



شَرْحُ
الْأَجْوَدِ الْمَيِّتِ
فِي ذِكْرِ جَالِ شَرَفِ الْبَرِيَّةِ

EXPLANATION OF THE 100 VERSE POEM ON

The Life of
THE BEST OF MANKIND

Imām ‘Alī bin ‘Alī bin Muhammad bin Abī al-‘Izz ad-Damashaqī al-Hanafī [792 AH]

Explanation by: Shaykh ‘Abdur-Razzāq Ibn ‘Abdul-Muhsin al-‘Abbād al-Badr

شِخْ
الأجود الأملئنة
في ذكر رجال شرف البرية

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BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh ‘Abdur-Razzāq Ibn ‘Abdul-Muḥsin al-‘Abbād al-Badr.

He is the son of the ‘*Allāmah* and *Muhaddith* of Madinah Shaykh ‘Abdul-Muḥsin al-‘Abbād al-Badr.

Birth: He was born on the 22nd day of *Dhul-Qa’dah* in the year 1382 AH in az-Zal’fi, Kingdom of Saudi Arabia. He currently resides in Madinah.

Current Occupation: He is a member of the teaching staff at the Islāmic University of Madinah.

Scholarly Certifications: Doctorate in ‘*Aqīdah*.

The Shaykh (حفظه الله) has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & adh-Adhkār.*
2. *Ḥajj & Refinement of Souls.*
3. Explanation of ‘*Exemplary Principles*’ by Shaykh Ibn ‘Uthaymīn (رَحْمَةُ اللَّهِ).

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4. Explanation of the book, *The Principles of Names & Attributes*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحْمَةُ اللَّهِ).
5. Explanation of the book, *Good Words*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحْمَةُ اللَّهِ).
6. Explanation of the book, *al-‘Aqīdah at-Tahāwīyyah*.
7. Explanation of the book, *Fuṣūl: Biography of the Messenger*, by Ibn Kathīr (رَحْمَةُ اللَّهِ).
8. An explanation of the book, *al-Adab-ul-Mufrad*, authored by Imām Bukhārī (رَحْمَةُ اللَّهِ).

He studied knowledge under several scholars. The most distinguished of them are:

1. His father the ‘*Allāmah* Shaykh ‘Abdul-Muḥsin al-Badr (حفظه الله).
2. The ‘*Allāmah* Shaykh Ibn Bāz (رَحْمَةُ اللَّهِ).
3. The ‘*Allāmah* Shaykh Muḥammad Ibn Sālih al-‘Uthaymīn (رَحْمَةُ اللَّهِ).
4. Shaykh ‘Alī Ibn Nāsir al-Faqīhi (حفظه الله).

TRANSLITERATION TABLE

TRANSLITERATION TABLE

Consonants

ء	د	د	d	ض	d	ك	k
ب	b	ذ	dh	ط	t	ل	l
ت	t	ر	r	ظ	z	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	-	a	-	i	-	u
Long	ا	ā	ي	ī	و	ū
Diphthongs		اُو	aw	يَ		ay

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Arabic Symbols & their meanings

حفظه الله

May Allāh preserve him

رَضِيَ اللهُ عَنْهُ

May Allāh be pleased with
him (i.e. a male companion of
the Prophet Muḥammad)

سُبْحَانَهُ وَتَعَالَى

Glorified & Exalted is Allāh

عَزَّ وَجَلَّ

(Allāh) the Mighty & Sublime

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed & Exalted

جَلَّ وَعَلَا

(Allāh) the Sublime & Exalted

TRANSLITERATION TABLE

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ

May Allāh send Blessings & Safety upon him and his family (i.e. Du'ā sent when mentioning the Prophet Muḥammad)

رَحِمَهُ اللَّهُ

May Allāh have mercy on him

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be pleased with them (i.e. Du'ā made for the Companions of the Prophet Muḥammad)

جَلَّ جَلَالُهُ

(Allāh) His Majesty is Exalted

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رَضِيَ اللَّهُ عَنْهَا

May Allāh be pleased with her
(i.e. a female companion of the
Prophet Muḥammad)

INTRODUCTION OF THE EXPLANATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION OF THE EXPLANATION

All praise belongs to Allāh, the Lord of all that exists. I testify that none has the right to be worshiped except Allāh alone Who has no partners. I testify that Muḥammad is His servant and Messenger. May Allāh raise his rank and grant peace upon him, his family, and all his Companions.

To proceed:

It is well-known to every Muslim what lies in studying the *Sīrah* of the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) of great benefits, blessed effects, and huge fruits which are produced in the Muslim's worldly life as well as the Hereafter.

His *Sīrah* (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) is the most brilliant *Sīrah* to purify the hearts of the believing servants. It is the *Sīrah* of the leader of the pious, the model example for all of mankind, and the leader of all the children of Adam.

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Studying his *Sīrah* is a study of the *Sīrah* of the one whom Allāh (سُبْحَانَهُ وَتَعَالَى) has made as an example for His servants. As Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾⁽ⁿ⁾

“Indeed, in the Messenger of Allāh (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much.” [Sūrah al-‘Aḥzāb 33:21]

It deepens love for him in the heart and spreads it. The Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وُلْدِهِ وَوَالِدِهِ وَالنَّاسِ
أَجْمَعِينَ

“None of you truly believes until I am more beloved to him than his child, his father, and all the people.”¹

The *Sīrah* of the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) has a great impact on the servant with regards to emulating him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Mainly because emulating him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is a branch of

¹ Related by al-Bukhārī No. (15) and Muslim No. (44) from the Ḥadīth of Anas bin Mālik (رَضِيَ اللَّهُ عَنْهُ).

INTRODUCTION OF THE EXPLANATION

knowledge from his guidance and the learning of his *Sīrah* (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

The people of knowledge, old and contemporary, have authored proses and compositions. Some of these are abridged, and some are extensive. Among these are writings which were intended to be concise, without being extensive and exaggerated. This is so it will be an introduction and key for the beginner to expand upon along the path to this blessed knowledge.

Before us is a beneficial composition and pleasant poem on the *Sīrah* of our Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). Its composer takes a concise and succinct approach. It consists of only 100 verses with fluent composition and delightful passages. It entails numerous significant topics in the *Sīrah* of the Noble Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) outlined in beautiful phrases, easy words, and lucid terms.

I studied this poem under my father² (حفظه الله) grant him enjoyment throughout his life and make him a benefit. Its study, fluency, and the beauty of its words and phrases were delightful to him. My father said,

“This is a beautiful poem. It is very fluent despite its brevity and numerous events in the *Sīrah*.”

² TN: He is referring to his father, Shaykh ‘Abdul-Muḥsin al-Abbād al-Badr (حفظه الله), who is a major scholar in Ḥadīth in Madīnah KSA.

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It is known by 'Al-'Urjūzah Al-Mī'iyah' because of the composer's (رَحْمَةُ اللَّهِ) statement at the ending of the poem,

وَتَمَّتِ الْأَرْجُوزَةُ الْمِئِيَّةُ فِي ذِكْرِ حَالِ أَشْرَفِ الْبَرِيَّةِ

"The 100-verse poem on the life of the best of mankind is finished."

Its composer was a scholar and Imām of the people of knowledge. He was well-known for his prestige and beneficial writings. Especially, his famous book *Explanation of 'Aqīdah at-Tahāwīyyah* which is a great and major benefit. The author of this poem is al-Imām, the Judge, 'Ali bin 'Ali bin Muḥammad bin Abī al-'Izz ad-Damashaqī al-Hanafī who died in 792 AH.

He (رَحْمَةُ اللَّهِ) grew up upon Islāmic knowledge in a house filled with religion and virtue. He was nurtured upon knowledge, love for the scholars, acquiring knowledge, and taking benefit from the Imāms in his era.

Among those he took benefit from are al-Imām Ibn Kathīr (رَحْمَةُ اللَّهِ) who is the author of books on *Sīrah* and History. Ibn Abī al-'Izz took abundant benefit from Ibn Kathīr and transmitted from assorted topics from *Explanation of 'Aqīdah at-Tahāwīyyah*. He said in every transmission, "Our Scholar, Shaykh Imād Dīn Ibn Kathīr." It is not farfetched that this poem is a summary of what Ibn Kathīr (رَحْمَةُ اللَّهِ) authored about the *Sīrah* of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). After examining the following statement, this can be deduced,

INTRODUCTION OF THE EXPLANATION

وَبَعْدُ هَاكَ سِيرَةَ الرَّسُولِ مَمْنُظُومَةً مُوجِزَةً الْفُصُولِ

“As to proceed, take the *Sīrah* of the Prophet,” In a poem summarizing the book *al-Fuṣūl*

It is well-known that the author’s scholar, Ibn Kathīr (رَحْمَةُ اللَّهِ) has a valuable and beneficial book entitled *al-Fuṣūl fī Sīrah ar-Rasūl* (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Originally, my explanation of this poem was a series of lessons which were transcribed from recordings. Afterward, according to what was made easy, revisions, refinements, and additions were made despite acknowledging that I am not fit or competent in this field. To Allāh belongs all success, Him alone we rely on, and He is the One who bestows victory for whoever does well seeking Allāh’s pleasure. Allāh guides whomever He pleases to the true path and what is correct.

I ask Allāh, al-Karīm, the Lord of the Great Throne, by His Most Beautiful Names and Lofty Attributes that this blessed poem and its explanation be a means of benefit. May He reward its author with the best of recompense and may He reward everyone who aided in the production of this explanation, its revisions, corrections, etc.

He (تَبَارَكَ وَتَعَالَى) hears all supplications, is hoped in that it is answered (i.e., the supplication), and is Sufficient for us, and He is the Best Disposer of affairs (for us). May Allāh raise the

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rank of our Prophet Muḥammad, his family, and
Companions and grant them peace.

‘Abdul-Razzāq bin ‘Abdul-Muḥsin al-Badr

The city of al-Madīnah

Saturday, 11th of Shawwāl 1431 A.H.

**ARABIC TEXT OF THE 100 VERSE POEM:
AL-'URJŪZAH AL-MĪ'YAH FĪ DHIKR
ḤĀL 'ASHRAF AL-BARĪYAH**

01- اَلْحَمْدُ لِلّٰهِ الْقَدِيْمِ الْبَارِي ثُمَّ صَلَّاهُ عَلٰى الْمُخْتَارِ

02- وَبَعْدُ هَاكَ سِيْرَةَ الرَّسُوْلِ مَنْظُوْمَةً مُّوَجَّزَةً الْفُصُوْلِ

03- مَوْلَدُهُ فِي عَاشِرِ الْفَضِيْلِ رَبِيْعِ الْاَوَّلِ عَامِ الْفِيْلِ

04- لَكِنَّمَا الْمَشْهُوْرُ ثَانِي عَشْرِهِ فِي يَوْمِ الْاِثْنَيْنِ طُلُوْعَ فَجْرِهِ

05- وَوَافَقَ الْعِشْرِيْنَ مِنْ نَيْسَانَا وَقَبْلَهُ حَيْنُ اَبِيهِ حَانَا

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06- وَبَعْدَ عَامَيْنِ غَدَا فُطِيمَا جَاءَتْ بِهِ مُرْضِعُهُ سَلِيمَا

07- حَلِيمَةً لِأُمِّهِ وَعَادَتْ بِهِ لِأَهْلِهَا كَمَا أَرَادَتْ

08- فَبَعْدَ شَهْرَيْنِ انشِقَاقِ بَطْنِهِ وَقِيلَ بَعْدَ أَرْبَعِ مِنْ سِنِّهِ

09- وَبَعْدَ سِتِّ مَعَ شَهْرٍ جَاءَ وَفَاةً أُمِّهِ عَلَى الْأَبْوَاءِ

10- وَجَدَهُ لِلْأَبِ عَبْدُ الْمُطَّلِبِ بَعْدَ ثَمَانِ مَاتَ مِنْ غَيْرِ كَذِبِ

11- ثُمَّ أَبُو طَالِبٍ الْعَمُّ كَفَّلَ خِدْمَتَهُ ثُمَّ إِلَى الشَّامِ رَحَلَ

12- وَذَلِكَ بَعْدَ عَامِهِ الثَّانِي عَشَرَ وَكَانَ مِنْ أَمْرِ (بَحِيرًا) مَا اشْتَهَرَ

13- وَسَارَ نَحْوَ الشَّامِ أَشْرَفَ الْوَرَى فِي عَامِ خَمْسَةِ وَعِشْرِينَ اذْكُرَا

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14- لِأَمْنَا خَدِيدِجَةٍ مُتَّجِرًا وَعَادَ فِيهِ زَابِحًا مُسْتَبْشِرًا

15- فَكَانَ فِيهِ عَقْدُهُ عَلَيْهَا وَبَعْدَهُ إِفْضَاؤُهُ إِلَيْهَا

16- وَوُلْدُهُ مِنْهَا خَلَا إِبْرَاهِيمَ فَالْأَوَّلُ الْقَاسِمُ حَازَ التَّكْرِيمِ

17- وَزَيْنَبُ رُقِيَّةٌ وَفَاطِمَةٌ وَأُمُّ كُلْثُومٍ لَهْنٌ خَاتِمَةٌ

18- وَالطَّاهِرُ الطَّيِّبُ عَبْدُ اللَّهِ وَقِيلَ كُلُّ اسْمٍ لِفَرْدٍ زَاهِي

19- وَالْكُلُّ فِي حَيَاتِهِ ذَاقُوا الْحِمَامَ وَبَعْدَهُ فَاطِمَةٌ بِنُصْفِ عَامٍ

20- وَبَعْدَ خَمْسٍ وَثَلَاثِينَ حَضَرَ بُنْيَانَ بَيْتِ اللَّهِ لَمَّا أَنْ دُنْتُ

21- وَحَكَّمُوهُ وَرَضُوا بِمَا حَكَمَ فِي وَضْعِ ذَلِكَ الْحَجْرِ الْأَسْوَدِ ثُمَّ

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22- وَبَعْدَ عَامِ أَرْبَعِينَ أُرْسِلًا فِي يَوْمِ الْإِثْنَيْنِ يَقِينًا فَاثِقُلًا

23- فِي رَمَضَانَ أَوْ رَبِيعِ الْأَوَّلِ وَسُورَةَ أَفْرَأَ أَوَّلِ الْمُنَزَّلِ

24- ثُمَّ الْوُضُوءَ وَالصَّلَاةَ عَلَّمَهُ جِبْرِيلُ وَهِيَ رَكْعَتَانِ مُحْكَمَةٌ

25- ثُمَّ مَضَتْ عَشْرُونَ يَوْمًا كَامِلَةً فَرَمَتْ الْجِنَّ نُجُومَ هَابِلَةَ

26- ثُمَّ دَعَا فِي أَرْبَعِ الْأَعْوَامِ بِالْأَمْرِ جَهْرَةً إِلَى الْإِسْلَامِ

27- وَأَرْبَعٍ مِنَ النَّسَاءِ وَاثْنَا عَشَرَ مِنَ الرِّجَالِ الصَّخْبِ كُلِّ قَدْ هَجَرَ

28- إِلَى بِلَادِ الْخُبَشِ فِي خَامِسِ عَامٍ وَفِيهِ عَادُوا ثُمَّ عَادُوا لَا مَلَامَ

29- ثَلَاثَةَ هُمْ وَثَمَانُونَ رَجُلًا وَمَعَهُمْ جَمَاعَةٌ حَتَّى كَمُلَ

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30- وَهُنَّ عَشْرٌ وَثَمَانٍ ثُمَّ قَدْ أَسْلَمَ فِي السَّادِسِ حَمْرَةُ الْأَسَدِ

31- وَبَعْدَ تِسْعٍ مِنْ سِنِي رَسُولِهِ مَاتَ أَبُو طَالِبٍ ذُو كَفَّالَتِهِ

32- وَبَعْدَهُ خَدِيجَةُ تُوفِّيتُ مِنْ بَعْدِ أَيَّامِ ثَلَاثَةِ مَضَتْ

33- وَبَعْدَ خَمْسِينَ وَرُبْعٍ أَسْلَمَا جُنُّ نَصِيبِينَ وَعَادُوا فَأَعْلَمَا

34- ثُمَّ عَلَى سَوْدَةَ أَمْضَى عَقْدَهُ فِي رَمَضَانَ ثُمَّ كَانَ بَعْدَهُ

35- عَقْدُ ابْنَةِ الصِّدِّيقِ فِي سُؤَالٍ، وَبَعْدَ خَمْسِينَ وَعَامٍ تَالِ

36- أُسْرِي بِهِ وَالصَّلَاوَاتُ فُرِضَتْ خَمْسًا بِخَمْسِينَ كَمَا قَدْ حُفِظَتْ

37- وَالْبَيْعَةُ الْأُولَى مَعَ اثْنَيْ عَشَرَ مِنْ أَهْلِ طَيْبَةَ كَمَا قَدْ ذُكِرَا

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38- وَبَعْدَ ثِنْتَيْنِ وَخَمْسِينَ أَتَى سَبْعُونَ فِي الْمَوْسِمِ هَذَا ثَبَتَا

39- مِنْ طَيْبَةِ فَبَايَعُوا ثُمَّ هَجَرُوا مَكَّةَ يَوْمَ الثَّانِيَةِ مِنْ شَهْرِ صَفَرِ

40- فَجَاءَ طَيْبَةَ الرِّضَا يَقِينَا إِذْ كَمَّلَ الثَّلَاثَ وَالْخَمْسِينَ

41- فِي يَوْمِ الْإِثْنَيْنِ وَدَامَ فِيهَا عَشْرَ سِنِينَ كَمَلْتَ نَحْيَهَا

42- أَكْمَلَ فِي الْأُولَى صَلَاةَ الْحَضَرِ مِنْ بَعْدِ مَا جَمَعَ فَاسْمَعُ خَيْرِي

43- ثُمَّ بَنَى الْمَسْجِدَ فِي قُبَاءٍ وَمَسْجِدَ الْمَدِينَةِ الْغُرَّاءِ

44- ثُمَّ بَنَى مِنْ حَوْلِهِ مَسَاكِنَهُ ثُمَّ أَتَى مِنْ بَعْدِ فِي هَذِي السَّنَةِ

45- أَقَلُّ مِنْ نِصْفِ الَّذِينَ سَافَرُوا إِلَى بِلَادِ الْخُبَيْشِ حِينَ هَاجَرُوا

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46- وَفِيهِ آخَى أَشْرَفُ الْأَخْيَارِ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

47- ثُمَّ بَنَى بِابْنَةِ خَيْرٍ صَاحِبِهِ بِشَرِّعِ الْأَذَانِ فَاقْتَدَ بِهِ

48- وَغَزْوَةُ الْأَبْوَاءِ بَعْدُ فِي صَفَرٍ هَذَا وَفِي الثَّانِيَةِ الْغَزْوُ اشْتَهَرَ

49- إِلَى بُوَاطٍ ثُمَّ بَدْرٍ وَوَجِبَ تَحَوُّلُ الْقِبْلَةِ فِي نِصْفِ رَجَبٍ

50- مِنْ بَعْدِ ذَا الْعُشَيْرِ يَا إِخْوَانِي وَقَرَضُ شَهْرِ الصَّوْمِ فِي شَعْبَانَ

51- وَالْغَزْوَةُ الْكُبْرَى الَّتِي بِبَدْرٍ فِي الصَّوْمِ فِي سَابِعِ عَشْرِ الشَّهْرِ

52- وَوَجِبَتْ فِيهِ زَكَاةُ الْفِطْرِ مِنْ بَعْدِ بَدْرٍ بِلَيَالِ عَشْرِ

53- وَفِي زَكَاةِ الْمَالِ خُلْفٌ فَادِرٌ وَمَاتَتْ ابْنَةُ النَّبِيِّ الْبُرِّ

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54- رَفِيَّةٌ قَبْلَ رُجُوعِ السَّفْرِ زَوْجَةُ عُثْمَانَ وَعُزْرَةُ الطُّهْرِ

55- فَاطِمَةُ عَلَى عَلِيِّ الْقَدْرِ وَأَسْلَمَ الْعَبَّاسُ بَعْدَ الْأَسْرِ

56- وَقَيْنِقَاعُ عَزُورِهِمْ فِي الْإِنْرِ وَبَعْدَ ضَحَى يَوْمِ عِيدِ النَّحْرِ

57- وَعَزْوَةُ السَّوْبِقِ ثُمَّ قَرْقَرَةُ وَالْغَزْوُ فِي الثَّالِثَةِ الْمُشْتَهَرَةِ

58- فِي غَطَفَانَ وَبَنِي سُلَيْمٍ وَأُمُّ كَلْبُومِ ابْنَةِ الْكَرِيمِ

59- زَوْجُ عُثْمَانَ بِهَا وَخَصَّةٌ ثُمَّ تَزْوُجِ النَّبِيِّ حَفْصَةُ

60- وَزَيْنَبًا ثُمَّ عَزَا إِلَى أَحْمَدَ فِي شَهْرِ شَوَّالٍ وَحَمْرَاءِ الْأَسَدِ

61- فَالْخَمْرُ حَرَّمَتْ يَقِينًا فَاسْمَعْنِ هَذَا وَفِيهَا وُلِدَ السَّبْطُ الْحَسَنُ

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62- وَكَانَ فِي الرَّابِعَةِ الْغَزْوُ إِلَى بَنِي النَّضِيرِ فِي رَبِيعِ أَوْلَا

63- وَبَعْدُ مَوْتُ زَيْنَبِ الْمُقَدَّمَةِ وَبَعْدَهُ نِكَاحُ أُمِّ سَلَمَةَ

64- وَبُنْتُ جَحْشٍ ثُمَّ بَدَرَ الْمُؤَعِدِ وَبَعْدَهَا الْأَحْزَابُ فَاسْمَعُ وَاعْدُدِ

65- ثُمَّ بَنِي فَرَنْظَةَ وَفِيهِمَا خُلْفٌ وَفِي ذَاتِ الرَّقَاعِ عُلَمَاءُ

66- كَيْفَ صَلَاةُ الْخَوْفِ وَالْقَصْرُ نَمِي وَأَيُّ الْحِجَابِ وَالْتِيَمُ

67- قِيلَ: وَرَجْمَةُ الْيَهُودِيِّينَ وَمَوْلِدُ السَّبْطِ الرَّضَا الْحُسَيْنِ

68- وَكَانَ فِي الْخَامِسَةِ اسْمَعُ وَثِقِ الْإِفْكَ فِي غَزْوِ بَنِي الْمُصْطَلِقِ

69- وَدَوْمَةُ الْجَنْدَلِ قَبْلُ وَحَصَلُ عَقْدُ ابْنَةِ الْحَارِثِ بَعْدُ وَأَتَّصَلَ

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70- وَعَقْدُ رِيحَانَةَ فِي ذِي الْخَامِسَةِ ثُمَّ بَنُو لِحْيَانَ بَدَأَ السَّادِسَةَ

71- وَبَعْدَهُ اسْتِسْقَاؤُهُ وَذُو قَرْدٍ وَصُدَّ عَنْ عُمَرَةَ لَمَّا قَصَدَ

72- وَبَيْعَةُ الرِّضْوَانِ أَوْلَى وَبَنَى فِيهَا بِرِيحَانَةَ هَذَا بَيْنَنَا

73- وَفَرَضَ الْحَجَّ بِخُلْفٍ فَأَسْمَعَهُ وَكَانَ فَتَحَ خَيْبَرَ فِي السَّابِعَةَ

74- وَحَظَرَ لَحْمَ الْحُمُرِ الْأَهْلِيَّةِ فِيهَا وَمُتَعَةَ النَّسَاءِ الرَّدِيَّةِ

75- ثُمَّ عَلَى أُمَّ حَبِيبَةَ عَقَدَ وَمَهْرَهَا عَنْهُ التَّجَاشِي نَقَدَ

76- وَسُمِّ فِي شَاةٍ بِهَا هَدِيَّةٌ ثُمَّ اصْطَفَى صَفِيَّةَ صَفِيَّةَ

77- ثُمَّ أَتَتْ وَمَنْ بَقِيَ مُهَاجِرًا وَعَقْدُ مَيْمُونَةَ كَانَ الْآخِرًا

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78- وَقَبْلَ إِسْلَامِ أَبِي هُرَيْرَةَ وَبَعْدَ عُمْرَةِ الْقُضَا الشَّهِيرَةَ

79- وَالرُّسُلَ فِي مُحَرَّمِ الْمُحَرَّمِ أَنْزَلَهُمْ إِلَى الْمُلُوكِ فَأَعْلَمَ

80- وَأَهْدَيْتَ مَارِيَةَ الْقُبُطِيَّةَ فِيهِ وَفِي الثَّامِنَةِ السَّرِيَّةَ

81- لِمُؤْتَبَةِ سَارَتٍ وَفِي الصَّيَامِ قَدْ كَانَ فَتَحَ الْبَلَدِ الْحَرَامِ

82- وَبَعْدَهُ قَدْ أَوْزَدُوا مَا كَانَ فِي يَوْمِ حُنَيْنٍ ثُمَّ يَوْمِ الطَّائِفِ

83- وَبَعْدُ فِي ذِي الْقَعْدَةِ اعْتِمَارُهُ مِنَ الْجَعْرَانَةِ وَأَسْتِقْرَازُهُ

84- وَبِنْتُهُ زَيْنَبُ مَاتَتْ ثَمًّا مَوْلِدُ إِبْرَاهِيمَ فِيهَا حَتْمًا

85- وَوَهَبَتْ نَوْبَتَهَا لِعَائِشَةَ سَوْدَةَ مَا دَامَتْ زَمَانًا غَائِشَةَ

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86- وَعَمِلَ الْمُنْبَرُ غَيْرَ مُخْتَفِي وَحَجَّ عَتَابُ بِأَهْلِ الْمَوْقِفِ

87- ثُمَّ تَبَوَّكَ قَدْ غَزَا فِي التَّاسِعَةِ وَهَدَّ مَسْجِدَ الضَّرَارِ رَافِعَهُ

88- وَحَجَّ بِالنَّاسِ أَبُو بَكْرٍ وَثُمَّ تَلَا بَرَاءَةَ عَلِيٍّ وَحَتَمَ

89- أَنْ لَا يَحْجَّ مُشْرِكٌ بَعْدُ وَلَا يَطُوفُ عَارِ ذَا بِأَمْرِ فُعَيْلًا

90- وَجَاءَتِ الْوُفُودُ فِيهَا تَتْرَى هَذَا وَمَنْ نَسَاهُ آلَى شَهْرًا

91- ثُمَّ التَّجَاشِيَّ نَعَى وَصَلَّى عَلَيْهِ مِنْ طَيْبَةٍ نَالَ الْفَضْلًا

92- وَمَاتَ إِبْرَاهِيمُ فِي الْعَامِ الْأَخِيرِ وَالْبَجَلِيَّ أَسْلَمَ وَأَسْمُهُ جَرِيرُ

93- وَحَجَّ حِجَّةَ الْوُدَاعِ قَارِنًا وَوَقَّفَ الْجُمُعَةَ فِيهَا آمِنًا

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94- وَأَنْزَلْتُ فِي الْيَوْمِ بُشْرَى لَكُمْ (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ)

95- وَمَوْتُ رِيحَانَةَ بَعْدَ عَوْدِهِ وَالتَّسْعُ عَشْرَ مَدَّةً مِنْ بَعْدِهِ

96- وَيَوْمَ الْإِنْسَيْنِ قَضَى يَقِينَا إِذْ أَكْمَلَ الثَّلَاثَ وَالسَّتِيَا

97- وَالدَّفْنَ فِي بَيْتِ ابْنَةِ الصُّدِّيقِ فِي مَوْضِعِ الْوَفَاةِ عَنْ تَحْقِيقِ

98- وَمُدَّةَ التَّمْرِ بِضِ خُمْسَا شَهْرٍ وَقِيلَ بَلْ ثُلُثٌ وَخُمْسٌ فَأَذْرِي

99- وَتَمَّتِ الْأَرْجُوزَةُ الْمِئِيَّةُ فِي ذِكْرِ حَالِ أَشْرَفِ الْبَرِيَّةِ

100- صَلَّى عَلَيْهِ اللهُ رَبِّي وَعَلَى صِحَابِهِ وَآلِهِ وَمَنْ تَلَا

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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VERSE 1: INTRODUCTION

The author (رَحْمَةُ اللَّهِ) said,

01- أَلْحَمْدُ لِلَّهِ الْقَدِيمِ الْبَارِي ثُمَّ صَلَاتُهُ عَلَى الْمُخْتَارِ

1. All praises belong to Allāh, al-Qadīm al-Bārī,

Afterward, May His Ṣalāh be upon the chosen one.



Explanation

The composer of the poem (رَحْمَةُ اللَّهِ) started with praising Allāh (عَزَّوَجَلَّ) and extolling Him (سُبْحَانَهُ وَتَعَالَى) with what He is deserving of. Afterward, he sent the Ṣalāh upon His Messenger and Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the chosen one.

أَلْحَمْدُ لِلَّهِ

VERSE 1: INTRODUCTION

“All praises belong to Allāh” Praise is to extol Allāh (سُبْحَانَهُ وَتَعَالَى) with love and veneration. Allāh (عَزَّوَجَلَّ) is to be praised because of His Most Beautiful Names and Lofty Attributes. He (تَبَارَكَ وَتَعَالَى) is praised because of His blessings which have no enumeration.

The author (رَحْمَةُ اللَّهِ) said,

لِلَّهِ

“Belongs to Allāh” The name Allāh is one of His Names (تَبَارَكَ وَتَعَالَى). All of His names refer back to Him. Its meaning is the Sole Possessor of divinity and servitude over all of His creation.

This represents divinity with which all of the Attributes of perfection belong to Allāh (عَزَّوَجَلَّ). In turn, this constitutes Him being deserving of deification, servitude, humility, and submissiveness from His servants. The name Allāh also represents servitude which is a characteristic of the servant, thereby necessitating the servant’s belief in His Lord (سُبْحَانَهُ وَتَعَالَى).

الْقَدِيمِ

“Al-Qadīm (The Eternal)” This signifies *al-’Awwal* (the First) Whom nothing came before Him. The application of this name al-Qadīm to Allāh here only serves as a report, and it is not to be considered one of Allāh’s Most Beautiful Names.

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The composer of the poem (رَحْمَةُ اللَّهِ) clarifies this in his explanation of *'Aqīdah at-Tahāwīyyah* where he says,

“As for adding the name al-Qadīm amongst the names of Allāh (سُبْحَانَهُ وَتَعَالَى), this is well-known among the majority of the people of theological rhetoric (*Ahl-Kalām*). Yet, many of the Salaf and Khalaf have renounced it; among them is Ibn Ḥazim. If the attribute is about a precedence, then Allāh (عَزَّوَجَلَّ) has rightfully proceeded all of creation. Therefore, He is worthy of that attribute which is al-Qadīm. However, given that Allāh’s Most Beautiful Names are to be used exclusively for praise (with no comparison), and since al-Qadīm is not linguistically exclusive to precedence before all creation, it shouldn’t be counted as one of Allāh’s (exclusive) Names. Therefore, it is not one of the Most Beautiful Names of Allāh. The legislation uses *al-ʿAwwal* which is better than al-Qadīm because it informs of what springs from it and what comes after it in contrast to the meaning of al-Qadīm. Allāh (سُبْحَانَهُ وَتَعَالَى) has the Most Beautiful Names, not just good names.”

It would have been more appropriate for the author (رَحْمَةُ اللَّهِ) to say, al-Qadīr al-Bārī (The All-Powerful, The Creator) because al-Qadīr is one of the Names of Allāh (جَلَّوَعَلَا) and it is mentioned in numerous places throughout the Qur’ān. It is fitting to be mentioned with the name al-Bārī which indicates the affirmation of power as an attribute belonging to Allāh (عَزَّوَجَلَّ). He (جَلَّوَعَلَا) is capable of doing all things. Nothing throughout the heavens or earth can stop Him. If

VERSE 1: INTRODUCTION

Allāh (سُبْحَانَهُ وَتَعَالَى) wants to create something, He decrees it with His knowledge and wisdom. Afterward, He brings it into existence according to what He (سُبْحَانَهُ وَتَعَالَى) decreed.

So, the word al-Bar means to execute and bring forth what He decreed to exist. It is more suitable to mention al-Qadīm (The Eternal) with al-Bāqī (The Everlasting). Perhaps what occurred here is a misspelling on part of the scribes and Allāh knows best.

الْبَارِي

“**Al-Bārī**” This is one of the Names of Allāh (جَلَّ وَعَلَى) that is affirmed in the Noble Qur’ān. The meaning of this Name is the Creator, Originator, and Fashioner of the universe.

ثُمَّ صَلَاتُهُ

“**Afterward, May His Ṣalāh**” Allāh’s Ṣalāh (سُبْحَانَهُ وَتَعَالَى).

عَلَى الْمُخْتَارِ

“**Upon the chosen one**” Upon Muḥammad bin Abdullah, (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

الْمُخْتَارِ

“**The chosen one**” He (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) is the one selected. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

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﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

“Allāh chooses Messengers from angels and from men.” [Sūrah al-Ḥajj 22:75]

And Allāh (جَلَّ وَعَلَا) says,

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

“And your Lord creates whatsoever He wills and chooses.” [Sūrah al-Qasas 28:68]

Muḥammad (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) is the best of Allāh’s creation, May Allāh raise his rank and grant him peace.

Ṣalāh from Allāh upon his Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is His praising of him in the company of His high-ranking angels.³

³ Abū al-Āliyah (رَحِمَهُ اللَّهُ) said, “The Ṣalāh of Allāh is Him praising the Prophet in the company of Angels. As for the Ṣalāh of the Angels it is their supplication.” Reported by al-Bukhārī in *Kitāb ul-Tafsir* in the chapter concerning the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

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

“Allāh sends His Ṣalāh (Graces, Honors, Blessings, Mercy, etc.) on the Prophet (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) and also His angels too (ask Allāh to bless and forgive him). O you who believe! Send

VERSE 2: THE MEANING OF SĪRAH LINGUISTICALLY AND IN TERMINOLOGY

The author (رَحْمَةُ اللَّهِ) said,

02- وَبَعْدُ هَاكَ سِيرَةَ الرَّسُولِ مَنظُومَةً مُوجِزَةً الْفُصُولِ

2. As to proceed: Take hold of the *Sīrah* of the Messenger, In the form of a poem summarizing chapters.



your *Ṣalāh* on (ask Allāh to bless) him (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and (you should) greet (salute) him with the Islāmic way of greeting (salutation i.e. *As-Salāmu 'Alaykum*).” [Sūrah al-Aḥzāb 33:56]

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OF THE BEST OF MANKIND

Explanation

وَبَعْدُ

“As to proceed” After giving praise and extolling Allāh and sending Ṣalāh upon the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

هَآك

“Take hold” Meaning to seize or grab.

سِيْرَةَ الرَّسُوْلِ

“Of the *Sīrah* of the Messenger” The word *Sīrah* linguistically means a path, either good or bad. So, the *Sīrah* is a path, yet when it is attached to the Messenger (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), it now implies the most virtuous *Sīrah* in any respect. There hasn't been and never will be anything similar to it. What is intended by the term Prophetic *Sīrah* is mentioning the reports of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from the time of his birth until his death.

الرَّسُوْلِ

VERSE 2: THE MEANING OF SĪRAH LINGUISTICALLY AND IN TERMINOLOGY

“**The Messenger**” Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the seal of the Prophets and the Leader of the first and last of mankind.

