he retracted them, they reached close to halfway up his forearms." (5)

Whenever Hadhrat Ali ﷺ wore a *Qamees*, he would pull the sleeve until it reached his fingers. He would then cut off what was extra (extending further than the fingers) saying, "The sleeves should never extend further than the hands." (6)

Hadhrat Abu Sa'eed Azdi who was one of the Imaams of the Azd tribe reports that he once saw Hadhrat Ali ﷺ come to the marketplace and say, "Who has a good *Qamees* for three Dirhams?" When one of the traders said that he had one, Hadhrat Ali ﷺ went to him and liked the *Qamees* very much. "This must be worth more (than three Dirhams)!" Hadhrat Ali ﷺ remarked (thinking that the man was reducing the price because Hadhrat Ali ﷺ was the Ameerul Mu'mineen). "Not at all," the man replied, "that is really the price." Hadhrat Abu Sa'eed says that he then saw Hadhrat Ali ﷺ untie a knot in his clothing containing some Dirhams and giving it to the trader. Hadhrat Ali ﷺ then wore the *Qamees*, which happened extend past the ends of his fingers. By his instruction, the excess that extended past his fingers was then cut off. (7)

A freed slave of Hadhrat Abu Udhayn reports that he once saw Hadhrat Ali ﷺ come out of his house and approach cloth merchant saying, "Do you have a *Qamees* made in Sumbulaan?" The man took out one and when Hadhrat Ali

(1) Ibn Sa'd (Vol.3 Pg.58).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.82).

(3) Hannaad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57). Ibn Sa'd (Vol.3 Pg.28) has reported a similar narration.

(4) Ibn Abi Shaybah and Hanaad.

(5) Hannaad and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).

(6) Ibn Uyyaynah in his *Jaami*, A:kari in his *Mawaa'idh*, Sa'eed bin Mansoor, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.83).

ﷺ wore it, it reached halfway down his calves. Looking down to his right and left, Hadhrat Ali ﷺ remarked, "I have not seen a better fit. How much is this?" "Four Dirhams, O Ameerul Mu'mineen," the man replied. Hadhrat Ali ﷺ then untied the money from his loincloth, handed it over to the man and then left. ⁽¹⁾

The Practices of Hadhrat Abdur Rahmaan bin Auf ﷺ, Hadhrat Abdullaah bin Umar ﷺ and Hadhrat Abdullaah bin Abbaas ﷺ With Regard to Clothing

Hadhrat Sa'd bin Ibraheem says, "I saw Hadhrat Abdur Rahmaan bin Auf ﷺ wearing a shawl or a suit of clothing worth four or five hundred Dirhams." ⁽²⁾

Hadhrat Qur'ah relates that when he saw Hadhrat Abdullaah bin Umar ﷺ wearing coarse and stiff clothing, he approached him saying, "O Abu Abdur Rahmaan! I have brought you soft clothing made in Khurasaan and it would give me great pleasure to see you wearing them because your clothing is extremely coarse and stiff." "Show it to me so that I may see it for myself," Hadhrat Abdullaah bin Umar ﷺ said. Feeling it with his hand, Hadhrat Abdullaah bin Umar ﷺ asked, "Is this silk?" "No, it is cotton," Hadhrat Qur'ah assured him. Hadhrat Abdullaah bin Umar ﷺ however said, "I fear wearing this because I fear becoming a boastful snob. Verily Allaah detests the boastful snob." ⁽³⁾

Hadhrat Abdullaah bin Hubaysh relates that he saw Hadhrat Abdullaah bin Umar ﷺ wearing two cloths made by the *Ma'aafir* (a tribe in Yemen), which reached halfway down his calves. ⁽⁴⁾

Hadhrat Waqdaan reports that he once heard a person asking Hadhrat Abdullaah bin Umar ﷺ, "What clothing should I wear?" Hadhrat Abdullaah bin Umar ﷺ replied, "Clothing that will neither cause foolish people to ridicule you nor cause intelligent people to criticise you (for being extravagant)." "What type of clothing is that?" the man asked. "What costs between five and ten Dirhams," came the reply. ⁽⁵⁾

Hadhrat Abu Is'haaq reports that he saw Hadhrat Abdullaah bin Umar ﷺ wear his loincloth halfway down his calves. In another narration, he mentions that he saw several Sahabah ﷺ such as Hadhrat Usaamah bin Zaid ﷺ, Hadhrat Zaid bin Arqam ﷺ, Hadhrat Baraa bin Aazib ﷺ and Hadhrat Abdullaah bin Umar ﷺ all wearing their loincloths halfway down their calves. ⁽⁶⁾

Hadhrat Uthmaan bin Abu Sulaymaan reports that Hadhrat Abdullaah bin Abbaas ﷺ once purchased and wore a garment worth a thousand

(1) Ahmad in his *Zuhd*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.8).

(2) Ibn Sa'd (Vol.3 Pg.131).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302). Ibn Sa'd (Vol.4 Pg.175) has reported a similar narration.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302).

(6) Abu Nu'aym in his *Hilya* (Vol.4 Pg.341).

