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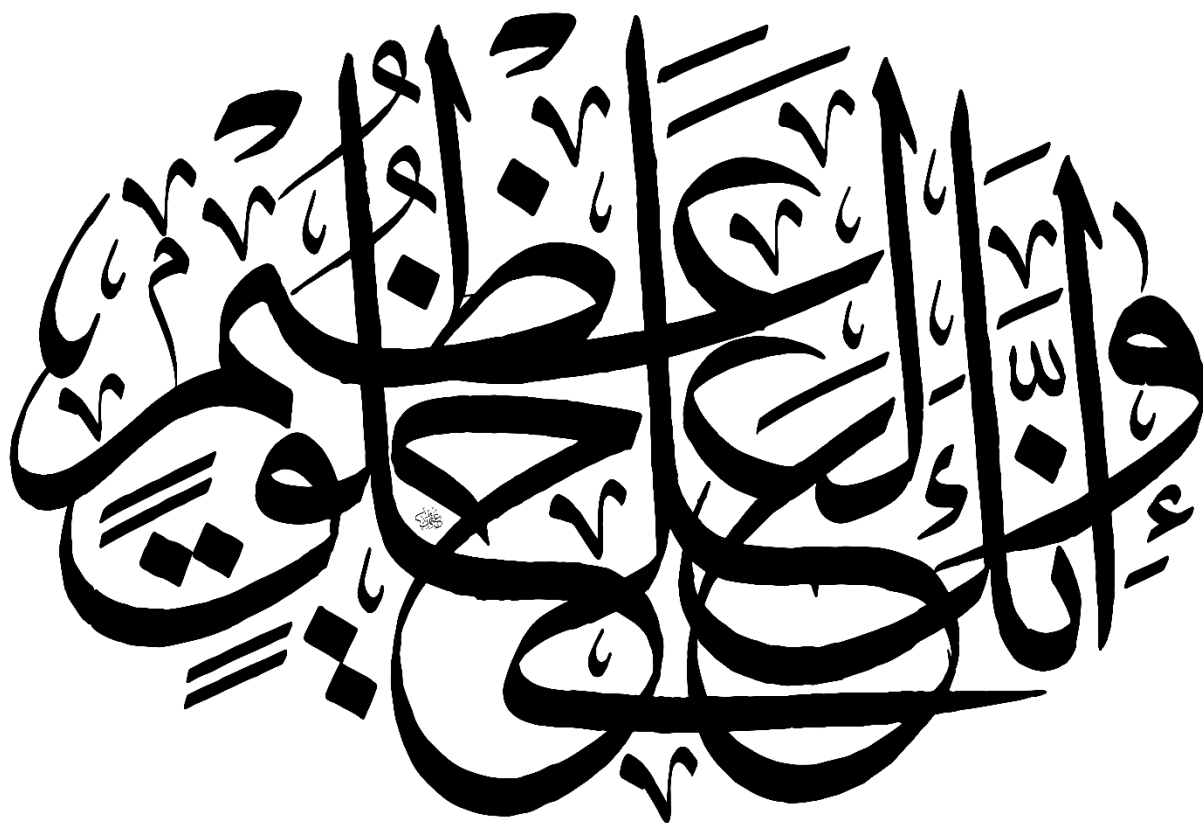


THE SUBLIME CHARACTER ﷺ of RASULULLAH



MOULANA MOOSA KAJEE





“And Verily, You Are an Excellent Standard of Character.”

[Surah al-Qalam: 4]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Chapter 1



INTRODUCTION

Noble Character

Rasulullaah ﷺ encouraged his followers to possess noble character and mentioned great virtues for acquiring these qualities.

Rasulullaah ﷺ said, “The believer with the most perfect level of imaan is the one with the best character. The best of you are those who are best to their womenfolk.” [Tirmidhi: 1162; Musnad Ahmad: 10106]

Abdullaah ibn ‘Amr ibn al-‘Aas رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah ﷺ was neither naturally lewd nor did he adopt superficial lewdness. He used to say, ‘The best of you are those who have the best character.’” [Bukhaari: 3559; Muslim: 2321]

An-Nawwaas ibn Sam‘aan رَضِيَ اللَّهُ عَنْهُ narrates, “I asked Rasulullaah ﷺ about righteousness and sin. He said, “Righteousness is good character, while sin is that which creates doubt in your heart and you dislike that people become aware of it.” [Muslim: 2553]

Benefits of Good Character

1. *Attaining the Reward of Spending the Night in Worship and the Day Fasting*

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that she heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “The believer attains the rank of a person who spends his night in worship and the day fasting through his good character.” [Abu Dawood: 4798]

2. *Heaviness on the Scales*

Abu Dardaa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There is nothing that will be heavier in the scale of a believer on the day of Resurrection than good character. Allaah abhors the person who is lewd and vulgar.” [Tirmidhi: 2002]

3. *Entrance Into Jannah*

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked what would be most instrumental in admitting the people into Jannah. He said, “The fear of Allaah and good character.” He was asked what would be most instrumental in casting the people into the Hell-fire. He said, “The mouth and the private part.” [Tirmidhi: 2004]

4. *House in the Highest Levels of Jannah*

Abu Umaamah al-Baahili رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I guarantee a house on the outskirts of Jannah for the person who abandons argumentation even though he may be correct. I guarantee a house in the middle of Paradise for the person who abandons speaking lies, even if he is joking. I guarantee a house in the highest level of Jannah for the person who beautifies his character.” [Abu Dawood: 4800]

5. *Most Beloved and Closest to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The most beloved of you to me and the one who will enjoy the closest seat with me on the day of Resurrection will be those who have the best character. The most abhorred of you to me and the one who will be furthest away from me on the day of Resurrection will be those who talk excessively, who talk with their mouths puffed up, who adopt a haughty tone in their speech in order to display their superiority.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “O Rasulullaah! We know the meaning of those who talk excessively and with their mouths puffed up. What is the

meaning of those who adopt a haughty tone in their speech in order to display their superiority?” He replied, “They are the proud and haughty people.” [Tirmidhi: 2018]

Imam Tirmidhi رَحْمَةُ اللَّهِ عَلَيْهِ narrates the explanation of good character from ‘Abdullaah ibn al-Mubaarak رَحْمَةُ اللَّهِ عَلَيْهِ. He said, “It refers to having a smiling face, generosity, and abstaining from causing harm to anyone.”

Practical Demonstration of Noble Character

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ practically demonstrated noble character. Allaah تَبَارَكَ وَتَعَالَى Himself testifies to the lofty character possessed by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Allaah تَبَارَكَ وَتَعَالَى states,

﴿وَإِنَّكَ لَعَلَّ خُلُقِي عَظِيمٌ﴾

And verily, you are the possessor of great character. [al-Qalam: 4]

Sa’d ibn Hisham reports that he once asked Aaishah رَضِيَ اللَّهُ عَنْهَا, “Tell me about the character of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!” Have you not read the Qur’aan?” “Of course I have,” he replied. Aaishah رَضِيَ اللَّهُ عَنْهَا then said, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s character was the Qur’aan.” [Muslim: 746; Abu Dawood: 1342; Nasai: 1601]

Urwa رَضِيَ اللَّهُ عَنْهُ reports that Aaishah رَضِيَ اللَّهُ عَنْهَا stated, “There was none with better character than Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Whenever any of his companions or family called for him, he always responded by saying, “Labbaik (at your service).” It was for this reason that Allaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ revealed the verse:

﴿وَإِنَّكَ لَعَلَّ خُلُقِي عَظِيمٌ﴾

Verily you (O Rasulullaah) are (firmly stationed) upon an exalted (flawless) character. [al-Qalam: 4]