مَنْظُومَةٌ

“**A poem**” *Manzūmah* (poem) in the Arabic language comes from the word *an-Nazam* which means to gather and arrange. It is said, to gather and arrange things together. So, what is intended here is cadential speech that rhymes.

Among the benefits of poetry is that it helps with gaining mastery over the knowledge and memorizing it. For this reason, the people of knowledge took great consideration in poetry dealing with the Islāmic arts, arranging them with beautiful and rhythmic verses. This is that which aids the student of knowledge in memorizing and mastering it.

مُوجَزَةٌ

“**Summarizing**” Meaning concise. The composer of this poem maintained brevity in this poem without contradiction. Rather, despite its brevity and few verses (only 100), it covers significant events of the *Sīrah*. Whatever wasn't mentioned in the poem is alluded to in what is cited.

الْفُصُولِ

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“Chapters” This suggests that the events of the *Sīrah* have been arranged in chronological order, one chapter following another without the wording ‘chapter’ in between events. However, this poem, with respect to its arrangement, comes in successive chapters in presenting the *Sīrah* of the Noble Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

VERSES 3-5: THE BIRTH OF THE PROPHET

The author (رَحِمَهُ اللهُ) said,

03- مَوْلِدُهُ فِي عَاشِرِ الْمَضِيلِ رَبِيعِ الْأَوَّلِ عَامِ الْفِيلِ

04- لَكِنَّمَا الْمَشْهُورُ ثَانِي عَشْرِهِ فِي يَوْمِ الْإِنْتِنِ طُلُوعِ فَجْرِهِ

05- وَوَافَقَ الْعِشْرِينَ مِنْ نَيْسَانَ وَقَبْلَهُ حِينُ أَبِيهِ حَانَ

3. His birth was on the eminent 10th of Rabi' al-'Awwal in the Year of the Elephant.
4. However, what is well-known is the 12th on Monday at the rising of the Sun (Fajr).
5. Which corresponds with Naysān and before him, his father passed away.



EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Explanation

In these three verses, the author (رَحْمَةُ اللَّهِ) mentions the birth of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). All of the books of *Sīrah* start with it.

مَوْلَدُهُ

“His birth” The Prophet’s (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) birth.

فِي عَاشِرِ الْفَضِيلِ رَبِيعِ الْأَوَّلِ

“On the eminent 10th of Rabi‘ al-ʿAwwal” This is referring to the 10th day in the month of Rabi‘ al-ʿAwwal.

عَامَ الْفِيلِ

“The Year of the Elephant” The year is well-known as ‘the Year of the Elephant’ because of the story in which Abrahah came to Makkah to destroy the Sacred House of Allāh. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

VERSES 3-5: THE BIRTH OF THE PROPHET

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضَلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ
سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾ ﴾

“Have you (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the K‘abah at Makkah]. Did He not make their plot go astray? And sent against them birds, in flocks, striking them with stones of *Sijjil*. And made them like an empty field of stalks (of which the corn has been eaten up by cattle).” [Sūrah al-Fil 105:1-5]

This is the year which is known as the Year of the Elephant. From the customs of the Arabs and the people, in general, is to label the years with majors events which occur in them.

لَكِنَّمَا الْمَشْهُورُ ثَانِي عَشْرِهِ

“However, what is well-known is the 12th,” He (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was born on the 12th day of the month of Rabī‘ al-ʿAwwal. This alludes to there being a disagreement among the people of knowledge as to which day in the month of Rabī‘ al-ʿAwwal he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was born. The author (رَحِمَهُ اللهُ) mentions here the 10th and the 12th, but he alludes to the 12th being accepted among the people of knowledge.

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Likewise, it is stated, “Verily his birth (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) is on the 8th of Rabi‘ al-’Awwal. However, others state otherwise.”⁴

Shaykh al-Albānī (رَحِمَهُ اللهُ) mentioned in his book *Ṣaḥīḥ as-Sīrah*,

“In the month of the Prophet’s birth, there are statements in Ibn Kathir’s book *The Beginning and the End*,’ all of which are attributed to his birth, yet have no chain of narrators. It is possible to analyze them and weigh them against the science of Ḥadīth terminology. When doing so, we find only one statement mentioning, ‘Surely, his birth is on the 8th of Rabi‘ al-’Awwal, and Mālik and others report it with a chain of narrators that is Ṣaḥīḥ on the authority of Muḥammad bin Jubayr bin Mu’tim who is 2nd generation Muslim. Perhaps the Islāmic Historians grade this statement as Ṣaḥīḥ and rely heavily upon it. Yet the major of scholars still state that it is on the 12th and Allāh knows best.’”⁵

This difference of opinion concerning the exact day in which he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was born in Rabi‘ al-’Awwal is among the evidences which the people of knowledge mention when stating that the night of his birth (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) doesn’t result in a legislated ruling or legislated action. Otherwise, had this resulted in a legislated ruling or action/deed, then surely

⁴ Look in the book, *The Beginning and the End* by Ibn Kathir (3/374-376).

⁵ *Ṣaḥīḥ as-Sīrah* page 13.

VERSES 3-5: THE BIRTH OF THE PROPHET

there wouldn't be this difference of opinion mentioned in all of the history books over the exact day of his birth.

Anyone who claims he is absolutely certain about a specific day in the month of Rabi' al-'Awwal in which the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was born has no clear-cut proof to that claim.

عَامُ الْفِيلِ

“The Year of the Elephant” There are texts concerning this matter. Among them is one al-Ḥākim mentions in his book *al-Mustadrak*, on the authority of Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) in which he said,

وُلِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفِيلِ

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was born in the Year of the Elephant,”⁶

Al-Ḥākim said,

“This Ḥadith is Ṣaḥīḥ based upon the conditions of al-Bukhārī and Muslim although neither reported it.”

Adh-Dhahabī (رَحِمَهُ اللَّهُ) said,

⁶ Shaykh al-Albānī (رَحِمَهُ اللَّهُ) authenticated in his book *Sīrah as-Ṣaḥīḥah* page 13. Also, look in his book *as-Ṣaḥīḥah* No. (3152).

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“It is Ṣaḥīḥ based upon the conditions of Muslim.”⁷

Ibn Ishāq reported from al-Ḥākim and others, on the authority of Qays bin Makhramah (رَضِيَ اللهُ عَنْهُ) in which he said,

وُلِدْتُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفِيلِ ، فَتَنَحْنُ لِدَتَانِ

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and I were born in the Year of the Elephant. So, we are the same age.”⁸

Thus, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was born in the Year of the Elephant. However, there is a dispute on which day after the incident of the Elephant he was born. What is well-known is that it was fifty days after.⁹

فِي يَوْمِ الْاِثْنَيْنِ طُلُوعِ فَجْرِهِ

“On Monday, at the rising of the Sun (Fajr)” His birth was on a Monday. There is a Ṣaḥīḥ Ḥadīth which affirms this in Ṣaḥīḥ Muslim¹⁰. It is on the authority of Abī Qatādah al-

⁷ Shaykh al-Albānī (رَضِيَ اللهُ عَنْهُ) graded it Ṣaḥīḥ in his book *Ṣaḥīḥ as-Sunnah* page 13. Also, look in his book *as-Ṣaḥīḥah* No. (3152).

⁸ In the book, *as-Sīrah an-Nabawīyah* by Ibn Ishāq (1/99) and it is found in the *al-Mustadrak* of al-Ḥākim (2/603) in which he stated, ‘The Ḥadīth is Ṣaḥīḥ according to the conditions of Imām Muslim although neither him nor al-Bukhārī reported it.’ Shaykh al-Albānī (رَضِيَ اللهُ عَنْهُ) graded it to be Ḥasan in his book *Ṣaḥīḥ as-Sīrah* page 13 in his book *as-Silsilah as-Ṣaḥīḥah* No. (3152).

⁹ Look in the book *The Beginning and the End* by Ibn Kathīr (3/380).

¹⁰ No. (1162).

VERSES 3-5: THE BIRTH OF THE PROPHET

Ansāri (رَضِيَ اللهُ عَنْهُ) that the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was asked about fasting on Mondays. He said,

ذَٰكَ يَوْمٌ وُلِدْتُ فِيهِ. وَبُعِثْتُ فِيهِ، أَوْ أُنزِلَ بِيَّيَّ فِيهِ

“This is the day on which I was born and the day on which I was sent (with the Message of Islām) and the day on which I received Revelation.”

So, Monday is the day on which he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was born, and it is the day in which he received Revelation, and it is the day on which he migrated from Makkah to al-Madīnah, and it is the day in which he arrived in al-Madīnah, and the same day he passed away (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). All of this is outlined by the composer of the poem in its proper place throughout this blessed poem.

وَ وَافَقَ الْعِشْرِينَ مِنْ نَيْسَانَ

“Which corresponds with Naysān” This month is also called April which is the fourth month in the solar months of the year. As-Suhaylee stated in the book *ar-Rawdh al-Anuf*,

“The scholars of mathematics state that his birth coincides with solar calendar ‘Naysān’ which is twenty days into this month.”¹¹

¹¹ In the book *ar-Rawdh al-Anuf* which is an explanation of Ibn Hishām’s book *as-Sīrah an-Nabawiyah* (2/159).

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Based upon this, the composer of the poem (رَحْمَةُ اللَّهِ) says here,
“Which corresponds with Naysān.”

The author (رَحْمَةُ اللَّهِ) continues,

وَقَبْلَهُ حَيْنُ أَبِيهِ حَانَا

“And before him, his father passed away” The pronoun in the statement ‘and before him’ refers to the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), meaning before he was born (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ),

“His father passed away” His father’s appointed term approached and he passed away while the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was in his mother’s womb according to what is correct.

The people of knowledge differ whether his father’s passing occurred while he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was in his womb or after his birth. What is correct is that his father passing was while he was still in his mother’s womb. This is what Ibn Ishāq was absolutely certain of in his book *as-Sīrah*; although others don’t mention it.

VERSES 6-7: HIS SUCKLING

The author (رَحْمَةُ اللَّهِ) said,

06- وَبَعْدَ عَامَيْنِ غَدَا فَطِيمًا جَاءَتْ بِهِ مُرْضِعُهُ سَلِيمًا

07- حَلِيمَةً لِأُمِّهِ وَعَادَتْ بِهِ لِأَهْلِهَا كَمَا أَرَادَتْ

6. And he was weaned after two years; his wet nurse, Halimah, brought him healthy.
7. to his mother, and she (Halimah) returned to her family with him as she wanted.



Explanation

وَبَعْدَ عَامَيْنِ

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“After two years” Upon completing two years from his birth
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

عَدَا

“He was” He became.

فَطِيمًا

“Weaned” The boy’s weaning is a part of the suckling process. He (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was suckled for two full years. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنَ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ ﴾



“The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling.” [Sūrah al-Baqarah 2:233]

جَاءَتْ بِهِ مُرْضِعُهُ سَلِيمًا

“His wet nurse brought him healthy” His wet nurse brought him to his mother in Makkah, healthy and free of any disease. Nor was he suffering from any malady. He was in excellent health and sound growth.

VERSES 6-7: HIS SUCKLING

حَلِيمَةَ

“**Halimah**” was the daughter of Abī Dhu’ayb as-Sadiyyah and she was the wet nurse of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). There is a difference of opinion concerning her and her husband’s Islām.

لِأُمِّهِ

“**To his mother**” In Makkah.

وَعَادَتْ بِهِ لِأَهْلِهَا

“**And she (Halimah) returned to her family with him**” This was because she was very much delighted with him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and saw amazing blessings and good in his presence, of which she wasn't accustomed to from any other child that she suckled before.

So, when she arrived with him to visit his mother, she wanted to persuade her to keep him longer. Some reports mentioned that she pointed out the good weather there and that she feared of the epidemics in Makkah.

Hence, she convinced his mother to let her return with him, and his mother did so out of compassion for her son.

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كَمَا أَرَادَتْ

"As she wanted" This matter is something she wanted to do immediately upon arriving with him to visit his mother.

VERSE 8: THE INCIDENT WHEN HIS CHEST SPLIT OPEN

The author (رَحِمَهُ اللهُ) said,

08- فَبَعْدَ شَهْرَيْنِ انشَقَّ بَطْنُهُ وَقِيلَ بَعْدَ أَرْبَعِ مِنْ سِنِّهِ

8. After two months, his stomach was split open. Some say after he was four years old.



Explanation

The author (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentions here the incident of the Prophet's chest being split open for the first time. That it occurred two months after Halimah returned with him from visiting his mother. Others state that verily it occurred after turning four years old.

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Ibn Ishāq reported from a group of the Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that they said to him, ‘O Messenger of Allāh! Tell us about yourself. He said,

نَعَمْ ، أَنَا دَعْوَةٌ أَبِي إِبْرَاهِيمَ ، وَبُشْرَى أَخِي عَيْسَى ، وَرَأْتُ أُمِّي حِينَ حَمَلْت
بِي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَ لَهُ قُصُورُ الشَّامِ ، وَاسْتُرِضِعْتُ فِي بَيْتِ سَعْدِ
ابْنِ بَكْرٍ ، فَبَيْنَا أَنَا مَعَ أَخٍ لِي خَلَفَ بُيُوتَنَا تَرَعَى بِهِمَا لَنَا ؛ إِذْ أَتَانِي
رَجُلَانِ عَلَيْهِمَا ثِيَابٌ بَيْضٌ بَطَسَتْ مِنْ ذَهَبٍ مَمْلُوءٍ ثُلُجًا ، فَأَخَذَانِي
فَشَقَّآ بَطْنِي ، وَاسْتَخْرَجَا قَلْبِي ، فَشَقَّاهُ فَاسْتَخْرَجَا مِنْهُ عَلَقَةً سَوْدَاءَ
فَطَرَحَاهَا ، ثُمَّ عَسَلَا قَلْبِي وَبَطْنِي بِدَلِكِ الثَّلْجِ حَتَّى أَنْقِيَاهُ ، ثُمَّ أَحَدَهُمَا
لِصَاحِبِهِ : زِنَهُ بِعَشْرَةِ مِنْ أُمَّتِهِ فَوَزَنَنِي بِهِمْ فَوَزَنْتُهُمْ ، ثُمَّ قَالَ : زِنَهُ بِمِائَةِ
مِنْ أُمَّتِهِ ، فَوَزَنَنِي بِهِمْ فَوَزَنْتُهُمْ ، ثُمَّ قَالَ : زِنَهُ بِأَلْفٍ مِنْ أُمَّتِي فَوَزَنَنِي بِهِمْ
فَوَزَنْتُهُمْ ، فَقَالَ : دَعُهُ عَنْكَ ، فَوَاللَّهِ لَوْ وَزَنْتَهُ بِأُمَّتِهِ لَوَزَنَهَا .

“Yes, I am the supplication of my father, Ibrāhīm and the glad tidings of my brother ‘Isā. My mother saw a light illuminating the castles of Shām when she was pregnant with me. I was suckled in the house of Banū S‘ad Ibn Bakr. One time, my brother and my brother was behind our house tending to our sheept when two men wearing white clothes came to us with a gold basin filled with ice. So, they grabbed me and cut open my stomach and took out my heart. They cut open my heart took out a black blood-clot and threw

VERSE 8: THE INCIDENT WHEN HIS CHEST SPLIT OPEN

it away. They then washed my heart and stomach with the ice until it was clean.

Then one of them said to the other, 'balance him with ten people from his 'Ummah. So, he made me equivalent to them. Then he said, balance him with one hundred people from his 'Ummah and the other one made me equivalent to them. Then he said, 'balance him with one thousand people from his 'Ummah. So, he made me equivalent to them. Then he said, 'leave him, for by Allāh if you balanced him to His 'Ummah then he will be equivalent to it."

Ibn Kathīr (رَحْمَةُ اللَّهِ) said about this narration that it has a strong chain of narrators.¹²

What gives evidence to that is what is mentioned in Ṣaḥīḥ Muslim¹³:

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَلْعَبُ مَعَ الْغُلَّامِ فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ الْقَلْبَ فَاسْتَخْرَجَ مِنْهُ عِلْقَةً فَقَالَ هَذَا حِطُّ الشَّيْطَانِ مِنْكَ . ثُمَّ عَسَلَهُ فِي طُسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ ثُمَّ لَأَمَهُ ثُمَّ أَعَادَهُ فِي مَكَانِهِ وَجَاءَ الْغُلَّامُ يُسْعَوْنَ إِلَى أُمِّهِ - يَعْنِي ظَنُّرَهُ - فَقَالُوا إِنَّ مُحَمَّدًا قَدْ

¹² In the book, *The Beginning and the End* (3/413) and Shaykh al-Albānī (رَحْمَةُ اللَّهِ) graded it to be Ṣaḥīḥ in the book *Ṣaḥīḥ as-Sīrah* (page 17); also look in his book *as-Ṣaḥīḥah* (1546, 1545).

¹³ Ṣaḥīḥ Muslim No. 162

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فُتِلَ . فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَمِعٌ اللَّوْنِ . قَالَ أَنَسٌ وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ
الْمِخِيطِ فِي صَدْرِهِ .

“Anas bin Mālik reported that Jibrīl came to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said:

That was the part of Shayṭān in you. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother (i.e. his nurse) and said: Verily Muḥammad has been murdered. They all rushed toward him (and found him all right) His color was changed, Anas said: I myself saw the marks of a needle on his breast.”

His noble chest was cut open more than once. Al-Ḥāfiẓ Ibn Ḥajr mentioned in his book *Fath al-Bāri*¹⁴ that his chest was cut open three times:

1. The first time happened in his early childhood. Ibn Ḥajr said, “He was brought up in a perfect circumstance which protected him from the Shayṭān” as mentioned in the hadith: “This was the part of Shayṭān in you.”

¹⁴ Fath ul-Bāri (7/205)

VERSE 8: THE INCIDENT WHEN HIS CHEST SPLIT OPEN

2. The next time occurred upon becoming a Prophet to increase his nobility in order to receive what would be revealed to him with a strong and most clean heart.
3. The third time occurred upon making the ascension to the heaven in order to prepare him for his private meeting with Allāh.

The book *Subul al-Hudā wal-Rashād* authored by as-Ṣāliḥī¹⁵ mentions,

“The incident of his noble chest (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) being split open occurred four times. The second time that it happened was when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was ten years old.”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the most delightful person. Ibn al-Qayyim (رَحِمَهُ اللهُ) said in his book *Zād-Ma'ūd*¹⁶,

“His guidance (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invited to beneficence, truthfulness, and goodness. Based upon that, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the most delightful, wholesome, and pleasant person. Indeed, truthfulness and doing acts of goodness had an amazing effect on easing the chest, attachment to what Allāh gave him in opening his heart for Prophethood, Messengership, special characteristics, and abstracting the blood clot from him.”

¹⁵ (2/82)

¹⁶ (2/23)

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Afterward, Ibn al-Qayyim set aside a complete chapter with tremendous and huge benefit on mentioning the causes for his delightfulness and his perfection (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in character.

VERSE 9: THE PASSING OF HIS MOTHER

VERSE 9: THE PASSING OF HIS MOTHER

The author (رَحِمَهُ اللهُ) said,

09- وَيَعْدُ سِتًّا مَعَ شَهْرٍ جَاءَ وَفَاةُ أُمِّهِ عَلَى الْأَبْوَاءِ

9. And after six years and one month, his mother passed away in *al-Abwā*.



Explanation

وَيَعْدُ سِتًّا

“And after six years” meaning six years after his birth (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

مَعَ شَهْرٍ جَائِي

“And one month” in addition to the six years.

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His mother took him with her to visit his maternal uncles from Bani an-Najjār in al-Madīnah. On the return from al-Madīnah, while heading to Makkah, his mother passed away in al-Abwā’.

Ibn Ishāq¹⁷ after mentioning his return (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to his mother following being nursed by Halimah,

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was with his mother, Āminah Bint Wahb, and his grandfather, ‘Abdul Muttalib bin Hishām, under Allāh’s guard and protection in which Allāh cultivated him in an excellent manner due to what Allāh wanted. So, when the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached the age of six, his mother Āminah Bint Wahb passed away.”

Ibn Ishāq said,

‘Abdullāh bin Abī Bakr bin Muḥammad bin ‘Amr bin Hazm narrated to me that the mother of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Āminah, passed away when he was six years old in al-Abwā’ which is located in between Makkah and al-Madīnah. She reached his maternal uncles from Bani Adi an-Najjār to visit them. She passed away on her return to Makkah with her son.

Imām ḥAḥmad related on the authority of Buraydah bin al-Husayb (رَضِيَ اللهُ عَنْهُ) who said,

¹⁷ As-Sīrah an-Nabawīyyah of Ibn Hishām (1/182-183)

VERSE 9: THE PASSING OF HIS MOTHER

خَرَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، حَتَّى إِذَا كُنَّا بِـ ((وَدَانَ)) ،
قَالَ : مَكَانَكُمْ حَتَّى آتِيَكُمْ ، فَأَنْطَلِقَ ، ثُمَّ جَاءَنَا وَهُوَ ثَقِيلٌ ، فَقَالَ :
إِنِّي أَتَيْتُ قَبْرَ أُمِّ مُحَمَّدٍ ، فَسَأَلْتُ رَبِّي الشَّفَاعَةَ فَمَنَعَنِيهَا ، وَإِنِّي كُنْتُ
نَهَيْتُكُمْ عَنِ زِيَارَةِ الْقُبُورِ فَزُورُوهَا .

“I went out with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) until we came upon a place in Waddān. He said, ‘Stay where you are until I come back to you.’ The Prophet left, and after some time he returned to us. He said, ‘Indeed, I went to the grave of Umm Muḥammad, and I asked My Lord for intercession on her behalf. So, He prohibited me from doing it; and I used to forbid you to visit graves, but (now) visit them.”¹⁸

Imām Muslim related from the Ḥadīth of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that he said,

زَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَ أُمِّهِ فَبَكَى وَأَبَكَى مِنْ حَوْلِهِ فَقَالَ:
اسْتَأذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأذَنْتُهُ فِي أَنْ أَزُورَ
قَبْرَهَا فَأَذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُدَكَّرُ الْمَوْتِ

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her, but it was not granted to me,

¹⁸ Imām 'Aḥmad's book *al-Musnad* No. (23017).

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and I sought permission to visit her grave, and it was granted to me. So visit the graves, for that makes you mindful of death.”¹⁹

¹⁹ Şahîh Muslim No. (976).

VERSE 10: THE PASSING OF HIS GRANDFATHER
ABDUL-MUTTALIB

VERSE 10: THE PASSING OF HIS GRANDFATHER ABDUL-MUTTALIB

The author (رَحِمَهُ اللهُ) said,

10- وَجَدُّهُ لِلْأَبِ عَبْدُ الْمُطَّلِبِ بَعْدَ ثَمَانٍ مَاتَ مِنْ غَيْرِ كَذِبٍ

10. His grandfather, by way of his father, 'Abdul-Muttalib, after eight years truly died.



Explanation

وَ جَدُّهُ لِلْأَبِ عَبْدُ الْمُطَّلِبِ

“His grandfather, by way of his father” is the one who assumed responsibility for him after his mother passed away. He took guardianship of him and showed more preference for him over his own children. His grandfather

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had him sit in his gatherings. He held a great position with his grandfather.

بَعْدَ ثَمَانٍ مَاتَ

“After eight years, he died” His death (i.e., his grandfather) was eight years after his birth (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and two years after his mother’s passing.

مِنْ غَيْرِ كَذِبٍ

“Truly” that this matter has been acknowledged, well-known, and affirmed in the books of Sirah.

Ibn Ishāq said,

“So, when the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached eight years old, his grandfather ‘Abdul-Muttalib bin Hāshim died.”²⁰

²⁰ *As-Sirah an-Nabawiyah* by Ibn Hishām (1/183).

VERSES 11-12: HIS UNCLE ABŪ TALIB'S
CUSTODIANSHIP OF HIM

VERSES 11-12: HIS UNCLE ABŪ TALIB'S CUSTODIANSHIP OF HIM

The author (رَحِمَهُ اللهُ) said,

11- ثُمَّ أَبُو طَالِبٍ الْوَالِدُ كَفَّلَ خِدْمَتَهُ ثُمَّ إِلَى الشَّامِ رَحَلَ

12- وَذَلِكَ بَعْدَ عَامِهِ الثَّانِي عَشَرَ وَكَانَ مِنْ أَمْرِ (بِحَيْرًا) مَا اشْتَهَرَ

11. Afterward, his uncle Abū Tālib provided care for him. Then he traveled to Shām (Syria).
12. This happened after twelve years, and this matter became famous due to the order of a knowledgeable (person).



Explanation

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ثُمَّ أَبُو تَالِبٍ الْعَمُّ كَفَلَ خِدْمَتَهُ

“Afterward, His uncle Abū Tālib provided care for him”

This statement means that when death approached his grandfather Abdul-Muttallib, he entrusted the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) custodianship to his uncle, Abū Tālib, who was the full brother (i.e., same father & mother) as his father, Abdullah. His uncle was well-known for his great attention to and care for the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). So, he assumed the custodianship of the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). Whoever reads the books on Sirah and Islāmic history will discover amazing events concerning the matter of this man aiding and supporting the Noble Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) despite him remaining upon his religion even until his death.

Ibn Ishāq said,

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was under the care of Abū Tālib after the passing of his grandfather Abdul-Muttallib as he entrusted him to do so. Mainly, due to Abū Tālib and the Prophet’s father being full brothers in which their mother was Fatimah Bint Amr. Abū Tālib took over the responsibility of the Messenger of Allāh.”²¹

ثُمَّ إِلَى الشَّامِ رَحَلَ

²¹ Look in the book *The Beginning and the End* by Ibn Kathīr (3/432) and *As-Sirah an-Nabawiyyah* by Ibn Hishām (1/195).

VERSES 11-12: HIS UNCLE ABŪ TALIB'S
CUSTODIANSHIP OF HIM

“Then he traveled to Shām (Syria)” This statement here mentions the first journey of the Prophet (ﷺ) to Shām with his uncle, Abū Tālib in the early years of his life. This journey illustrates his uncle’s great concern and care for him.

وَذَاكَ بَعْدَ عَامِ اثْنَيْ عَشَرَ

“This happened after twelve years,” Meaning twelve years after his birth (ﷺ).

وَكَانَ مِنْ أَمْرِ بَحِيرًا

“Due to the order of a knowledgeable (person)” Meaning a monk.

مَا اشْتَهَرَ

“This matter became famous” Due to amazing events and brilliant signs.

Ibn Kathīr (رحمته الله) said about this event,

“His uncle took him on a journey to Shām on business – when he (ﷺ) was 12 years old – and this illustrates his kindness towards him. Due to him not having anyone who could care for him if he left him

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Makkah. His uncle and those who traveled with him to Shām noticed signs in the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that increased his uncle taking care of him and having a stronger concern for him. As for what at-Tirmidhi relates in his *Jāmi* with a chain of narrators, all of which are trustworthy: from the clouds providing shade for him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the trees leaning towards him giving him shade, and the knowledgeable monk giving his uncle glad tidings (that his nephew will become a Prophet) and ordered his uncle to return to Makkah so that the Jews would not see him and aspire evil towards him.”²²

This event was reported in length in *Jāmi at-Tirmidhi* from the Ḥadith of Abū Mūsā al-Ash’arī and was declared Ḥasan. Ibn Ḥajr said that its chain of narrators is strong. Al-Ḥākim, Al-Bayhaqī, and others declared it to be Ṣaḥīḥ.

²² In the book, *al-Fusūl* by Ibn Kathir pg. (57).

VERSES 13-15: HIS LEAVING FOR SHĀM ON BUSINESS
WITH KHADĪJAH'S WEALTH

VERSES 13-15: HIS LEAVING FOR SHĀM ON BUSINESS WITH KHADĪJAH'S WEALTH

The author (رَحِمَهُ اللهُ) said,

13- وَسَارَ نَحْوَ الشَّامِ أَشْرَفَ الْوَزِيِّ فِي عَامِ خَمْسَةِ وَعِشْرِينَ اذْكَرَا

14- لِأُمِّنا خَدِيجَةَ مُتَّجِرًا وَعَادَ فِيهِ رَابِحًا مُسْتَبْشِرًا

15- فَكَانَ فِيهِ عَقْدُهُ عَلَيْهَا وَوَعْدُهُ إِفْصَاؤُهُ إِلَيْهَا

13. And remember when the best of mankind set out towards Shām, upon turning twenty-five years old.

14. For our mother, Khadījah, as a businessman. He returned profitable and rejoiced.

15. In that year, he married her and consummated his marriage with her.



EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Explanation

The author mentions in these three verses the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) second journey to Shām (Syria). The purpose of the journey was business on behalf of Khadijah (رَضِيَ اللهُ عَنْهَا). She heard reports of his virtuous demeanor, trustworthiness, honesty, and loyalty. So, she wanted to do business with her wealth whereas he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have her wealth and do business with it. He then left for Shām. The author (رَحِمَهُ اللهُ) said,

وَسَارَ نَحْوَ الشَّامِ

“Set out towards Shām” In order to do business with Khadijah's (رَضِيَ اللهُ عَنْهَا) wealth.

أَشْرَفُ الْوَرَى

“The best of mankind” Meaning he is the most virtuous and excellent of them, the head and leader of mankind (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

فِي عَامِ خَمْسَةِ وَعِشْرِينَ اذْكَرَا

VERSES 13-15: HIS LEAVING FOR SHĀM ON BUSINESS WITH KHADĪJAH'S WEALTH

“Upon turning twenty-five years old” Meaning when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached the age of twenty-five, he left for his second journey to Shām to do business with Khadijah's wealth (رَضِيَ اللهُ عَنْهَا).

Al-Ḥāfiẓ Ibn Kathīr (رَحِمَهُ اللهُ) said,

“He then left for Shām a second time with the wealth of Khadijah Bint Khuwaylid (رَضِيَ اللهُ عَنْهَا) as a loan in the company of her servant Maysarah. He, Maysarah, saw astonishing things from him. So, upon returning, he informed her of what he saw. Upon hearing that, she requested to wed him due to what she hoped of good that Allāh would bring about through their marriage. Afterward, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) married her when he was twenty-five, and she (رَضِيَ اللهُ عَنْهَا) was forty.”²³

لِأُمِّنَا خَدِيجَةَ

“For our mother, Khadijah” This statement ‘our mother’ is with respect to her becoming a wife of the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَام). Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَأَزْوَاجَهُ أُمَّهَاتُهُمْ ﴾

²³ In the book, *al-Fusūl fi Sirah ar-Rasūl* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pg. (58).

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OF THE BEST OF MANKIND

“And his wives are their (believers’) mothers (as regards respect and marriage).” [Sūrah al-Aḥzāb 33:6]

مُتَّجِرًا

“As a businessman” Meaning he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) would do business with her wealth as a loan. It is also called a ‘silent partnership,’ whereas one person has the wealth and the other does the business.

وَعَادَ فِيهِ

“He returned” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) returned from the business trip with Khadijah’s (رَضِيَ اللَّهُ عَنْهَا) wealth.

رَابِحًا

“Profitable” Because the business on that journey yielded returns. So, he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) returned,

مُسْتَبْشِرًا

“Rejoiced” Meaning he was happy and joyful over what Allāh (سُبْحَانَهُ وَتَعَالَى) facilitated during this journey of good and earnings.

فَكَانَ فِيهِ

VERSES 13-15: HIS LEAVING FOR SHĀM ON BUSINESS WITH KHADĪJAH'S WEALTH

“In that year” Meaning the twenty-fifth year of his life (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

عَقْدُهُ عَلَيْهَا وَبَعْدَهُ إِفْصَاؤُهُ إِلَيْهَا

“He married her and consummated his marriage with her.” He (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) married the Mother of the Believers, Khadijah (رَضِيَ اللَّهُ عَنْهَا), and consummated the marriage.

She (رَضِيَ اللَّهُ عَنْهَا) was the first woman that he married. He didn't marry another while he was married to her. She had many virtues and characteristics. Among which is mentioned in Ṣaḥīḥ al-Bukhārī and Muslim, on the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) in which she said,

مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يَقَطْعُهَا أَغْضَاءً، ثُمَّ يَبْعُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرُبَّمَا قُلْتُ لَهُ كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةً إِلَّا خَدِيجَةَ. فَيَقُولُ إِنَّهَا كَانَتْ وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ

“I did not feel jealous of any of the wives of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as much as I did of Khadijah, though I did not see her, but the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of

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Khadijah. When on occasion I said to him, 'You treat Khadijah in such a way as if there is no woman on earth except Khadijah,' he would say, 'Khadijah was such-and-such, and from her I had children.'"²⁴

²⁴ Related by al-Bukhāri No. (3818) and Muslim No. (2435).

VERSES 16-18: HIS CHILDREN

The author (رَحِمَهُ اللهُ) said,

16- وَوَلَدَهُ مِنْهَا خِلَاءَ إِبْرَاهِيمَ فَالْأَوَّلُ الْقَاسِمُ حَازَ التَّكْرِيمَ

16. All of his children were from her except Ibrāhīm. The first child was al-Qasīm who held a status of honor.



Explanation

“His children” The word *wuldu* (children) is the plural of *walad* (a child) and can be applied to male children as well as female children. Allāh says,

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ﴾

“Allāh commands you as regard your children’s (inheritance); to the male, a portion equal to that of two females.” [Sūrah an-Nisā’ 4:11]

مِنْهَا

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“Were from her” Meaning from Khadijah (رَضِيَ اللهُ عَنْهَا).

خَلَا إِبْرَاهِيمَ

“Except Ibrāhīm” His mother was Māriyah al-Qibtiyyah (رَضِيَ اللهُ عَنْهَا).

فَالأَوَّلُ الْقَاسِمُ

“The first child was al-Qāsim” The first of all of his children and why he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was given the kunya Abū al-Qāsim.

حَازَ التَّكْرِيمَ

“Who held a status of honor” He obtained a position of honor.

The author (رَحِمَهُ اللهُ) then continued,

17- وَزَيْنَبُ رُقَيْيَةُ وَفَاطِمَةُ وَأُمُّ كَلثُومٍ لهنَّ خَاتِمَةٌ

17. And then Zaynab, Ruqayyah, Fātimah, and Umm Kulthūm were the last of them.



Explanation

These are the four daughters of the Prophet (ﷺ). All of which accepted Islām and made migration with the Messenger of Allāh (ﷺ).

Ibn Sa'd related in the book *at-Tabaqāt*²⁵ with a chain of narrators going back to Ibn 'Abbās (رضي الله عنه) who said,

“The first of who was born from the Messenger of Allāh’s (ﷺ) children in Makkah before receiving Prophethood was al-Qāsim. He was named after him (Abū al-Qāsim). Afterward, he had Zaynab, then Ruqayyah, Fātimah, and Umm Kulthūm. In al-Islām he had ‘Abdullāh who was named at-Ṭayyib at-Ṭāhir. Khadijah Bint Khuwaylid was the mother of all of them.”

وَأُمُّ كُثُومٍ لَهَا خَاتِمَةٌ

“And Umm Kulthūm was the last of them” She was the youngest daughter of the Prophet (ﷺ), although

²⁵ (1/133).

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there is differing amongst the people of knowledge concerning this matter.

Ibn ‘Abdul-Barr (رَحْمَةُ اللَّهِ) mentioned in his book *al-Istī‘āb*²⁶,

“The area of differing concerning the youngest daughter of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is abundant. However, the differing as it pertains to the oldest is odd. Although the correct position concerning the oldest daughter is that it is Zaynab.”