The Practices of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا With Regard to Clothing

Hadhrat Katheer bin Ubayd narrates that when he once went to Ummul Mu'mineen Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, she told him to wait until she completed stitching her old garment. As he waited, he remarked, "O Ummul Mu'mineen! If I went out and informed the people about this, they would regard it as miserliness from your side (thinking that you are too miserly to buy new clothes)." Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said, "Do as you see fit. **The person who does not wear old clothes does not deserve new clothes** (and may not have them in the Aakhirah)."⁽²⁾

Hadhrat Abu Sa'eed reports that when someone entered Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا's room as she was stitching her old garment, he remarked, "O Ummul Mu'mineen! Has Allaah not granted an abundance of wealth (to buy new clothing rather than patch old clothing)?" Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا replied, "Leave us alone! The person who does not wear old clothes does not deserve new clothes."⁽³⁾

When Hadhrat Mundhir bin Zubayr رَضِيَ اللَّهُ عَنْهُ arrived from Iraq, (his mother) Hadhrat Asmaa bint Abu Bakr رَضِيَ اللَّهُ عَنْهَا had already become blind. He sent for her delicate and exquisite garments made in *Marw* and *Quw* and when she felt it, she exclaimed, "Alas! Send this clothing back to him." Hadhrat Mundhir رَضِيَ اللَّهُ عَنْهُ felt hurt about it and said, "Dear mother! The garments are not transparent." She replied, "Even though they are not transparent, they are revealing." When he then bought for her common garments made in *Marw* and *Quw*, she accepted them saying, "It is these types of garments that you should give me to wear."⁽⁴⁾

The Practice of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ with Clothing

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that a woman once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ saying, "O Ameerul Mu'mineen! My upper garment is all tattered." "Have I not given you anything to wear?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked. "You have given me," she replied, "but it has torn." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ immediately sent for an exquisite upper garment and some thread to be given to her. He then said to her, "Wear that (old clothing) when you are making bread and cooking and then wear this (new garment) once you have finished. Those not wearing old clothing do not deserve new clothes."⁽⁵⁾

Hadhrat Kharasha bin Hurr reports that he was once looking at Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ as a youngster passed by, **wearing his loincloth below his ankles and dragging it along** as he walked. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ called for him and asked,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.321).

(2) Bukhaari in his *Adab* (Pg.68).

(3) Ibn Sa'd (Vol.8 Pg.73).

(4) Ibn Sa'd (Vol.8 Pg.252).

(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

"Are you menstruating?" "What! O Ameerul Mu'mineen!" asked the youngster in surprise "Do men also menstruate. Hadhrat Umar ﷺ replied, "Then what is the matter with you hanging your garment below your ankles?" Hadhrat Umar ﷺ then sent for a knife, gathered the end of the loincloth and cut off whatever hung beneath the ankles." Hadhrat Kharasha says, "It is as if I can still see the threads dangling over his heels." (1)

Hadhrat Abu Uthmaan Nahdi reports that they were in Azerbaijan under the command of Hadhrat Utba bin Farqad ﷺ when a letter from Hadhrat Umar ﷺ arrived. The letter read: "Ensure that you wear your loincloths, shawls and shoes and throw away your socks and trousers. Make sure that you adopt the attire of your forefather Ismaa'eel ﷺ and stay away from lives of luxury and the attire of the non-Arabs. Remain in the sun because it is the bath of the Arab. Dress simply like Ma'd bin Adnaan, live tough lives, wear old clothes, mount your animals without stirrups, do target practice and jump directly onto your horses (from the ground). Remember that Rasulullaah ﷺ forbade (men from) wearing silk unless it be only this much. Rasulullaah ﷺ then indicated with his middle finger." (2)


The Homes of Rasulullaah ﷺ's Wives

Hadhrat Mu'aadh bin Muhammad Ansaari says that they were sitting in a gathering between the pulpit and the grave of Rasulullaah ﷺ. In the gathering was Hadhrat Imraan bin Abu Anas and Hadhrat Ataa Khuraasaani was saying, "I saw that the rooms of Rasulullaah ﷺ's wives were made from the trunks of palm trees and their doors were simply veils made from black (animal) hairs. I was also present when the letter of (the king) Waleed bin Abdil Malik was read out, giving instructions for the rooms of Rasulullaah ﷺ's wives to be included within the Masjid. I have never seen more people weeping than I did that day. On that day, I heard Sa'eed bin Musayyib say, 'By Allaah! I wish that they would leave the rooms as they are so that future generations of Madinah's people and people coming from other lands could see with how little Rasulullaah ﷺ sufficed in his life. This would then cause people to abstain from amassing wealth and from boasting about worldly commodities."

Hadhrat Mu'aadh relates further that when Hadhrat Ataa Khuraasaani had completed his narration, Hadhrat Imraan bin Abu Anas said, "There were four rooms made from unbaked bricks with courtyards of palm trunks while the other five were made of plastered palm trunks with no courtyards at all. Their doors were simple veils made from black (animal) hair. When I measured the veils, I found that they were three arm's lengths in height and more than an arm's length in width. As for the weeping that you mentioned, I can recall myself sitting in a gathering with a group of the Sahabah ﷺ's children. Amongst them was Abu Salamah bin Abdur Rahmaan, Abu Umaamah bin Sahl bin Hunayf and Khaarijah bin Zaid. They wept so much that their beards were wet. Abu Umaamah was the

(1) Sufyaan bin Uyaynah in his Jaami, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).

(2) Abu Dharr Harawi in his Jaami and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.58).

one who remarked, "If only they had preserved the rooms without demolishing them so that (by seeing them) people would reduce their building endeavours and see what Allaah preferred for His Nabi  even though He possessed the keys to the treasures of the world." (1)

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(1) Ibn Sa'd (Vol.8 Pg.167).