[Dalaailun-Nubuwwah of Abu Nu’aym no. 119]

Abu al-Dardaa رَضِيَ اللَّهُ عَنْهُ reports that when he asked Aaishah رَضِيَ اللَّهُ عَنْهَا about the character of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she replied, “His character was the Qur’aan. He was pleased with what Allaah is pleased with and disliked what Allaah dislikes.” [Shuabul-Imaan: 1360; Sharh Mushkil al-Athaar: 4434]

Another narration from Zaid bin Baabnoos states that Aa'ishah رَضِيَ اللَّهُ عَنْهَا gave a similar reply when they asked her about the character of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This narration, however, states that Aa'ishah رَضِيَ اللَّهُ عَنْهَا asked, “Have you read Surah Mu'minoon?” She then told them to read from the beginning of the Surah (from: قَدْ أَفْلَحَ الْمُؤْمِنُونَ) and then ten verses thereafter. Thereafter she said, “Such was the character of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” [Mustadrak of al-Haakim: 3481; al-Adab al-Mufrad: 308; As-Sunanul-Kubraa of Nasai: 11287]

Qais bin Wahb reports from a man of the Banu Suraat tribe that: he once asked Aaishah رَضِيَ اللَّهُ عَنْهَا, “Tell me about the character of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” Aaishah رَضِيَ اللَّهُ عَنْهَا replied, “Have you not read in the Qur'aan where Allaah says, “وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ” She then continued, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once with his companions when I and Hafsa رَضِيَ اللَّهُ عَنْهَا both prepared some food for him. When she beat me to sending the food, I sent my slave girl with instructions to overturn the platter. Consequently, when Hafsa was serving the food to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the slave girl overturned it, and the food was all scattered about. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gathered the food that had fallen on the ground, and the Sahaabah ate it. When I sent my platter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ handed it over to Hafsa رَضِيَ اللَّهُ عَنْهَا saying, ‘Take this platter in place of yours and eat whatever is in it.’ I did not notice even a hint of displeasure on the face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” [Musannaf ibn Abi Shaibah: 36281; Ibn Majah: 2333]

This means that every noble trait found in the Qur'aan was to be found in the life of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

A group of people once came to Zaid ibn Thaabit رَضِيَ اللَّهُ عَنْهُ with the request, “Tell us something about the character of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?” Zaid ibn Thaabit رَضِيَ اللَّهُ عَنْهُ said, “I was Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's neighbour. When revelation would come to him, he would send for me, and I would come to him to write it down. Whenever we spoke of worldly matters, he رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ also spoke about it, and whenever we spoke of food, he also spoke of the same (he was never aloof from us). I am narrating all this to you on behalf of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” [al-Mu'jam al-Kabeer of Tabaraani: 4882; As-Sunanul-Kubraa of Bayhaqi: 13470; Shamaail-Tirmidhi: 328]

Safiyyah bint Huyay (the wife of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) says, “I have never seen anyone with better character than Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I was riding on the back of his camel with him as he returned from Khaybar. It was at night, and as I began to fall asleep, my head hit the back of the carriage. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ touched me gently as he said, “Take it easy, dear lady. Take it easy, O daughter of Huyay (this is not the place to sleep).” When we reached a place called Sahbaa, he said to me, “Do excuse me for what I had to do with your people (the

Jews of Khaybar).” He then explained to me what they had said (and done) to him (because of which he was forced to act against them). [al-Mu’jam al-Awsat: 6580]

Anas رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was one of the most compassionate people. I swear by Allaah that he never refused, even a slave or a child who brought water to him on a freezing morning (to wash with it and then give it back to them for blessings). (Despite the intense cold), he would wash his face and arms with water. Whenever anyone came to him with a request, he would listen attentively to the person and not move away until the person moved away. Whenever anyone took him by the hand, he would give his hand and not pull it away until the person himself let go.” [Musnad al-Haarith: 950, Abu Nuaym in Dalaail an-Nubuwwah]

Anas رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ possessed the best character from among the people.” [Muslim: 2310]

Anas رَضِيَ اللَّهُ عَنْهُ states Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the best of people, the most generous of people, and the bravest of people. [Bukhaari: 6033]

Baraa ibn ‘Aazib رَضِيَ اللَّهُ عَنْهُ states, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the most handsome of people and best of character. He was neither too tall nor short.” [Muslim: 2337]

Testification of Non-Muslims to His Beautiful Character

Even non-Muslims testified to the beautiful character of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Suhayl ibn Amr رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived victoriously in Makkah, Suhayl entered his house and locked the doors. He then sent his son Abdullaah ibn Suhayl to secure amnesty from him from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because he feared being killed. Abdullaah went and said, “O Rasulullaah! Will you grant amnesty to my father?” “Certainly,” replied Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “He has the protection of Allaah. He may leave the house.”

Addressing those around him, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “Whoever meets Suhayl should not even look at him sternly so that he may leave his house in peace. I swear by my life that Suhayl surely possesses intelligence and esteem. Someone like him cannot be

ignorant about (the beauty of) Islaam. He has already come to know that whatever his efforts (against Islaam) have been, they have borne no fruit.”

Abdullaah ibn Suhayl reported back to his father what Rasulullaah ﷺ had said. Suhayl said, “By Allaah! He is an excellent person in youth and old age. Suhayl would then go to and forth (to meet Rasulullaah ﷺ) and even accompanied Rasulullaah ﷺ in the Battle of Hunayn as a Mushrik. He eventually accepted Islaam at Ji'irrana and Rasulullaah ﷺ gave him a hundred camels from the booty. [Mustadrak of Haakim: 5225]

The famous poet, Allamah Buseeri رَحِمَهُ اللهُ states,

فَأَقِ التَّيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

He ﷺ exceeds (transcends) the Ambiyaa physically and in noble character, and (none of the other Ambiyaa عَلَيْهِمُ السَّلَامُ) can come close to his knowledge and noble nature.

In this book, we will, in-sha Allaah, discuss selected incidents of some of the beautiful character traits possessed by Rasulullaah ﷺ, since it will be impossible for lowly people like us to even understand many of them, never mind encompass all of them.

Nabi ﷺ also possessed the most superior outward form. However, this has not been mentioned in this book as this is a non-volitional quality.

The object is twofold:

1. To create within ourselves the love of Rasulullaah ﷺ by understanding his amazing qualities.
2. To make an effort to bring these qualities within ourselves.

Note: Many of the narrations were extracted from ‘Hayaatus-Sahaabah’ and ‘A Detailed Commentary of Qaseedah Burdah.’ Thereafter, some other narrations were found and added. However, all narrations were then checked up and attributed to their original sources. May Allaah تَبَارَكَ وَتَعَالَى make this kitaab a means of our salvation in the Hereafter and a means to gain closeness to the greatest of Allaah’s creation, Rasulullaah ﷺ.

Chapter 2



NOBLE OUTWARD QUALITIES

“A person’s inward character is normally reflected in his speech and mannerisms with people.”