Ibn Ḥajr (رَحْمَةُ اللَّهِ) mentioned in his explanation of Ṣaḥīḥ al-Bukhārī, *Fath ul-Bārī*,

“What is agreed upon concerning his children is that they are: al-Qāsim whom the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was named after. He passed away when he was young before the Prophethood or shortly thereafter. He had four daughters of which are: Zaynab, Ruqayyah, Umm Kulthūm, and then Fātimah. Although some narratives mention, Umm Kulthūm was younger than Fātimah.”²⁷

The author (رَحْمَةُ اللَّهِ) then continued,

18- وَالطَّاهِرُ الطَّيِّبُ عَبْدُ اللَّهِ وَقِيلَ كُلُّ اسْمٍ لِفَرْدٍ زَاهِي

²⁶ (4/487) in the footnotes.

²⁷ *Fath al-Bārī* (7/162).

VERSES 16-18: HIS CHILDREN

18. And at-Ṭāhir at-Ṭayyib is ‘Abdullāh, although some say each name represents individually a splendid (person).



Explanation

The names at-Ṭāhir and at-Ṭayyib are two nicknames of ‘Abdullāh and are not the names of two other sons of the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

وَقِيلَ : كُلُّ اسْمٍ لِفَرْدٍ

“Although some say each name represents individually” This is another statement which the author mentions in order to declare it *Da’if*²⁸(weak), which is that these three names are for three individuals. So, based upon this statement his sons would be four.

زَاهِي

²⁸ As Ibn Ḥajr said in his book *Fath ul-Bārī* (7/162):

“‘Abdullāh was born after prophethood. He was also called at-Ṭāhir and at-Ṭayyib. While others hold the weak position that those two names are of his brothers who passed away when they were young.”

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“A splendid (person)” Meaning beautiful and radiant.

VERSE 19: ALL HIS CHILDREN PASSED AWAY DURING HIS LIFETIME EXCEPT FOR FĀTIMAH

VERSE 19: ALL HIS CHILDREN PASSED AWAY DURING HIS LIFETIME EXCEPT FOR FĀTIMAH

The author (رَحْمَةُ اللَّهِ) said,

19- وَالْكُلُّ فِي حَيَاتِهِ ذَاقُوا الْحِمَامَ بَعْدَهُ فَاطِمَةُ بِصَفِّ عَامٍ

19. All of them tasted *ḥimām* during his life. Although Fātimah passed away a half a year after him.



Explanation

وَالْكُلُّ

“All of them” Meaning all of his children.

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فِي حَيَاتِهِ

“During his life” meaning, the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) life.

ذَاقُوا الْجَمَامَ

“Tasted *himām*” Meaning death. Some of them tasted death early, before his Prophethood, while some passed away after, more specifically, after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made the migration to Madīnah. With the exception of Fātimah who passed after him. This is why the author then mentioned,

وَبَعْدَهُ فَاطِمَةٌ بِنِصْفِ عَامٍ

“Although Fātimah passed away a half a year after him”
Meaning six months after the death of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The Ḥadīth mentioned in Ṣaḥīḥ al-Bukhārī and Muslim mentions on the authority of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا),

أَنَّ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا عَاشَتْ بَعْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
سِتَّةَ أَشْهُرٍ

VERSE 19: ALL HIS CHILDREN PASSED AWAY DURING HIS LIFETIME EXCEPT FOR FĀTIMAH

“That Fātimah (رَضِيَ اللهُ عَنْهَا) lived up to six months after the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”²⁹

There is another Ḥadīth mentioned in Ṣaḥīḥ al-Bukhārī and Muslim on the authority ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) in which she said,

أَقْبَلْتُ فَاطِمَةَ تَمْشِي، كَأَنَّ مِشْيَتَهَا مِشْيَةُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ” مَرْحَبًا بِابْنَتِي ” ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ أَسَرَ إِلَيْهَا حَدِيثًا، فَبَكَتْ فَقُلْتُ لَهَا لِمَ تَبْكِينَ ثُمَّ أَسَرَ إِلَيْهَا حَدِيثًا فَضَحِكْتُ فَقُلْتُ مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَسَأَلْتُهَا عَمَّا قَالَ. فَقَالَتْ مَا كُنْتُ لِأُفْشِي سِرَّ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى قُبِضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهَا فَقَالَتْ أَسَرَ إِلَيَّ ” إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارِضُنِي الْعَامَ مَرَّتَيْنِ، وَلَا أُرَاهُ إِلَّا حَضَرَ أَجْلِي، وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي لِحَاقًا بِي ” . فَبَكَيتُ فَقَالَ ” أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ - أَوْ نِسَاءِ الْمُؤْمِنِينَ ” . فَضَحِكْتُ لِذَلِكَ

“Once Fātimah came walking, and her gait resembled the gait of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Welcome, O my daughter!’ Then he made her sit on his right or on his left side, and then

²⁹ Related by al-Bukhārī No. (4240 & 4241); and Muslim related it No. (1759).

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he told her a secret, and she started weeping. I asked her, 'Why are you weeping?' He again told her a secret, and she started laughing. I said, 'I never saw happiness so near to sadness as I saw today.' I asked her what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had told her. She said, 'I would never disclose the secret of Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).' When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, I asked her about it. She replied. 'The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: 'Every year Jibrīl used to revise the Qur'ān with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So, I started weeping. Then he said. 'Don't you like to be the chief of all the ladies of Paradise or the chief of the believing women? So, I laughed for that.'"³⁰

³⁰ Related by al-Bukhārī No. (3623 & 6286); and Muslim related it No. (2450).

VERSE 20: HIS WITNESSING THE POLYTHEISTS BUILDING THE K'ABAH

VERSE 20: HIS WITNESSING THE POLYTHEISTS BUILDING THE K'ABAH

The author (رَحْمَةُ اللَّهِ) said,

20- وَبَعْدَ خُمْسٍ وَثَلَاثِينَ حَضَرَ بُنْيَانَ بَيْتِ اللَّهِ لَمَّا أَنْ دُتِرَ

20. After reaching thirty-five years, he was present at the building of the house of Allāh after it was destroyed.



Explanation

The author (رَحْمَةُ اللَّهِ) mentions in this verse the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) witnessing the construction of Allāh's Sacred House. This incident occurred when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) reached thirty-five years old.

Ibn Ishāq said,

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“When the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached thirty-five years old the people of Quraysh gathered to build the K‘abah.”³¹

An event occurred to the structure of the K‘abah, and it had become faulty and fragile because of a huge flood that weakened its foundation and cracked its walls. So, its structure needed to be rebuilt anew. The Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was present and witnessed its reconstruction. It is authentically reported that he took part in transporting the black stone as mentioned in Ṣaḥīḥ al-Bukhārī and Muslim. On the authority of Jābir bin ‘Abdullāh (رَضِيَ اللهُ عَنْهُ) said,

لَمَّا بُنِيَتِ الْكَعْبَةُ ذَهَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَبَّاسٌ يَنْقُلَانِ
الْحِجَارَةَ فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اجْعَلْ إِزَارَكَ عَلَيَّ
رَقَبَتِكَ. فَخَرَّ إِلَى الْأَرْضِ، وَظَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ فَقَالَ ” أَرِنِي
إِزَارِي. ” فَسَدَّهُ عَلَيْهِ

“When the Ka`bah was built, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and ‘Abbās went to bring stones (for its construction). Al-‘Abbās said to the Prophet, ‘Take off your waist sheet and put it on your neck.’ (When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) took it off) he fell on the ground with his

³¹ As-Sirah an-Nabawiyah by Ibn Hishām (1/210).

VERSE 20: HIS WITNESSING THE POLYTHEISTS
BUILDING THE K'ABAH

**eyes open towards the sky and said, 'Give me my
waist sheet.' And he covered himself with it.'"³²**

³² Related by al-Bukhārī No. (3829); and Muslim related it No. (340).

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
OF THE BEST OF MANKIND

**VERSE 21: THE QURAYSH APPOINTING
THE PROPHET TO ARBITRATE OVER
WHERE TO PLACE THE BLACK STONE**

The author (رَحِمَهُ اللهُ) said,

21- وَحَكَّمُوهُ وَرَضُوا بِمَا حَكَّمْ فِي وَضْعِ ذَاكَ الْحَجْرِ الْأَسْوَدِ ثُمَّ

21. They appointed him and were content with his decision on placing the black stone there.



Explanation

A serious disagreement took place between the tribes of Quraysh when it came to placing the black stone. Who amongst them will place the black stone in its place? They all understood the holiness of this stone, its status, and virtue. Every tribe wanted to acquire this honor and based upon that they argued and differed intensely over this matter. So, they appointed the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَام) to arbitrate, and

VERSE 21: THE QURAYSH APPOINTING THE PROPHET TO ARBITRATE OVER WHERE TO PLACE THE BLACK STONE

they were content with his decision. In doing this, it increased him (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) in prestige and status.

Ibn Ishāq (رَحِمَهُ اللهُ) said,

“Afterward, the tribes of Quraysh gathered the stone for its construction. Every tribe gathered in each group, and they built its structure. When the construction reached the corner of where the black stone would be placed, they began to argue. Every tribe wanted to raise the black stone up to its place alone. Their debating and forming groups reached the point of them preparing to fight. Banū ‘Abdul-Dār brought close a bowl filled with blood and them along with Banū Adī bin Ka’b bin Luawi came to a mutual agreement about death. So, they all put their hands in the bowl of blood. They called this the *‘spoonful of blood.’* The Quraysh remained like this for 4 to 5 days. Afterward, they gathered in the masjid to discuss and demand justice. Some of the scholars of narration alleged that Abū Umayyah bin al-Mughirah bin ‘Abdullāh bin ‘Umar bin Makhzūm in that year was the eldest of the Quraysh. He said, ‘O group of Quraysh! Let us appoint, concerning what we disagree upon, the first person to come through the door of the masjid as arbitrator over us. So, they did and the first person to enter the masjid was the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). When they saw, him they said, ‘This is the trustworthy one, we are content. This is Muḥammad.’ When he came to them, they

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informed him of what happened. He said, 'Bring me a cloth.' So, it was brought to him, and he took a corner and placed the black stone in the center. Then he said, every tribe should take a corner of the cloth.' They then lifted it up together until they all reached the corner where the black stone was to be placed. Then he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) lifted the stone with his hand and put it in."³³

This is what Ibn Ishāq (رَحِمَهُ اللهُ) mentioned which is attested to by what Imām 'Aḥmad (رَحِمَهُ اللهُ) related³⁴ on the authority of Mujāhid from his master, that he was one of those who built the K'abah in the Pre-Islāmic era. He said,

"I had a stone that I carved by hand, and I would worship it besides Allāh (تَبَارَكَ وَتَعَالَى). So, I bought some curdled milk which is priceless to me and poured it into stone. Then a dog shows up and licks it, lifted its leg and urinates. So, we were building the K'abah until we reached corner for the black stone; and no one could find the stone. All of a sudden it appeared in the middle of the stones we were using shining. So, a group amongst the Quraysh said, 'We will place it in the corner.' And another group said, 'We will place it in the corner.' So, they said, "Appoint amongst yourself an arbitrator." They continued, "The first person to appear

³³ *as-Sīrah an-Nabawīyyah* by Ibn Hishām (1/214-215).

³⁴ Related by Imām 'Aḥmad in his *Musnad* No. (15504). Shaykh al-Albānī (رَحِمَهُ اللهُ) said in his book *Sahīh as-Sīrah*, "this narration has a good chain of narrators"

VERSE 21: THE QURAYSH APPOINTING THE PROPHET TO ARBITRATE OVER WHERE TO PLACE THE BLACK STONE

through the gate will arbitrate for us.” Then the Prophet (ﷺ) arrived (through the gate), and they said, ‘The trustworthy one has come to you.’ So, they informed him of what happened, and he placed the black stone in a cloth. He (ﷺ) told each group to take a section, and he placed the black stone in the corner.”

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**VERSE 22: HE WAS SENT WITH THE
MESSAGE OF ISLĀM UPON BECOMING
FORTY YEARS OLD**

The author (رَحِمَهُ اللهُ) said,

22- وَبَعْدَ عَامٍ أَرْبَعِينَ أُرْسِلَ فِي يَوْمِ الْإِثْنَيْنِ يَقِينًا فَاثْقَلًا

22. After turning forty years, he was sent as a Messenger.
With certainty, it happened on Monday.



Explanation

وَبَعْدَ عَامٍ أَرْبَعِينَ أُرْسِلَ

“After turning forty years, he was sent as a Messenger”
Meaning after reaching forty years of age, he was sent as a

VERSE 22: HE WAS SENT WITH THE MESSAGE OF ISLĀM UPON BECOMING FORTY YEARS OLD

mercy to all of existence and was a bearer of glad tidings and a warner to all mankind.

This matter is related on the authority of Ibn ‘Abbās, Jubayr bin Mut‘im, and others among the Companions (رَضِيَ اللهُ عَنْهُمْ) as well as the second-generation Muslims. Sahih al-Bukhārī and Muslim mentions the hadīth of Ibn Abbaas (رَضِيَ اللهُ عَنْهَا) in which he said,

بُعِثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَرْبَعِينَ سَنَةً، فَمَكَثَ بِمَكَّةَ
ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أُمِرَ بِالْهِجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ،
وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ

“Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started receiving the Divine Inspiration at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate, and he lived as an immigrant for ten years and then died at the age of sixty-three (years).”³⁵

فِي يَوْمِ الْأَثْنَيْنِ

“On Monday” Meaning the day he received revelation was on Monday.

³⁵ Sahih al-Bukhari No. (3902) and Sahih Muslim No. (2351).

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يَقِينًا فَاثْقَلَا

“With certainty” Meaning it is accurately affirmed, and there is no differing concerning the day. This is affirmed in the authentic hadīth from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the authority of Abū Qatādah al-Ansārī (رَضِيَ اللهُ عَنْهُ) when the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about fasting on Mondays and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

ذَٰلِكَ يَوْمٌ وُلِدْتُ فِيهِ، وَبُعِثْتُ فِيهِ، أَوْ أُنزِلَ عَلَيَّ فِيهِ

“This is the day on which I was born and the day on which I was sent (with the Message of Islām) and the day on which I received Revelation.”³⁶

³⁶ Sahih Muslim No. (1162).

VERSE 23: DIFFERING REGARDING THE MONTH IN WHICH HE WAS SENT WITH THE MESSAGE OF ISLĀM

VERSE 23: DIFFERING REGARDING THE MONTH IN WHICH HE WAS SENT WITH THE MESSAGE OF ISLĀM

The author (رَحْمَةُ اللَّهِ) said,

23- فِي رَمَضَانَ أَوْ رَبِيعِ الْأَوَّلِ وَسُورَةُ إِقْرَأَ أَوَّلَ الْمُنزَّلِ

23. In Ramaḍān or Rabī al-ʿAwwal and Sūrah Iqrā was the first of what was revealed.



Explanation

فِي رَمَضَانَ أَوْ رَبِيعِ الْأَوَّلِ

“In Ramaḍān or Rabī al-ʿAwwal” This statement alludes to an actual disagreement about the month in which the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) was sent to mankind after the agreement that he was sent on a Monday.

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said in his book *Zād al-Ma'ad*,

“There is no disagreement that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent as a Prophet on Monday. However, the disagreement lies in the month he was sent. Some scholars say, ‘It was on the eighth of Rabī al-’Awwal, 41 years after the Year of the Elephant.’ And this statement is that of the majority. Some other scholars say, ‘Rather, it occurred in the month of Ramaḍān.’ And they justify their position with the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

“The month of Ramaḍān in which was revealed the Qur’ān.” [Sūrah al-Baqarah 2:185]

“They say, ‘This is the first of what Allāh honored him with by revealing the Qur’ān to him.’ So, based upon this that second group follows their opinion. The first group says in response to that agreement, ‘The Qur’ān was only revealed all at once in the month of Ramaḍān on the Night of Decree to *Bayt ul-Izzah*. Afterward, it was revealed over the course of 23 years depending on various circumstances.”³⁷

وَسُورَةٌ أَقْرَأُ أَوَّلَ الْمُنَزَّلِ

³⁷ *Zād al-Ma'ad* (1/77-78)

VERSE 23: DIFFERING REGARDING THE MONTH IN WHICH HE WAS SENT WITH THE MESSAGE OF ISLĀM

“And Sūrah Iqrā’ was the first of what was revealed” Sūrah Iqrā (also called Sūrah A’laq) was among the chapters of the Qur’ān revealed upon the Noble Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as affirmed in Sahih al-Bukhārī and Muslim on the authority of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا).³⁸

³⁸ Sahih al-Bukhari No. (3) and Sahih Muslim No. (160 & 161).

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
OF THE BEST OF MANKIND

**VERSE 24: JIBRĪL TEACHING THE
PROPHET HOW TO PERFORM WUḌŪ' &
THE ṢALĀH**

The author (رَحْمَةُ اللَّهِ) said,

24- ثُمَّ الْوُضُوءَ وَالصَّلَاةَ عَلَّمَهُ جِبْرِيلُ وَهِيَ رُكْعَتَانِ مُحْكَمَةٌ

24. Afterward, Jibril taught him the Wuḍū' and Ṣalāh, which is two complete units (of prayer) made obligatory.



Explanation

This is the beginning stages of how the Prophethood started. Ibn Ishāq (رَحْمَةُ اللَّهِ) said,

“Some of the people of knowledge related to me that when the Ṣalāh was first made a religious obligation upon the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Jibril (عَلَيْهِ السَّلَامُ)

VERSE 24: JIBRĪL TEACHING THE PROPHET HOW TO PERFORM WUḌŪ' & THE ṢALĀH

came to him when he was in an elevated place in Makkah. Jibrīl struck a section of the valley with his heel and there burst forth a spring. So, Jibrīl (عَلَيْهِ السَّلَام) started to perform Wuḍū' while the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was watching to learn how to perform ablution for Ṣalāh. Afterward, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) performed Wuḍū' just like he saw Jibrīl do. Then Jibrīl stood to pray, and the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood next to him to pray with him. Afterward, Jibrīl (عَلَيْهِ السَّلَام) left. Later on, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came to Khadijah and performed Wuḍū' to show her how to make ablution for Ṣalāh just like Jibrīl showed him. She then performed Wuḍū' just as the Messenger of Allāh (عَلَيْهِ السَّلَام) showed her. Then He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) led her in Ṣalāh just as Jibrīl led him in Ṣalāh."³⁹

As-Suhayli said in the book *ar-Rawḍ al-'Unuf*⁴⁰,

“This Ḥadīth pertaining to *Sīrah* is Maqtū'. It similarly has no basis in legislated rulings. Although its chain of narrators goes back to Zayd bin Hāritha, this Ḥadīth has a chain of narrators which revolves around Abdullāh bin Luhayah which is weak and not accepted.”

³⁹ *As-Sīrah an-Nabawīyah* by Ibn Hishām (1/262).

⁴⁰ (3/13)

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

The Ḥadīth of Zayd which Imām 'Aḥmad, Ibn Mājah, al-Ḥākim, and others mentioned is on the authority of Zayd ibn Hāritha, the slave of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in which he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

أَنَّ جِبْرِيلَ (عَلَيْهِ السَّلَامُ) أَتَاهُ فِي أَوَّلِ مَا أُوحِيَ إِلَيْهِ، فَعَلَّمَهُ الْوُضُوءَ وَ
الصَّلَاةَ، فَلَمَّا فَرَّغَ مِنَ الْوُضُوءِ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَنَضَحَ بِهَا فَرْجَهُ .

“That Jibril (عَلَيْهِ السَّلَامُ) came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at the beginning and taught him how to perform the Wuḍū' and Ṣalāh. When he completed the Wuḍū', he took a small scoop of water and wet his private part.”⁴¹

As for the chain of narrators which has ibn Luhayah, it is weak although it is followed. Based upon this Shaykh al-Albānī (رَحِمَهُ اللهُ) mentions it in his book *as-Silsilah as-Ṣaḥīḥah*⁴².

⁴¹ Related by Imām 'Aḥmad in his Musnad No. (17480), Ibn Mājah in his Sunan No. (462), and al-Ḥākim in his book *al-Mustadrak* (3/217).

⁴² No. (841)

VERSE 25: SHOOTING STARS SENT DOWN ON THE JINN
TWENTY DAYS AFTER THE REVELATION BEGAN

VERSE 25: SHOOTING STARS SENT DOWN ON THE JINN TWENTY DAYS AFTER THE REVELATION BEGAN

The author (رَحِمَهُ اللهُ) said,

25- ثُمَّ مَضَتْ عِشْرُونَ يَوْمًا كَامِلَةً فَرَمَّتِ الْجِنَّ نُجُومًا هَائِلَةً

25. After twenty complete days had passed, terrifying stars were cast down on the Jinn.



Explanation

ثُمَّ مَضَتْ عِشْرُونَ يَوْمًا كَامِلَةً

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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“After twenty complete days had passed” Meaning from the time the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent with the message of Islām.

فَرَمَتِ الْجِنَّ

“Cast down on the Jinn” Those Jinn who tried to eavesdrop on the Revelation.

نُجُومٌ

“Stars” Meaning shooting stars. Allāh (سُبْحَانَهُ وَتَعَالَى) informed us of the Jinn after guarding the heavens with shooting stars,

﴿ وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا ۗ ﴿٨﴾ وَأَنَا كُنَّا
نَقْعُدُ مِنْهَا مَقْعَدًا لِّلسَّمْعِ ۖ فَمَنْ يَسْمَعُ ۙ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ۗ ﴿٩﴾ ﴾

“And we have sought to reach the heaven, but found it filled with stern guards and flaming fires. ‘And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.” [Sūrah al-Jinn 72:8-9]

هَائِلَةٌ

“Terrifying” Meaning it is a dreadful matter in which it is not known from what direction one is suddenly attacked.

VERSE 25: SHOOTING STARS SENT DOWN ON THE JINN
TWENTY DAYS AFTER THE REVELATION BEGAN

Ibn al-Jawzī said,

“The scholars of Sirah have stated, ‘The Quraysh saw stars being cast down twenty days after the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent with the message of Islām.”⁴³

Imām 'Aḥmad, at-Tirmidhi and others related on the authority of Ibn 'Abbās (رَضِيَ اللهُ عَنْهُ) that he said,

كَانَ الْجِنُّ يَصْعَدُونَ إِلَى السَّمَاءِ يَسْمَعُونَ الْوَحْيَ ، فَإِذَا سَمِعُوا الْكَلِمَةَ زَادُوا فِيهَا تِسْعًا ، فَأَمَّا الْكَلِمَةُ فَتَكُونُ حَقًّا ، وَأَمَّا مَا زَادَ فَيَكُونُ بَاطِلًا ، فَلَمَّا بُعِثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنِعُوا مَقَاعِدَهُمْ ، فَذَكَرُوا ذَلِكَ لِإِبْلِيسَ ، وَ لَمْ تَكُنِ التُّجُومُ يُرْمَى بِهَا قَبْلَ ذَلِكَ ، فَقَالَ لَهُمْ إِبْلِيسُ : مَا هَذَا إِلَّا مِنْ أَمْرِ قَدْ حَدَّثَ فِي الْأَرْضِ ، فَبَعَثَ جُنُودَهُ فَوَجَدُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا يُصَلِّيَ بَيْنَ جَبَلَيْنِ - أَرَاهُ قَالَ : بِمَكَّةَ - ، فَأَتَوْهُ ؛ فَأَخْبَرُوهُ ، فَقَالَ : هَذَا الْحَدِيثُ الَّذِي حَدَّثَ فِي الْأَرْضِ

“The Jinn use to go up in the heavens to eavesdrop on the Revelation. When they heard a statement, they would add nine to it. The statement is the truth and what they added was falsehood. When the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent with the message, the Jinn were prohibited from sitting and listening. So, they mentioned this to Iblīs, and

⁴³ In the book *Sifah as-Safwah* (1/85).

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no stars were cast down on them before. Iblis said to them, 'This is only happening due to a matter occurring on the earth.' So, he dispatched his army, and they found the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) standing in prayer between two mountains. When they returned, they told Iblis it was in Makkah. He said, 'This is the occurrence which happened on the earth.'⁴⁴

⁴⁴ Related by 'Aḥmad in *Musnad* No. (2977), at-Tirmidhi No. (3324) and he (at-Tirmidhi) said, "It is Ḥasan Ṣaḥīḥ". Shaykh al-Albānī (رَحِمَهُ اللهُ) graded it Ṣaḥīḥ.

VERSE 26: STARTING TO PROPAGATE THE RELIGION OPENLY IN THE FOURTH YEAR

VERSE 26: STARTING TO PROPAGATE THE RELIGION OPENLY IN THE FOURTH YEAR

The author (رَحِمَهُ اللهُ) said,

26- ثُمَّ دَعَا فِي أَرْبَعِ الْأَعْوَامِ بِالْأَمْرِ جَهْرًا إِلَى الْإِسْلَامِ

26. Afterward, he propagated in the fourth year, openly calling to Islām as commanded.



Explanation

The author points out that the beginning of the Prophet's open call to Islām occurred in the fourth year after being sent the message of Islām. Before that, he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) called to the religion of Islām in secret.

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Ibn al-Qayyim (رَحِمَهُ اللهُ) said in the book *Zād al-Ma'ād*,

“He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) took on the propagation of calling to Allāh (سُبْحَانَهُ وَتَعَالَى) in secret for three years. Afterward, Allāh revealed,

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾

“Therefore, proclaim openly (Allāh’s Message Islamic Monotheism) that which you are commanded, and turn away from *Al-Mushrikūn* (polytheists, idolaters, and disbelievers, etc. - see V.2:105).” [Sūrah al-Hijr 15:94]

So, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started to openly give his Da’wah and publicly declared enmity to his people and what they were upon. So, the harm upon him and the Muslims increased until Allāh allowed them to make two migrations.”⁴⁵

⁴⁵ (1/86).

VERSES 27-28: MIGRATION TO HABASHAH

The author (رَحِمَهُ اللهُ) said,

27- وَأَرْبَعٌ مِنَ النِّسَاءِ وَاثْنَا عَشَرَ مِنَ الرِّجَالِ الصَّحْبِ كُلُّ قَدْ هَجَرَ

28- إِلَى بِلَادِ الْحَبَشَةِ فِي خَامِسِ عَامٍ وَفِيهِ عَادُوا ثُمَّ عَادُوا لَا مَلَامَ

27. Four women and twelve men, all of them migrated.

28. To the land of Habashah in the fifth year; and during that time they returned. Afterward, they went back without warning.



Explanation

وَرَابِعٌ مِنَ النِّسَاءِ وَاثْنَا عَشَرَ مِنَ الرِّجَالِ

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“Four women and twelve men” This is the number of those who migrated the first time.

كُلُّ قَدِّ هَجَرَ إِلَى بِلَادِ الْحَبَشِ

“All of them migrated to the land of Habashah” They, the men and women, migrated to the country of Habashah.

فِي خَامِسِ عَامٍ

“In the fifth year” After the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was sent with the message of Islām.

وَفِيهِ عَادُوا

“And in it, they returned” Meaning in the same year.

عَادُوا

“They returned” Meaning to Makkah. This was because it had reached them that the situation there was better and the harming had stopped. So, they returned to Makkah from al-Habashah. When they came close to arriving in Makkah, it became clear the situation was the opposite of that. Some of them entered Makkah while some of them returned back to al-Habashah.

ثُمَّ عَادُوا

VERSES 27-28: MIGRATION TO HABASHAH

"Afterward, they went back" Meaning to the land of al-Habashah.

لَا مَلَامَ

"Without warning" Concerning this matter.

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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**VERSES 29-30: THE SECOND
MIGRATION TO HABASHAH &
HAMZAH BIN ABDUL-MUTTALIB
ACCEPTING ISLĀM**

The author (رَحْمَةُ اللَّهِ) said,

29- ثَلَاثَةٌ هُمْ وَتَمَانُونَ رَجُلًا وَمَعَهُمْ جَمَاعَةٌ حَتَّى كُمُلُوا

30- وَهِنَّ عَشْرٌ وَتَمَانٍ نَمَّ قَدْ أَسْلَمَ فِي السَّادِسِ حُمْزَةُ الْأَسَدِ

29. There were eighty-three men and with them was a group.

30. There was eighteen. In the sixth year, Hamzah the Lion accepted Islām.



Explanation

VERSES 29-30: THE SECOND MIGRATION TO HABASHAH & HAMZAH BIN ABDUL-MUTTALIB ACCEPTING ISLĀM

ثَلَاثَةٌ هُمْ وَتَمَانُونَ رَجُلٌ

“There were **eighty-three men**” This is the number of those migrating on the second migration.

وَهُنَّ عَشْرٌ وَتَمَانٍ

“There was **eighteen**” Meaning women on the second migration.

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said in his book *Zād al-Ma'ād*⁴⁶,

“When the number of Muslims increased, and the disbelievers began to fear that, their harming of him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and torture of the Muslims increased. So, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) allowed them to migrate to al-Habashah. He said, ‘**There is a king where no one person is wronged under his rule.**’ So, twelve men and four women made the migration. Among them was Uthmān bin Affān who was the first to leave along with his wife Ruqayyah, the daughter of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). They resided in al-Habashah in the most excellent circumstances. Later, news reached them that the Quraysh accepted Islām, although this news was a lie. So, when they returned to Makkah, it was told to them that the situation had

⁴⁶ (1/97-98)

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become worse than before. Some of them returned to al-Habashah while a group entered and encountered severe harm from the Quraysh. Among those who entered Makkah was ‘Abdullāh bin Mas‘ūd. Later, they were allowed to migrate a second time to al-Habashah. So, eighty-three men and eighteen women migrated. They resided there under an-Najāshī under the most excellent living conditions. The Quraysh were made aware of this, so they dispatched ‘Umar bin al-‘Ās and ‘Abdullāh bin Abū Rabī‘ah in order to plot against them before the ruler, an-Najāshī. Although, Allāh hurled their plot back at them.”

ثُمَّ قَدْ أَسْلَمَ فِي السَّادِسِ

“In the sixth year, Hamzah the Lion accepted Islām.” The sixth year after the Prophethood, when the Messenger of Allāh entered the house of al-Arqam. Others state that it occurred in the second year of Prophethood.

حَمْزَةُ الْأَسَدِ

“Hamzah the Lion” He is the parental uncle of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his brother by way of suckling. His accepting Islām aided the religion and gave might to the Muslims.

After a few short days, ‘Umar bin al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) accepted Islām, and with those two accepting Islām there

VERSES 29-30: THE SECOND MIGRATION TO
HABASHAH & HAMZAH BIN ABDUL-MUTTALIB
ACCEPTING ISLĀM

was a great victory. Allāh strengthened Islām and the Muslims with these two.

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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**VERSES 31-32: THE PASSING OF HIS
UNCLE ABŪ ṬĀLIB AND HIS WIFE
KHADĪJAH**

The author (رَحْمَةُ اللَّهِ) said,

31- وَبَعْدَ تِسْعٍ مِنْ سِنِي رَسُولِهِ مَاتَ أَبُو طَالِبٍ ذُو كَفَالَتِهِ

32- وَبَعْدَهُ خَدِيجَةُ تُؤْفِيَتْ مِنْ بَعْدِ أَيَّامٍ ثَلَاثَةٍ مَضَتْ

31. After nine years into being sent as a Messenger, his uncle Abū Ṭālib who took care of him died.

32. After his passing, Khadijah also passed away after only three days.



Explanation

VERSES 31-32: THE PASSING OF HIS UNCLE ABŪ ṬĀLIB AND HIS WIFE KHADĪJAH

The author (رَحْمَةُ اللَّهِ) mentions in these two verses the death of Abū Ṭālib and his wife Khadījah (رَضِيَ اللَّهُ عَنْهَا) which happened in the ninth year.

مِنْ سِنِي رَسُولِيهِ

“Years into being sent as a Messenger” Meaning from the time of him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) being sent with the message of Islām. It being the ninth year.

مَاتَ أَبُو طَالِبٍ ذُو كَفَالَتِهِ

“His uncle Abū Ṭālib who took care of him died” Abu Ṭālib was the one who took on the responsibility of caring for the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) after his grandfather ‘Abdul-Muttalib passed away. He would strengthen and support the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

وَبَعْدَهُ خَدِيجَةُ تُوفِيَتْ

“After his passing, Khadījah also passed away” According to a well-known statement that the scholars of Sirah have.

Ibn Kathīr (رَحْمَةُ اللَّهِ) said in the book *The Beginning and the End*⁴⁷,

“The chapter on the death of Abū Ṭālib, the uncle of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and afterward the passing of the

⁴⁷ (4/304)

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wife of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Khadījah Bint Khuwaylid (رَضِيَ اللهُ عَنْهَا). Some scholars stated that she passed away before him, although what is well-known is that he passed away first. They both showed compassion to him. His uncle, Abū Ṭālib, showed outward compassion to him, while she showed inward compassion to him. He was a disbeliever, yet she was a truthful believer (رَضِيَ اللهُ عَنْهَا).”

Ibn Ishāq (رَحِمَهُ اللهُ) said,

“Afterward Khadijah and Abū Ṭālib passed away in the same year. Several calamities befell the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) after the passing of Khadijah as she was a genuine advisor to him in dealing with difficult situations. He would find comfort in her. Likewise, he encountered difficulties with the passing of his uncle Abū Ṭālib as he was a backer and refuge for him as well as a force and help against his people. This incident happened three years after the migration to al-Madinah. So, with the passing of Abū Ṭālib, the Quraysh were able to achieve their aspirations of harming the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that wasn't possible when Abū Ṭālib was alive.”

مِنْ بَعْدِ أَيَّامٍ ثَلَاثَةٍ مَضَتْ

“After only three days passed” The scholars of Sirah agree that Khadijah (رَضِيَ اللهُ عَنْهَا) and Abū Ṭālib both died in the same year. However, they did disagree as to who died first and the

VERSES 31-32: THE PASSING OF HIS UNCLE ABŪ ṬĀLIB AND HIS WIFE KHADĪJAH

time between their deaths. What is well-known is that Khadijah (رَضِيَ اللهُ عَنْهَا) passed away three days after Abū Ṭālib.

Ibn Kathīr (رَحِمَهُ اللهُ) said,

“Al-Bayhaqī stated, ‘It was conveyed to me that Khadijah passed away three days after Abū Ṭālib.’ ‘Abdullāh bin Mandah mentioned this in his book *al-Maʿrifah*, and our Shaykh Abū ‘Abdullāh al-Ḥāfiz mentioned it as well.”⁴⁸

⁴⁸ In the book, *The Beginning and the End* (4/316).

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**VERSE 33: THE JINN OF NAŞĪBĪN
ACCEPTING ISLĀM**

The author (رَحْمَةُ اللَّهِ) said,

33- وَبَعْدَ خَمْسِينَ وَرُبْعٍ أَسْلَمَ جُنُّ نَصِيبِينَ وَعَادُوا فَاغْلَمَا

33. After fifty and one-fourth, a group of Jinn from Naşibin accepted Islām and returned to advise.



Explanation

وَبَعْدَ خَمْسِينَ

“After fifty” Meaning after fifty years from the time of his birth (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

وَرُبْعٍ

VERSE 33: THE JINN OF NAṢĪBĪN ACCEPTING ISLĀM

“**And one-fourth**” Of a year, which is three months.

أَسْلَمَا جِنَّ نَصِيْبِيْنَ

“**A group of Jinn from Naṣībīn accepted Islām**” Three months after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached the age of fifty this group of Jinn accepted Islām. This is what several people of knowledge have mentioned in the books of as-Sīrah.