SPEECH OF RASULULLAAH ﷺ

There were a few outstanding characteristics in the speech of Rasulullaah ﷺ:

1. Rasulullaah ﷺ would not speak swiftly.

Aaishah رَضِيَ اللَّهُ عَنْهَا says, “Rasulullaah ﷺ’s speech was such (so clear) that if anyone wished to count the words, they could have easily done so.” [Bukhari: 3567]

She also mentioned, “Shall I not surprise you? A certain person actually came and spoke to Rasulullaah ﷺ beside my room so loudly that I could hear him talk as I was busy with my salaah. He then left before I could complete my salaah. Had I been able to find him before that, I would have certainly given him a piece of my mind.” She then added, “Rasulullaah ﷺ never spoke continuously and quickly as you people do.” [Bukhaari: 3568; Muslim: 2493; and Abu Dawood: 3655 have narrated this hadith from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ]

In another narration, Aaishah رَضِيَ اللَّهُ عَنْهَا says, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's speech was so clear that everyone could understand it." (Abu Dawood no. 4839) It was Jaabir رَضِيَ اللَّهُ عَنْهُ who said, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's speech was crisp, with every letter distinctly pronounced." [Abu Dawood: 4838]

2. *If an important matter was to be mentioned, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would repeat it thrice.*

Anas رَضِيَ اللَّهُ عَنْهُ reports, "When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spoke anything (of marked importance), he would repeat it thrice until it was understood and whenever he approached a gathering, he would greet thrice." [Bukhaari: 95]

Thumamah ibn Anas رَضِيَ اللَّهُ عَنْهُ narrates that whenever Anas رَضِيَ اللَّهُ عَنْهُ spoke (something of importance), he repeated himself thrice and would say that, when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ greeted with salaam (to seek permission to enter a home), he did so thrice, and when he spoke (something of great importance), he would repeat it thrice. [Musnad Ahmad: 13308]

(Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ greeted once when first seeking permission to enter, thereafter a second time when entering and finally a third time when leaving).

Anas رَضِيَ اللَّهُ عَنْهُ also reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would repeat himself thrice so that people could understand what he was saying." [Tirmidhi: 3640]

3. *Whilst speaking, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would turn his gaze towards the heavens.*

Abdullaah ibn Salaam رَضِيَ اللَّهُ عَنْهُ reports, "When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat down to talk, he would often look towards the sky (in anticipation of revelation)." (Abu Dawood no. 4837)

Moulana Yahyaa Kandehlewi رَضِيَ اللَّهُ عَنْهُ states, "In this hadith, there is an indication that despite being engaged in speech, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not unaware of the heavenly revelation, which was his actual aim. In this, there is a lesson for every inviter to Allaah تَبَارَكَ وَتَعَالَى that he should not become unmindful of Allaah تَبَارَكَ وَتَعَالَى due to his inviting."

4. *Whilst speaking, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would smile generally.*

Abu Darda رَضِيَ اللَّهُ عَنْهُ narrates, "I never saw or heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying something except whilst smiling." [Musnad Ahmad: 21732]

5. *Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would keep quiet for long periods of time. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would only speak when there was necessity.*

In a lengthy hadeeth, Hasan رَضِيَ اللَّهُ عَنْهُ asked Hind ibn Abi Haalah رَضِيَ اللَّهُ عَنْهُ about different aspects of the life of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hasan رَضِيَ اللَّهُ عَنْهُ then asked his grand-uncle to describe the

manner in which Rasulullaah ﷺ talked. To this, his uncle said, “Rasulullaah ﷺ always remained meditative, was forever concerned (for the plight of his Ummah) and had no rest. He remained silent for long periods and would speak only when necessary. From beginning to end his speech was complete (he did not speak vaguely) and spoke most comprehensively (without wasting words). His words were distinct and conclusive with neither excess nor shortage (leaving no room for ambiguity). He spoke kindly without being harsh towards anyone or embarrassing anyone. Regardless of how insignificant they seemed, he always held favours in high esteem without belittling them or praising them excessively (so that no greed is shown).” [Al-Mu’jamul-Kabeer of Tabaraani: 414/ 22: 155]

6. *The speech of Rasulullaah ﷺ was very concise, but the meanings therein were extremely vast.*

Rasulullaah ﷺ was the most eloquent of Allaah ﷻ’s creation and the clearest in explanation. He ﷺ was granted *jawaami’ul-kalim* which means that he ﷺ used to utter brief words whose meanings were inexhaustible.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once said, “I have been sent with concise yet comprehensive speech and have been assisted with awe. When I was sleeping once, the keys to the treasures of the heavens and the earth were brought to me and placed in my hand.” [Bukhaari: 2977]

Abu Moosa Ash’ari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “I have been granted the opening of speech, the termination of speech, and the most comprehensive of speech.” [Ibn Hibbaan: 6402; Shuabul-Imaan: 1368]

The opening of speech means eloquence in speech and mentioning such words which possess deep meaning and profound wisdom. The termination of speech refers to ending with the correct pausing and separators between sentences.

In brief, Rasulullaah ﷺ would commence his speech with the choicest of words, comprehensive speech, most eloquent and clear. He ﷺ would terminate his speech in such a manner that the listener would desire to hear more of the same [Faidhul-Qadeer 1: 721]

Once Umar رَضِيَ اللَّهُ عَنْهُ passed by a group of Jews. He heard them mentioning a duaa from the Tawrat, which he copied down. He then took it before Rasulullaah ﷺ and commenced reciting it. The face of Rasulullaah ﷺ began to change (out of anger). A person said,

“O son of Khattaab! Can you not see the anger on the face of Rasulullaah ﷺ?” Umar رَضِيَ اللَّهُ عَنْهُ placed the book down, whereupon Rasulullaah ﷺ remarked, “Allaah ﷻ sent me as a seal (of the messengers). I have been granted the most comprehensive of speech and the ultimate speech. Speech has been made concise for me. Let not those who are perplexed cause you to become unmindful.” [Maraaseel of Abu Dawood: 455]

Once Umar رَضِيَ اللَّهُ عَنْهُ said, “O Nabi of Allaah? Why is it that you are the most eloquent amongst us, whereas you have not emerged from amongst us?” Rasulullaah ﷺ said, “The language of Ismaaeel عَلَيْهِ السَّلَام had become obliterated. Jibreel عَلَيْهِ السَّلَام brought it to me, which I then memorized.” [Tareekh Dimishq of Ibn Asaakir 4: 3; Musnadul-Farooq: 93]

7. *Rasulullaah ﷺ would offer his full attention to the person he was speaking to.* Amr ibn Al Aas رَضِيَ اللَّهُ عَنْهُ says, “Even when speaking to the worst of people, Rasulullaah ﷺ would turn his full attention to the person so that (they would feel special and) their hearts would be won over. When speaking to me, Rasulullaah ﷺ also turned his full attention towards me until I eventually felt that I was the best of all the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. ‘O Rasulullaah!’ I once asked, ‘Am I better or Abu Bakr?’ ‘Abu Bakr,’ came the reply. ‘O Rasulullaah!’ I asked further, ‘Am I better or Umar?’ When Rasulullaah ﷺ replied that Umar was better, I pursued the enquiry saying, ‘O Rasulullaah! Am I better or Uthmaan?’ ‘Uthmaan,’ he replied. After asking Rasulullaah ﷺ and after he had been truthful to me, I wished that I had never asked him these questions.” [Shamaail Tirmidhi: 344]

8. *Rasulullaah ﷺ disliked artificialness in speech and feigned eloquence.* Jaabir ibn Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “The most abhorred of you to me and the one who will be furthest away from me on the day of Resurrection will be those who talk excessively, who talk with their mouths puffed up, who adopt a haughty tone in their speech in order to display their superiority.” [Tirmidhi: 2018]

Abdullaah ibn ‘Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Allaah تَبَارَكَ وَتَعَالَى abhors a person who goes to pains in trying to speak eloquently: rolling his tongue like a COW.” [Abu Dawood: 5005; Tirmidhi: 2853]

9. *When Rasulullaah ﷺ spoke, he would keep in mind the condition of the people.* His speech was not so long as to tire the people, nor so short that his message could not be understood properly.

Jaabir ibn Samurah رَضِيَ اللَّهُ عَنْهُ narrates, “I used to offer salaahs with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. His salaahs and his sermons used to be of moderate length.” [Muslim:866]

In another narration, Jaabir رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not lengthen advices on the Day of Jumuah. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to utter a few words.” [Abu Dawood: 1107]

Hakam ibn Huzn رَضِيَ اللَّهُ عَنْهُ said, “I was present with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at the time of Jumuah. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up leaning on his staff – or bow – and praised Allaah تَبَارَكَ وَتَعَالَى. Thereafter he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ uttered a few, pure and blessed words.” [Abu Dawood: 1096]

10. *When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spoke, his speech had a great effect on the hearts of people.*

At times, the effect of this was seen by the tears which would roll down the cheeks of those listening to the blessed words. At times, realities would be opened up before them, as if though they were physically witnessing them.

‘Irbaadh ibn Saariyah رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivered a very comprehensive lecture to us. Our hearts trembled by it and our eyes shed tears. We said, ‘O Rasulullaah! This seems to be the admonition of a person bidding farewell. So advise us.’ He said, ‘I advise you to constantly fear Allaah, and to listen and obey even if an Abyssinian slave were to rule over you. Whoever remains alive from among you [after me] will witness many differences. You should therefore hold on firmly to my Sunnah and the way of the rightly guided caliphs. Hold on to it with the molars. Beware of introducing new things into the religion. Surely every innovation is deviation.” [Abu Dawood: 4607; Tirmidhi: 2676]

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates, “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to deliver a sermon, his eyes would turn red, his voice would become loud, and his anger would rise. It was as though he was warning of an impending army, saying, ‘The army is going to attack you in the morning and attack you in the evening.’” [Muslim: 867]

Hanzalah ibn Rabi’ رَضِيَ اللَّهُ عَنْهُ narrates, “Abu Bakr رَضِيَ اللَّهُ عَنْهُ met me (one day) and asked, ‘How are you, O Hanzalah?’ I replied, ‘Hanzalah has become a hypocrite.’ He said, ‘Glory be to Allaah! What are you saying?!’ I said, ‘When we are in the company of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he talks about Paradise and the Hell-fire, then it is as though we are seeing them right before our eyes. Then when we leave the company of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we become occupied

with our wives, children and livelihoods. In so doing, we forget many of the things (which Rasulullaah ﷺ related to us).” [Muslim: 2750]

In fact, the words and advices of Rasulullaah ﷺ would at times affect even lifeless objects. Ibn Umar رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah ﷺ once read this verse on the pulpit,

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

Rasulullaah ﷺ moved his hands front and back, saying, “Allaah has glorified Himself. I am the Most Powerful, I am the All-Mighty, I am the Sovereign, I am the Most Powerful, and I am the Most Kind. The pulpit shook Rasulullaah ﷺ to such an extent that it would drop him. [Musnad Ahmad: 5414, Muslim: 2788 with similar wording]

Even the pulpit was affected by his advice. Destruction be to that heart which is not moved and affected by the words of Rasulullaah ﷺ!

11. Rasulullaah ﷺ used to communicate with every tribe according to their dialects, showing his extreme eloquence and knowledge of all the Arab dialects, as is shown in certain Ahaadeeth.

12. Whilst speaking, it seemed as though light was emerging from between the blessed teeth of Rasulullaah ﷺ.

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ states that there was a slight gap between the front teeth of Rasulullaah ﷺ. When he spoke, it was seen as if light was emerging from between his teeth. [al-Daarimi: 59]

Note: Some narrations state that a light emerged from the teeth of Rasulullaah ﷺ, and Aaishah رَضِيَ اللَّهُ عَنْهَا would search for her needle therein. This narration is not established and should not be quoted. [Alaathaarul-Marfoo'ah fil-Akhbaaril-Maudhoo'ah pg. 45]

TRUTHFULNESS OF RASULULLAAH ﷺ

Rasulullaah ﷺ was an embodiment of truth. Every portion of Nabi ﷺ's life points to his truthfulness:

a) Nabi ﷺ mentioned many incidents of the past Ambiyaa and their nations, which the Jews and Christians were forced to verify/accept.

b) Nabi foretold of many incidents which happened in the future. For example: the conquests of Rome, the conquest of Constantinople, etc.

c) Nabi informed the Sahabah of many incidents which happened thousands of miles away. For example: the demise of Najashi, the scene at Mu'ta, the place where the disbelievers would be killed in the battle of Badr.

Even before Nubuwwah, Rasulullaah ﷺ was known for his truthfulness and trustworthiness. When people saw Nabi ﷺ entering the Ka'bah first, they all spontaneously uttered,

قد طلع الأمين

Ameen (the trustworthy) has arrived. [Musnad Haarith: 388, al-Raud al-Unuf 1: 345]

Saa'ib narrated, "I came to Rasulullaah ﷺ. The people began to praise me and speak highly of me." Rasulullaah ﷺ said, "I know him better than you people." I said, "You have spoken the truth. May my father and mother be sacrificed for you! You were my partner and how good a partner you were; you neither disputed nor quarrelled." [Abu Dawood: 4836]

Khadijah رَضِيَ اللَّهُ عَنْهَا proposed to Nabi ﷺ after seeing and hearing about his trustworthiness and truthfulness.

Even in jest, Nabi ﷺ never spoke an untruth. Normally whilst joking, a person becomes informal, and there is some informality in his speech. However, even when Nabi ﷺ joked, it was one hundred percent truthful. Once Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ remarked, "O Rasulullaah! You joke with us." Rasulullaah remarked, "I say nothing but the truth." [Musnad Ahmed no.8723]

Allamah Buseeri رَحِمَهُ اللَّهُ said,

نَبِيُّنَا الْأَمْرُ الْتَاهِي فَلَا أَحَدٌ أَبْرُ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعَم

Our Nabi (ﷺ) is the one who commands (righteousness) and forbids (evil), there is none (parallel to him who is) more truthful than him in saying, "No" or "Yes".

When Rasulullaah ﷺ informs of any matter which will occur or not occur, or when he commands or forbids from a certain action, then there is none more truthful than Nabi

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Even the disbelievers, despite their intense enmity and difficulty they imposed on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, were forced to accept the trustworthiness and truthfulness of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Even his enemies were forced to testify to his truthfulness. A poet states,

شهد الأنام بفضله حتى العدى والفضل ما شهدت به الأعداء

All of creation, even his enemies, have testified to his virtue. Virtue is that which the enemies testify.

[A'laam al-Nubuwwah of Maawardi 1: 268]

A few incidents are mentioned here:

1) ❀ **Abu Jahal** ❀ - Mughiera ibn Shu'bah رَضِيَ اللَّهُ عَنْهُ narrates that the first time he came to know who Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ met him walking with Abu Jahal in one of the gullies of Makkah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abu Jahal, "O Abul Hakam! Come to Allaah and His Rasool. I am inviting you to Allaah." Abu Jahal replied, "O Muhammad! Will you not refrain from insulting our gods? Do you want us to testify that you have conveyed the message? We then testify that you have conveyed the message. I swear by Allaah that I would have certainly followed you if I knew that whatever you say is the truth."