Ibn al-Jawzī said in the book *Sifah as-Safwah*⁴⁹,

“When the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached three months after turning fifty a group of Jinn from Naṣībīn arrived and accepted Islām.”

It is also mentioned in the thousand-verse poem on as-Sīrah by al-Ḥāfiẓ al-‘Irāqī⁵⁰,

وَبَعْدَ أَنْ مَضَتْ لَهُ خَمْسُونَ **** وَرُبْعَ عَامٍ جَاءَهُ يَسْعُونَا

جِنَّ نَصِيْبِيْنَ لَهُ وَكَانَا **** يَقْرَأُ فِي صَلَاتِهِ قُرْآنَا

بِنَخْلَةٍ فَاسْتَمَعُوا وَأَسْلَمُوا **** وَرَجَعُوا فَأَنْدَرُوا قَوْمَهُمْ

⁴⁹ (1/108).

⁵⁰ Page (64).

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“After fifty years and three months passed, a group of Jinn from Naṣībīn went to him while he was reciting the Qur’ān in Ṣalāh in a date-palm tree. They listened and accepted Islām. Afterward, they returned to warn their people.”

This occurred after his (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) journeyed to at-Ṭā’if.

Ibn Kathīr (رَحِمَهُ اللهُ) said in his Tafsīr⁵¹,

“Muḥammad bin Ishāq mentioned on the authority of Yazīd bin Rūmān from Muḥammad bin K‘ab al-Quraẓī the story of when the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) journeyed to at-Ṭā’if to call them to Allāh (عَزَّوَجَلَّ) and their nonacceptance of him. The story is mentioned in length, and a great supplication is mentioned therein,

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي

“O’ Allāh! I only complain to You of my weak strength and insufficient stratagem...”

Until the ending of the supplication.

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left them, he spent the night under a date-palm tree. He stood up to make Ṣalāh, and he

⁵¹ *Tafsīr Ibn Kathīr* (7/290). Also, look in the book, *Sīrah of Ibn Hishām* (2/444-447).

VERSE 33: THE JINN OF NAṢĪBĪN ACCEPTING ISLĀM

recited these verses of the Qur'an. The Jinn from Naṣībīn listened."

نَصِيبِينَ

"**Naṣībīn**" This is a country between Turkey and Syria.

وَعَادُوا فَأَعَلَّمَا

"**And returned to advise**" Meaning they returned to their people as warners and callers to the Tawhīd of Allāh (سُبْحَانَهُ وَتَعَالَى) just as what Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ
فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ
مُنذِرِينَ ﴿٣٣﴾

"**And (remember) when We sent towards you (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qur'an when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.**" [Sūrah al-'Aḥqāf 46:29]

This statement is proof that the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was sent to all of Mankind and Jinn.

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**VERSES 34-35: MARRYING SAWDAH
BINT ZAM‘AH AND THEN ‘Ā’ISHAH**

The author (رَحِمَهُ اللهُ) said,

34- ثُمَّ عَلَى سَوْدَةَ أَمْضَى عَقْدَهُ فِي رَمَضَانَ ثُمَّ كَانَ بَعْدَهُ

..... 35- عَقْدُ ابْنَةِ الصِّدِّيقِ فِي شَوَّالٍ،

34. Afterward, he completed his marriage contract to Sawdah in the month of Ramaḍān. After it.

35. He married Bint as-Ṣiddīq in the month of Shawwāl...



Explanation

ثُمَّ عَلَى سَوْدَةَ

VERSES 34-35: MARRYING SAWDAH BINT ZAM'AH AND THEN 'Ā'ISHAH

“Afterward, to Sawdah” This statement is attached to the previous statement that mentions the passing of Khadijah, the wife of the Prophet (ﷺ). She was the only wife whom the Prophet (ﷺ) did not marry another while married to her. Some short period after her passing,

أَمْضَى عَقْدَهُ

“He completed his marriage” (ﷺ) To Sawdah Bint Zam'ah bin Qays al-Qurashiyah (رَضِيَ اللَّهُ عَنْهَا). She was previously married to as-Sakrān bin 'Umar (رَضِيَ اللَّهُ عَنْهُ). They both were among those who migrated to al-Habashah. When they returned to Makkah, they resided there until he (ﷺ) passed away.

The Prophet (ﷺ) married Sawdah and completed his marriage contract,

فِي رَمَضَانَ

“In Ramaḍān” Before his migration (ﷺ) to al-Madīnah. Some mention two years prior to his migration while others say three years.

Among her characteristics is that she opted to give her day to 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) as an act of selflessness due to the Prophet's (ﷺ) love for 'Ā'ishah. That occurred when she became older, and the Prophet (ﷺ) decided to

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divorce her. So, she chose to remain his wife to enjoy the favor of being his wife (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ) in the Hereafter.

ثُمَّ كَانَ بَعْدَهُ

“After it” Meaning after completing his marriage contract to Sawdah.

عَقَدُ ابْنَةُ الصِّدِّيقِ فِي شَوَّالٍ

“He married Bint as-Şiddiq in the month Shawwāl” Meaning ‘Ā’ishah Bint Abī Bakr as-Şiddiq (رَضِيَ اللَّهُ عَنْهَا). He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) married her in the month of Shawwāl before the migration. Some mentioned that it was two years before, while others say that it was three. She was six years old at the time of their marriage, and the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) didn’t consummate the marriage until his initial arrival in al-Madīnah when she was nine years of age.

Some of her characteristics (رَضِيَ اللَّهُ عَنْهَا) are:

- She is the most beloved wife of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- She is the only virgin that he married.
- The Revelation sometimes would be revealed to the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) while he was with her under her bedcover.

VERSES 34-35: MARRYING SAWDAH BINT ZAM'AH AND THEN 'Ā'ISHAH

- Her innocence from the lie she was accused of was sent down in a Revelation (verse) from Allāh and recited in His book (سُبْحَانَهُ وَتَعَالَى).
- She is the most knowledgeable wife of the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) as it pertains to Islāmic jurisprudence. Rather, she (رَضِيَ اللَّهُ عَنْهَا) is the most knowledgeable woman of this 'Ummah.
- The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) passed away in her house while lying on the upper part of her chest (رَضِيَ اللَّهُ عَنْهُ).

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**VERSES 35-36: THE NIGHT JOURNEY &
ASCENSION**

The author (رَحِمَهُ اللهُ) said,

وَبَعْدَ خَمْسِينَ وَعَامٍ تَالٍ ،-35

36- أُسْرِي بِهِ وَالصَّلَاةُ فُرِضَتْ خَمْسًا بِخَمْسِينَ كَمَا قَدْ
حُفِظَتْ

2nd hemistich of 35: After fifty and following one year.

36. He made the night journey, and the Ṣalāh was made a religious obligation. Five for fifty as it has been preserved.



VERSES 35-36: THE NIGHT JOURNEY & ASCENSION

Explanation

The author mentioned in this hemistich (half line of verse) and the line of poetry that follows the night journey and ascension of our Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).

وَبَعْدَ خَمْسِينَ وَ عَامٍ تَالٍ

“After fifty and following one year” Meaning after fifty-one years from his birth.

Ibn al-Jawzī said,

“When he reached the age of fifty-one and nine months he made the night journey.”⁵²

The author’s statement,

أُسْرِي بِهِ

“He made the night journey” Meaning from Makkah to *Bayt al-Maqdasah*. In the same night, he ascended above the seventh heaven, and there the five daily Ṣalāh was made a religious obligation **“Five for fifty.”**

⁵² In the book, *Sifah as-Safwah* (1/35).

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خَمْسًا

“Five” Actually performed.

بِخَمْسِينَ

“For fifty” Rewarded fifty (Ṣalāh).

كَمَا قَدْ حُفِظَتْ

“As it has been preserved” By the authentic Sunnah of the Messenger of Allāh (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

Ibn Kathir (رَحْمَةُ اللَّهِ) said,

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) physically made the night journey as it has been authenticated by the statements of the Companions and scholars of Islām. He made the night journey from Masjid al-Harām to *Bayt al-Maqdas* riding on *al-Burāq* and accompanied by Jibril (عَلَيْهِ السَّلَامُ). He landed there and led the Prophets in Ṣalāh at *Bayt al-Maqdas*.

Afterward, he ascended that night from there to the lowest heaven. Then he went the next heaven. Then to the third and then to the one that followed. Then he went to the fifth heaven and then to the one that followed. Then he went to the seventh heaven. He saw the Prophets at their stations. Afterward, he ascended

VERSES 35-36: THE NIGHT JOURNEY & ASCENSION

to the *Sidrah al-Muntahā* where he saw Jibrīl in the original image in which Allāh created him. Then Allāh made a religious obligation upon him the prayers that night.”⁵³

⁵³ In the book, *al-Fusūl fī Sīrah ar-Rasūl* page (69).

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**VERSE 37: THE FIRST PLEDGE OF
ALLEGIANCE AT AL-'AQABAH**

The author (رَحِمَهُ اللهُ) said,

37- وَالْبَيْعَةُ الْأُولَىٰ مَعَ اثْنَيْ عَشَرَ مِنْ أَهْلِ طَيْبَةَ كَمَا قَدْ ذُكِرَا

37. The first pledge of allegiance was with twelve from *Taybah* as it has been mentioned.



Explanation

وَالْبَيْعَةُ الْأُولَىٰ

“The first pledge of allegiance” Meaning the first pledge of allegiance at al-'Aqabah⁵⁴ which was,

⁵⁴ TN: this is a place located outside of Makkah.

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'AQABAH

مَعِ اثْنَيْ عَشَرَ

“With twelve” Men who were,

مِنْ أَهْلِ طَيْبَةَ

“From *Taybah*” Meaning from al-Madīnah.

كَمَا قَدْ ذُكِرَ

“As it has been mentioned” In the books concerned with the *Sīrah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Ibn Ishāq said,

“When Allāh (عَزَّوَجَلَّ) wanted to make His religion the uppermost, strengthen his Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and fulfill His promise to him, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out to the festival of al-Ḥajj where he met a group of the al-Ansār. So, he presented himself to the Arab tribes just as he does at every festival of al-Ḥajj. So, when he was at al-‘Aqabah, he met a small group of from the tribe al-Khazraj. Allāh wanted good for them, and they accepted and responded to what the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called them to, and they believed in him. Afterward, they left returning to their people.”

Then Ibn Ishāq continued,

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“When they returned to their people in al-Madīnah, they conveyed to the people about the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and they propagated the religion of Islām, and it spread amongst them. The Messenger’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) name was mentioned in every house of al-Ansār until the following year. A group of twelve from the al-Ansār came to the festival of al-Ḥajj and met the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at al-‘Aqabah—the place of the first pledge at al-‘Aqabah—and made a covenant with the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to uphold the women’s pledge of allegiance which came before the religious duty upon them concerning war.”⁵⁵

What is understood by Ibn Ishāq statement, ‘**to uphold the women’s pledge of allegiance**’ is that they made a covenant with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to uphold the women’s pledge of allegiance mentioned in Sūrah al-Mumtahinah⁵⁶.

⁵⁵ Look in the book, *as-Sirah an-Nabawiyyah* by Ibn Hishām (2/452-454).

⁵⁶ Allāh (سُبْحَانَهُ وَتَعَالَى) says,

مَّا تَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعَنَّكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ
أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِمُهْتَمِنٍ يَفْتَرِيَهُ، بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِمَنَّكَ فِي مَعْرُوفٍ فَبَايَعَهُنَّ
وَأَسْتَغْفِرَ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٦﴾

“O Prophet! When believing women come to you to give you the *Bai'a* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not

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The Ḥadīth related in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim on the authority of 'Ubādah bin as-Ṣāmit (رضي الله عنه) that he said,

إِنِّي مِنَ التُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَيْعَانِهِ عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا، وَلَا نَسْرِقَ وَلَا نَزْنِي، وَلَا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَلَا نَنْتَهَبَ، وَلَا نَعْصِي، بِالْحُجَّةِ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ.

“I was among those Nuqaba’ (selected leaders) who gave the Pledge of allegiance to Allāh’s Messenger (صلى الله عليه وسلم). We gave the oath of allegiance, that we would not join partners in worship besides Allāh, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allāh has forbidden, would not commit robbery, would not disobey (Allāh and His Messenger), and if we fulfilled this pledge we would have Paradise, but if

commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any *Ma'ruf* (Islamic Monotheism and all that which Islam ordains) then accept their *Bai'a* (pledge), and ask Allāh to forgive them, Verily, Allāh is Oft-Forgiving, Most Merciful.” [Sūrah al-Mumtaḥinah 60:12]

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we committed any one of these (sins), then our case
will be decided by Allah.”⁵⁷

**VERSES 38-39: THE SECOND PLEDGE OF
ALLEGIANCE AT AL-‘AQABAḤ**

The author (رَضِيَ اللهُ عَنْهُ) said,

38- وَنَعَدَ ثِنْتَيْنِ وَخَمْسِينَ أَتَى سَبْعُونَ فِي الْمَوْسِمِ هَذَا ثَبَتَا

39- مِنْ طَيْبَةَ فَبَايَعُوا ثُمَّ هَجَرَ مَكَّةَ يَوْمَ اثْنَيْنِ مِنْ شَهْرِ صَفَرٍ

38. After fifty-two (years), there arrived seventy during the festival. This is well established.

39. They came from *Ṭaybah* making their pledge. Afterward, he migrated from Makkah on Monday in the month of Safar.



⁵⁷ Ṣaḥīḥ al-Bukhārī No. (3893) and Ṣaḥīḥ Muslim No. (1709).

VERSES 38-39: THE SECOND PLEDGE OF ALLEGIANCE
AT AL-'AQABAH

Explanation

وَبَعْدَ ثِنْتَيْنِ وَخَمْسِينَ

“After fifty-two (years)” From the birth of the Prophet
(عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

أَتَى

“There arrived” To him (i.e. the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

سَبْعُونَ

“Seventy” Meaning men.

فِي الْمَوْسِمِ

“During the festival” Of al-Ḥajj.

هَذَا تَبَيَّنَا

“This is well established” In the authentic aḥādīth.

They arrived,

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مِنْ طَيْبَةِ فَبَايَعُوا

“From *Taybah* making their pledge” Meaning to the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and the second time at al-‘Aqabah.

ثُمَّ هَجَرَ

“Afterward, he migrated” He, meaning the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

مَكَّةَ يَوْمَ اثْنَيْنِ مِنْ شَهْرِ صَفَرٍ

“From Makkah on Monday in the month of Safar.” This is one of the statements regarding this matter. Although, there are some scholars who say it occurred in Rabi al-‘Awwal.

Ibn Kathir (رَحِمَهُ اللهُ) said in his book *The Beginning and the End*⁵⁸,

“His migration (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was in the month of Rabi‘ al-‘Awwal thirteen years into his Prophethood (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). This occurred on a Monday as related by Imām ‘Aḥmad on the authority of Ibn ‘Abbās that he said, ‘Your Prophet was born on a Monday. He left Makkah on a Monday. He received Prophethood on a Monday. He entered al-Madīnah on a Monday, and he passed away on a Monday.’”

⁵⁸ (4/443-444).

VERSES 40-41: HIS MIGRATION TO AL-MADĪNAH

The author (رَحْمَةُ اللَّهِ) said,

40- فَجَاءَ طَيْبَةَ الرُّضَا يَقِينًا إِذْ كَمَلَ الثَّلَاثُ وَالْخَمْسِينَ

41- فِي يَوْمِ الْاِثْنَيْنِ وَدَامَ فِيهَا عَشْرَ سِنِينَ كَمَلَتْ نَحْكِيهَا

40. He arrived in *Ṭaybah* pleased for certain as he completed fifty-three.

41. On a Monday (he arrived) and remained therein for a complete ten years as we have reported.



Explanation

فَجَاءَ طَيْبَةَ

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“He arrived in *Taybah*” Meaning the Prophet arrived in al-Madīnah as an immigrant.

الرِّضَا

“Pleased” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is described as having a perfect state of contentment and satisfaction with Allāh (سُبْحَانَهُ وَتَعَالَى).

يَقِينًا

“For certain” That this a matter well established and affirmed.

إِذْ كَمَّلَ الثَّلَاثَ وَالْخَمْسِينَ

“As he completed fifty-three” Of his life (عَلَيْهِ وَعَلَى آلِهِ الصَّلَاةُ وَالسَّلَامُ).

فِي يَوْمِ الْاِثْنَيْنِ

“On a Monday” His entering al-Madīnah was on a Monday. Al-Ḥākim said,

VERSES 40-41: HIS MIGRATION TO AL-MADĪNAH

“Narrations have reached the level of being reported by numerous narrators that his leaving from Makkah and entering al-Madīnah was on a Monday.”⁵⁹

وَدَامَ فِيهَا عَشْرَ سِنِينَ

“**And remained therein for ten years**” Until he passed away (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

كُمَّلًا

“**A complete**” A total of ten years.

نَحْوِهَا

“**As we have reported**” In accordance to what has been mentioned in various versions of the Ḥadīth concerning this matter.

On the authority of Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) that he said,

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent with the Message of Islām at the age of forty. He remained in Makkah for thirteen years receiving Revelation. Afterward, he was ordered to migrate, in which he did

⁵⁹ Ibn Ḥajr reports this in his book, *al-Fath* (Explanation of Ṣaḥīḥ al-Bukhārī) (7/236); and as-Ṣāliḥī reports this in his book, *Subul al-Hudā wa ar-Rashād* (3/360).

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so for ten years, and he passed away at the age of sixty-three."⁶⁰

⁶⁰ Its reference has been previously mentioned.

VERSE 42: THE ṢALĀH WAS MADE INTO FOUR UNITS
AFTER BEING TWO UNITS

VERSE 42: THE ṢALĀH WAS MADE INTO FOUR UNITS AFTER BEING TWO UNITS

The author (رَحِمَهُ اللهُ) said,

42- أَكْمَلَ فِي الْأُولَى صَلَاةَ الْخَضِرِ مِنْ بَعْدِ مَا جَمَعَ فَاسْمَعْ خَبْرِي

42. The Ṣalāh made by the resident was perfected within the first. After it was assembled, so listen carefully.



Explanation

أَكْمَلَ فِي الْأُولَى

“Was perfected within the first” Meaning the first year after the migration of the Prophet (عَلَيْهِ وَعَلَى آلِهِ الصَّلَاةُ وَالسَّلَامُ).

صَلَاةَ الْخَضِرِ

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“Ṣalāh made by the resident” It was perfected. Hence, Ṣalāh Zuhr, ‘Asr, and ‘Ishā’ became four units of Ṣalāh.

The Ḥadīth related in Ṣaḥīḥ al-Bukhārī and Muslim on the authority of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) that she said,

فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ، ثُمَّ هَاجَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَفُرِضَتْ
أَرْبَعًا، وَتُرِكَتْ صَلَاةُ السَّفَرِ عَلَى الْأُولَى

“Originally, two Rak‘at were prescribed in every prayer. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated (to Madīnah) four Rak‘at were enjoined, while the journey prayer remained unchanged (i.e. two Rak‘at).”

Meaning the Ṣalāh Zuhr, ‘Asr, and ‘Ishā’ which were two Rak‘at became four Raka‘āt. The Ṣalāh performed while traveling remained two Rak‘at according to what was before the migration.

مِنْ بَعْدِ مَا جَمَعَ

“After it was assembled” Meaning the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) praying Ṣalātul Jumu‘ah was only performed in al-Madīnah after his migration. As for Ṣalātul Jumu‘ah, it was established in al-Madīnah before his migration.

فَأَسْمَعَ خَبْرِي

VERSE 42: THE ṢALĀH WAS MADE INTO FOUR UNITS AFTER BEING TWO UNITS

“So, listen carefully” Meaning with comprehension and acceptance.

Ibn Kathīr (رَحْمَةُ اللَّهِ) said,

“When he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) left Qubā’, he was riding on his she-camel al-Qaswā’ on the day of Jumu‘ah. The Sun’s zenith had approached when he was in the community of Banū Sālim bin ‘Awf. So, he led the Muslims in Ṣalātul Jumu‘ah there in a valley named Rānūnā’. This was the first Jumu‘ah that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) led the Muslims in al-Madinah or anywhere else. Because—and Allāh knows best—he nor his Companions were able to gather in Makkah in order to establish a single Jumu‘ah that had a sermon and series of admonitions. Only because of the severe opposition and harm they would face.”⁶¹

⁶¹ In the book, *The Beginning and the End* (4/526).

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**VERSE 43: THE BUILDING OF MASJID
QUBĀ'**

The author (رَحْمَةُ اللَّهِ) said,

43- ثُمَّ بَنَى الْمَسْجِدَ فِي قُبَاءٍ وَمَسْجِدَ الْمَدِينَةِ الْغُرَّاءِ

43. Afterward, he built the masjid in Qubā' and the beautiful Masjid of al-Madīnah.



Explanation

ثُمَّ بَنَى الْمَسْجِدَ

“Afterward, he built the Masjid” This is well-known.

فِي قُبَاءٍ

“In Qubā’” This is a well-known district located roughly six kilometers south of the Prophet’s masjid. So, the first thing

VERSE 43: THE BUILDING OF MASJID QUBĀ'

that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did upon arriving in this district—in which he settled in the house of Banū 'Umar bin 'Awf—was building this blessed masjid.

This demonstrates the obligation that the masjid has which it should be the primary concern of the Muslim. If he lives in an area, the masjid should be at the forefront of what he must have in mind.

Ibn Kathīr (رَحِمَهُ اللَّهُ) said in his book *The Beginning and the End*,

“When the Prophet’s camel descended in al-Madīnah, the first place he went to was the house of Banū 'Umar bin 'Awf which is in Qubā’--as previously mentioned—so he stayed there more days than some scholars have stated. Some say it was for twenty-two nights, while others say it was for eighteen nights, and some say it was roughly ten nights. Mūsā bin 'Uqabah said it was three nights. The most well-known time was what Ibn Ishāq and others have mentioned that the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) stayed with them from Monday until Jumu‘ah. He built during the extent of that time—as we mentioned earlier—Masjid Qubā’ which is a noble and praiseworthy place of worship. Allāh revealed about it,

﴿لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ
مُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٧٨﴾﴾

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“Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure” [Sūrah at-Tawbah 9:108]

Just like we discussed the affirmation of that in the Tafsir⁶², we also mentioned the Ḥadīth in Ṣaḥīḥ Muslim⁶³ the Prophet’s masjid in al-Madīnah....”⁶⁴

وَمَسْجِدَ الْمَدِينَةِ الْغُرَّاءِ

“And the beautiful Masjid of al-Madīnah.” He (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) built the Masjid of al-Madīnah. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had purchased the land which used to be a place for dehydrating dates owned by Suhayl and Sahl, two orphaned boys under the care of As‘ad bin Zurārah (رَضِيَ اللَّهُ عَنْهُ). The Prophet’s (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) she-camel used to kneel down there. So, he built the masjid in that place. As it is mentioned in Ṣaḥīḥ al-Bukhārī⁶⁵, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would bring milk to those building and took part in its construction. They used to say while working,

⁶² Tafsir ibn Kathīr (4/212-216).

⁶³ Ṣaḥīḥ Muslim No. (1398).

⁶⁴ (4/516).

⁶⁵ Ṣaḥīḥ al-Bukhārī No. (3932).

VERSE 43: THE BUILDING OF MASJID QUBĀ'

اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْآخِرَةِ ***** فَارْحَمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

“O Allāh! Indeed, the reward for building this will be given in the hereafter. So, have mercy upon the al-Ansār and those migrated.”

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**VERSES 44-45: BUILDING THE
PROPHET'S DWELLINGS**

The author (رَحْمَةُ اللَّهِ) said,

44- ثُمَّ بَنَى مِنْ حَوْلِهِ مَسَاكِينَهُ ثُمَّ أَتَى مِنْ بَعْدُ فِي هَذِي السَّنَةِ

45- أَقَلُّ مِنْ نِصْفِ الَّذِينَ سَافَرُوا إِلَى بِلَادِ الْحَبَشِ حِينَ هَاجَرُوا

44. Afterward, he built his dwellings around it. Then arrived after that in this year.
45. Less than half of those who traveled to the land of al-Habashah when they migrated.



Explanation

VERSES 44-45: BUILDING THE PROPHET'S DWELLINGS

ثُمَّ بَنَى

“Afterward he built” Meaning the Prophet (ﷺ).

مِنْ حَوْلِهِ

“Around it” Meaning around the Prophet’s masjid.

مَسَاكِينَهُ

“His dwellings” Meaning a house for Sawdah, then another house for ‘Ā’ishah (رضي الله عنها) in preparation to consummate his marriage to her. Afterward, every time the need for a new house came, he built it next to his masjid (ﷺ).

Adh-Dhahabī (رحمة الله) said,

“It wasn’t conveyed to us that he (صلى الله عليه وسلم) built nine houses when he initially built the masjid. Nor did I consider he did that. He only wanted to build one house for Sawdah, the Mother of the Believers. Then he didn’t need another house until he consummated his marriage to ‘Ā’ishah (رضي الله عنها) in the month of Shawwāl in the second year after his migration. So, it is

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understood that he may have built the houses at different times.”⁶⁶

His dwellings were modest. Al-Bukhārī mentions in his book *al-Adab al-Mufrad* on the authority of Dāwud bin Qays (رَضِيَ اللهُ عَنْهُ) who said,

رَأَيْتُ الْحُجْرَاتِ مِنْ جَرِيدِ النَّخْلِ مَغْشِيًّا مِنْ خَارِجِ بِمُسُوجِ الشَّعْرِ،
وَأَطْنُ عَرَضُ الْبَيْتِ مِنْ بَابِ الْحُجْرَةِ إِلَى بَابِ الْبَيْتِ نَحْوًا مِنْ سِتِّ أَوْ
سَبْعِ أَذْرُعٍ، وَأَحْزَرُ الْبَيْتِ الدَّاخِلِ عَشْرَ أَذْرُعٍ، وَأَطْنُ سُمْكُهُ بَيْنَ
الْعَمَانِ وَالسَّبْعِ نَحْوَ ذَلِكَ

“I saw that the rooms were made from the stumps of palm trees covered on the outside with smoothed hair. I think that the width of the house from the door of the room to the door of the house was about six or seven spans. The width of the room inside was ten spans. I think that the ceiling was between seven and eight, or there about.”⁶⁷

ثُمَّ أَتَى مِنْ بَعْدُ فِي هَذِي السَّنَةِ

⁶⁶ He said this statement in his summarization of the book *ar-Rawḍ al-Unuf* entitled *Babal ar-Rawḍ* just as it is mentioned in the book, *Subul al-Hudā wa ar-Rashād* (3/506) and (13/56).

⁶⁷ *Al-Adab al-Mufrad* No. (451); and Shaykh al-Albānī (رَضِيَ اللهُ عَنْهُ) graded his chain of narrators to be Ṣaḥīḥ in his book *Ṣaḥīḥ al-Adab al-Mufrad* (Ḥadīth #352).

VERSES 44-45: BUILDING THE PROPHET'S DWELLINGS

“Then arrived after that in this year” Meaning among those who migrated.

أَقَلُّ مِنْ نِصْفِ الَّذِينَ سَافَرُوا

“Less than half of those who traveled” Meaning less than half of those who migrated the second time to the land of al-Habashah, whereas their number was above eighty men and eighteen women.

As-Şāliḥī said in the book, *Subul al-Hudā*⁶⁸,

“Those who migrated from Makkah resided in the land of al-Habashah under the ruler an-Najāshī in excellent care. ‘Abdullāh bin Mas‘ūd returned back to Makkah too soon. When the Muslim heard that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated to al-Madīnah, thirty-three men and eight women followed.”

So, if there were thirty-three men and eight women who followed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from the land of al-Habashah that is less than half of the men and women who made the migration to the land of al-Habashah the second time.

⁶⁸ (2/524).

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**VERSE 46: UNITING THE MUHĀJIRŪN
AND THE ANSĀR AS BROTHERS**

The author (رَحْمَةُ اللَّهِ) said,

46- وَفِيهِ آخِي أَشْرَفُ الْأَخْيَارِ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

46. In it, the best of the best united the Muhājirūn and Ansār as brothers.



Explanation

وَفِيهِ

“In it” Meaning in this year, the first of the migration.

آخِي أَشْرَفُ الْأَخْيَارِ

“The Muhājirūn and Ansār” To bring comfort to each of them and rid them of feeling estranged, separated from their

VERSE 46: UNITING THE MUHĀJIRŪN AND THE ANSĀR AS BROTHERS

family and kinfolk. Also, to strengthen their bond of one another.

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said in his book *Zaad al-Ma'ūd*,

“Afterward, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) united the Muhājirūn and Ansār as brothers in the house of Anas bin Mālik. There were ninety men. Half of them from the Muhājirūn and half of them from the Ansār. He untied them as brothers to bring comfort and that they can inherit from one another aside from their kin up until the battle of Badr. When Allāh revealed,

﴿ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ﴾

“And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance).” [Sūrah al-Ahzāb 33:6]

Then the inheritance reverted back to the kinfolk aside the previous joining of brotherhood.”⁶⁹

This religious brotherhood was cited by the al-Ansār in the most delightful examples of selflessness. Allāh (سُبْحَانَهُ وَتَعَالَى) praised their nobility and super level of selflessness in a verse from the Qur’an. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

⁶⁹ (3/63)

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وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ
بِهِمْ حَصَاصَةٌ وَمَنْ يُوَفَّ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩١﴾

“And those who, before them, had homes (in Al-Madīnah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness; such are they who will be successful.”
[Sūrah al-Hashr 59:9]

Even to the point that one of the al-Ansār relinquished half of his wealth to his brother from the al-Muhājirūn. Al-Bukhārī related on this subject on the authority of Anas (رضي الله عنه) who said,

قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَأَخَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَ
سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ، فَقَالَ
عَبْدُ الرَّحْمَنِ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، دُلَّنِي عَلَى السُّوقِ. فَرَبِحَ
شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ، فَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَيَّامٍ وَعَلَيْهِ

VERSE 46: UNITING THE MUHĀJIRŪN AND THE ANSĀR
AS BROTHERS

وَصَّرَ مِنْ صُفْرَةٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” مَهْمِمْ يَا عَبْدَ الرَّحْمَنِ. ” قَالَ يَا رَسُولَ اللَّهِ، تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ. قَالَ ” فَمَا سُقَّتَ فِيهَا. ” فَقَالَ وَزَنَ نَوَاقِ مِنْ دَنْبٍ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” أَوْلِمَ وَلَوْ بِشَاةٍ

“When ‘Abdur-Rahman bin ‘Awf came to Madinah and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) established the bond of brotherhood between him, and Sa’d bin Ar-Rabī-al-Ansārī, Sa’d suggested that ‘Abdur-Rahman should accept half of his property and family. ‘Abdur Rahman said, “May Allāh bless you in your family and property. Guide me to the market.” So ‘Abdur-Rahman (while doing business in the market) made some profit of some condensed dry yogurt and butter. After a few days, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw him wearing clothes stained with yellow perfume. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked, “What is this, O ‘Abdur-Rahman?” He said, “O Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)! I have married an Ansār woman.” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked, “What have you given her as Mahr?” He (i.e. ‘Abdur-Rahman) said, “A piece of gold, about the weight of a date stone.” Then the Prophet said, give a *walimah* (post wedding banquet), even if you only use one sheep.”⁷⁰

⁷⁰ Ṣaḥīḥ al-Bukhārī No. (3937) and (5072).

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**VERSE 47: THE CONSUMMATION OF
HIS MARRIAGE TO 'Ā'ISHAH & THE
'ADHĀN WAS LEGISLATED**

The author (رَحِمَهُ اللهُ) said,

47- ثُمَّ بَنَى بِابْنَةِ خَيْرِ صَاحِبِهِ وَشَرَعَ الْأَذَانَ فَأَقْتَدِ بِهِ

47. Afterward, he consummated his marriage to the daughter of his best companion, and the 'Adhān was legislated, so follow him.



Explanation

ثُمَّ بَنَى

“Afterward he consummated” Meaning the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) consummated (his marriage) in the first year of his migration to al-Madīnah according to the author’s and a

VERSE 47: THE CONSUMMATION OF HIS MARRIAGE TO 'Ā'ISHAH & THE 'ADHĀN WAS LEGISLATED

group of scholars' opinion, although some scholars say it was in the second year of the migration.⁷¹

بَابِنَةَ خَيْرِ صَاحِبِهِ

“To the daughter of his best companion” Meaning to 'Ā'ishah (رَضِيَ اللهُ عَنْهَا).

خَيْرِ صَاحِبِهِ

“His best companion” Meaning Abū Bakr as-Siddiq (رَضِيَ اللهُ عَنْهُ).

Her age at that time was nine. Al-Bukhārī and Muslim related a Ḥadīth on the authority of 'Ā'ishah (رَضِيَ اللهُ عَنْهَا) in their Ṣaḥīḥ in which she said,

تَزَوَّجَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِمْنَا الْمَدِينَةَ فَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ خَزْرَجٍ، فَوَعَكَتْ فَتَمَرَّقَ شَعْرِي فَوْقَ جُمَيْمَةَ، فَأَتْتَنِي أُمِّي أُمُّ رُوْمَانَ وَإِنِّي لَفِي أَرْجُوْحَةٍ وَمَعِيَ صَوَاجِبُ لِي، فَصَرَحَتْ بِي فَأَتَيْتُهَا لَا أَذْرِي مَا تُرِيدُ بِي فَأَخَذَتْ بِيْدِي حَتَّى أَوْقَفْتَنِي عَلَى بَابِ الدَّارِ، وَإِنِّي لَأَنْهَجُ، حَتَّى سَكَنَ بَعْضُ نَفْسِي، ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي ثُمَّ أَدْخَلْتَنِي الدَّارَ فَإِذَا نِسْوَةٌ مِنْ

⁷¹ Look in the book, *Fath al-Bārī* (Explanation of Ṣaḥīḥ al-Bukhārī) by Ibn Ḥajr (7/224).

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الْأَنْصَارِ فِي الْبَيْتِ فَقُلْنَ عَلَى الْخَيْرِ وَالْبَرَكَهَ، وَعَلَى خَيْرِ طَائِرٍ. فَأَسْلَمْتَنِي
إِلَيْهِنَّ فَأَصْلَحْنَ مِنْ شَأْنِي، فَلَمْ يُرْعِنِي إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ضُحَى، فَأَسْلَمْتَنِي إِلَيْهِ، وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) engaged me when I was a girl of six (years). We went to Madīnah and stayed at the home of Banī-al-Hārith bin Khazraj. Then I got ill, and my hair fell down. Later on, my hair grew (again) and my mother, Umm Rūman, came to me while I was playing in a swing with some of my girlfriends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house, I saw some Ansārī women who said, “Best wishes and Allāh’s Blessing and good fortune.” Then she entrusted me to them, and they prepared me (for the marriage). Unexpectedly, Allāh’s Messenger came to me in the forenoon, and my mother handed me over to him, and at that time I was a girl of nine years of age.”⁷²

وَسَرَّعَ الْأَذَانَ

⁷² Ṣaḥīḥ al-Bukhārī No. (3894) and Ṣaḥīḥ Muslim No. (1422).