Mughiera ibn Shu'bah رَضِيَ اللَّهُ عَنْهُ says that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had left them, Abu Jahal said to him, "By Allaah! I know for sure that whatever he says is the truth. However, there is only one thing that prevents me from accepting. (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ belongs to the Bani Qusay family and) when the Bani Qusay said, 'Keeping the keys to the Ka'bah is our duty,' we (the other families of the Quraysh) accepted. Thereafter when they said, 'Giving water to the people performing Hajj is our duty,' we again accepted. Thereafter when they said, 'Chairing the public meetings is our duty,' we again accepted. Thereafter when they said, 'Holding the flag during times of war is our duty,' we again accepted. After that, they fed people and we also fed people until we were almost on par and then they say, 'We have a Nabi among us.' By Allaah! This I shall never accept." [Dalaailun-Nubuwwah of Bayhaqi 2: 207]

Ibn Abi Shaybah [36979] has also narrated a similar narration. However, his narration states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abu Jahal, "O Abul Hakam! Come to Allaah, to His Rasool and to His book. I am inviting you to Allaah."

Once, Abu Jahl said to Nabi ﷺ, “We do not falsify you, but we falsify the message which you bring.”

Allaah تَبَارَكَ وَتَعَالَى revealed the following verse,

فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

For verily they do not belie you, but the oppressors deny the verses of Allaah. [al-An'aam: 33]

[Tirmidhi no. 3064, Mustadrak of Hakim no.3230]

Akhnas ibn Shuraiq met Abu Jahl once in solitude, and asked, “O Abul-Hakam! Inform me about Muhammad. Is he truthful or is he a liar? There is none from the Quraysh here besides me and you who will hear our speech.” Abu Jahl said, “Woe to you. By Allaah, Muhammad is truthful; Muhammad has never ever spoken a lie.” [Ibn Katheer 3: 252]

2) ❁ **Abu Sufyan** ❁ – Heraclius asked him, “Did Muhammad ever speak lies before claiming Nubuwwah?” Abu Sufyan replied in the negative. Heraclius then said, “How can the person who cannot speak lies about people speak lies about Allaah?” [Bukhari: 7, Muslim: 1773]

3) ❁ **Ubay ibn Khalaf** ❁ once said, “By Allaah! I will kill Muhammad. This news reached Rasulullaah ﷺ, who replied, “In fact, I will kill him, if Allaah wills.” A person who heard Rasulullaah ﷺ saying this went to Ubay and informed him of what transpired. This caused Ubay to become extremely perplexed. He asked the person, “I ask you in Allaah’s name, did you hear him saying this?” When the person replied in the affirmative, it affected him, as they had not heard Rasulullaah ﷺ saying anything but the truth. During the Battle of Uhud, Ubay ibn Khalaf emerged with the polytheist. He began looking for an opportunity when Rasulullaah ﷺ would be in a state of unmindfulness, so that he could attack him. One Muslim stood between him and Rasulullaah ﷺ. When Rasulullaah ﷺ saw this, he said to his companions, “Leave him.” He ﷺ then took a spear and flung it at him. The spear scraped his collar-bone, which was exposed since it was under his helmet and above his armour. A few drops of blood emerged, which congealed in the centre. He began bellowing like a bull. His companions carried him away, as he was screaming. They said to him, “By Allaah! This is nothing but a prick.” He replied, “By Allaah! Even if the glint of the sword had to touch me, it would kill me. Did he not say, “I will certainly kill him, if Allaah wills.” By Allaah! If this prick were to be distributed amongst the inhabitants of Hijaaz, just this one prick would be sufficient for their destruction.” He remained in this condition for a day or so, and then passed away.” [Musannaf Abdur Razzaq: 9731; Dalaailun-Nubuwwah of Bayhaqi 3: 258 -261]

4) ❁ **Umayyah ibn Khalaf and his wife** ❁ - Umayyah ibn Khalaf initially declined to participate in Badr but with the insistence and intimidation of Abu Jahal, he ultimately relented and joined them.

The background to his initial refusal to join the expedition is that S'ad ibn Mu'aaz Ansaari رَضِيَ اللَّهُ عَنْهُ was a close friend to Umayyah ibn Khalaf during the pre-Islaamic days of ignorance. When Umayyah would travel to Syria on business, he would stay over in Madeenah at S'ad ibn Mu'aaz's house and when S'ad ibn Mu'aaz would come to Makkah, he would put up at Umayyah's house.

On one occasion, after the Hijrah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, S'ad ibn Mu'aaz decided to perform umrah. He came to Makkah and as per his previous routine, he stayed over with Umayyah. As he settled down, S'ad ibn Mu'aaz requested Umayyah to take him to the Haram for Tawaaf at a time when the Haram was empty, in other words, when the Haram was relatively quiet and uncrowded. Umayyah took S'ad to the Haram towards the early afternoon. As he was busy in Tawaaf, Abu Jahal appeared before them demanding, "O Abu Safwaan! (This was the appellation of Umayyah) who is this person with you?" "This is S'ad," replied Umayyah. Abu Jahal snapped, "I see that this person is performing his Tawaaf with such ease and comfort. Why do you provide succour and refuge to such irreligious people?" Addressing S'ad ibn Mu'aaz رَضِيَ اللَّهُ عَنْهُ, Abu Jahal warned, "O S'ad! I swear by Allaah, that if Abu Safwaan (Umayyah) was not with you, you would not have returned safely from here." To this, S'ad forcefully retorted, "If you prevent me from performing Tawaaf, by Allaah, I will ensure that your access through Madeenah to Syria is curtailed."

Umayyah said to S'ad, "Do not raise your voice before Abul-Hakam (Abu Jahal). He is the chief of this valley."

Furiously, S'ad shot back, "O Umayyah! Let it be. I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ predicting that you would be slain at the hands of his companions." Umayyah anxiously asked, "Will I be killed in Makkah?" S'ad replied, "I have no idea of the exact location you will be put to death."

On hearing this, Umayyah was thrown into overwhelming panic. He scuttled to his wife Ummu Safwaan and narrated the incident to her. (According to another narration, Umayyah said, "By Allaah! Muhammad never speaks a lie." He was so terrified of this forewarning that he almost wet his pants and emptied his bowels. [Fathul-Baari 7: 283])

He was gripped with such fear that he resolved never to leave the boundaries of Makkah. So when Abu Jahal bade the people to participate in the expedition of Badr, he was awfully reluctant to go. He was terrified of losing his life in this battle.

However, Abu Jahal insisted that he join the campaign. When Abu Jahal noticed his reluctance, he pleaded with him, “You are one of the leaders. If you are unwilling to join in this campaign, the masses will also follow suit and they too would be reluctant to join us.”

Anyway, Abu Jahal persisted and continued pressurising Umayyah to join them. He ultimately persuaded him by pledging to him, “O Abu Safwaan! I will purchase a graceful and fast horse especially for you. (The moment you feel threatened you can mount it and return home.)” This finally swung his reluctance to strained agreement. He then went home and requested his wife to make his preparations for this journey. His wife pleaded with him, “O Abu Safwaan! Do you not recall the forewarning of your Yathrabi (Madani) brother?” He replied, “Yes, I intend to travel just a bit out of Makkah and return home.”

Anyway, Umayyah set out with this intention and wherever the caravan halted, he would keep his camel close at hand but destiny did not allow him a chance to escape. He somehow landed in Badr and was slain at the hands of the sahaabah رَضِيَ اللَّهُ عَنْهُمْ. [Bukhaari: 3950; 3632 (abridged)]

In short, Umayyah was convinced of his impending doom but under pressure from Abu Jahal, he grudgingly agreed to join them. Abu Jahal destroyed himself and destroyed the others as well. “They made their people dwell in the abode of destruction; Hell, in which they will burn and what a dreadful abode it is.”

5) ❁ **Jews** ❁ – Rasulullaah ﷺ challenged the Jews, “Desire death if you are truthful.” [al-Baqarah: 94] As the Jews knew that Rasulullaah ﷺ was truthful, hence none of them ever, even as a pretence, dared to desire death.

6) ❁ **Christians** ❁ – The Christians of Najraan came to Madinah Munawwarah. Finally, Rasulullaah ﷺ challenged them to a *mubaahalah*. However, they were not ready to do so, as they feared for their lives.

The complete incident is as follows:

The grandfather of Abd Yasoo who was a Christian before accepting Islaam, narrates that Rasulullaah ﷺ sent a letter to the people of Najraan before Surah “Taa Seen Sulaymaan” (Surah Naml) was revealed. (The letter therefore does not begin with ‘Bismillaahir Rahmaanir Raheem’ because it was only after the revelation of this Surah that

Rasulullaah ﷺ started commencing his letters with ‘Bismillaahir Rahmaanir Raheem’ as this Surah mentions that Sulaymaan عليه السلام did this).

The letter read,

From Muhammad the Nabi and Messenger of Allaah

To the high priest and people of Najraan

Peace be to you. Before you, I praise the deity of Ibrahim, Ishaq and Yaaqoob.

I call you from the worship of Allaah’s slaves to the worship of Allaah and from the friendship of Allaah’s slaves to the friendship of Allaah. Should you refuse (to accept Islaam), you shall have to pay the Jizya and should you refuse even this, I shall have to declare war with you.

Was salaam

When the high priest read the letter, he was alarmed and became frightened. He immediately sent for a person from Najraan called Shurahbeel ibn Wadaa’ah who hailed from Hamdaan tribe. Whenever any problem arose, he was summoned even before the warriors, leaders and high-ranking officials. The high priest handed over Rasulullaah ﷺ’s letter to Shurahbeel, who read it. The high priest then asked, “O Abu Maryam! What is your opinion?” Shurahbeel said, “You know well that Allaah promised Ibraheem عليه السلام nubuwwah in the progeny of his son Ismaa’eel عليه السلام. It would come as no surprise if this is the very person (who has received the promised nubuwwah). I can offer no opinion in the matter of nubuwwah. Had the matter been a worldly one, I would have advised you and exerted myself to assist you.” The high priest then bade Shurahbeel to step aside and be seated, which he did.

The high priest then sent for a man called Abdullaah ibn Shurahbeel who was also from Najraan and belonged to the Dhu Asbah branch of the Himyar tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel. The high priest then bade Abdullaah to step aside and be seated, which he did.

He then sent for a man called Jabbaar ibn Faydh who was also from Najraan and belonged to the Banu Haarith ibn Ka’b branch of the Banul Himaas tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel and Abdullaah. He also took a seat when asked to do so.

Once they had all agreed on the matter, the high priest called for the bells to be rung, fires to be lit and flags to be raised in the churches. This was their practice whenever trouble brewed during the day. When a matter of importance occurred during the night, they would only sound the bells and light the fires in the churches. Consequently, when the bells were rung and the flags raised, all the people living on the top and bottom parts of the valley gathered. The valley was so long that it would take a speeding rider a complete day to pass, and in it were seventy-three villages comprising of one hundred and twenty thousand warriors.

When the high priest read the letter of Rasulullaah ﷺ to them, everyone agreed that Shurahbeel ibn Wadaa'ah from the Hamdaan tribe, Abdullaah ibn Shurahbeel from the Dhu Asbah tribe and Jabbaar ibn Faydh from the Banu Haarith tribe should be sent to gather news about Rasulullaah ﷺ. The delegation left and finally arrived in Madinah. There they removed their travelling clothes and wore decorative long garments made in Yemen, which they had to drag along. They also wore gold rings. When they approached Rasulullaah ﷺ and greeted him, he did not reply to their greeting. The entire day they sought an opportunity to speak to Rasulullaah ﷺ but he refused to speak to them as long as they wore those clothes and gold rings.

They then looked for Uthmaan ibn Affaan رَضِيَ اللَّهُ عَنْهُ and Abdur Rahmaan ibn Auf رَضِيَ اللَّهُ عَنْهُ who knew them and eventually found them sitting with a group of Muhaajireen and Ansaar. They said, “O Uthmaan! O Abdur Rahmaan! Your Nabi wrote a letter to us and we have arrived in response to the letter. However, when we came to him and greeted him, he did not reply to our greeting and although we searched all day for an opportunity to speak to him, we have been unable to do so. What is your opinion? Do you think that we should return?”

Ali ibn Abi Taalib رَضِيَ اللَّهُ عَنْهُ was also in the gathering, so the two of them asked him, “What do you think of these people, O Abul Hasan?” Addressing Uthmaan رَضِيَ اللَّهُ عَنْهُ and Abdur Rahmaan ibn Auf رَضِيَ اللَّهُ عَنْهُ, Ali رَضِيَ اللَّهُ عَنْهُ said, “I think that they should remove these clothes and these rings and wear their traveling clothes. Thereafter they should return to Rasulullaah ﷺ. When they did this and again greeted Rasulullaah ﷺ, he replied to their greeting and said, “I swear by the Being Who has sent me with the truth that Iblees was certainly with you when you came to me the first time.” Rasulullaah ﷺ then asked about them and they asked him questions. During the course of their questioning, they asked, “What have you to

say about Isa عَلَيْهِ السَّلَامُ? We are Christians and will be returning to our people. If you are a Nabi, we would be pleased to hear what you have to say about him.”

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to them, “I have nothing much to say about him today. Stay a while longer until I am able to inform you what my Rabb has to say about Isa عَلَيْهِ السَّلَامُ.” By the following morning, the following verses of the Qur'aan had been revealed,

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ* الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ* فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

Verily the likeness of Isa (who was created without a father) with Allaah is as the likeness of Aadam (who was created with neither a father nor a mother). He (Allaah) created him (Aadam) from clay then said to him, “Be!” and he became (a living man). This is the truth from your Rabb so do not be of those who doubt. Whoever disputes with you (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) concerning this (concerning the incident of Isa) after the knowledge (revelation) has come to you, then say to them, “Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall (collectively) pray sincerely (to Allaah) and place Allaah’s curse on the liars.”

[Aal Imraan: 59-61]

(After Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited these verses to them), they refused to accept it (and rather accepted the challenge of Mubaahala¹ offered in the last verse above). Consequently, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived the following morning (for the challenge) together with Hasan رَضِيَ اللَّهُ عَنْهُ and Husayn رَضِيَ اللَّهُ عَنْهُ wrapped in his shawl. Behind him came Faatimah رَضِيَ اللَّهُ عَنْهَا and his many wives. (Seeing this) Shurahbeel said to his two companions, “You know well that the people from the entire top and bottom parts of our valley always return content with my decisions. I swear by Allaah that what I see here is an extremely serious and weighty affair. If he is a sent messenger, we shall be the first Arabs to be an eyesore for him and the first to oppose him. This insult will not leave his heart nor the hearts of his companions until they destroy us. We are also the closest Arabs to them (and are most prone to any pending attacks). If he is a sent Nabi of Allaah, then to engage him in Mubaahala would even destroy the hairs and fingernails of each of us on earth.”