VERSE 47: THE CONSUMMATION OF HIS MARRIAGE TO 'Ā'ISHAH & THE 'ADHĀN WAS LEGISLATED

“And the 'Adhān was legislated” Meaning for the Ṣalāh. Before its legislation, the people wait for the time of the Ṣalāh. When they felt the time was approaching, they headed to the masjid. The Ḥadīth of Ibn 'Umar (رَضِيَ اللهُ عَنْهُمَا) related by al-Bukhārī and Muslim in their Ṣaḥīḥ in which he said,

كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَاةَ، لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ، فَقَالَ بَعْضُهُمْ اتَّخَذُوا نَافُوسًا مِثْلَ نَافُوسِ النَّصَارَى. وَقَالَ بَعْضُهُمْ بَلْ بُوْقًا مِثْلَ قَرْنِ الْيَهُودِ. فَقَالَ عُمَرُ أَوْلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” يَا بِلَالُ قُمْ فَنَادِ بِالصَّلَاةِ

“When the Muslims arrived at Madīnah, they used to assemble for the prayer and used to guess the time for it. During those days, the practice of 'Adhān for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians. Others proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for the prayer. So, Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered Bilal to get up and pronounce the 'Adhān for prayers.”⁷³

⁷³ Ṣaḥīḥ al-Bukhārī No. (604) and Ṣaḥīḥ Muslim No. (377).

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The intent of the statement, ‘pronounce the ’Adhān for the prayers’ is the well-known ’Adhān. Rather, what is intended is that it is said, ‘as-Ṣalāh gather!’ and they gathered. It is mentioned in the book, *at-Tabaqāt*⁷⁴ that Ibn S’ad from ‘Urwah bin az-Zubayr, Zayd bin Aslam, and Sa’id bin al-Musayyib said,

“In the time of the Prophet (ﷺ), before the command of the ’Adhān came, the people gathered when an announcer said, ‘as-Ṣalāh, gather!’”

Then after that ‘Abdullāh bin Zayd (رضي الله عنه) had a dream and told it to the Prophet (ﷺ). In this dream, he heard the words of the ’Adhān ‘Allāh Akbār Allāh Akbār’ to the ending. So, the Prophet (ﷺ) said,

إِنَّهَا لَرُؤْيَا حَقٌّ إِنْ شَاءَ اللَّهُ فَقُمْ مَعَ بِلَالٍ فَالْقِي عَلَيْهِ مَا رَأَيْتَ فَلْيُؤَدِّنْ
بِهِ فَإِنَّهُ أُنْدَى صَوْتًا مِنْكَ

“It is a genuine vision, and he then should use it to call people to prayer, for he has a louder voice than you have.”⁷⁵

Hence, the well-known ’Adhān was legislated.

⁷⁴ (1/246)

⁷⁵ Related by Abū Dāwud No. (499); and at-Tirmidhi No. (189); and Ibn Maajah No. (706). Shaykh Al-Albāni (رحمته الله) graded it Ḥasan.

VERSE 47: THE CONSUMMATION OF HIS MARRIAGE
TO 'Ā'ISHAH & THE 'ADHĀN WAS LEGISLATED

فَأْتَدِي بِهِ

“So, follow him” Because he is the Imām of the pious, the model and example for the believers. Likewise, it has been legislated for the Muslim to follow the caller of the 'Adhān and repeat after him except for the part when the caller of the 'Adhān says, *'Hayy ala Ṣalāh, Hayy ala Falāh'* one should say after, *'Laa hawla wa Laa quwwah illa billah'* (We have no strength or power except by means of Allāh) as mentioned from the Messenger of Allāh (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).⁷⁶

⁷⁶ Ṣaḥīḥ al-Bukhārī No. (613).

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OF THE BEST OF MANKIND

**VERSES 48-50: THE IMPORTANCE OF
LEARNING ABOUT THE MILITARY
CAMPAIGNS OF THE PROPHET AND
THE NUMBER IN WHICH HE
ATTENDED**

The author (رَحِمَهُ اللهُ) said,

48- وَعَزْوَةُ الْأَبْوَاءِ بَعْدُ فِي صَفَرٍ هَذَا وَفِي الثَّانِيَةِ الْغَزْوُ اشْتَهَرَ

49- إِلَى بُوَاطٍ ثُمَّ بَدْرٍ وَوَجِبَ تَحْوُلُ الْقِبْلَةِ فِي نَصْفِ رَجَبٍ

50- مِنْ بَعْدِ ذِي الْعُسَيْرِ يَا إِخْوَانِي وَفَرَضُ شَهْرِ الصَّوْمِ فِي شَعْبَانَ

48. Then the military campaign of al-'Abwā' was in Safar. In the second, this military campaign became well-known.
49. Afterward, was Buwāṭ, then Badr. In the middle of Rajab, the Qiblah was changed.
50. O' my brothers! Then after that was Dhūl 'Ushayr and then the obligation to fast the month of Ramaḍān came in Sh'abān.

VERSES 48-50: THE IMPORTANCE OF LEARNING ABOUT THE MILITARY CAMPAIGNS OF THE PROPHET AND THE NUMBER IN WHICH HE ATTENDED



Explanation

The author begins here the discussion concerning the military campaigns of the Noble Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Before discussing the topic, it is befitting to call to our attention to the significance of learning his military campaigns (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and its tremendous benefit.

Al-Khaṭīb al-Baghdādī related in his book *al-Jāmi‘ li Akhlāq ar-Rāwī*⁷⁷ on the authority of ‘Ismā‘īl ibn Muḥammad bin S‘ad bin Abī Waqqāṣ az-Zuhri al-Madanī who said,

“My father would teach us about the military campaigns of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and he would count them to his raiding parties and us. And he would say, ‘My dear son, these are the achievements of your forefathers so don’t forget them.”

⁷⁷ No. (1590).

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Al-Khaṭīb al-Baghdādī related from Zayn al-‘Ābidīn ‘Alī bin al-Ḥusayn bin ‘Alī that he said,

“We would learn about the military campaigns and raiding parties of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) just like we would learn a Sūrah from the Qur’ān.”⁷⁸

The military campaigns of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were numerous. Some of which, he took part in himself and some military campaigns, expeditions, and raiding parties which he didn’t take part in.

Al-Bukhārī and Muslim both related on the authority of Abi Ishāq as-Sabī‘ī who said,

قُلْتُ لِرَيْدِ بْنِ أَرْقَمَ رَضِيَ اللهُ عَنْهُ: كَمْ غَزَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ قَالَ تِسْعَ عَشْرَةَ فَقُلْتُ كَمْ غَزَوْتُمْ أَنْتَ مَعَهُ قَالَ سَبْعَ عَشْرَةَ
غَزَوْتُ

“I said to Zayd bin Arqam (رَضِيَ اللهُ عَنْهُ): How many military campaigns did the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) undertake? He said: Nineteen campaigns. I asked him: On how many campaigns did you

⁷⁸ No. (1591)

VERSES 48-50: THE IMPORTANCE OF LEARNING ABOUT THE MILITARY CAMPAIGNS OF THE PROPHET AND THE NUMBER IN WHICH HE ATTENDED

accompany him? He said: On seventeen campaigns.”⁷⁹

Al-Ḥāfiẓ Ibn Ḥajr said in his explanation of this Ḥadīth,

“As for his statement in the Ḥadīth ‘nineteen’, it is referring to the military campaigns that the Prophet (صلى الله عليه وسلم) went out on himself where he fought or not. However, Abū Y‘alā related by way of Abū az-Zubayr on the authority of Jābir (رضي الله عنه) that the number of military campaigns was twenty-one and its chain of narrators is Ṣaḥīḥ, and its origin was in Ṣaḥīḥ Muslim. So, based upon this, Zayd bin Arqam (رضي الله عنه) failed to mention two, or he counted two military campaigns as one. However, ibn S‘ad extended the number of military campaigns which the Messenger of Allāh (صلى الله عليه وسلم) was in himself to twenty-seven and al-Wāqidi followed him in that. This is in line with what Ibn Ishāq counted except that he didn’t separate al-Qurā from the battle of Khaybar. As for the expeditions and raiding parties, Ibn Ishāq counted thirty-six and al-Wāqidi counted forty-eight. Ibn al-Jawzī related in the book *at-Talqīh* fifty-six and al-Mas‘ūdī counted sixty. Our Shaykh conveyed to us in the poetry on *as-Sīrah* that it increased to seventy and with al-Hākīm in the

⁷⁹ Ṣaḥīḥ al-Bukhārī No. (3949) and Muslim No. (1254). The narrator said at the ending, “I said, ‘Which of them was first?’ He said, ‘al-‘Ushayr.’”

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book *al-Iklil* it increased to one-hundred. Perhaps he intended to add the military campaigns together.”⁸⁰

وَ عَزْوَةُ الْأَبْوَاءِ بَعْدُ فِي صَفَرٍ

“Then the military campaign of al-’Abwā’ was in Safar”

This military campaign occurred in the month of Safar in the second year of the migration. It was also called the military campaign of Waddān. Both of these places are near each other. Al-’Abwā’ is about twenty-four miles from al-Madīnah. Although no fighting occurred in this military campaign; rather peace was made with the leader of Bani Damrah bin ‘Abdul Manāh bin Kinānah, Majdī bin ‘Umar.

هَذَا وَ فِي الثَّانِيَةِ

“In the second” Meaning the second year of the migration.

الْعَزْوُ اشْتَهَرَ

“The military campaign became well-known” This was mainly because the Muslims gained power and support. So, fighting became prescribed. That was the starting point, and its fame occurred in the second year of the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migration to al-Madīnah.

⁸⁰ In the book, *Fath al-Bārī* (7/280-281).

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إِلَى بُوَاطٍ

“**Afterward it was Buwāt**” Meaning that then the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made an attack in the month of Rabi‘ al-‘Ākhir to Buwāt. He wanted to obstruct one of the business caravans to the Quraysh so it would reach Buwāt from the direction of Rawḍā. Afterward, he returned to al-Madīnah without encountering any traps. He remained in there for the rest of Rabi al-‘Ākhir and some of Jumāda al-Ulā.

ثُمَّ بَدْرٍ

“**Then Badr**” Meaning afterward, he went to the first military campaign in Badr in the month of Jumāda al-Ulā. This military campaign was also called Safawān. This is because Kurz bin Jābir al-Fihri made a raid on some livestock in al-Madīnah. So, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left out seeking him until he reached a valley called Safawān in a section of Badr. Kurz bin Jābir slipped away, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wasn’t able to catch him, so he returned back to al-Madīnah.

وَوَجِبَ تَحْوُلُ الْقِبْلَةِ فِي نِصْفِ رَجَبٍ

“**In the middle of Rajab, the Qiblah was changed.**” The people of knowledge didn’t disagree that the changing of the

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Qiblah from *Bayt al-Maqdas* to the noble K‘abah happened in the second year of the Hijrah before the big battle in Badr. However, they do disagree as to the month. Some scholars say it happened in Sh‘abān. Others say it happened in Jumāda al-‘Ākhir and others say it occurred in Rajab as the author (رَحِمَهُ اللهُ) said, which is the statement of the main group of scholars. Al-Ḥāfiẓ Ibn Ḥajr said in his explanation of Ṣaḥīḥ al-Bukhārī *Fath al-Bārī*⁸¹,

“The changing of the Qiblah occurred in the middle of the month of Rajab in the second year according to the most correct opinion. So, based upon this the main group of scholars is absolutely certain of the matter as well. Also, al-Ḥākim related it with a Ṣaḥīḥ chain of narrators leading back to Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ).”

مِنْ بَعْدُ ذِي الْعُسَيْرِ يَا إِخْوَانِي

“O’ my brothers! Then after that was Dhūl ‘Ushayr” Meaning that the first military campaign in Badr was after the military campaign in Dhūl ‘Ushayr. It was also called ‘Ushayrah or ‘Ushayrā. It occurred ten days before Badr. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came out himself on this military campaign in the middle of Jumāda al-Ulā until he reached the place in the center of Yanbu‘. He remained there for the rest of the month and stayed some nights in the month of Jumāda al-‘Ākhir. He made peace with Banī Mudlij, then

⁸¹ In the book, *Fath al-Bārī* (1/122). Also, look in ibn Kathīr’s book *The Beginning and the End* (5/45).

VERSES 48-50: THE IMPORTANCE OF LEARNING ABOUT THE MILITARY CAMPAIGNS OF THE PROPHET AND THE NUMBER IN WHICH HE ATTENDED

returned back to al-Madinah without encountering any traps.

وَفَرَضُ شَهْرِ الصَّوْمِ فِي شَعْبَانَ

“And then the obligation to fast the month (of Ramaḍān) came in Sh‘abān” In the second year of the migration after the Qiblah was changed to the K‘abah a month ago. This was in the month of Sh‘abān⁸².

⁸² Look in the book, *The Beginning and the End* by Ibn Kathīr (5/52).

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OF THE BEST OF MANKIND

**VERSE 51: THE BIG MILITARY
CAMPAIGN IN BADR**

The author (رَحِمَهُ اللهُ) said,

51- وَالْغَزْوَةُ الْكُبْرَى الَّتِي بَدَرِ فِي الصَّوْمِ فِي سَابِعِ عَشْرِ الشَّهْرِ

51. The biggest military campaign, which was in Badr, happened while fasting on the seventeenth of the month.



Explanation

وَالْغَزْوَةُ الْكُبْرَى الَّتِي بَدَرِ

“The biggest military campaign, which was in Badr” This was the first of the major military campaigns in which war between the Muslims and the disbelievers broke out. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) originally came out to encounter a caravan for the Quraysh returning from Shām (Syria) on

VERSE 51: THE BIG MILITARY CAMPAIGN IN BADR

business in the company of Abū Sufyān. So, Abū Sufyān appealed for help from the Quraysh in Makkah. The Quraysh sent aid to them. So, they made preparations and left out to encounter the Prophet (ﷺ), and the caravan fled. The Prophet (ﷺ) and the polytheists met each other in the famous Battle of Badr. The killing occurred, and there was battling between both sides. Allāh (سُبْحَانَهُ وَتَعَالَى) granted the believers a clear victory and the disbelievers were utterly defeated. The disbelievers fled from the believers. The Muslims captured a group of seventy and killed a group of seventy. The majority of those killed were the supporters, senior leaders, and distinguished individuals in this battle. On the night of the fighting, the Prophet (ﷺ) pointed out those senior fighters and indicated the specific places as affirmed in Ṣaḥīḥ Muslim in which he said, ‘This is the fighter such and such. Not a single person made a mistake in the place which the Noble Prophet (ﷺ) specified. The Muslims obtained great spoils in this battle. It was the day of *Furqān* as Allāh (تَبَارَكَ وَتَعَالَى) called it in the Qur’ān. Because Allāh made a distinction between the truth and falsehood. The Muslims were strengthened, and the disbelievers were humiliated. Dread and fear were cast in the hearts of the enemies and adversaries of Islām on that day.

فِي الصَّوْمِ فِي سَابِعِ عَشْرِ الشَّهْرِ

“While fasting on the seventeenth of the month” Meaning the military campaign was on the seventeenth of the blessed month of Ramaḍān in the second year after the Hijrah.

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OF THE BEST OF MANKIND

**VERSES 52-53: THE RELIGIOUS
OBLIGATION OF ZAKĀT AL-FITR AND
ZAKĀT OF THE WEALTH**

The author (رَحِمَهُ اللهُ) said,

52- وَوَجِبَتْ فِيهِ زَكَاةُ الْفِطْرِ مِنْ بَعْدِ بَدْرِ بِلَيَالٍ عَشْرٍ

53- وَفِي زَكَاةِ الْمَالِ خُلْفٌ فَادِرٌ

52. At that time, Zakāt al-Fitr became an obligation, ten nights after Badr.
53. And understand that regarding Zakāt on the (Muslim's) wealth is a disagreement.



Explanation

وَوَجِبَتْ فِيهِ

VERSES 52-53: THE RELIGIOUS OBLIGATION OF ZAKĀT AL-FITR AND ZAKĀT OF THE WEALTH

“(It) became an obligation at that time.” Meaning in the month of Fasting (Ramaḍān).

زَكَاةُ الْفِطْرِ

“Zakāt al-Fitr” Meaning al-Fitr from the blessed month of Ramaḍān is a Sa‘a of food obligatory upon the young, the old, male, female, free, and the slave to give. This Zakāt is called *Zakāt al-Fitr* because it associated with breaking one’s fast in the blessed month of Ramaḍān.

مِنْ بَعْدِ بَدْرٍ بَلِيَالٍ عَشْرٍ

“Ten nights after Badr” Meaning that Zakāt al-Fitr was made an obligation near the end of Ramaḍān, ten days after the military campaign of Badr. The Battle of Badr was on the seventeenth day and ten days after that, but before the ending of the month by two or three days, this Zakāt was made an obligation.

Ibn Jarīr at-Tabarī (رَحْمَةُ اللَّهِ) said,

“In the second year, the Muslims were ordered to pay Zakāt al-Fitr. Some say, ‘Indeed, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) addressed the people a day or two before the Eid and ordered them to it.’”⁸³

⁸³ In the book, *the History of the imāms and Kings* (2/18).

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وَفِي زَكَاةِ الْمَالِ

“Regarding Zakāt on the (Muslim’s) wealth” This is a religious duty on a portion of one’s wealth.

خُلْفٌ

“Is a disagreement” Meaning there is a disagreement among the people of knowledge as to when it was made obligatory. A group of scholars say, ‘It was in the second year of the Hijrah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).’”

Imām Ibn Kathīr (رَحِمَهُ اللهُ) said in his book *The Beginning and the End*,

“In this year, as more than one of the latter scholars mentioned, the Zakāt on the Muslim’s wealth was made obligatory.”⁸⁴

فَاذِرْ

“And understand” Meaning learn about this matter.

⁸⁴ In the book, *The Beginning and the End* (5/54).

VERSES 53-55: THE PASSING AWAY OF RUQAYYAH,
FĀTIMAH'S MARRIAGE TO 'ALI, AND AL-'ABBĀS
ACCEPTING ISLĀM

VERSES 53-55: THE PASSING AWAY OF RUQAYYAH, FĀTIMAH'S MARRIAGE TO 'ALI, AND AL-'ABBĀS ACCEPTING ISLĀM

The author (رَحْمَةُ اللَّهِ) said,

وَمَاتَتْ ابْنَةُ النَّبِيِّ الْبَرِّ -53

رُقَيْيَةُ قَبْلَ رُجُوعِ السَّفَرِ زَوْجَةُ عُثْمَانَ وَعُرْسُ الطُّهْرِ -54

فَاطِمَةَ عَلَى عَلِيِّ الْقَدْرِ وَأَسْلَمَ الْعَبَّاسُ بَعْدَ الْأَسْرِ -55

The 2nd half of verse 53. The daughter of the Truthful Prophet died.

54. Ruqayyah, the wife of 'Uthmān (died) before his return from traveling, and the wedding of the chaste.

55. Fātimah to the noble 'Alī. And al-'Abbās accepted Islām after being captured.

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Explanation

وَمَاتَتْ ابْنَةُ النَّبِيِّ الْبَرِّ

“The daughter of the Truthful Prophet died” (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ)

Meaning Ruqayyah (رَضِيَ اللَّهُ عَنْهَا).

قَبْلَ رُجُوعِ السَّفَرِ

“Before his return from traveling” Meaning before the army returned to al-Madinah after having fought. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stayed on the outskirts for three days after the battle as it was customary for him as affirmed in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim⁸⁵ whenever he conquered a people he would stay in their outskirts for three days and then return. So, after staying on the outskirts, he left with the captives of war and the spoils earned from the Battle of Badr heading toward al-Madinah. He (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) dispatched ahead of him two people bearing glad tidings of victory and triumph, ‘Abdullāh bin Rawāḥah (رَضِيَ اللَّهُ عَنْهُ) was sent to the

⁸⁵ Ṣaḥīḥ al-Bukhārī No. (3065) and Ṣaḥīḥ Muslim No. (2875).

VERSES 53-55: THE PASSING AWAY OF RUQAYYAH, FĀTIMAH'S MARRIAGE TO 'ALĪ, AND AL-'ABBĀS ACCEPTING ISLĀM

upper part of al-Madīnah and Zayd bin Hāritha (رَضِيَ اللَّهُ عَنْهُ) to the lower part of al-Madīnah. Usāmah bin Zayd (رَضِيَ اللَّهُ عَنْهُ) said,

“We received news of victory and triumph over those who ascribe partners to Allāh, reject and disbelieve in Him when we were burying Ruqayyah, the daughter of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”

زَوْجَةُ عُثْمَانَ

“The wife of ‘Uthmān” Bin ‘Affān (رَضِيَ اللَّهُ عَنْهُ). He stayed back with her in al-Madīnah as ordered by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to tend to her. Because the Prophet left out for battle when she was sick and based upon this, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave ‘Uthmān his share of the spoils of Badr.⁸⁶

وَ

“And” This refers to following the completion of the Battle of Badr...

عُرْسُ الطُّهْرِ

⁸⁶ Look in the book, *The Beginning and the End* by Ibn Kathīr (رَحِمَهُ اللَّهُ) (5/311).

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OF THE BEST OF MANKIND

“The wedding of the chaste” Meaning the pure virgin woman...

فَاطِمَةَ

“Fātimah” Meaning the daughter of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

عَلَى عَالِي الْقَدْرِ

“To the noble ‘Ali” Meaning he had attained a high and lofty status. He was ‘Ali bin Abī Ṭālib (رَضِيَ اللهُ عَنْهُ) the parental cousin of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The Ḥadīth related in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim attesting to the marriage of ‘Ali to Fātimah after the military campaign of Badr is that ‘Ali (رَضِيَ اللهُ عَنْهُ) said,

كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ، وَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ، فَلَمَّا أَرَدْتُ أَنْ أُبْتِنِي بِفَاطِمَةَ - عَلَيْهَا
السَّلَامُ - بِنْتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاعَدْتُ رَجُلًا صَوَاغًا
مِنْ بَنِي قَيْنَقَاعَ أَنْ يَرْتَجَلَ مَعِيَ فَتَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أُبِيعَهُ مِنْ
الصَّوَاغِينَ، وَأَسْتَعِينُ بِهِ فِي وِلِيمَةِ عُرْسِي

“I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had given me another she-camel from the

VERSES 53-55: THE PASSING AWAY OF RUQAYYAH, FĀTIMAH'S MARRIAGE TO ʿALI, AND AL-ʿABBĀS ACCEPTING ISLĀM

fifth of which Allāh had bestowed on him that day. And when I intended to celebrate my marriage to Fātimah, the daughter of the Prophet, I made an arrangement with a goldsmith from Banū Qaynuqāʿ that he should go with me to bring *Idhkhir* (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet.”⁸⁷

وَأَسْلَمَ الْعَبَّاسُ

“And al-ʿAbbās accepted Islām” He was the parental uncle of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

بَعْدَ الْأَسْرِ

“After being captured” Whereas he was among those who were captured in this battle. However, the scholars differ in the time of him accepting Islām. Some of them say it was after his capture and the author (رَحِمَهُ اللَّهُ) was absolutely certain of it. Although, other scholars say that he definitely accepted Islām beforehand and that he came with disbelievers’ army on this military campaign unwillingly and he kept his Islām hidden. What Imām Ahmad and others related to this matter attest to this. In which al-ʿAbbās (رَضِيَ اللَّهُ عَنْهُ) said,

⁸⁷ Ṣaḥīḥ al-Bukhārī No. (2089) and Ṣaḥīḥ Muslim No. (1979).

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إِنِّي كُنْتُ مُسْلِمًا قَبْلَ ذَلِكَ وَإِنَّمَا اسْتَكْرَهُونِي

“Indeed, I was Muslim before this battle, and they (disbelievers) forced me to accompany them.”⁸⁸

⁸⁸ Related by Imām Ahmad No. (3310).

VERSE 56: THE MILITARY CAMPAIGN OF BANŪ QAYNUQĀ' AND THE LEGISLATION OF SLAUGHTERING

**VERSE 56: THE MILITARY CAMPAIGN
OF BANŪ QAYNUQĀ' AND THE
LEGISLATION OF SLAUGHTERING**

The author (رَحِمَهُ اللهُ) said,

56- وَقَيْنُقَاعٌ غَزَوْهُمْ فِي الْإِثْرِ وَ بَعْدُ ضَحَّى يَوْمَ عِيدِ النَّحْرِ

56. And their military campaign with Qaynuqā' was at the wells. After that, he slaughtered on the day of Eid al-Nahr.



Explanation

وَقَيْنُقَاعٌ غَزَوْهُمْ فِي الْإِثْرِ

“And their military campaign with Qaynuqā' was at the wells” Banū Qaynuqā' is one of three Jewish tribes that were in al-Madīnah. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made Hijrah to

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al-Madīnah, he made peace with the Jew. They concluded the peace treaty, and it was written down. Banū Qaynuqā' were the first to violate the treaty. So, the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) attacked them at the wells of Badr in the middle of the month of Shawwāl. They later surrounded them for fifteen nights from the middle of Shawwāl until the beginning of Dhūl al-Qiddah. Allāh (سُبْحَانَهُ وَتَعَالَى) cast fear in the hearts of Banū Qaynuqā', and they surrendered to the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). He ordered that they be shackled and he intended on killing them. However, 'Abdullāh bin Abī Ubay who openly declared his Islām urged the Prophet not to kill them. So, the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) ordered them that they be removed from al-Madīnah.⁸⁹

وَبَعْدُ صَحِّي يَوْمَ عِيدِ النَّحْرِ

“After that, he slaughtered on the day of Eid al-Nahr.” Meaning, after the military of Banū Qaynuqā', he slaughtered on the month of Dhūl Hijjah on the day of the Blessed Eid al-'Aḍḥā in the second year of Hijrah. Ibn al-Athīr said,

“On the day of Eid al-'Aḍḥā, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slaughtered in al-Madīnah. He came out before the Muslims and led them in Ṣalāh and then

⁸⁹ Look in the book, *as-Sīrah an-Nabawiyyah* by Ibn Hishām (1/808-811).

VERSE 56: THE MILITARY CAMPAIGN OF BANŪ
QAYNUQĀ' AND THE LEGISLATION OF
SLAUGHTERING

slaughtered two sheep. And some scholars say it was
one sheep.”⁹⁰

That was the beginning of this religious rite.

⁹⁰ Look in the book, *ʿAsad al-Ghābah* (1/29).

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**VERSE 57: THE MILITARY CAMPAIGN
OF AS-SAWĪQ**

The author (رَحْمَةُ اللَّهِ) said,

57- وَعَزْوَةُ السَّوِيقِ ثُمَّ قَرْقَرَهُ وَالْعَزْوُ فِي الثَّلَاثَةِ الْمُشْتَهَرَةِ

57. The military campaign of as-Sawīq, then Qarqarah. These military campaigns happened famously in the third.



Explanation

وَعَزْوَةُ السَّوِيقِ

“The military campaign of as-Sawīq” This is when Abū Sufyān returned with the disbelievers of Quraysh after being afflicted with defeat in the military campaign of Badr. He made an oath not to wash his head with water until he took revenge. So, he prepared two hundred men and horses and

VERSE 57: THE MILITARY CAMPAIGN OF AS-SAWĪQ

headed out to al-Madinah from the direction of Najd. When he came to al-Madinah from the east, he came upon a district which the Jews lived in called al-Urayḍ which is a well-known Valley with this name even up until now located in the eastern part of al-Madinah. He took up quarters with Sallām bin Mishkam of the Jews. So, he provided Abū Sufyān with food and drink and information on the people. When the morning came, he burned a number of small palm trees in al-Madinah, cut them down, and destroyed them to take revenge. He also killed a man from the Ansār and his ally, then fled. The people learned about what happened, and the Prophet (ﷺ) left searching for him and left Abū Lubābah in charge over al-Madinah. Sometime after, he (ﷺ) reached Qarqarah al-Kudr⁹¹, and he left returning back to al-Madinah as he didn't catch Abū Sufyān. As for Abū Sufyān and those with him, they fled on the path leaving their provisions which had as-Sawīq which is fine flour in order to lighten their load, and they would be able to flee from the Prophet (ﷺ) and his Companions (رضي الله عنهم) that came out searching for him. Instead, the Companions (رضي الله عنهم) of the Messenger of Allāh (ﷺ) found an abundance of provisions left by the polytheists and the majority of it was Sawīq which is why this military campaign was called as-Sawīq.⁹²

⁹¹ TN: Is an area close to al-M'adin which is about 110 miles outside of al-Madinah. Taken from the book *al-Fusūl* by Ibn Kathīr pg. (107).

⁹² Look in the book, *as-Sīrah an-Nabawīyyah* by Ibn Hishām (1/804-806).

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ثُمَّ قَرَّعَهُ

“Then Qarqarah” The military campaign of Qarqarah al-Kudr. It is apparent that the fact that the author connected the mention of this military campaign to the military campaign of as-Sawīq shows a difference between the two. And al-Wāqidi and ibn S‘ad demonstrate that as well. Whereas, they both made a chapter for the military campaign of as-Sawīq and another chapter for the military campaign of Qarqarah al-Kudr. They both dated the military campaign of as-Sawīq to have occurred in Dhūl Hijjah and the military campaign in the month of al-Muharram⁹³.

Although, there are some scholars who hold the opinion that they are actually one military campaign. Ibn Kathīr (رَحِمَهُ اللهُ) said,

“The military campaign of as-Sawīq was in the month of Dhūl Hijjah which is the military campaign of Qarqarah al-Kudr.”⁹⁴

وَالْغَزْوُ

“Military campaigns” This is plural.

⁹³ Look in the book *al-Maghāzī* by al-Wāqidi (1/181-182) and *at-Tabaqāt al-Kubrā* by ibn S‘ad (2/30-31).

⁹⁴ In the book, *The Beginning and the End* by Ibn Kathīr (5/302).

فِي الثَّالِثَةِ الْمُسْتَهْرَةِ

“Happened famously in the third” Meaning the third year of the Hijrah and they were famous and abundant as will be illustrated later by the author (رَحْمَةُ اللَّهِ).

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OF THE BEST OF MANKIND

**VERSES 58-60: MILITARY CAMPAIGNS OF
GHAṬAFĀN AND BANŪ SULAYM, UMM
KULTHŪM MARRIES 'UTHMĀN, THE
PROPHET MARRIES ḤAFṢAH BINT 'UMAR
THEN ZAYNAB AND THE MILITARY
CAMPAIGNS OF 'UḤUD AND HAMRAA'**

The author (رَحِمَهُ اللهُ) said,

58- فِي غَطَفَانَ وَبَنِي سُلَيْمٍ وَأُمُّ كَلْتُومِ ابْنَةُ الْكَرِيمِ

59- زَوْجَ عُثْمَانَ بِهَا وَحَصَّه ثُمَّ تَزَوَّجَ النَّبِيُّ حَفْصَةَ

60- وَزَيْنَبًا ثُمَّ غَزَا إِلَى أَحُدٍ فِي شَهْرِ شَوَّالٍ وَحَمْرَاءِ الْأَسَدِ

58. In the same year was Ghaṭafān, Banū Sulaym, and Umm Kulthūm Bint of the Noble...

59. ...married 'Uthmān and then he (the Prophet) distinguished him. Afterward, the Prophet married Ḥafṣah.

60. And Zaynab, then he fought at 'Uḥud in the month of Shawwāl and Hamrā' al-'Asad.

VERSES 58-60: MILITARY CAMPAIGNS OF GHAṬAFĀN AND BANŪ SULAYM, UMM KULTHŪM MARRIES 'UTHMĀN, THE PROPHET MARRIES ḤAFṢAH BINT 'UMAR THEN ZAYNAB AND THE MILITARY CAMPAIGNS OF 'UḤUD AND HAMRAA'



Explanation

فِي عَطْفَانَ

“In the same year was Ghaṭafān” Meaning the military campaign of Ghaṭafān which is also called the military campaign of Dhū 'Amar because the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) went to this place from the direction of Najd. This is close to the well-known district in our time called an-Nukhayl which is close to seventy-four and a half miles east of al-Madīnah. This military campaign happened in the first part of the third year of the Hijrah, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stayed there for the whole month of Safar, then returned to al-Madīnah without encountering any fighting⁹⁵.

وَبَنَى سُلَيْمٍ

⁹⁵ Look in the book, *The Beginning and the End* by Ibn Hishām (1/807-808).

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“Banū Sulaym” Meaning the military campaign of Banū Sulaym. This happened shortly after his break from the military campaign of Badr. When he returned to al-Madīnah, he only stayed there for seven nights. Then he fought Banū Sulaym. He reached one of their wells called al-Kudr and stayed there for three nights. Afterward, he returned to al-Madīnah without encountering any fighting. This military campaign was in the second year after the Hijrah, not the third.

وَأُمُّ كَلْثُومَ ابْنَةَ الْكَرِيمِ زَوَّجَ عُثْمَانَ بِهَا وَحَصَّهُ

“And Umm Kulthūm Bint of the Noble Prophet married ‘Uthmān, and then he (the Prophet) distinguished him” Meaning the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) married ‘Uthmān bin ‘Affān (رَضِيَ اللَّهُ عَنْهُ) to his daughter, Umm Kulthūm (رَضِيَ اللَّهُ عَنْهَا). He was previously married to her sister Ruqayyah (رَضِيَ اللَّهُ عَنْهَا), and she passed away shortly after the military campaign of Badr while being married to him. So, based upon this, he was given the name Dhūl Nūrayn. He achieved this distinguishing quality which no other in the world shares in since no person has ever married two daughters of a Prophet one after the other except ‘Uthmān bin ‘Affān (رَضِيَ اللَّهُ عَنْهُ).

نُمَّ تَزَوَّجَ النَّبِيُّ حَفْصَةَ

“Afterward, the Prophet married Ḥafṣah” She was the daughter of ‘Umar bin al-Khattāb (رَضِيَ اللَّهُ عَنْهُ). Ibn Kathīr said in the book *al-Fuṣūl*,

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“Afterward he (عَنْهُ وَالصَّلَاةُ وَالسَّلَامُ) married Ḥaḥṣah Bint 'Umar al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) in the third year after the Hijrah.”⁹⁶

Imām al-Bukhārī related on the authority of 'Abdullāh bin 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) that he told us about when 'Umar bin al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) said,

أَنَّ عُمَرَ بْنَ الْخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُدَافَةَ السَّهْمِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ شَهِدَ بَدْرًا تُوفِّيَ بِالْمَدِينَةِ قَالَ عُمَرُ فَلَقَيْتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقُلْتُ إِنَّ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. قَالَ سَأَنْظُرُ فِي أَمْرِي. فَلَبِثْتُ لَيَالِي، فَقَالَ قَدْ بَدَأَ لِي أَنْ لَا أَنْزُوجَ يَوْمِي هَذَا. قَالَ عُمَرُ فَلَقَيْتُ أَبَا بَكْرٍ فَقُلْتُ إِنَّ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. فَصَمَتَ أَبُو بَكْرٍ، فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِي، ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقَيْتَنِي أَبُو بَكْرٍ فَقَالَ لَعَلَّكَ وَجَدْتَ عَلِيَّ حِينَ عَرَضْتُ عَلِيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ قُلْتُ نَعَمْ. قَالَ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتُ إِلَّا أَلَّا أُنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ

⁹⁶ Al-Fusūl pg. (230).