The two asked him, “What then is your proposal, O Abu Maryam?” Shurahbeel said, “I propose that we negotiate (a treaty) with him for I do not see him to be one who would ever

¹ Mubaahala: When two conflicting parties collectively make dua'a to Allaah that He should destroy the party that is wrong.

make futile clauses.” The two said to him, “We leave you to do as you see appropriate.” Shurahbeel went to see Rasulullaah ﷺ and said, “I propose something better than Mubaahala.” “What is that?” asked Rasulullaah ﷺ. Shurahbeel replied, “You have today and tonight to pass judgement (formulate the clauses of a treaty). We are prepared to accept whatever clauses you make.” Rasulullaah ﷺ asked him, “Perhaps there are people left behind who may criticise you (for this).” Shurahbeel said, “You may ask my two companions.” When Rasulullaah ﷺ asked them, they said, “The people from the entire top and bottom parts of our valley always return content with the decisions of Shurahbeel.” Rasulullaah ﷺ then returned home without carrying out the Mubaahala.”

The next day, they met Rasulullaah ﷺ and wrote the following letter:

‘In the name of Allaah the most Kind, the most Merciful. This is the treaty that the Nabi and Messenger of Allaah, Muhammad has written for the people of Najraan. He has determined that all their fruit crops, their gold, their silver, their produce and their slaves would remain their property on condition that they pay two thousand sets of clothing; a thousand every Rajab and the other thousand every Safar.’ Other clauses are also mentioned in the narration.

[Ibn Katheer 1: 369]

A narration of Dalaail al-Nubuwwah adds that the witnesses to this treaty were Abu Sufyaan ibn Harb, Ghaylaan ibn Amr, Maalik ibn Auf of the Banu Nasr tribe, Aqra ibn Haabis Handhali and Mughiera رَضِيَ اللَّهُ عَنْهُمْ. Rasulullaah ﷺ had the treaty written out and the three returned with it to Najraan. With their high priest at the time was his step brother who was also his cousin. His name was Basheer ibn Mu’aawiya and he was commonly known as Abu Alqama. When the three handed over the letter of Rasulullaah ﷺ to the high priest. The high priest and Abu Alqama were mounted on their camels at the time and the high priest was busy reading the letter when Abu Alqama’s camel tripped and fell. Abu Alqama also fell and without mincing his words, he cursed Rasulullaah ﷺ as he fell.

When this happened, the high priest said to him, “By Allaah! You have cursed a sent nabi!” (Affected by the words of the high priest), Abu Alqama said, “If he is a true nabi, then I swear by Allaah that I shall not unfasten my satchels until I meet Rasulullaah ﷺ.” Saying this, he turned his camel to the direction of Madinah. The high priest also turned his camel in the same direction and said, “Understand well what I have to say. I have said what I did in fear so that the Arabs may hear from me that we have acknowledged the right of Rasulullaah ﷺ, that we accepted his call and have submitted to him as the other Arabs did not

even though we are the most noble of the Arabs and have the most homes (the largest population).” Abu Alqama said to him, “No! By Allaah! I shall never accept anything coming from your head!” Abu Alqama then hit his camel and left the high priest behind. As he rode, he spurred the camel on by reciting the following couplets,

(O Rasulullaah ﷺ) *To you does the camel run with her rope shaking*

In her belly lies her unborn child in a breeched position

Her (master's) religion is now other than Christianity.

Abu Alqama met Rasulullaah ﷺ, accepted Islaam and lived his life with Rasulullaah ﷺ until he was finally martyred.

In the meantime, the three-man delegation returned to Najraan and approached a monk called Ibn Abi Shimr who lived at the top of his monastery. They told him that a nabi had been sent to the Tihaamah district and told him about the Najraan delegation that met Rasulullaah ﷺ. They also informed him that Rasulullaah ﷺ had challenged them to Mubaahala, that they had declined the challenge and that Basheer ibn Mu'aawiya (Abu Alqama) left to meet Rasulullaah ﷺ and had accepted Islaam.

The monk said, “Take me down from here before I throw myself down from this monastery.” When they took him down, he took some gifts along with him and left to meet Rasulullaah ﷺ. Among these gifts were the shawl that the Khulafah wore, a cup and a staff. He stayed for some while with Rasulullaah ﷺ, listening to the revelation but he was not destined to accept Islaam. He left Rasulullaah ﷺ, promising to return shortly, but his return was not to be and Rasulullaah ﷺ passed away. [Dalaail al-Nubuwwah 5: 385]

6) ❀ **Kuffaar on Mount Safa** ❀ – Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ climbed the hill of Safa when the following verse of the Qur'aan was revealed:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(O Rasulullaah ﷺ! First) warn your closest relatives (about the punishment due to those who reject imaan). [Surah Shu'araa: 214]

Rasulullaah ﷺ began calling out, "O the family of Fahr! O the family of Adi!" In response to this call, everyone gathered around Rasulullaah ﷺ, some came themselves, while others sent representatives. Abu Lahab and the Quraish came. Rasulullaah ﷺ then said, “Tell me. Would you believe me if I told you that the enemy cavalry was

preparing to attack you from the foot of this hill?" They all responded in the affirmative and said, "We have always found you to be truthful." Thereafter, Rasulullaah ﷺ said, "I am then warning you of a severe punishment."

Abu Lahab snapped, "May you be completely destroyed! Have you called us for this?!" It was in response to this that Allaah revealed the verses:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ...

May the hands of Abu Lahab be shattered and may he be destroyed... [Surah Lahab: 1]

[Bukhaari: 4770]

FULFILLING OF OATHS AND PROMISES

❁ Fulfilling of Oaths Before Nubuwwah ❁

‘Abdullaah bin Abu Al-Hamsaa رَضِيَ اللَّهُ عَنْهُ says, "Before Nubuwwah, I once engaged in some trade transaction with Rasulullaah ﷺ. I actually owed him a bit of money. I promised him that I would return with it shortly but as fate would have it, I completely forgot about my promise. Only three days later I recalled my assurance to return with the money. The moment I remembered this promise, I rushed out to the previous rendezvous and found him waiting patiently there. All he said was, 'You put me into difficulty; I have been waiting here for you for the last three days.'" [Abu Dawood no. 4996]

❁ Fulfilling of Oaths Despite Being at a Loss ❁

Whilst this treaty of Hudaibiyyah was being put to paper, Suhail's son, Abu Jandal, escaped from captivity and appeared before Rasulullaah ﷺ whilst still in leg shackles. He had already embraced Islaam before this and the disbelievers of Makkah were subjecting him to indescribable atrocities. The moment Suhail saw him, he gleefully remarked, "Well, well. This is the first person to be returned as per the terms of our treaty."

Rasulullaah ﷺ appealed, "Well, the treaty has not been concluded as yet." In other words, the treaty is only binding once the treaty is written out completely and the signatures affixed to it. Rasulullaah ﷺ pleaded with Suhail repeatedly to hand over Abu Jandal رَضِيَ اللَّهُ عَنْهُ to the Muslims, but Suhail was adamant. Ultimately, Rasulullaah ﷺ surrendered him to Suhail. The polytheists of Makkah were subjecting him to a range of inconceivable agony. This is why Abu Jandal, in a grief-laden voice, addressed the Muslims, "What a pity, O Muslims! I am being surrendered to the disbelievers?"

On hearing this, Rasulullaah ﷺ pacified Abu Jandal by saying,

يا ابا جندل! اصبر واحتسب فاننا لا تغدر وان الله جاعل لك فرجا ومخرجا

O Aboo Jandal! Exercise patience and pin your hopes on Allaah, as we do not like to violate the terms of the treaty. However, be rest assured that Allaah will surely come up with a strategy to relieve you of your difficulties.