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عليه وسلم قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لِأُفْشِي سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وسلم، وَلَوْ تَرَكَهَا لَقَبِلْتُهَا

“When (my daughter) Ḥaḥṣah Bint ‘Umar lost her husband Khunays bin Ḥudhāfah As-Sahmī who was one of the companions of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and had fought in the Battle of Badr and had died in Madīnah, I met ‘Uthmān bin ‘Affān and suggested that he should marry Ḥaḥṣah saying, “If you wish, I will marry Ḥaḥṣah Bint ‘Umar to you,’ on that, he said, ‘I will think it over.’ I waited for a few days, and then he said to me. ‘I am of the opinion that I shall not marry at present.’ Then I met Abū Bakr and said, ‘If you wish, I will marry you, Ḥaḥṣah Bint ‘Umar.’ He kept quiet and did not give me any reply, and I became angrier with him than I was with ‘Uthmān. Some days later, Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) demanded her hand in marriage, and I married her to him. Later on, Abū Bakr met me and said, “Perhaps you were angry with me when you offered me Ḥaḥṣah for marriage, and I gave no reply to you?” I said, ‘Yes.’ Abu Bakr said, ‘Nothing prevented me from accepting your offer except that I learn t that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had referred to the issue of Ḥaḥṣah and I did not want to disclose the secret of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), but had he

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(i.e. the Prophet) given her up I would surely have accepted her."⁹⁷

وَزَيْنَبًا

"And Zaynab" Meaning the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Zaynab Bint Khuzaymah al-Hilāliyah after marrying ḤaḤṣah.

Ibn Ishāq (رَحِمَهُ اللهُ) said,

"Afterward, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Zaynab Bint Khuzaymah al-Hilāliyah, the mother of the poor, after ḤaḤṣah. She was previously married to al-Husayn bin al-Hārith or his brother at-Tufayl bin al-Hārith bin 'Abdul-Muttalib bin 'Abdul Manāf. She passed away in al-Madīnah and was the first of his wives to pass away after the Hijrah. The Messenger of Allāh did not have any children by her."⁹⁸

ثُمَّ غَزَا إِلَى أُحُدٍ فِي شَهْرِ شَوَّالٍ

"Then he fought at 'UḤud in the month of Shawwāl" In the third year after the Hijrah. It was a great battle in which Allāh (عَزَّوَجَلَّ) tested his believing servants and made distinct

⁹⁷ Ṣaḥīḥ al-Bukhārī No. (5122).

⁹⁸ In the book, *as-Sīrah an-Nabawīyyah* (1/281).

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the believers from the hypocrites who outwardly displayed Islām after the Battle in Badr. So, the Battle of 'Uḥud came to distinguish the ranks. In this military campaign, seventy Muslims died as martyrs. Among them was the leader of the Martyrs, Hamzah bin 'Abdul-Muttalib (رَضِيَ اللَّهُ عَنْهُ). In this battle, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was wounded in the face, his lower right lateral incisor broken by a rock, and his helmet was smashed (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Sixty verses in Sūrah 'Āli 'Imrān were revealed concerning the day of 'Uḥud, and the first of it was,

﴿ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ ﴾

"And (remember) when you (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) left your household in the morning to post the believers at their stations for the Battle (of 'Uḥud)." [Sūrah 'Āli Imrān 3:121]

From Allāh's supreme wisdom and His Sunnah regarding His Messengers and their adherents is that the tide turns in their favor and at other times it turns against them. However, the final outcome belongs to them. If they were victorious all of the time, the believers and non-believers would enter into their ranks, and the genuine person cannot be distinguished from those who are not. If they were defeated all of the time, the purpose and objective behind the sending of the Messenger would not be achieved. So, the Allāh's supreme wisdom mandates that both matters occur in order to distinguish those who follow and obey the truth from those

VERSES 58-60: MILITARY CAMPAIGNS OF GHATAFĀN AND BANŪ SULAYM, UMM KULTHŪM MARRIES 'UTHMĀN, THE PROPHET MARRIES ḤAḤṢAH BINT 'UMAR THEN ZAYNAB AND THE MILITARY CAMPAIGNS OF 'UḤUD AND HAMRAA'

who specifically pursue appearances and victory. This is what happened in the Battle of 'Uḥud, and the final outcome was in favor of the believers.

وَحَمْرَاءِ الْأَسَدِ

“And Hamrā' al-'Asad” This happened directly after the military campaign of 'Uḥud and the Muslims were still suffering and wounded. Whereas, the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was tasked with leaving immediately in pursuit of the enemy to terrify them. He ordered that only those who were present at 'Uḥud accompany him. So, everyone who left out with the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) attended 'Uḥud with the exception of Jābir bin 'Abdullāh whose father appointed him over his family and daughters in al-Madīnah; and his father was martyred in 'Uḥud. So, he sought permission from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and he allowed him to come out to the military campaign of Hamrā' al-'Asad.

Hence, the Muslims advanced immediately as ordered by the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), although they were burdened with wounds until they reached Hamrā' al-'Asad which is place twenty kilometers south of al-Madīnah. Allāh (سُبْحَانَهُ وَتَعَالَى) says about this event,

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﴿ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا
مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ ﴾

“Those who answered (the Call of) Allāh and the Messenger (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.” [Sūrah ‘Āli Imrān 3:172]

VERSE 61: THE PROHIBITION OF INTOXICANTS

The author (رَحْمَةُ اللَّهِ) said,

61- فَالْحَمْرُ حُرِّمَتْ يَقِينًا فَاسْمَعَنَ هَذَا وَفِيهَا وُلِدَ السَّبْطُ الْحَسَنُ

61. Certainly, intoxicants were made impermissible, so listen carefully. In this the grandson, al-Ḥasan was born.



Explanation

وَالْحَمْرُ حُرِّمَتْ

“Intoxicants were made impermissible” This was in the third year after the Hijrah which is well-known among many of the people of knowledge. Although some people of knowledge stated that it was made impermissible in the

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fourth year after the Hijrah some short time after the military campaign of Banū an-Naḍīr.

يَقِينًا

“**Certainly**” Meaning it was an undeniable matter which has not skepticism or doubt. Allāh (سُبْحَانَهُ وَتَعَالَى) says about it,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ
عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ ﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Ansāb*, and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of *Shayṭān*'s (Satan) handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful.” [Sūrah al-Mā'idah 5:90]

فَاسْمَعَنَّ

“**So, listen carefully**” Meaning with full acceptance and submission.

وَفِيهَا

“**In this**” Meaning the third year.

VERSE 61: THE PROHIBITION OF INTOXICANTS

وُلِدَ السَّبُّطُ

“The grandson was born” Meaning the grandson of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)...

الْحَسَنُ

“...al-Ḥasan” bin ‘Ali bin Abī Ṭālib (رَضِيَ اللهُ عَنْهُمَا).

Ibn Ḥajr (رَحِمَهُ اللهُ) said in the book, *al-Isābah*,

“Al-Ḥasan bin ‘Ali bin Abī Ṭālib bin ‘Abdul-Muttalib bin Hāshim bin ‘Abd Manāf al-Hāshimī is the grandson of the Messenger of Ailāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the coolness of his eyes, and the leader of the believers. Abū Muḥammad (i.e. al-Ḥasan) was born in the middle of Ramaḍān in the third year after the al-Hijrah. Ibn S‘ad, Ibn al-Barqī, and others said it happened in Sh‘abān while others say that his birth was in the fourth year and others say that it happened in the fifth year.”⁹⁹

⁹⁹ In the book, *al-Isābah* (2/534-535).

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**VERSE 62: THE MILITARY CAMPAIGN
OF BANŪ AN-NAḌĪR**

The author (رَحِمَهُ اللهُ) said,

62- وَكَانَ فِي الرَّابِعَةِ الْعَزُوْ إِلَى بَنِي النَّضِيرِ فِي رَبِيعِ أَوْلَا

62. In the fourth was the military campaign of Banū an-Naḍīr in of Rabī al-'Awwal.



Explanation

وَكَانَ فِي الرَّابِعَةِ

“In the fourth” Meaning in the fourth year after the Hijrah, after the military campaign of 'Uḥud. The author follows the position of Ibn Ishāq¹⁰⁰ regarding this matter. Although

¹⁰⁰ Look in the book, *Sīrah Ibn Hishām* (2/993).

VERSE 62: THE MILITARY CAMPAIGN OF BANŪ AN-NAḌĪR

‘Urwah bin az-Zubayr and az-Zuhri hold the view that it happened before the military campaign of ‘Uḥud¹⁰¹.

الْغَزْوُ إِلَى بَنِي النَّضِيرِ

“The military campaign of Banū an-Naḍīr” Meaning with the Jews, Banū an-Naḍīr.

فِي رَبِيعِ أَوَّلَا

“In Rabī al-‘Awwal” Meaning in the month of Rabī al-‘Awwal.

The cause of this military campaign was that a man from the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) killed two men who had a treaty with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) which he was unaware of. So, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “**Indeed, I will pay the blood money for those two killed.**” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left out with Abū Bakr, ‘Umar bin al-Khattab, and a group of his Companions (رَضِيَ اللهُ عَنْهُمْ) to the Jews, Banū an-Naḍīr to aid them in paying the blood money because of the alliance they had with each other. They said, ‘Yes’ and the Jews gathered while the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sitting amongst them. The Jews conferred and said, ‘Which man will throw this heavy grinding stone at Muḥammad and kill him! The most wicked of them, ‘Umar bin Jihāsh – may Allāh

¹⁰¹ Look in Ṣaḥīḥ al-Bukhārī along with its explanation *Fath ul-Bārī* (7/330).

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curse him— came forth. At that instance, Jibril came down by the command of the Lord of all that exists, to His Messenger and informed him of what the Jews were planning to do to him. So, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up and left immediately returning back to al-Madīnah.

Afterward, he prepared for battle with them because they broke the covenant and acted treacherously towards the Messenger (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) with the greatest form of betrayal and planned to kill him. So, he left out to fight them and besieged them for six nights. Allāh (سُبْحَانَهُ وَتَعَالَى) cast in their hearts fear, and they begged the Messenger of Allāh to expel them and spare shedding their blood on the basis that they only take their weapons and they leave all of their wealth. So, he agreed. Allāh (سُبْحَانَهُ وَتَعَالَى) revealed about them in Sūrah al-Hashr¹⁰².

¹⁰² Look in the book, *Sīrah Ibn Hishām* (2/793-797) and the book, *The Beginning and the End* (5/533-539).

VERSE 63: THE DEATH OF HIS WIFE, ZAYNAB, UMM OF THE MASĀKĪN AND HIS MARRIAGE TO UMM SALAMAH

VERSE 63: THE DEATH OF HIS WIFE, ZAYNAB, UMM OF THE MASĀKĪN AND HIS MARRIAGE TO UMM SALAMAH

The author (رَحِمَهُ اللهُ) said,

63- وَبَعْدُ مَوْتُ زَيْنَبِ الْمُقَدَّمَةِ وَبَعْدَهُ نِكَاحُ أُمِّ سَلَمَةَ

63. And afterward, the death of Zaynab the previous. Later he married Umm Salamah.



Explanation

وَبَعْدُ

“And afterward” Meaning after the Battle of Banū an-Naḍir.

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مَوْتُ زَيْنَبَ

“The death of Zaynab” Bint Khuzaymah al-Hilāliyah, Umm of the Masākīn, the wife of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

الْمُقَدَّمَة

“The previous” Meaning the previously mentioned wife in this poem, whereas the mentioning of the Prophet’s marriage to her sometime before.

Al-Ḥāfiẓ Ibn Ḥajr (رَحِمَهُ اللهُ) said in his book, *al-Isābah*,

“The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) didn’t consummate his marriage to Zaynab until he done so with Ḥafṣah Bint ‘Umar. Afterward, she remained with him only for two or three months; then she passed away.”¹⁰³

It was transmitted by Ibn al-Kalbī that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married her in the month of Ramaḍān in the third year after the Hijrah and she resided with him for eight months. Then she passed away in the month of Rabi al-’Ākhir in the fourth year after the Hijrah.

وَبَعْدَهُ نِكَاحُ أُمِّ سَلَمَةَ

¹⁰³ In the book, *al-Isābah* (13/426-427).

VERSE 63: THE DEATH OF HIS WIFE, ZAYNAB, UMM OF THE MASĀKĪN AND HIS MARRIAGE TO UMM SALAMAH

“Later he married Umm Salamah” Bint ‘Umayyah Bin al-Mughīrah al-Qurashiyah al-Makhzūmiyyah. She was among those who accepted Islām early, and her husband was Abū Salamah Bin ‘Abdul al-‘Asad Bin al-Mughīrah. They both migrated to al-Habashah where she gave birth to Salamah. Afterward, they returned to Makkah and then migrated to al-Madīnah. Her husband had migrated to al-Madīnah before she did, and when he passed away the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married her.

Ṣaḥīḥ Muslim mentions on the authority of Umm Salamah (رَضِيَ اللهُ عَنْهَا) that she said,

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا . إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا " . قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلَ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَتْ أُرْسِلَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ فَقُلْتُ إِنَّ لِي بِنْتًا وَأَنَا غَيْرٌ . فَقَالَ " أَمَا ابْنُتُهَا فَندعو الله أن يُغْنِيهَا عَنْهَا وأدعو الله أن يذهب بالغيرة

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“I heard the Messenger of Allāh (ﷺ) say: If any Muslim who suffers some calamity says, what Allāh has commanded him,” We belong to Allāh and to Him shall we return; O Allāh, reward me for my affliction and give me something better than it in exchange for it,” Allāh will give him something better than it in exchange. When Abū Salamah died, she said: What Muslim is better than Abū Salamah whose family was the first to emigrate to the Messenger of Allāh (ﷺ) I then said the words, and Allāh gave me His Messenger (ﷺ) in exchange. She said: The Messenger of Allāh (ﷺ) sent Ḥāṭib Bin Abū Balta‘ah to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependent), and I am of jealous temperament. He (the Noble Prophet) said: So far as her daughter is concerned, we would supplicate to Allāh, that He may free her (of her responsibility) and I would also supplicate to Allāh to do away with (her) jealous (temperament).”¹⁰⁴

This was after the passing away of Zaynab (رضي الله عنها). Al-Ḥāfiẓ Ibn Ḥajr (رحمته الله) said in his book *al-Isābah*,

“Ibn S‘ad mentioned in the biography of Umm Salamah with a chain of narrators which is broken¹⁰⁵ concerning the Prophet’s proposal to her. She said, ‘He married

¹⁰⁴ Ṣaḥīḥ Muslim No. (918).

¹⁰⁵ TN: meaning one of the narrators in the chain is missing.

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me, then moved me to Zaynab Bint Khuzaymah's,
Umm al-Masākīn, house after her passing."¹⁰⁶

¹⁰⁶ Al-Isābah (13/427).

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**VERSE 64: HIS MARRIAGE TO ZAYNAB
BINT JAḤSH AND THE MILITARY
CAMPAIGNS OF BADR MAW'ID AND
AL-KHANDAQ**

The author (رَحْمَةُ اللَّهِ) said,

64- وَبِنْتِ جَحْشٍ ثُمَّ بَدْرِ الْمَوْعِدِ وَبَعْدَهَا الْأَحْزَابُ فَاسْمَعْ وَاعْدُدْ

64. And Bint Jaḥsh, then Badr Maw'id. After it was al-Aḥzāb so listen and count.



Explanation

وَبِنْتِ جَحْشٍ

“And Bint Jaḥsh” Meaning he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) married Zaynab Bint Jaḥsh al-ʿAsadiyyah (رَضِيَ اللَّهُ عَنْهَا) in the fourth year after the Hijrah according to the author’s statement (رَحْمَةُ اللَّهِ) and others.

VERSE 64: HIS MARRIAGE TO ZAYNAB BINT JAḤSH AND THE MILITARY CAMPAIGNS OF BADR MAW'ID AND AL-KHANDAQ

Although, others stated it was in the third year after the Hijrah and others have stated it was in the fifth year after the Hijrah.¹⁰⁷

The verse concerning the Ḥijāb was revealed because of her. She was previously married to the Prophet's freed slave, Zayd Bin Hārithah. Allāh (سُبْحَانَهُ وَتَعَالَى) said about her,

﴿ فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا ﴾

“So, when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage.” [Sūrah al-Aḥzāb 33:36]

The one who married her to him was the Lord of all that exists (تَبَارَكَ وَتَعَالَى) as affirmed in Ṣaḥīḥ al-Bukhārī on the authority of Anas Bin Mālik (رَضِيَ اللَّهُ عَنْهُ),

فَكَانَتْ تَفْتَخِرُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ زَوَّجَكُنَّ
أَهْلَكُنَّ وَزَوَّجَنِي اللَّهُ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ

“She used to boast to the wives of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): ‘Your families married you (to him) while

¹⁰⁷ Look in the book, *al-Isābah* by al-Ḥāfiẓ Ibn Ḥajr (13/417); and in the book, *Subul al-Hudā wa ar-Rashād fi Sirah al-Khayr al-Ṭbād* (12/108).

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**Allāh married me (to him) from above the Seven
Heavens.”¹⁰⁸**

She was the first of his wives to die after his passing away (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim related on the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) that she said, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

أَسْرَعُنِّي لِحَاقًا بِي أَطْوَلُكُنَّ يَدًا . قَالَتْ فَكُنَّ يَتَطَاوَلْنَ أَيَّتُهُنَّ
أَطْوَلُ يَدًا . قَالَتْ فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ لِأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا
وَتَصَدَّقُ

“One who has the longest hands amongst you would meet me most immediately (i.e., died after him first). She further said: They (the wives of Allāh’s Messenger) used to measure the hands as to whose hand was the longest and it was the hand of Zaynab that was the longest amongst them, as she used to work with her hand and Spend (that income) on charity.”¹⁰⁹

ثُمَّ بَدْرِ الْمَوْعِدِ

“Then Badr Maw‘id” Meaning afterward was the military campaign of al-Maw‘id which is also called ‘The Last Battle of Badr.’ This is mainly because the military campaigns

¹⁰⁸ Ṣaḥīḥ al-Bukhārī No. (7420).

¹⁰⁹ Ṣaḥīḥ al-Bukhārī No. (1460) and Ṣaḥīḥ Muslim No. (2452).

VERSE 64: HIS MARRIAGE TO ZAYNAB BINT JAḤSH AND THE MILITARY CAMPAIGNS OF BADR MAW'ID AND AL-KHANDAQ

associated with Badr were three: the first, the greatest, and the last. It is said that it was called *Badr al-Maw'id* because they made a mutual promise to meet there after the battle of 'Uḥud. So, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left for al-Maw'id and remained there for eight nights; and the disbelievers of Quraysh left from Makkah led by Abū Sufyān until they camped in Majannah close to aḏ-Ḍaharān. Afterward, it became apparent to return to Makkah. So, he said, 'O people of Quraysh! There is nothing that will make you prosper except for a productive year where you cultivate the trees and drink milk; and indeed, this year has been barren. So, I am returning back to Makkah and so should you.' So, the polytheist of Quraysh returned¹¹⁰.

وَبَعْدَهَا

"After it" Meaning after the military campaign of Badr al-Maw'id was the military campaign of al-Ahzāb which is also called 'the military campaign of al-Khandaq.' Ibn Kathīr (رَحِمَهُ اللهُ) said in his book *al-Fuṣūl*,

"Allāh tested his believing servants in this battle. He excited and strengthened the 'Īmān in the hearts of His 'Awliyā'. He also made evident what the hypocrites were concealing, exposing them, and punishing them severely. So, Allāh sent down His support and aided

¹¹⁰ Look in the book, *Sīrah Ibn Hishām* (2/1017) and *The Beginning and the End* (5/573-578).

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His believing servants. Ultimately crushed the Ahzāb and raised His army in esteem. Allāh turned their rage against them and shielded the believers from the polytheists' evil plot. All of this was from His bounty and favor. He prevented them from waging war against the believers after that legislatively and out of His Divine Decree. Rather, He caused the disbelievers to be defeated and made His group victorious. All praise belongs to Allāh alone, the Lord and Master of all that exists. This military campaign happened in the fifth year after the Hijrah in the month of Shawwāl according to what is correct based upon the statements of scholars of Islāmīc history and battles."¹¹¹

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) authenticated this and cited numerous evidence to that.¹¹²

There are some people of knowledge who believe it happened in the fourth year of the Hijrah. Among them were Mūsā Ibn Uqbah (رَحْمَةُ اللَّهِ) and Ibn Ḥazim (رَحْمَةُ اللَّهِ) who said, "No doubt it happened in that year"¹¹³ and this is the opinion of the author (رَحْمَةُ اللَّهِ) which he points out this differing later.

The reason for the military campaign of al-Khandaq occurring was that a small group of Jews from Banū an-Naḍīr whom the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ousted from al-

¹¹¹ *Al-Fusūl* pg. (135-136).

¹¹² Look in the book, *Zād al-Ma'ād* (3/269).

¹¹³ In the book, *Jawami as-Sīrah* pg. (185); also look in the book *al-Fusūl* by Ibn Kathīr pg. (136).

VERSE 64: HIS MARRIAGE TO ZAYNAB BINT JAḤSH AND THE MILITARY CAMPAIGNS OF BADR MAW'ID AND AL-KHANDAQ

Madinah to Khaybar. They went out to the Quraysh in Makkah, and they incited them to wage war against the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and promised to aid them, and they acceded to their request. So, the Jews headed to Ghatafān and appealed to them, and they acceded also.

So, the Quraysh, their chief Abū Sufyān bin Harb, and from Ghatafān Uyanah bin Hisn headed out. All of them in total of ten thousand men; and when the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) heard about their moving toward al-Madīnah he ordered the Muslims to dig trenches between the polytheists and al-Madīnah. This was based on the suggestion of Salmān al-Fārisī. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and three thousand people of al-Madīnah headed out taking protection in the trenches according to what is accurate, and they put their backs to Mount Sala¹¹⁴. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered the women and children to take cover in the blockhouses of al-Madīnah and put Ibn Umm Maktūm (رَضِيَ اللهُ عَنْهُ) in charge over them.

Banū Qurayza broke the alliance they had with the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). So, this matter became distressing to the Muslims, and the danger had become enormous. Their affair was just as Allāh (عَزَّ وَجَلَّ) says,

¹¹⁴ TN: This mountain is about 500 meters west of the Prophet's masjid in al-Madīnah.

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﴿ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ ﴾

“There, the believers were tried and shaken with a mighty shaking.” [Sūrah al-Ahzāb 33:11]

Afterward, Allāh changed the affair in the Muslims’ favor and humiliated the disbelievers and broke up their strength and unity. He sent down the armies and the wind on them shaking them up, and they left that night.¹¹⁵

فَاسْمَعْ

“So, listen” Meaning to these tremendous reports about the military campaigns of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)....

وَاعْدُدْ

“And count” Meaning have great concern for learning about what was mentioned in the number of (military campaigns) and their dates.

¹¹⁵ In the book, *al-Fusūl* by Ibn Kathīr pg. (137-140) summarized.

VERSES 65-67: THE MILITARY CAMPAIGN OF BANŪ QURAYṢAH

**VERSES 65-67: THE MILITARY
CAMPAIGN OF BANŪ QURAYṢAH**

The author (رَحْمَةُ اللَّهِ) said,

65- ثُمَّ بَنِي قُرَيْظَةَ وَفِيهِمَا خُلْفٌ وَفِي ذَاتِ الرِّقَاعِ عِلْمًا

66- كَيْفَ صَلَاةِ الْخَوْفِ وَالْقَصْرِ نُمِي وَأَيَّةِ الْحِجَابِ وَالْتِيَامِ

67- قِيلَ: وَرَحْمَةُ الْيَهُودِيِّينَ وَمَوْلِدُ الرَّضَا الْحُسَيْنِ

65. Afterward, Banū Qurayṣah and within them, both is some differing. Also, there was Dhāt ar-Riqā¹¹⁶ which he instructed...

66. ...how to perform the Ṣalāh of Fear and shorten the prayer as ascribed. And the verse concerning the Ḥijāb and at-Tayammum.

67. It was said, "His stoning two Jews and the birth of the delightful grandson al-Ḥusayn."

¹¹⁶ TN: Dhāt ar-Riqā' literally means the Campaign of Rags.

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Explanation

ثُمَّ

“Afterward” Was the military campaign of....

بَنِي قُرَيْظَةَ

“**Banū Qurayzah**” We previously mentioned that they violated the treaty during the military campaign of al-Khandaq and aided and supported the Quraysh in fighting against the Messenger (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). So, when he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) finished with al-Ahzāb, he attacked them (Banū Qurayzah).

Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim related a Ḥadīth on the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا),

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا رَجَعَ يَوْمَ الْحُنْدَقِ وَوَضَعَ السَّلَاحَ
وَاعْتَسَلَ، فَأَتَاهُ جِبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الْعُبَارُ فَقَالَ وَضَعْتَ السَّلَاحَ،
فَوَاللَّهِ مَا وَضَعْتُهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَأَيْنَ . " قَالَ

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هَٰ هُنَا. وَأَوْمَأَ إِلَىٰ بَنِي قُرَيْظَةَ. قَالَتْ فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“When Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) returned on the day (of the battle) of Aī-Ḳhandaq (i.e. Trench), he put down his arms and took a bath. Then Jibrīl whose head was covered with dust, came to him saying, “You have put down your arms! By Allāh, I have not put down my arms yet.” Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Where (to go now)?” Jibrīl said, “This way,” pointing towards the tribe of Banū Qurayzah. So Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) went out towards them.”¹¹⁷

Al-Bukhārī and Muslim also related a Ḥadīth on the authority of Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) who said,

قَالَ التَّيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَا لَمَّا رَجَعْنَا مِنَ الْأَحْزَابِ " لَا يُصَلِّينَ أَحَدٌ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ. فَأَذْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ فَقَالَ بَعْضُهُمْ لَا نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي لَمْ يَرِدْ مِنَّا ذَلِكَ. فذَكَرَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُعْتَفَ وَاحِدًا مِنْهُمْ

“When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) returned from the battle of Al-Ahzāb (The confederates), he said to us,

¹¹⁷ Ṣaḥīḥ al-Bukhārī No. (2813, 4117, & 4122) and Ṣaḥīḥ Muslim No. (1769).

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“None should offer the ‘Asr prayer but at Banū Qurayzah.” The ‘Asr prayer became due for some of them on the way. Some of them decided not to offer the Ṣalāh but at Banū Qurayzah while others decided to offer the Salat on the spot and said that the intention of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was not what the former party had understood. And when that was told to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) he did not blame anyone of them.”¹¹⁸

The Jewish tribes’ violation of the treaty came immediately after significantly major battles which revolved between the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the polytheists. Banū Qaynuqā‘ happened after the military campaign of Badr. Banū an-Naḍīr happened after the military campaign of ‘Uḥud, and Banū Qurayzah happened after the military campaign of al-Ahzāb.

وَفِيهِمَا خُلْفٌ

“And within them, both is some differing” Meaning differing in the date of these two military campaigns. Al-Ahzāb and Banū Qurayzah have a contradiction amongst the scholars of Islāmic history as evidence points to previously.

وَذَاتِ الرَّقَاعِ

¹¹⁸ Ṣaḥīḥ al-Bukhārī No. (4119 & 946); and Ṣaḥīḥ Muslim (1770).

VERSES 65-67: THE MILITARY CAMPAIGN OF BANŪ QURAYẒAH

“There was Dhāt ar-Riqā’” Meaning there was the military campaign of Dhāt ar-Riqā’ which happened before the military campaign of Najd due to fighting with Banū Muḥārib and Banū Tha‘labah from Ghatafān. The reason for it being called Dhāt ar-Riqā’ is because they fastened their feet with rags due to the severe heat. Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim relate a Ḥadīth of Burdah from Abū Mūsā (رضي الله عنه) who said,

خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ وَنَحْنُ سِتَّةُ نَفَرٍ بَيْنَنَا
بَعِيرٌ نَعْتَقِبُهُ، فَتَقَبَّتْ أَقْدَامُنَا وَتَقَبَّتْ قَدَمَايَ وَسَقَطَتْ أَظْفَارِي، وَكُنَّا
نَلْفُ عَلَى أَرْجُلِنَا الْحَرِقَ، فَسُمِّيَتْ غَزْوَةٌ ذَاتِ الرَّقَاعِ، لِمَا كُنَّا نَعْصِبُ
مِنَ الْحَرِقِ عَلَى أَرْجُلِنَا، وَحَدَّثَ أَبُو مُوسَى بِهِذَا، ثُمَّ كَرِهَ ذَلِكَ، قَالَ مَا
كُنْتُ أَصْنَعُ بِأَنْ أذْكَرَهُ. كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْءٌ مِنْ عَمَلِهِ أَفْشَاهُ

“We went out in the company of the Prophet (صلى الله عليه وسلم) for a military campaign, and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin, and my feet became thin, and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the military campaign was named Dhāt-ur-Riqā’ as we wrapped our feet with rags.” When Abū Mūsā narrated this (Ḥadīth), he felt regretful to do so and said, as if he disliked having disclosed a good deed of his.”

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However, there is differing concerning the time in which this military campaign took place. The correct position is just as Ibn al-Qayyim¹¹⁹ (رَحِمَهُ اللهُ) and Ibn Kathir¹²⁰ (رَحِمَهُ اللهُ) have said that it took place after the military campaign of al-Khandaq. Among the matters which prove this is that Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) was given permission from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to fight for the first time on the day of al-Khandaq. This has been affirmed in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim that he said,

عَزَوْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَبْلَ نَجْدٍ

“I took part in a military campaign towards Najd along with Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”¹²¹

Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) also mentioned the Ṣalāh of fear.

عَلَّمَ

“Which he instructed” Meaning the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught.

كَيْفَ صَلَاةِ الْخَوْفِ

¹¹⁹ Look in the book, *Zād al-Ma‘ād* (3/252-254).

¹²⁰ Look in the book, *al-Fusūl fī Sīrah ar-Rasūl* pg. (130-131).

¹²¹ Ṣaḥīḥ al-Bukhārī No. (4132 & 4133) and Ṣaḥīḥ Muslim No. (839).

VERSES 65-67: THE MILITARY CAMPAIGN OF BANŪ QURAYṢAH

“How to perform the Ṣalāḥ of Fear” Meaning the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) instructed how to perform the Ṣalāḥ of fear in this military campaign.

Ibn al-Qayyim (رَحِمَهُ اللهُ) said,

“In the same fashion, Ibn Ishāq and a group of historians on the date of this military campaign noted that this issue is very difficult. It has been authenticated that the polytheists hindered the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the day of al-Khandaq from performing Ṣalātul ‘Asr until after the setting of the sun. So, based on this, it is apparent that the first prayer that he prayed due to fear was in ‘Uṣfān just as a Ḥadīth authenticated by at-Tirmidhi that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed the Ṣalāḥ of fear in Dhāt ar-Riqā‘ which happened after ‘Uṣfān. And there is no differing that the military campaign of ‘Uṣfān was after al-Khandaq. Also, what strengthens this is that Abū Hurayrah and Abū Mūsā witnessed the military campaign of Dhāt ar-Riqā‘.”¹²²

وَالْقَصْرُ

“Shorten the prayer” Meaning the shortening of the four-unit prayers.

نُجَي

¹²² *Zād al-Ma‘ād* (3/250-252) in summarized form.

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“As ascribed” Meaning ascribed to him (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) in the occurrences during the fourth year after the Hijrah.

Ibn al-Athīr (رَحِمَهُ اللَّهُ) said,

“It was said, ‘Indeed the Ṣalāh was shortened in the fourth year after the Hijrah.’”¹²³

وَ

“And” The revelation of....

آيَةُ الْحِجَابِ

“The verse concerning the Hijāb” Ibn Kathīr (رَحِمَهُ اللَّهُ) said in his book, *al-Fuṣūl*:

“There is no differing that it was revealed the morning after he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) consummated his marriage to Zaynab Bint Jaḥsh.”¹²⁴

However, the time in which he consummated his marriage to her has differing concerning it as outlined prior.

وَ

¹²³ *ʿAsad al-Ghābah* (1/29).

¹²⁴ *Al-Fuṣūl* pg. (157).

VERSES 65-67: THE MILITARY CAMPAIGN OF BANŪ QURAYẒAH

“**And**” The revelation of the verse...

التَّيْمُّمُ

“...Concerning at-Tayammum” This was in the same year.

The reason for it being revealed was that ‘Ā’ishah lost her necklace on one of the military campaigns. Some scholars say that it happened in the fourth year just as the author (رَحِمَهُ اللهُ) views and others say that it happened immediately after the military campaign of Banū al-Mustāliq¹²⁵.

قِيلَ وَرَجِمَهُ الْيَهُودِيُّنِ

“It was said, ‘His stoning two Jews’” Meaning this is one of the occurrences in the fourth year after the Hijrah in which he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stoned two Jews.

Ibn al-Athīr (رَحِمَهُ اللهُ) said,

“In that year, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stoned a Jewish man and woman. Its story is well-known.”¹²⁶

Al-Bukhārī and Muslim both related the Ḥadīth of ‘Abdullāh bin ‘Umar (رَضِيَ اللهُ عَنْهُمَا) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

¹²⁵ Look in the book, *Fath al-Bārī* (1/432) and *Zād al-Ma‘ād* (3/258-259).

¹²⁶ *‘Asad al-Ghābah* (1/29).

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مَا تَجِدُونَ فِي التَّوْرَةِ عَلَى مَنْ زَنَى . قَالُوا نُسَوِّدُ وُجُوهَهُمَا وَنُحْمَلُهُمَا
وَنُخَالِفُ بَيْنَ وُجُوهِهِمَا وَيُظَافُ بِهِمَا . قَالَ " قَاتُوا بِالتَّوْرَةِ إِنْ كُنْتُمْ
صَادِقِينَ . " فَجَاءُوا بِهَا فَقَرَأُوهَا حَتَّى إِذَا مَرُّوا بِآيَةِ الرَّجْمِ وَضَعَ الْفَتَى
الَّذِي يَقْرَأُ يَدَهُ عَلَى آيَةِ الرَّجْمِ وَقَرَأَ مَا بَيْنَ يَدَيْهَا وَمَا وِرَاءَهَا فَقَالَ لَهُ
عَبْدُ اللَّهِ بْنُ سَلَامٍ وَهُوَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُّهُ فَلْيَرْفَعْ
يَدَهُ فَرَفَعَهَا فَإِذَا تَحْتَهَا آيَةُ الرَّجْمِ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَرُجِمَا . قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ كُنْتُ فِي مَن رَجَمَهُمَا فَلَقَدْ رَأَيْتُهُ
يَقِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ

“What do you find in the Taurat (Torah) for one who commits adultery? They said: We darken their faces and make them ride on the donkey with their faces turned to the opposite direction (and their backs touching each other), and then they are taken round (the city). He said: Bring the Tawrah (Torah) if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning, the person who was reading placed his hand on the verse pertaining to stoning and read (only that which was) between his hands and what was subsequent to that. ‘Abdullah bin Salim who was at that time with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: Command him (the reciter) to lift his hand. He lifted it, and there was, underneath that, the verse pertaining to stoning. Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) pronounced judgment

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about both of them, and they were stoned. ‘Abdullāh bin ‘Umar said: I was one of those who stoned them, and I saw him (the Jew) protecting her (the Jewess) with his body.”¹²⁷

وَمَوْلِدُ السَّبِيِّ الرِّضَا الْحُسَيْنِ

“And the birth of the delightful grandson al-Ḥusayn” In the fourth year after the Hijrah.

Al-Ḥāfiẓ Ibn Ḥajr (رَحْمَةُ اللَّهِ) said in his book, *al-Isābah*,

“Al-Ḥusayn bin ‘Alī bin Abū Tālib ibn ‘Abdul-Muttalib bin Hāshim bin ‘Abd Manāf al-Hāshimī Abū ‘Abdullāh, the grandson of the Messenger of Allāh and the coolness of his eyes. Az-Zubayr and others have said, ‘He was born in the month of Shawwāl in the fourth year after the Hijrah. Others say that it was in the sixth year and others say that it was in the seventh year, although they have no firm evidence.’”¹²⁸

The most correct opinion is that he was born in the fourth year after the Hijrah of which the author (رَحْمَةُ اللَّهِ) was absolutely certain of.

¹²⁷ Ṣaḥīḥ al-Bukhārī No. (3635 & 6841) and Ṣaḥīḥ Muslim No. (1699).

¹²⁸ *Al-Isābah* (2/547).

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**VERSE 68: THE INCIDENT OF AL-'IFK
(THE SLANDER OF 'Ā'ISHAH)**

The author (رَحِمَهُ اللهُ) said,

68- وَكَانَ فِي الْخَامِسَةِ اسْمَعُ وَثِقَ الْإِفْكَ فِي غَزْوِ بَنِي الْمُصْطَلِقِ

68. Listen and trust that al-'Ifk (the slander of 'Ā'ishah) occurred in the fifth year during the military campaign of Banū al-Mustāliq.



Explanation

In the fifth year after the Hijrah is when the incident of al-'Ifk occurred in which an accusation was thrown at the Mother of the Believers, 'Ā'ishah (رَضِيَ اللهُ عَنْهَا). Allāh (سُبْحَانَهُ وَتَعَالَى) sent down verses proving her innocence from this slander which are present in the Book of Allāh (عَزَّ وَجَلَّ) to the point that she (رَضِيَ اللهُ عَنْهَا) said out of modesty when these noble verses were revealed,

VERSE 68: THE INCIDENT OF AL-'IFK (THE SLANDER OF 'Ā'ISHAH)

وَلَشَأْنِي فِي نَفْسِي كَانَ أَهْمَرَمِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِي بَأْمُرٍ يُثَلَّى

“For I considered myself too unimportant to be talked about by Allāh in the Divine Revelation that was to be recited.”¹²⁹

Ibn Kathīr (رَحِمَهُ اللهُ) said in his tafsīr concerning this matter,

“The scholars of Islām (رَحِمَهُمُ اللهُ) have unanimously agreed that whoever reviles her after this innocence and throws accusations at her which are mentioned in these verses has indeed disbelieved because he is in opposition to the Qur’ān.”¹³⁰

فِي غَزْوِ بَنِي الْمُصْطَلِقِ

“During the military campaign of Banū al-Muṣṭaliq” This military campaign was in the fifth year after the Hijrah as cited by the author (رَحِمَهُ اللهُ); although some (scholars) say it was in the sixth year after Hijrah.

The tribe of Banū al-Muṣṭaliq is a portion of Banū Khuzā‘ah. Al-Muṣṭaliq is the name of their grandfather. This military campaign was also called al-Muraysī‘ because the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) encountered them at this well named al-Muraysī‘ which is a place near the valley of Qudayd in the direction of the beach. Allāh (سُبْحَانَهُ وَتَعَالَى) defeated them, and

¹²⁹ Collected by al-Bukhārī in his Ṣaḥīḥ No. (4141 & 7500).

¹³⁰ Tafsīr Ibn Kathīr (6/31-32).

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some of them were killed; and the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) captured women, children, livestock, and sheep.

VERSE 69: THE MILITARY CAMPAIGN OF DŪMAH AL-JANDAL AND HIS MARRIAGE TO JUWAYRIYAH BINT AL-HĀRITH

VERSE 69: THE MILITARY CAMPAIGN OF DŪMAH AL-JANDAL AND HIS MARRIAGE TO JUWAYRIYAH BINT AL-HĀRITH

The author (رَحْمَةُ اللَّهِ) said,

69- وَدُومَةُ الْجَنْدَلِ قَبْلُ وَحَصَلَ عَقْدُ ابْنَةِ الْحَارِثِ بَعْدُ وَاتَّصَلَ

69. And Dūmah al-Jandal was before and what took place afterward was his marriage to Bint al-Hārith and its consummation.



Explanation

وَ دُومَةُ الْجَنْدَلِ

“And Dūmah al-Jandal” It is a place in which its name remains even up until our day and time that is located within al-Jawf district.

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قَبْلُ

“Was before” The military campaign of Banū al-Mustāliq. This is because Dūmah al-Jandal happened in Rabi‘ al-’Awwal in the fifth year after the Hijrah. Whereas Banū al-Mustāliq took place in the same year, however, it was in the month Shawwāl just as Ibn al-Qayyim¹³¹ (رَحِمَهُ اللهُ) and people of knowledge were certain of.

وَ حَصَلَ

“And what took place” Immediately after the military campaign of Banū al-Mustāliq was...

عَفْدُ

“His marriage” The Prophet’s (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) marriage...

ابْنَةُ الْحَارِثِ

“To Bint al-Hārith” She is Juwayriyah Bint al-Hārith (رَضِيَ اللهُ عَنْهَا) who was among those captured in Banū al-Mustāliq. She fell under the shares (war booty) that Thābit bin Qays (رَضِيَ اللهُ عَنْهُ) obtained. So, he bound her to him until she had paid a price for her freedom. Later, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) paid for her and married her. Upon his marriage to her, she

¹³¹ In the book, *Zād al-Ma‘ād* (3/256).

VERSE 69: THE MILITARY CAMPAIGN OF DŪMAH AL-JANDAL AND HIS MARRIAGE TO JUWAYRIYAH BINT AL-HĀRITH

obtained her freedom as well as one hundred people from the tribe of Banū al-Muṣṭaliq as a show of generosity and being the in-laws of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

بَعْدُ

“Afterward” Meaning after the military campaign of Banū al-Muṣṭaliq....

وَأَتَّصَلَ

“And its consummation” Meaning he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) consummated his marriage to her (Juwayriyah Bint al-Hārith رَضِيَ اللهُ عَنْهَا).

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**VERSE 70: HIS MARRIAGE TO
RAYḤĀNAH BINT ZAYD AND THE
MILITARY CAMPAIGN OF BANŪ
LIḤYĀN**

The author (رَحْمَةُ اللَّهِ) said,

70- وَعَقْدُ رَيْحَانَةَ فِي ذِي الْخَامِسَةِ ثُمَّ بَنُو لِيْحْيَانَ بَدْءَ السَّادِسَةِ

70. And the marriage to Rayḥānah in the fifth. Afterward,
was Banū Liḥyān which was the beginning of the sixth.



Explanation

وَعَقْدُ رَيْحَانَةَ

“And the marriage to Rayḥānah” She was Bint Zayd (رَضِيَ اللَّهُ عَنْهَا), who was among the captives of Banū Qurayzah. She was from his portion of the spoils of that war. So, he freed her and married her. This is one statement of the people of knowledge which is the view that the author (رَحْمَةُ اللَّهِ) holds.

VERSE 70: HIS MARRIAGE TO RAYḤĀNAH BINT ZAYD AND THE MILITARY CAMPAIGN OF BANŪ LIḤYĀN

Although another group of scholars say, 'Rather, she was his female servant, and he had sexual relations with her as she was a part of what he owned. Ibn al-Qayyim (رَحْمَةُ اللَّهِ), Ibn Kathīr¹³² (رَحْمَةُ اللَّهِ), and others give preference to this opinion. As-Ṣāliḥī said,

"Based on this (evidence) she was among the Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) share (property)."¹³³

فِي ذِي الْخَامِسَةِ

"In the fifth" Meaning the fifth year after the Hijrah.

ثُمَّ بَنُو لِحْيَانَ بَدَأَ السَّادِسَةَ

"Afterward was Banū Liḥyān which was the beginning of the sixth" Meaning after the military campaign of Banū Liḥyān which was in the month of Jumāda al-Ulā in the sixth year after the Hijrah according to the most correct opinion as cited by al-Ḥafīz Ibn Kathīr (رَحْمَةُ اللَّهِ) in his book *al-Fuṣūl*¹³⁴.

This military campaign was to take revenge on the delegation of ar-Rajīʿ. However, they took cover in the mountains and eventually the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) left

¹³² Look in the book, *Zād al-Maʿād* (1/113) by Ibn al-Qayyim; and *al-Fuṣūl* by Ibn Kathīr pg. (238-239).

¹³³ *Subul al-Hudā wa ar-Rashād* (12/138).

¹³⁴ *Al-Fuṣūl* pg. (151).

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them, returning back to al-Madinah without any fighting ensuing.

VERSE 71: HIS MAKING DU'Ā FOR RAIN

The author (رَحِمَهُ اللهُ) said,

71- وَبَعْدَهُ اسْتِسْقَاؤُهُ وَذُو قَرْدٍ بِحُجْدٍ عَنْ عُمْرَتِهِ لَمَّا قَصَدَ

71. Afterward, he made Du'ā for rain and Dhū Qarad, and when he headed to perform 'Umrah, he was prevented from doing so.



Explanation

وَبَعْدَهُ

“Afterward” Meaning after that (previously mentioned line).

اسْتِسْقَاؤُهُ

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“He made Du‘ā for rain,” Ibn al-’Athīr (رَحْمَةُ اللَّهِ) said,

“In that year—the sixth year after the Hijrah—the people were stricken with a drought. So, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) made Du‘ā for rain, and they received it.”¹³⁵

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) mentioned in his book *Zād al-Ma‘ād*¹³⁶ that the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَام) made Du‘ā for rain during some of the military campaigns against the polytheists in an unspecified year. He (رَحْمَةُ اللَّهِ) said,

“Indeed, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) made Du‘ā for rain during some of the military campaigns if the polytheists got to the well before they did and the Muslims were stricken with thirst and complained about it to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Some of the hypocrites said, ‘If he was really a Prophet surely he would make Du‘ā for rain for his people just like Mūsā did for his people.’ When this got back to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), he said, ‘Did they actually say that perhaps your Lord will give you all water.’ He then spread out his hands and made Du‘ā, and he didn’t place his hands down from making Du‘ā until the clouds shadowed them and began to

¹³⁵ ‘Asad al-Ghābah (1/29).

¹³⁶ *Zād al-Ma‘ād* (1/458).

VERSE 71: HIS MAKING DU'Ā FOR RAIN

rain. So, the water quickly filled up the valley, and the people drank from it, quenching their thirst.”

The Ḥadīth was related by Abū ‘Awwānah in his *Saḥīḥ*¹³⁷ on the authority of ‘Ā’ishah Bint Sa‘ad bin Abū Waqqāṣ from her father (رَضِيَ اللَّهُ عَنْهُ).

وَدُو قَرَدُ

“**And Dhū Qarad**” Meaning the military campaign of Dhū Qarad which was a few nights after the military campaign of Banū Liḥyān. Al-Ḥāfiẓ Ibr. Kathīr (رَضِيَ اللَّهُ عَنْهُ) said in his book *al-Fuṣūl*,

“Afterward his return to al-Madīnah, ‘Uyaynah bin Ḥiṣn raided the camels owned by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in Banū ‘Abdullāh bin Ghatafān which was in the forest. So, they herded the camels and killed the shepherd who was from Ghifār and took his wife. The first to be warned about them was Salamah bin ‘Umar bin al-‘Akwa’ al-‘Aslamī (رَضِيَ اللَّهُ عَنْهُ). He then sent out on foot in search for them, and no one had proceeded him. So, when he encountered them, he began to shoot arrows at them saying,

أَنَا ابْنُ الْأَكْوَعِ، وَالْيَوْمُ يَوْمُ الرُّصَعِ

¹³⁷ No. (2514).

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‘Take these (arrows)! I am Ibn al-’Akwa’ and today is the day the vile will perish.’

They dropped everything they had in their hands. When the scream was heard in al-Madīnah, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and a group met up with Salamah bin al-’Akwa’. They reclaimed the camels, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached a well which was called Dhū Qarad. So, he slaughtered one of the camels, and they stayed there one day and night then returned to al-Madīnah.”¹³⁸

وَصُدَّ

“He was prevented” Meaning the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)....

عَنْ عُمَرَةَ لَمَّا قَصَدَ

“When he headed to perform ‘Umrah” In Makkah which was in the sixth year after the Hijrah during the military campaign of al-Hudaybiyyah. Whereas, he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) headed out with a thousand or so of his Companions (رَضِيَ اللهُ عَنْهُمْ). This ‘Umrah was not facilitated for them on this trip. However, they made an agreement with the Quraysh with stipulations that the ‘Umrah will be made in the following year. So, he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) didn’t perform ‘Umrah

¹³⁸ Al-Fuṣūl pg. (151-152).

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during this military campaign. This truce between them and the polytheists was considered among the tremendous victories as Ibn Mas'ūd (رضي الله عنه), and others said.¹³⁹

¹³⁹ Look in the book, *al-Fuṣūl* by Ibn Kathīr (رحمته الله) pg. (159-161).

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VERSE 72: THE PLEDGE OF AR-RIDWĀN

The author (رَحْمَةُ اللَّهِ) said,

72- وَيَبِيعَةُ الرِّضْوَانَ أَوْلَىٰ وَبَنَىٰ فِيهَا بَرِيحَانَةَ هَذَا بَيْنَنَا

72. First was the pledge of ar-Ridwān, and during that he consummated with Rayḥānah, this has been made evident.



Explanation

وَبِيعَةُ الرِّضْوَانَ أَوْلَىٰ

“First was the pledge of ar-Ridwān” Meaning before the truce of al-Hudaybiyyah. Because when the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) dispatched ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) to Makkah to negotiate with the Polytheists with regards to performing ‘Umrah, it was relayed that ‘Uthmān (رَضِيَ اللَّهُ عَنْهُ) was killed. So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) received a pledge from his noble Companions to fight. This particular pledge was called ar-Ridwān, in which Allāh (سُبْحَانَهُ وَتَعَالَىٰ) revealed about it,

VERSE 72: THE PLEDGE OF AR-RIDWĀN

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿٧٢﴾ ﴾

“Indeed, Allāh was pleased with the believers when they gave their *Bai'a* (pledge) to you (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) under the tree, He knew what was in their hearts, and He sent down *As-Sakīnah* (calmness and tranquillity) upon them, and He rewarded them with a near victory.” [Sūrah al-Fath 48:18]

وَبَيَّ فِيهَا

“And during that, he consummated” Meaning this year (the 6th year after the Hijrah).

بِرَيْحَانَةَ

“With Rayḥānah” Meaning Bint Zayd (رَضِيَ اللَّهُ عَنْهَا) who was mentioned earlier. Ibn al-Qayyim (رَحِمَهُ اللَّهُ) cited earlier that she one of his slaves and not his (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) wife.

هَذَا بَيِّنًا

“This has been made evident” Meaning concerning the reports mentioned on this issue.

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**VERSE 73: THE OBLIGATION OF AL-
ḤAJJ AND THE CONQUEST OF
KHAYBAR**

The author (رَحِمَهُ اللهُ) said,

73- وَفَرِضَ الْحَجُّ بِخُلْفٍ فَاسْمَعَهُ وَكَانَ فَتْحُ خَيْبَرَ فِي السَّابِعَةِ

73. Al-Ḥajj was made obligatory, so listen concerning this matter as there is differing. The conquest of Khaybar was in the seventh.



Explanation

وَفَرِضَ الْحَجُّ

“Al-Ḥajj was made obligatory” This was during the sixth year after the Hijrah...

بِخُلْفٍ

VERSE 73: THE OBLIGATION OF AL-ḤAJJ AND THE CONQUEST OF KHAYBAR

“There is differing” Pertaining to this matter.

Al-Ḥāfiẓ Ibn Kathīr (رَحْمَةُ اللَّهِ) said in the book *al-Fuṣūl*,

“The obligation of al-Ḥajj was made in the sixth year according to statements from some of the people of knowledge, and according to other scholars, it was in the ninth year. Some say it was in the tenth year although this statement is strange.”¹⁴⁰

وَ كَانَ فَتْحُ خَيْبَرَ فِي السَّابِعَةِ

“The conquest of Khaybar was in the seventh” Meaning in the seventh year after the Hijrah of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which is the statement of the main body of scholars.

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said in his book *Zād al-Ma’ād*,

“Mūsā bin Uqbah said, ‘When the Messenger of Allāh returned to al-Madīnah from al-Hudaybiyah, he remained there roughly twenty nights or so. Afterward, he headed out to Khaybar on a military campaign. Allāh (جَلَّ وَعَلَا) had promised it to him (i.e., its conquest) when he was in al-Hudaybiyah. Mālik said, ‘The conquest of Khaybar was during the sixth year, although the main body of scholars agree that it happened in the seventh year after the Hijrah.’”¹⁴¹

¹⁴⁰ *Al-Fuṣūl* pg. (206).

¹⁴¹ *Zād al-Ma’ād* (3/316).

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**VERSE 74: MAKING IMPERMISSIBLE
TAMED DONKEY MEAT AND MUTAH
(TEMPORARY) MARRIAGE**

The author (رَحْمَةُ اللَّهِ) said,

74- وَحَظْرُ لَحْمِ الْحُمْرِ الْأَهْلِيَّةِ فِيهَا وَمُتَعَةَ النَّسَاءِ الرَّدِيَّةِ

74. During that was the prohibition of tamed donkey meat and the vile temporary marriage to women.



Explanation

وَ حَظْرُ

“Prohibition of” Eating...

لَحْمِ الْحُمْرِ الْأَهْلِيَّةِ

“Tamed donkey meat” Was...

VERSE 74: MAKING IMPERMISSIBLE TAMED DONKEY MEAT AND MUTAH (TEMPORARY) MARRIAGE

فِيهَا

“During that” Meaning in the seventh year after the Hijrah.

وَمُتْعَةِ النِّسَاءِ

“Temporary marriage to women” The prohibition of temporary marriage to women in that year.

الرَّذِيَّةِ

“The vile” Meaning that it is corruptive.

This prohibition was legislated on the day of Khaybar. This matter has been noted in numerous ahādith. Saḥīḥ al-Bukhārī and Muslim related on the authority of ‘Ali bin Abī Tālib (رَضِيَ اللهُ عَنْهُ),

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ، وَعَنْ
لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ

“That the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the Day of Khaybar forbade temporary marriage to women, and (he also forbade) the meat of tame donkeys.”¹⁴²

¹⁴² Related by al-Bukhārī No. (5115); and Muslim No. (1407).

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
OF THE BEST OF MANKIND

**VERSE 75: HIS MARRIAGE TO UMM
ḤABĪBAH BINT ABĪ SUFYĀN**

The author (رَحِمَهُ اللهُ) said,

75- ثُمَّ عَلَى أُمِّ حَبِيبَةَ عَقَدُ وَمَهْرَهَا عَنْهُ النَّجَاشِيُّ نَقَدُ

75. Afterward, he married Umm Ḥabībah, and an-Najāshī paid her dowry in cash on his behalf.



Explanation

ثُمَّ عَلَى أُمِّ حَبِيبَةَ

“Afterward Umm Ḥabībah” Meaning Ramlah Bint Abī Sufyān (رَضِيَ اللهُ عَنْهَا).

عَقَدُ

“He married” Meaning the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) married her.

VERSE 75: HIS MARRIAGE TO UMM ḤABĪBAH BINT ABĪ SUFYĀN

وَمَهْرَهَا عَنْهُ النَّجَاشِيُّ نَقْدًا

“And an-Najāshī paid her dowry in cash on his behalf”
Meaning that an-Najāshī is the one who settled her dowry on behalf of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Ibn al-Qayyim (رَحِمَهُ اللهُ) said in the book *Zād al-Ma ād*,

“Afterward, he married Umm Ḥabibah. Her full name is Ramlah Bint Abī Sufyān Sakhr bin Harb al-Qurashiyah al-Umayiyah. Some scholars say that her name was Hind. He married her when she was in the land of al-Habashah as an immigrant. An-Najāshī gave her a dowry of four hundred dinār, and she was given over to him (i.e., in marriage) from there.”¹⁴³

¹⁴³ *Zād al-Ma ād* (1/109).

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**VERSE 76: HE WAS POISONED BY THE
MEAT AND HIS MARRIAGE TO
SAFIYYAH BINT HUYAYY**

The author (رَحِمَهُ اللهُ) said,

76- وَسُمِّ فِي شَاةٍ بِهَا هَدِيَّةٌ ثُمَّ اضْطَفَى صَفِيَّةً صَفِيَّةً

- 76. During it, he was poisoned by meat that was gifted to him. Afterward, he chose Safiyyah who was a share.



Explanation

وَسُمِّ

“He was poisoned” The Prophet (عَلَيْهِ السَّلَامُ) was poisoned.

فِي شَاةٍ

“By meat” The meat in which poison was placed therein.

VERSE 76: HE WAS POISONED BY THE MEAT AND HIS MARRIAGE TO SAFIYYAH BINT HUYAYY

بِهَا

“During it” Meaning the seventh year after the Hijrah upon the conquest of Khaybar.

هَدِيَّةً

“Was gifted to him” Meaning a Jewish woman gifted it to the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). The Ḥadīth concerning this is in Saḥīḥ al-Bukhārī and Saḥīḥ Muslim¹⁴⁴ on the authority of Anas bin Mālik (رَضِيَ اللَّهُ عَنْهُ) and others.

ثُمَّ اصْطَفَى

“Afterward he chose” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) choose...

صَفِيَّةً

“Safiyah” She was Safiyah Bint Huyay (رَضِيَ اللَّهُ عَنْهَا).

صَفِيَّةً

“Who was a share” Meaning he acquired her from the spoils of Khaybar. So, she accepted Islām and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) freed her and later married her. The Ḥadīth

¹⁴⁴ Saḥīḥ al-Bukhārī No. (2617) and Saḥīḥ Muslim No. (2190).

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concerning this is in Saḥīḥ al-Bukhārī and Saḥīḥ Muslim¹⁴⁵
from the Ḥadīth of Anas bin Mālik (رضي الله عنه).

¹⁴⁵ Saḥīḥ al-Bukhārī No. (371) and Saḥīḥ Muslim No. (1365).

VERSE 77: JA'FAR AND THE COMPANIONS' ARRIVAL FROM AL-HABASHAH AND HIS MARRIAGE TO MAYMŪNAH BINT AL-HĀRITH

VERSE 77: JA'FAR AND THE COMPANIONS' ARRIVAL FROM AL-HABASHAH AND HIS MARRIAGE TO MAYMŪNAH BINT AL-HĀRITH

The author (رَحِمَهُ اللهُ) said,

77- ثُمَّ أَنْتَ وَمَنْ بَقِيَ مُهَاجِرًا وَعَقْدُ مَيْمُونَةَ كَانَ الْآخِرًا

77. Afterward, she arrived as well as those remaining migrators, and his marriage to Maymūnah was the last.



Explanation

ثُمَّ أَنْتَ

“Afterward she arrived” Meaning Umm Ḥabībah (رَضِيَ اللهُ عَنْهَا).

وَ

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“As well as” Arrived...

مَنْ بَقِيَ مُهَاجِرًا

“Those remaining migrators” In al-Habashah who were Ja‘far bin Abī Tālib and his companions (رَضِيَ اللَّهُ عَنْهُمْ). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to Ja‘far,

مَا أَدْرِي أَنَا بِقُدُومِ جَعْفَرٍ أَسْرًا، أَوْ بِفَتْحِ خَيْبَرَ

“I didn’t know which was more secret, the arrival of Ja‘far or the conquest of Khaybar.”¹⁴⁶

كَانَ الْآخِرًا

“Was the last” He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) didn’t marry anyone after her.

Ibn al-Qayyim (رَحِمَهُ اللَّهُ) said in *Zād al-Ma‘ād*,

“Afterward he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) married Maymūnah Bint al-Ḥārith al-Hilālīyah who was the last one he married. He married her in Makkah after performing his makeup ‘Umrah according to the most correct opinion.”¹⁴⁷

¹⁴⁶ Related by at-Tabarānī in the book, *al-M ujam al-Kabīr* (22/100) No. (244); and Shaykh al-Albānī (رَضِيَ اللَّهُ عَنْهُ) said in his book *as-Silsilah as-Sahīḥah* (6/335) its chain is good.

¹⁴⁷ *Zād al-Ma‘ād* (1/113).

VERSE 78: ABŪ HURAYRAH'S ACCEPTANCE OF ISLĀM

The author (رَحِمَهُ اللهُ) said,

78- وَقَبْلُ إِسْلَامِ أَبِي هُرَيْرَةَ وَبَعْدُ عُمْرَةَ الْقَضَا الشَّهِيرَةَ

78. Before it Abū Hurayrah accepted Islām. Afterward, it was the well-known makeup 'Umrah.



Explanation

وَقَبْلُ

“Before it” Meaning before that ...

إِسْلَامُ أَبِي هُرَيْرَةَ

“Abū Hurayrah accepted Islām” His acceptance of Islām was a short time before the conquest of Khaybar. He came to

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the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in Khaybar although he didn't participate in the military campaign.¹⁴⁸

وَبَعْدُ

“After it” Meaning after the military campaign of Khaybar was the....

عُمْرَةُ الْقَصَا الشَّهِيرَةِ

“The well-known makeup ‘Umrah” This was when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) returned to al-Madinah from Khaybar. He stayed there until the month of Dhūl Qa’dah. So, he left out for the makeup ‘Umrah in that month, and he traveled until he reached Makkah. He performed ‘Umrah, circumambulated the Ka’bah, and completed his ‘Umrah.¹⁴⁹

¹⁴⁸ Look in Saḥīḥ al-Bukhārī No. (2827).

¹⁴⁹ Look in the book, *Sīrah Ibn Hishām* (2/1196-1199).

VERSE 79: SENDING MESSENGERS TO THE VARIOUS RULERS

VERSE 79: SENDING MESSENGERS TO THE VARIOUS RULERS

The author (رَحِمَهُ اللهُ) said,

79- وَالرُّسُلَ فِي مُحَرَّمِ الْمُحَرَّمِ أَرْسَلَهُمْ إِلَى الْمُلُوكِ فَاعْلَمِ

79. The messengers in the sacred al-Muharram. He sent them to various rulers, so they could come to understand.



Explanation

وَالرُّسُلَ

“The Messengers” Among the noble companions (رَضِيَ اللهُ عَنْهُمْ). This word is a direct object for an omitted verb.

فِي الْمُحَرَّمِ الْمُحَرَّمِ

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“In the sacred al-Muharram” Meaning the sacred month of al-Muharram which one of the four sacred months.

أَرْسَلَهُمْ

“He sent them” (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) When he returned from al-Hudaybiyah.

إِلَى الْمُلُوكِ فَأَعْلِمَ

“To various rulers, so come to understand” Whereas, he dispatched a number of his Companions (رَضِيَ اللَّهُ عَنْهُمْ). Every one of them took a letter to one of the rulers. So, he sent ‘Umar Bin Umiyyah ad-Damrah (رَضِيَ اللَّهُ عَنْهُ) to an-Najāshī the ruler of al-Habashah, Dihyah al-Kalbi (رَضِيَ اللَّهُ عَنْهُ) was sent to Caesar, the ruler of Rome. He sent ‘Abdullāh bin Hudhāfah as-Sahamī to Kistrā, the ruler of Persia. He sent Ḥaṭīb bin Abī Baltah to Al-Muqawqis, the ruler of Egypt. He sent others¹⁵⁰ (رَضِيَ اللَّهُ عَنْهُمْ) as well.

On the authority of Anas (رَضِيَ اللَّهُ عَنْهُ),

أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى كِسْرَى وَإِلَى قَيْصَرَ وَإِلَى
التَّجَانِشِيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَى

¹⁵⁰ Look in the book, *Zād al-Ma ād* (1/119-124).

VERSE 79: SENDING MESSENGERS TO THE VARIOUS RULERS

“That the Prophet of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wrote to Kisrā (King of Persia), Caesar (Emperor of Rome), an-Najāshī (King of Abyssinia) and every (other) tyrant inviting them to Allāh, the Exalted.”¹⁵¹

¹⁵¹ Related by Muslim No. (1774).

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**VERSE 80-81: AL-MUQAWQIS GIFTED
MĀRIAH AL-QIBTĪYAH TO THE
PROPHET AND RAIDING PARTY SENT
TO MU'TAH**

The author (رَحْمَةُ اللَّهِ) said,

80- وَأُهِدِيَتْ مَارِيَةَ الْقِبْطِيَّةُ فِيهِ وَفِي الثَّامِنَةِ السَّرِيَّةُ

81- لِمُؤْتَةِ سَارَتْ وَفِي الصَّيَامِ قَدْ كَانَ فَتْحُ الْبَلَدِ الْحَرَامِ

80. During that, Māriah al-Qibtiyah was gifted; in the eighth the raid...

81. ...was directed on Mu'tah. During the fasting, the conquest of the sacred land was made.



Explanation

وَأُهِدِيَتْ مَارِيَةَ الْقِبْطِيَّةُ

VERSE 80-81: AL-MUQAWQIS GIFTED MĀRIAH AL-QIBTĪYAH TO THE PROPHET AND RAIDING PARTY SENT TO MU'TAH

“Māriah al-Qibtīyah was gifted” Al-Muqawqis, the ruler of Alexandria, Egypt gifted her to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

فِيهِ

“During that” Meaning in the month of Al-Muharram in the seventh year after the Hijrah. When the Prophet’s letter arrived al-Muqawqis replied, ‘This is good.’ He came close to accepting Islām, but he didn’t. So, he gifted Māriah to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

وَفِي الثَّامِنَةِ

“In the eighth” Meaning in the eighth year after the Hijrah.

السَّرِيَّةِ نِسْمُوتَةٍ سَارَتْ

“The raid was directed on Mu’tah,” Ibn Kathīr (رَحِمَهُ اللهُ) said,

“During the month of Jumāda al-’Ākhir in the eighth year after the Hijrah, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) dispatched commanders to Mu’tah which is a village in the land of Shām (Syria).”¹⁵²

The Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) had informed his Companions (رَضِيَ اللهُ عَنْهُمْ) what occurred in this raid. Just as what Saḥīḥ al-

¹⁵² Al-Fuṣūl fī Sīrah ar-Rasūl pg. (170).

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Bukhārī mentioned on the authority of Anas bin Mālik (رَضِيَ اللهُ عَنْهُ) in which he said,

خَطَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ
أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللهِ بْنُ رَوَاحَةَ فَأُصِيبَ، ثُمَّ
أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ - وَقَالَ - مَا يَسُرُّنَا أَنَّهُمْ
عِنْدَنَا". قَالَ أَيُّوبُ أَوْ قَالَ " مَا يَسُرُّهُمْ أَنَّهُمْ عِنْدَنَا وَعَيْنَاهُ تَذْرِفَانِ

"The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) delivered a sermon and said, "Zayd (Bin al-Harithah) took the flag and was martyred, and then Ja'far (Bin Abi Talib) took the flag and was martyred, and then 'Abdullah bin Rawahah took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) further added, "It would not please us to have them with us." Ayyub, a sub-narrator, added, "Or the Prophet, shedding tears, said, 'It would not please them to be with us."¹⁵³

وَفِي

"During" The month of...

¹⁵³ Saḥiḥ al-Bukhārī No. (3063).

VERSE 80-81: AL-MUQAWQIS GIFTED MĀRIĀH AL-QIBTĪYAH TO THE PROPHEI AND RAIDING PARTY SENT TO MU'TAH

الصِّيَام

“Fasting” in the eighth year after the Hijrah¹⁵⁴.

قَدْ كَانَ فَتْحُ الْبَلَدِ الْحَرَامِ

“The conquest of the sacred land was made.” This was the conquest Allāh (سُبْحَانَهُ وَتَعَالَى) mentioned in several places of the Qur’ān. From the verses is,

﴿ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَّلَ أَوْلِيَّكَ أَعْظَمُ دَرَجَةً مَنِ
الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ﴾

“Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterward.”
[Sūrah al-Ḥadīd 57:10]

¹⁵⁴ Look in the book, *Sīrah ibn Hishām* (2/1229).

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**VERSE 82: THE MILITARY CAMPAIGNS
OF ḤUNAYN AND AT-ṬĀ'IF**

The author (رَحِمَهُ اللهُ) said,

82- وَبَعْدَهُ قَدْ أُوْرِدُوا مَا كَانَ فِي يَوْمِ حُنَيْنٍ ثُمَّ يَوْمِ الطَّائِفِ

82. After it, they have mentioned what happened on the day of Ḥunayn, then on the day of at-Ṭā'if.



Explanation

وَبَعْدَهُ

“After it” Meaning after the conquest of Makkah in the eighth year after the Hijrah.

قَدْ أُوْرِدُوا

VERSE 82: THE MILITARY CAMPAIGNS OF ḤUNAYN AND AT-ṬĀ'IF

“They have mentioned” Meaning the people of knowledge in the field of *Sīrah* and military campaigns in their authorings.

مَا كَانَ فِي يَوْمِ حُنَيْنٍ

“What happened on the day Ḥunayn” It is also called ‘the military campaign of ‘Awṭās’ which both places are between Makkah and at-Ṭā’if. This military campaign was named after the place where it occurred which is also named Hawāzan. Because they arrived to fight the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).¹⁵⁵

ثُمَّ يَوْمِ الظَّائِفِ

“Then on the day of at-Ṭā’if” Meaning the military campaign of at-Ṭā’if which was in the month of Shawwāl on the eighth year whereas the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) returned from Ḥunayn and didn’t enter Makkah until he came pass at-Ṭā’if. So, they surrounded the enemy in at-Ṭā’if, and they were well fortified against the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). So, he returned to Makkah without any fighting ensuing.¹⁵⁶

¹⁵⁵ In the book, *Zād al-Ma’ād* by Ibn al-Qayyim (3/465).

¹⁵⁶ Look in the book, *Sīrah Ibn Hishām* (2/1330).

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OF THE BEST OF MANKIND

**VERSE 83: THE 'UMRAH MADE FROM
AL-JI'IRRĀNAH**

The author (رَحِمَهُ اللهُ) said,

83- وَبَعْدُ فِي ذِي الْقَعْدَةِ اغْتِمَارُهُ مِنْ الْجِعْرَانَةِ وَأَسْتِقْرَازُهُ

83. After Dhūl Qa'dah, his 'Umrah was made from al-Ji'irrānah and his stay.



Explanation

وَبَعْدُ فِي

“After” The month of....

ذِي الْقَعْدَةِ

“Dhūl Qa'dah” Was ...

اغْتِمَارُهُ

VERSE 83: THE 'UMRAH MADE FROM AL-JI'IRRĀNAH

“His ‘Umrah” (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ)...

مِنَ الْجِعْرَانَةِ

“Made from al-Ji‘irrānah” This is a place between Makkah and at-Ṭā’if which is closer to Makkah.

وَاسْتَقْرَأَهُ

“And his staying” Meaning his staying in al-Ji‘irrānah for roughly ten nights¹⁵⁷. Afterward, he started to perform his ‘Umrah from there; and when he concluded his ‘Umrah, he left for al-Madīnah leaving ‘Attāb bin ‘Asīd¹⁵⁸ in charge of Makkah. He was under twenty years old¹⁵⁹ at the time.

¹⁵⁷ Look in Saḥīḥ al-Bukhārī, Ḥadīth No. (4319).

¹⁵⁸ Look in the book, *Sīrah Ibn Hishām* (2/1352-1353).

¹⁵⁹ Look in the book, *Zād al-Ma‘ād* (1/126).

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**VERSE 84: THE PASSING OF HIS
DAUGHTER ZAYNAB AND THE BIRTH
OF HIS SON IBRĀHĪM**

The author (رَحِمَهُ اللهُ) said,

84- وَبِنْتُهُ زَيْنَبُ مَاتَتْ ثُمَّ مَوْلِدُ إِبْرَاهِيمَ فِيهَا حَتْمًا

84. And his daughter Zaynab passed away, then the birth of Ibrāhīm for sure during it.



Explanation

وَبِنْتُهُ زَيْنَبُ مَاتَتْ

“And his daughter Zaynab passed away” Meaning the death of Zaynab Bint of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

ثُمَّ

“Then” Meaning shortly after, by a few months...

VERSE 84: THE PASSING OF HIS DAUGHTER ZAYNAB
AND THE BIRTH OF HIS SON IBRĀHĪM

مَوْلِدُ إِبْرَاهِيمَ

“The birth of Ibrāhīm” Meaning the son of the Prophet
(عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

فِيهَا

“During it” Meaning in the eighth year after the Hijrah.

حَتْمًا

“For sure” Meaning with full certainty that her passing was
in the first part of the year and his son’s birth was in the latter
part of the year¹⁶⁰.

¹⁶⁰ Look in the book, *al-Isābah* by Ibn Ḥajr (13/415) & (1/337).

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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**VERSE 85: SAWDAH GIVES HER DAY
TO 'Ā'ISHAH**

The author (رَحْمَةُ اللَّهِ) said,

85- وَوَهَبَتْ نَوْبَتَهَا لِعَائِشَةَ سَوْدَةَ مَا دَامَتْ زَمَانًا عَائِشَةُ

85. Sawdah gives her turn to 'Ā'ishah as long as she lives.



Explanation

The Mother of the Believers, Sawdah (رَضِيَ اللَّهُ عَنْهَا), gave her days and nights to the Mother of the Believers, 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا), seeking to please the Prophet (عَلَيْهِ السَّلَام) and to remain with him. Imām at-Tirmidhī related in his *Jāmi'* from the Ḥadith of Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُمَا) who said,

حَشِيَّتْ سَوْدَةَ أَنْ يُطَلِّقَهَا، النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ لَا
تُطَلِّقْنِي وَأَمْسِكْنِي وَاجْعَلْ يَوْمِي لِعَائِشَةَ فَفَعَلَ فَنَزَلَتْ : ﴿ فَلَا جُنَاحَ
عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ ﴾

VERSE 85: SAWDAH GIVES HER DAY TO 'Ā'ISHAH

“Sawdah feared that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was going to divorce her, so he said: ‘Do not divorce me, but keep me and give my day to ‘Ā’ishah.’ So, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did so, and the following was revealed: “There is no sin on them both if they make terms of peace between themselves, and making peace is better.” [Sūrah an-Nisā’ 4:128]¹⁶¹

¹⁶¹ No. (3040). Imām at-Tirmidhī said, “This Ḥadīth is Ḥasan Gharīb” and Ibn Ḥajr graded its chain of narrators to be Ḥasan in his book *al-Isābah* (13/506).

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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**VERSE 86: THE MINBAR WAS BUILT
FOR THE PROPHET**

The author (رَحِمَهُ اللهُ) said,

86- وَعُمِلَ الْمِنْبَرُ غَيْرَ مُخْتَفِي وَحَجَّ عَتَّابٌ بِأَهْلِ الْمَوْقِفِ

86. The minbar was built in the open, and ‘Attāb led the Muslims on Ḥajj.



Explanation

وَعُمِلَ الْمِنْبَرُ

“The minbar was built” The one on which the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) delivered his sermon on.

غَيْرَ مُخْتَفِي

“In the open” Meaning in a plain area of the masjid.

VERSE 86: THE MINBAR WAS BUILT FOR THE PROPHET

Ibn al-'Athīr (رَحِمَهُ اللهُ) said,

“During the eighth year of the Hijrah, the Messenger of Allāh’s (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) minbar upon which he delivered his sermon on was worked on. Previously, he would deliver his sermon on a tree stump. So, the tree stump began to whine until the people heard it. So, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came down off of it and placed his hand on it to calm it down. It was the first minbar in Islām.”¹⁶²

Sahīḥ al-Bukhārī related on the authority of Jābir bin ‘Abdullāh (رَضِيَ اللهُ عَنْهُ) who said,

أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ، لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ، أَلَا أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ فَإِنَّ لِي غُلَامًا نَجْرًا. قَالَ " إِنْ شِئْتَ . قَالَ فَعَمِلْتُ لَهُ الْمِنْبَرَ، فَلَمَّا كَانَ يَرْمُ الْجُمُعَةَ قَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ الَّذِي صُنِعَ، فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَنْشَقَّ، فَنَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ، فَجَعَلَتْ تَبُؤُ أَيُّنَ الصَّبِيِّ الَّذِي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ. قَالَ " بَكَتْ عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذَّكْرِ

“That a woman from the al-'Ansār said to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), O Allāh’s Messenger

¹⁶² 'Asad al-Ghābah (1/30); also look in the book *Tārīkh al-Islām* by adh-Dhahabī (*al-Maghāzī* pg. 621)

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(صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ)! Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So, she got a minbar made for him. When it was Friday the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) sat on that minbar. The date-palm stump near which the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) used to deliver his sermons cried so much so that it was about to burst. The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) came down from the minbar to the stump and embraced it, and it started groaning like a child being persuaded to stop crying and then it stopped crying. The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said, "It has cried because of (missing) what it use to hear of the religious knowledge."¹⁶³

وَ حَجَّ عَتَّابُ

“Attāb” Meaning Ibn ’Asīd.

Ibn Ḥajr said in his book *al-Isābah*,

“He accepted Islām at the conquest of Makkah and the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) placed him in charge over Makkah when he marched on Ḥunayn and continued. Some of the historians mention, ‘He placed him in charge over Makkah after he returned from at-Ṭā’if and

¹⁶³ Saḥīḥ al-Bukhārī No. (2095).

VERSE 86: THE MINBAR WAS BUILT FOR THE PROPHET

led the people in Ḥajj in the same year of the conquest of Makkah.”¹⁶⁴

بِأَهْلِ الْمَوْقِفِ

“Led the Muslims” ibn Kathīr said,

“He (‘Attāb ibn ‘Asīd) was the first Muslim ‘Amīr to lead the people in Ḥajj.”¹⁶⁵

¹⁶⁴ *Al-Isābah* (7/62).

¹⁶⁵ *Al-Fuṣūl fī Sīrah ar-Rasūl* pg. (189).

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**VERSE 87: THE MILITARY CAMPAIGN
OF TABŪK**

The author (رَحِمَهُ اللهُ) said,

87- ثُمَّ تَبُوكَ قَدْ غَزَا فِي التَّاسِعَةِ وَهَدَّ مَسْجِدَ الضُّرَّارِ رَافِعَهُ

87. After he had carried out a military expedition in Tabūk during the ninth; and he destroyed Masjid ad-Ḍirār removing it.



Explanation

ثُمَّ تَبُوكَ قَدْ غَزَا فِي التَّاسِعَةِ

“Afterward he had carried out a military expedition in Tabūk during the ninth” Meaning the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) carried out a military expedition in the ninth year after the Hijrah.

Al-Ḥāfiẓ Ibn Kathīr (رَحِمَهُ اللهُ) said in the book *al-Fuṣūl*,

VERSE 87: THE MILITARY CAMPAIGN OF TABŪK

“When Allāh revealed to His Messenger the verse,

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾

“Fight against those who (1) believe not in Allāh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allāh and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued.” [Sūrah at-Tawbah 9:29]

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) urged the people of al-Madīnah and those surrounding areas amongst the bediouns to take part in Jihād. He informed them about the military expedition of Rome which happened in the month of Rajab during the ninth year of the Hijrah. When Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) intended to set on an expedition he kept it as a secret except for this expedition (Tabūk). Indeed, he announced to them this expedition, so they prepare because of the strength of their enemies and great numbers they will be up against. At that time, the fruits had ripened during an

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arid year. So, the Muslims prepared for that...and when they reached there (Tabūk) they didn't encounter any fighting. The thought of taking them into the land of Shām during this year would be burdensome to them, so he made up his mind to return."¹⁶⁶

وَهَدَّ

"He destroyed" The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)...

مَسْجِدَ الضَّرَّارِ

"Masjid ad-Ḍirār" Upon his return from Tabūk.

رَافِعَهُ

"Removing it" Meaning he removed the harm in which this masjid was built for.

¹⁶⁶ *Al-Fuṣūl* pg. (190-191).

VERSE 88-89: ABŪ BAKR LEADS THE PEOPLE IN ḤAJJ

VERSE 88-89: ABŪ BAKR LEADS THE PEOPLE IN ḤAJJ

The author (رَحْمَةُ اللَّهِ) said,

88- وَحَجَّ بِالنَّاسِ أَبُو بَكْرٍ وَثَمَّ تَلَا بَرَاءَةَ عَلِيٍّ وَحَتَمَ

89- أَنْ لَا يَحُجَّ مُشْرِكٌ بَعْدُ وَلَا يَطُوفُ عَارٍ ذَا بِأَمْرِ فَعِلًا

88. Abū Bakr led people in Ḥajj. There ‘Alī recited the disownment and commanded...

89. ...that not a single polytheist performs Ḥajj afterward. Nor circumambulate it naked. They both did this from an order.



Explanation

وَ حَجَّ بِالنَّاسِ أَبُو بَكْرٍ

“Abū Bakr lead the people in Ḥajj” In the ninth year after the Hijrah.

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وَتَمَّ تَلَا بَرَاءَةً عَلَيَّ

“There ‘Alī recited the disownment” Meaning ‘Alī recited the verse there,

﴿ بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُم مِّنَ الْمُشْرِكِينَ ﴾

“Freedom from (all) obligations (is declared) from Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to those of the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh), with whom you made a treaty.” [Sūrah at-Tawbah 9:1]

وَحَتَمَ

“And commanded” This was a decisive order...

أَنْ لَا يَحْجَّ مُشْرِكٌ بَعْدَ وَلَا يَطُوفَ عَارٍ

“That not a single polytheist performs Ḥajj afterward nor circumambulate it naked” This was because the polytheists still remained upon their previous circumstance of Shirk during al-Ḥajj.

Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related the Ḥadīth of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) in which he said,

بَعَثَنِي أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - فِيمَنْ يُؤَدِّنُ يَوْمَ النَّحْرِ بِمِئِّي لَا يَحُجُّ
 بَعْدَ الْعَامِ مُشْرِكًا، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانًا، ثُمَّ أَرَدَفَ رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعِيَّ بْنَ أَبِي طَالِبٍ، وَأَمَرَهُ أَنْ يُؤَدِّنَ بِبَرَاءَةِ. قَالَ أَبُو
 هُرَيْرَةَ فَأَدَّنَ مَعَنَا عَلِيٌّ يَوْمَ النَّحْرِ فِي أَهْلِ مِئِّي بِبَرَاءَةٍ، وَأَنْ لَا يَحُجَّ بَعْدَ
 الْعَامِ مُشْرِكًا، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانًا

“Abū Bakr, on the day of Naḥr (i.e. slaughtering of animals for sacrifice), sent me in the company of others to make this announcement: “After this year, no pagan will be allowed to perform the Ḥajj, and none will be allowed to perform the Tawaf of the Ka’bah undressed. Then Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent ‘Ali bin Abī Ṭālib (after Abū Bakr) and ordered him to recite aloud in public Sūrah Bara. Abū Hurayrah added, “So ‘Ali, along with us, recited Bara (loudly) before the people at Mina on the Day of Naḥr and announced; “No pagan shall perform Ḥajj after this year and none shall perform the Tawaf around the Ka’bah in a naked state.”¹⁶⁷

ذَا بِأَمْرِ فَعَلَا

“They both did this from an order.” Meaning Abū Bakr and ‘Ali (رَضِيَ اللَّهُ عَنْهُمَا) did this from the Prophet’s (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) command.

¹⁶⁷ Saḥīḥ al-Bukhārī No. (4655) and Saḥīḥ Muslim No. (1347).

VERSE 90: THE YEAR OF THE DELEGATIONS AND HIS VOW TO ABSTAIN FROM HIS WIVES

The author (رَحِمَهُ اللهُ) said,

90- وَجَاءَتِ الْوُفُودُ فِيهَا تَتْرَى هَذَا وَمِنْ نِسَاهُ آلَى شَهْرًا

90. The delegations arrived during it in succession, and he vowed to stay away from his wives for a month.



Explanation

وَ جَاءَتِ الْوُفُودُ فِيهَا

“The delegations arrived during it” Meaning in the ninth year after the Hijrah. This year was called, the ‘Year of the Delegations’ because of the abundant number of delegations that came to the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

تَتْرَى

VERSE 90: THE YEAR OF THE DELEGATIONS AND HIS VOW TO ABSTAIN FROM HIS WIVES

“In succession” Meaning one delegation after another. Ibn Kathīr (رَحْمَةُ اللَّهِ) said,

“The delegations followed in succession during this year and after it visiting the Messenger of Allāh submitted to Islām. Entering the religion of Allāh in droves.”¹⁶⁸

هَذَا وَمِنْ نِسَاءِ آلِي شَهْرًا

“And he vowed to stay away from his wives for a month.” Just as what is mentioned in Saḥīḥ al-Bukhārī and Saḥīḥ Muslim,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آلَى مِنْ نِسَائِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَةً وَعِشْرُونَ يَوْمًا عَدَا أَوْ رَاحَ فَقِيلَ لَهُ إِنَّكَ حَلَفْتَ أَنْ لَا تَدْخُلَ شَهْرًا. فَقَالَ " إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days, he went either in the morning or in the afternoon to his wives. Someone said to him “You vowed that you would not go to your wives for one month.” He replied, “The month is of 29 days.”¹⁶⁹

¹⁶⁸ *Al-Fuṣūl* pg. (196).

¹⁶⁹ Saḥīḥ al-Bukhārī No. (1910) and Saḥīḥ Muslim No. (1085) from the Ḥadīth of Umm Salamah (رَضِيَ اللَّهُ عَنْهَا).

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The meaning of...

آلَى مِنْ نِسَاءهُ

“He vowed to stay away from his wives” The Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) made an oath to abstain from having sexual relations with them for one complete month.

VERSE 91: THE PROPHET PERFORMED THE ABSENTEE JANĀZAH ṢALĀH FOR AN-NAJĀSHĪ

VERSE 91: THE PROPHET PERFORMED THE ABSENTEE JANĀZAH ṢALĀH FOR AN-NAJĀSHĪ

The author (رَحِمَهُ اللهُ) said,

91- ثُمَّ النَّجَاشِيِّ نَعَى وَصَلَّى شَلِيهِ مِنْ طَيْبَةٍ نَالَ الْفَضْلَا

91. Afterward, he announced the passing away of an-Najāshī, and he performed the absentee Janāzah Ṣalāh for him in Ṭaybah as he attained virtue.



Explanation

ثُمَّ النَّجَاشِيِّ

“Afterward an-Najāshī” He was the ruler of al-Habashah to where the noble Companions (رَضِيَ اللهُ عَنْهُمْ) made Hijrah; and received sanctuary and aid.

نَعَى

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“He announced” Meaning that Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) informed his Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the death of an-Najāshī.

وَصَلَّى عَلَيْهِ

“And he performed for him” The absentee Janāzah Ṣalāh.

مِنْ طَيِّبَةٍ نَالَ الْفَضْلَا

“In Ṭaybah as he attained virtue” Meaning that he attained this virtue from al-Madīnah by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) performing the Janāzah Ṣalāh over him and his Companions (رَضِيَ اللَّهُ عَنْهُمْ) performed it behind him (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا

“Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informed (the people) about the death of An-Najāshī on the very day he died. He went towards the Musalla (praying area), and the people stood behind him in rows. He said four Takbīrs (i.e. offered the Funeral prayer).”¹⁷⁰

¹⁷⁰ Saḥīḥ al-Bukhārī No. (1245) and Saḥīḥ Muslim No. (951).

VERSE 92: THE DEATH OF IBRĀHĪM THE SON OF THE
PROPHET AND JARĪR BIN ‘ABDULLĀH AL-BAJALĪ
ACCEPTING ISLĀM

VERSE 92: THE DEATH OF IBRĀHĪM THE SON OF THE PROPHET AND JARĪR BIN ‘ABDULLĀH AL-BAJALĪ ACCEPTING ISLĀM

The author (رَحْمَةُ اللَّهِ) said,

92- وَمَاتَ إِبْرَاهِيمُ فِي الْعَامِ الْأَخِيرِ وَالْبَجَلِيُّ أَسْلَمَ وَاسْمُهُ جَرِيرٌ

92. Ibrāhīm passed away in the last year, and al-Bajalī
accepted Islām, his name was Jarīr.



Explanation

وَمَاتَ إِبْرَاهِيمُ فِي الْعَامِ الْأَخِيرِ

“Ibrāhīm passed away in the last year” This was the tenth
year after the Hijrah.

Ibn Ḥajr (رَحْمَةُ اللَّهِ) said in his book *al-Isābah*,

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“Ibrāhīm, the son of the leader of mankind, Muḥammad bin ‘Abdullāh bin ‘Abdul-Muttalib bin Hāshim and his mother was Māriah al-Qibtīyah, was born in the month of Dhūl al-Ḥijjah during the eighth year of the Hijrah and passed away in the tenth year after the Hijrah.”¹⁷¹

أَسْلَمَ وَأَسْمُهُ جَرِيرٌ

“He accepted Islām and his name was Jarīr” Bin ‘Abdullāh al-Bajalī, the noble Companion (رَضِيَ اللَّهُ عَنْهُ). He accepted Islām during this year. Al-Wāqidī was certain that he visited the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during the month of Ramaḍān in the tenth year of the Hijrah and the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) dispatched him to Dhūl Khalaṣah.¹⁷²

¹⁷¹ *Al-Isābah* (1/337).

¹⁷² TN: Dhūl Khalaṣah was an idol which was worshipped in the pre-Islāmic era. When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) conquered Makkah and Jarīr bin ‘Abdullāh al-Bajalī (رَضِيَ اللَّهُ عَنْهُ) accepted Islām, he was sent to destroy it.

VERSE 93: THE FAREWELL ḤAJJ (PART 1)

The author (رَحِمَهُ اللهُ) said,

93- وَحَجَّ حَجَّةَ الْوُدَاعِ قَارِنًا وَوَقَفَ الْجُمُعَةَ فِيهَا آمِنًا

93. He performed the Farewell Ḥajj joined; and during it, al-Jumu'ah coincided.



Explanation

وَ حَجَّ

“He performed Ḥajj” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed it in this year which is the tenth year after the Hijrah.

حَجَّةَ الْوُدَاعِ

“The Farewell Ḥajj” this Ḥajj was called this because he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bid farewell to his Companions in it where he said,

فَإِنِّي لَا أَذْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ

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**“For I do not know whether I would be performing
Ḥajj after this Ḥajj of mine.”¹⁷³**

His Ḥajj (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was...

قَارِنًا

“Joined” According to what is correct from the statements of the people of knowledge, the meaning of ‘joined’¹⁷⁴ is that he combined his ‘Umrah and Ḥajj. So, he made the *Talbiyah*¹⁷⁵ for the Ḥajj and ‘Umrah together; and he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) brought his sacrificial animal (for slaughter).

Ibn al-Qayyim (رَحِمَهُ اللَّهُ) said in his book *Zād al-Ma ād*,

“Indeed, he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) entered into a state of *Ihrām* joining the ‘Umrah and Ḥajj in some twenty decisively *Sahīh aḥādīth* on this matter.”¹⁷⁶

¹⁷³ Related by Muslim No. (1297) from the Ḥadīth of Jābir bin ‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ).

¹⁷⁴ TN: This is also called *at-Tamatau* ‘where one brings his slaughter to the *Miqāt*. He combines his ‘Umrah and Ḥajj; he puts on his *Ihrām* and performs his ‘Umrah first. Then he takes a break where he takes off his *Ihrām*; later he puts his *Ihrām* on for Ḥajj and makes the *Talbiyah* (*Labbayka ‘Umrah wal Ḥajj*). Completes his Ḥajj then slaughters his animal.

¹⁷⁵ TN: Meaning, he said, *Labbayka ‘Umrah wal Ḥajj*.

¹⁷⁶ *Zād al-Ma ād* (2/107-122).

وَوَقَّفَ الْجُمُعَةَ فِيهَا آمِنًا

“And during it, al-Jumu‘ah coincided” Meaning the day of ‘Arafah in that year (10th year after the Hijrah) was on al-Jumu‘ah.

Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related on the authority of ‘Umar bin al-Khattab (رضي الله عنه) who said,

أَنَّ رَجُلًا، مِنَ الْيَهُودِ قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَأُونَهَا
لَوْ عَلَيْنَا مَعَشَرَ الْيَهُودِ نَزَلَتْ لِأَتَّخِذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ أَى آيَةٍ قَالَ
: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا﴾ قَالَ عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ

“Once a Jew said to me, “O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration.” ‘Umar bin Al-Khattab asked, “Which is that verse?” The Jew replied, “This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.” [Sūrah al-Mā’idah 5:3]. ‘Umar replied, “No doubt, we know when and where this verse was revealed to the Prophet. It was

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**Friday, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was standing at
'Arafah (i.e. the Day of Ḥajj)."¹⁷⁷**

¹⁷⁷ Saḥīḥ al-Bukhārī No. (45) and Saḥīḥ Muslim No. (3017).

VERSE 94: THE FAREWELL ḤAJJ (PART 2)

The author (رَحِمَهُ اللهُ) said,

94- وَأُنزِلَتْ فِي الْيَوْمِ بُشْرَى لَكُمْ (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ)

94. Glad tidings for you: all were revealed on this day:
“This day I have perfected your religion for you.”



Explanation

On this day, the evening of ‘Arafah this noble verse was revealed,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ
الْإِسْلَامَ دِينًا﴾

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.” [Sūrah al-Mā’idah 5:3]

The Ḥadīth of ‘Umar bin al-Khattab (رَضِيَ اللهُ عَنْهُ) that was previously mentioned illustrates this point.

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بُشْرَى لَكُمْ

“Glad tidings for you all” This was good news which was announced to them on that day when Allāh (سُبْحَانَهُ وَتَعَالَى) has perfected their religion. So, they will not need any other religion besides it; nor will they need any other prophet besides their Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَام).

VERSE 95: THE PASSING AWAY OF RAYḤĀNAH

The author (رَضِيَ اللهُ عَنْهُ) said,

95- وَمَوْتُ رَيْحَانَةَ بَعْدَ عَوْدِهِ وَالتَّسْعَ عَشْرَ مَدَّةً مِنْ بَعْدِهِ

95. The passing away of Rayḥānah was after his return, and nine lived for some time after him.



Explanation

وَمَوْتُ رَيْحَانَةَ

“The passing away of Rayḥānah” (رَضِيَ اللهُ عَنْهَا)...

بَعْدَ عَوْدِهِ

“Was after his return” Meaning after the Prophet’s (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) return from al-Ḥajj. It has been previously mentioned that she was among what Allāh bestowed upon him from spoils of Banū Qurayẓah. She was among his slaves and not among his (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) wives.

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Al-Ḥāfiẓ Ibn Ḥajr (رَحْمَةُ اللَّهِ) said in his book *al-Isābah*,

“She (Rayḥānah) passed away six months before the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) died. Although some historians say, she passed away upon the Prophet’s (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) return from performing his Farewell Ḥajj. This is the opinion of the author (رَحْمَةُ اللَّهِ).”¹⁷⁸

وَالتَّسْعُ

“Nine” of the Prophet’s (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) wives...

عِشْنَ مُدَّةً مِنْ بَعْدِهِ

“Lived for some time after him” Meaning after the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said in his book *Zād al-Ma ād*,

“There is no difference amongst the scholars that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) passed away having nine wives in which he would split his time up with eight of them.”¹⁷⁹

With the exception of Sawdah, his wife who gave her nights to ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا).

¹⁷⁸ *Al-Isābah* (13/402-403).

¹⁷⁹ *Zād al-Ma ād* (1/114).

VERSES 96-98: THE PROPHET'S PASSING AWAY, HIS BURIAL IN 'Ā'ISHAH'S HOUSE, AND THE EXTENT OF HIS ILLNESS

VERSES 96-98: THE PROPHET'S PASSING AWAY, HIS BURIAL IN 'Ā'ISHAH'S HOUSE, AND THE EXTENT OF HIS ILLNESS

The author (رَحِمَهُ اللهُ) said,

96- وَيَوْمَ الْاِثْنَيْنِ قَضَى بَقِينَا إِذْ اَكْمَلَ الثَّلَاثَ وَالسَّتِيْنَ

97- وَالْدَّفْنُ فِي بَيْتِ ابْنَةِ الصَّدِيقِ فِي مَوْضِعِ الْوَفَاةِ عَنِ تَحْقِيقِ

98- وَمُدَّةُ التَّمْرِيضِ خُمْسًا شَهْرٍ وَقِيلَ بَلْ ثُلُثٌ وَخُمْسٌ فَادْرِي

96. On Monday he passed away, for certain. Upon him completing sixty-three.

97. The burial was in the house of Bint as-Şiddiq. In the place where he died, upon affirmation.

98. The extent of illness was two-fifths of a month. Others say, rather, it was a third or a fifth, so understand.

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Explanation

وَيَوْمَ الْاِثْنَيْنِ قَضَى

“On Monday, he passed away” Meaning that he died on Monday...

يَقِينَا

“For certain” As this is the day in which he was born, the day he was sent as a Messenger, and the day he died. His death was forenoon on Monday in the month of Rabī‘ al-’Awwal.

Al-Bukhārī and Muslim both related on the authority of Anas bin Mālik (رَضِيَ اللهُ عَنْهُ),

أَنَّ أَبَا بَكْرٍ، كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الَّذِي تُوفِّي فِيهِ حَتَّى إِذَا كَانَ يَوْمُ الْاِثْنَيْنِ - وَهُمْ صُفُوفٌ فِي الصَّلَاةِ -
كَشَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتْرَ الْحُجْرَةِ فَنَظَرَ إِلَيْنَا وَهُوَ
قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَةٌ مُصْحَفٍ . ثُمَّ تَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ضَاحِكًا - قَالَ - فَبَهْتْنَا وَنَحْنُ فِي الصَّلَاةِ مِنْ فَرَجِ مَخْرُوجِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَكَصَ أَبُو بَكْرٍ عَلَى عَقْبَيْهِ لِيَصِلَ الصَّفَّ

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وَوَظَنَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَارِجٌ لِلصَّلَاةِ فَأَشَارَ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ أَنْ أَتِمُّوا صَلَاتَكُمْ - قَالَ - ثُمَّ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرُحَى السِّتْرَ - قَالَ - فَتَوُفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ يَوْمِهِ ذَلِكَ .

“Abū Bakr led them in prayer due to the illness of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of which he died. It was a Monday, and they stood in rows for prayer. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) drew aside the curtain of (‘Ā’ishah’s) apartment and looked at us while he was standing, and his (Prophet’s) face was (as bright) as the paper of the Holy Book. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) felt happy and smiled. And we were confounded with joy while in prayer due to the arrival (among our midst) of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Abū Bakr stepped back upon his heels to say prayer in a row perceiving that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had come out for prayer. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with the help of his hand signed to them to complete their prayer. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) went back (to his apartment) and drew the curtain. He (the narrator)

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said: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) breathed his last on that very day.”¹⁸⁰

إِذْ أَكْمَلَ الثَّلَاثَ وَالسِّتِينَ

“Upon him completing sixty-three” Meaning that he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) passed away at the age of sixty-three years old. Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related the Ḥadīth of ‘A’ishah (رَضِيَ اللَّهُ عَنْهَا),

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died when he was sixty-three years old.”¹⁸¹

Saḥīḥ Muslim mentions on the authority of Anas bin Mālik (رَضِيَ اللَّهُ عَنْهُ) who said,

فَبِضِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ
وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَعُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ

“That Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) died when he was sixty-three years old, and so was the case with

¹⁸⁰ Saḥīḥ al-Bukhārī No. (4448) and Saḥīḥ Muslim No. (419) with his wording.

¹⁸¹ Saḥīḥ al-Bukhārī No. (3536 & 4466) and Saḥīḥ Muslim No. (2349).

VERSES 96-98: THE PROPHET'S PASSING AWAY, HIS BURIAL IN 'Ā'ISHAH'S HOUSE, AND THE EXTENT OF HIS ILLNESS

Abū Bakr, and so was the case with 'Umar who was also sixty-three (when he died)."¹⁸²

وَالدَّفْنُ فِي بَيْتِ ابْنَةِ الصِّدِّيقِ

"The burial was in the house of Bint as-Ṣiddīq" Meaning that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was buried in 'Ā'ishah's house, in her room.

فِي مَوْضِعِ الْوَفَاةِ

"In the place where he died" Because it has been affirmed from him (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) in the Ḥadīth in which he said,

لَنْ يُقَرَّرَ نَبِيٌّ إِلَّا حَيْثُ يَمُوتُ

"A Prophet is never to be buried in any place except where he died."¹⁸³

So, he was buried there...

عَنْ تَحْقِيقِ

¹⁸² Saḥīḥ Muslim No. (2348).

¹⁸³ Related by Imām 'Aḥmad in his Musnad (27) from the Ḥadīth of Abū Bakr as-Ṣiddīq (رَضِيَ اللهُ عَنْهُ). It is also found in Saḥīḥ al-Jāmi' No. (5201).

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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“Upon affirmation” Meaning upon verified knowledge and clear evidence.

Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related on the authority of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) that she said,

إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَتَفَقَّدُ يَقُولُ " أَأَيْنَ أَنَا الْيَوْمَ
أَيْنَ أَنَا غَدًا . " اسْتَبْطَاءً لِيَوْمِ عَائِشَةَ . قَالَتْ فَلَمَّا كَانَ يَوْمِي قَبَضَهُ اللَّهُ
بَيْنَ سَخْرِي وَنَحْرِي

“That Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during his last illness) inquired: Where I would be tomorrow, where I would be tomorrow (thinking, that the turn of ‘Ā’ishah was not very near) and when it was my turn, Allāh called him to his Heavenly Home, and his head was between my neck and chest.”¹⁸⁴

At-Tirmidhī related in his book *Ash-Shamā’īl* and an-Nisā’ī related in *as-Sunan al-Kubrā’* with a Saḥīḥ chain of narrators from Salim bin ‘Ubayd who said,

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fainted when he was sick; then he woke up” the narrator mentioned a long Ḥadīth. Within it, the people said to Abū Bakr, **“O Companion of Allāh’s Messenger! Did you bury Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?** He said, **‘Yes’** and they said, **‘Where?’** he replied, **‘In the place where Allāh**

¹⁸⁴ Saḥīḥ al-Bukhārī No. (1389) and Saḥīḥ Muslim No. (2443).

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took his soul. Indeed, Allāh only took his soul in a pure place.' They understood that he was telling the truth."¹⁸⁵

وَمُدَّةُ النَّعْرِ بَيْضٌ

"The extent of illness" Meaning the time of the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sickness that led to him passing away.

خُمْسًا شَهْرٍ

"Was two-fifths of a month" One-fifth of a month is six days and two-fifths of a month is twelve days. This is one statement.

وَقِيلَ: بَلْ ثُلُثٌ

"Others say, rather, it was a third" Of a month which is ten days.

وَخُمْسٌ

"A fifth" Of a month which is six days. The sum of the last two statements is sixteen days. Perhaps what he intended by 'a fifth' is roughly (that amount of days).

¹⁸⁵ *Ash-Shamā il* No. (397) and *Sunan al-Kubrā* No. (7119).

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Ibn Kathīr (رَحْمَةُ اللَّهِ) said in his book *al-Fuṣūl*,

“He remained in pain for twelve days. Others say fourteen days.”¹⁸⁶

Al-Ḥāfiẓ Ibn Ḥajr (رَحْمَةُ اللَّهِ) said in *Fath al-Bārī*,

“The people of knowledge differ over the extent of his illness. The majority of them are of the opinion that it was thirteen days while some add a day or take a day away, and others said it was ten days.”¹⁸⁷

فَاذْرِي

“So, understand” Meaning learn and study about this matter.

¹⁸⁶ *Al-Fuṣūl* pg. (201).

¹⁸⁷ *Fath al-Bārī* (8/129).

VERSES 99-100: THE CONCLUSION

The author (رَحْمَةُ اللَّهِ) said,

99- وَتَمَّتِ الْأَرْجُوزَةُ الْمَيْيَّةُ فِي ذِكْرِ حَالِ أَشْرَفِ الْبَرِيَّةِ

100- صَلَّى عَلَيْهِ اللَّهُ رَبِّي وَعَلَى مَحَابِهِ وَآلِهِ وَمَنْ تَلَا

99. The 100-verse poem on mentioning the life of the best of mankind has been completed.

100. May Allāh, my Lord send His Ṣalāh upon him, his Companions, his family, and whoever follows them.



Explanation

وَتَمَّتِ الْأَرْجُوزَةُ الْمَيْيَّةُ

“The 100-verse poem has been completed” This is because the number of lines are one hundred and this is the reason why it was named that.

فِي ذِكْرِ حَالِ أَشْرَفِ الْبَرِيَّةِ

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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“On mentioning the life of the best of mankind” Meaning the Noble Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). This is a splendid poem summarizing selected moments of the noble Prophet’s (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) *Sirah*, along with meticulous concern over citing the events of the *Sirah* while mentioning the dates (of them).

صَلَّى عَلَيْهِ اللهُ رَبِّي

“May Allāh, my Lord send His Ṣalāh upon him” The author (رَحِمَهُ اللهُ) concludes this good and beneficial poem with sending the Ṣalāh upon the Messenger of Allāh (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).

وَعَلَى أَصْحَابِهِ وَآلِهِ

“Upon his Companions, his family” Who are noble and honorable (رَضِيَ اللهُ عَنْهُمْ).

وَمَنْ تَلَا

“And whoever follows them” Meaning follows them in excellence until the Day of Judgement.

I ask Allāh, al-Karīm (the Generous), the Lord of the Tremendous Throne to reward the author, the Imām Ibn Abī al-‘Izz al-Hanafī (رَحِمَهُ اللهُ) with the most excellent of rewards for this splendid poem. May Allāh make it heavy on his scale of good deeds on the day when he meets Allāh (جَلَّ وَعَلَا). May Allāh elevate his rank and cause us all to benefit by what we

VERSES 99-100: THE CONCLUSION

learn. May Allāh make what we learn a proof for us and not against us, and May He guide us to the straight path.

“O Allāh! Verily we ask You for consistent ʿĪmān, beneficial knowledge, and upright guidance.”¹⁸⁸

O Allāh! Grant us Tawfiq (success) to what You love and are pleased with from straightforward statements, righteous deeds, and Allāh knows best.

May Allāh raise the rank of His servant and Messenger, our Prophet Muḥammad, his family, and all of his Companions and grant them peace.

¹⁸⁸ This supplication was related by ibn Abī Shaybah in the book *al- ʿĪmān* No. (106). On the authority of Muʿāwiyah bin Qurrah who said, “Abū ad-Dardāʾ (رضي الله عنه) use to mention this (supplication). Muʿāwiyah said, ‘So, we believe that some ʿĪmān is not consistent, some knowledge is not beneficial, and some guidance is not upright.’” Allāh’s aid is sought.