However, his return to the disbelievers was intolerable to the Muslims in general. Umar رَضِيَ اللَّهُ عَنْهُ was unable to restrain himself and stated, “O Rasulullaah! Are you not the true messenger of Allaah?” “Surely!” replied Rasulullaah ﷺ. Umar رَضِيَ اللَّهُ عَنْهُ asked, “Are we not on the true path whilst they are wandering on the pathways of deviation?” Rasulullaah ﷺ replied, “No doubt about it.” Umar رَضِيَ اللَّهُ عَنْهُ incredulously asked, “Then why do we have to tolerate this humiliation?” Rasulullaah ﷺ replied, “I am the Rasul and true messenger of Allaah تَبَارَكَ وَتَعَالَى. I am loath to breach His commandments. He is my helper and supporter.”

Umar رَضِيَ اللَّهُ عَنْهُ then asked, “Okay fine, but did you not promise us that we would perform tawaaf of the Baitullaah?” Rasulullaah ﷺ replied, “When did I promise that we will perform tawaaf this year?”

Umar رَضِيَ اللَّهُ عَنْهُ then went to Abu Bakr رَضِيَ اللَّهُ عَنْهُ and had the same conversation with him as well. Abu Bakr رَضِيَ اللَّهُ عَنْهُ gave him exactly the same response, word for word as offered by Rasulullaah ﷺ.

Umar رَضِيَ اللَّهُ عَنْهُ says, “Following this episode, I was incredibly ashamed of my actions. In expiation of this misbehaviour, I performed numerous salaahs, observed a great number of fasts, disbursed a lot of charity and emancipated many slaves.” [Ibn Hibbaan: 4872; Musnad Ahmad: 18928]

❁ Fulfilling of Oaths Despite Having Power to Go Against it ❁

During the Umratul-Qadha, the kuffaar allowed Nabi only three days to remain in Makkah Mukarramah. He fulfilled his promise and emerged, even though he had a whole army of 1200 Sahabah who could have forced the issue and stayed longer.

❁ Fulfilling of Trust Even to Those Who Are Enemies ❁

Ali رضي الله عنه says, “When Rasulullaah صلى الله عليه وسلم left for the Hijrah to Madinah, he told me to stay behind to return the trusts that people had left with him. It was because of this that people called him “Al Ameen” (The Trustworthy). I stayed on for three days (after Rasulullaah صلى الله عليه وسلم left) and made myself seen without hiding from the people for even a single day. I then left Makkah and followed the road Rasulullaah صلى الله عليه وسلم took until I reached the neighbourhood of the Banu Amr bin Awf tribe (in Quba) where Rasulullaah صلى الله عليه وسلم was staying. I stayed at the house of Kulthoom bin Hidm and Rasulullaah صلى الله عليه وسلم was also staying there.” [At-Tabaqaatul-Kubra 3: 15; Tareekh Dimishq 42: 69]

Dawood ibn Al-Husain رحمه الله says that the people (of Makkah) maintained that Rasulullaah صلى الله عليه وسلم grew up as a young man as the most dignified, the most polite, the most supportive to his neighbours, the most forbearing, the most truthful and honest and the most remote from fighting, arguing, evil and immorality. This is why his people honoured him with the title of Al-Ameen (the truthful). [At-Tabaqaatul-Kubra 1: 97 and Ibn Asaakir 3: 10]

❁ Fulfilling of Oaths Even in War ❁

Hudhaifah ibn al-Yaman رحمه الله said, “Nothing prevented me from being present at the Battle of Badr except this incident. I came out with my father Husail (to participate in the Battle), but we were caught by the disbelievers of Quraish. They said, “(Do) you intend to go to Muhammad?” We said, “We do not intend to go to him, but we wish to go (back) to Madinah.” So they took from us a covenant in the name of Allaah that we would turn back to Madinah and would not fight on the side of Muhammad (صلى الله عليه وسلم). So, we came to Rasulullaah صلى الله عليه وسلم and related the incident to him. He said, “Both, of you proceed (to Madinah); we will fulfil the covenant made with them and seek Allaah’s help against them.” [Muslim: 1787; Musnad Ahmad: 23354]

SMILING



Jareer ibn Abdullah رضي الله عنه says, “Rasulullaah صلى الله عليه وسلم never refused to see me since I embraced Islaam, and he never looked at me without smiling.” [Bukhaari: 6089]

In a lengthy hadith of Shamaail Tirmidhi, the sahaabi رضي الله عنه describing Rasulullaah صلى الله عليه وسلم said, “Most of his laughing was in the form of smiles.” [Shamaail Tirmidhi: 225]

Umm Dardaa رضي الله عنها narrates that Abu Darda رضي الله عنه always smiled during the course of his speech. She once told him that it should not be that people consider him a fool due to the

habit. Abu Dardaa رضي الله عنه said, “I never saw or I never heard Rasulullaah صلى الله عليه وسلم speaking except that he was smiling.” [Musnad Ahmad: 21732]

Abu Hurayrah رضي الله عنه whilst portraying Rasulullaah صلى الله عليه وسلم said, “When he would laugh, it seemed as though the walls lit up.” [Musannaf Abdur Razzaq: 21414]

Abdullaah ibn Haarith ibn Jaz رضي الله عنه says, “I have never seen anyone smile as much as Rasulullaah صلى الله عليه وسلم.” [Tirmidhi: 3641] In another narration, he says, “Rasulullaah صلى الله عليه وسلم never laughed but only smiled.” [Tirmidhi: 3642]

Simaak ibn Harb reports that he once asked Jaabir ibn Samurah رضي الله عنه, “Were you frequently in the company of Rasulullaah صلى الله عليه وسلم?” Jaabir رضي الله عنه replied, “Yes, I was often in his company. He never stood up from his place of performing the Fajr salaah until the sun rose. He would then get up while the Sahaabah رضي الله عنهم were sometimes discussing events that occurred during the Period of Ignorance. As they laughed, Rasulullaah صلى الله عليه وسلم would merely smile.” [Muslim: 670]

In another narration, Simaak ibn Harb reports that he once asked Jaabir ibn Samurah رضي الله عنه, “Were you frequently in the company of Rasulullaah صلى الله عليه وسلم?” Jaabir رضي الله عنه replied, “Yes. Rasulullaah صلى الله عليه وسلم after Fajr would sit on his musallah until the sun rose. The Sahaabah رضي الله عنهم would speak to him, discussing events that took place during the Period of Ignorance, they would recite poetry and laugh. Rasulullaah صلى الله عليه وسلم used to merely smile.” [Nasai: 1358]

Another narration states, “He often remained silent and would laugh very little. The Sahaabah رضي الله عنهم would often recite poetry to him and other matters of theirs. They would laugh and he would mostly smile.” [Musnad Ahmad: 20810]

Husayn ibn Yazeed Kalbi رضي الله عنه says, “I have never seen Rasulullaah صلى الله عليه وسلم laugh. He would only smile. There were also times when he would have to tie a rock to his belly because of extreme hunger.” [Tareekh Dimishq: 2185/18: 152; Al-Isaabah: 1755/ 2: 81]

Jaabir رضي الله عنه says, “When revelation would come to Rasulullaah صلى الله عليه وسلم, I would say, “He is a person warning his people (of an approaching punishment). However, when this was not happening, you would see that he would be the most jovial of people, and possessed the best of character. [Makaarimul-Akhlaaq of Tabaraani: 22]

Abu Umaamah رضي الله عنه says, "Rasulullaah صلى الله عليه وسلم was one of the most jovial of people and the one with the best personality." [Al-Mu'jamul-Kabeer: 7838]

✿ Smiling at Home ✿

Aaishah رضي الله عنها explaining the qualities of Rasulullaah صلى الله عليه وسلم said, "He was the most honourable of people, and the personality with the best character. He was always laughing and smiling." (*Taareekh Madeenah Dimishq* vol. 3 page 383)

Aaishah رضي الله عنها says, "I have never seen Rasulullaah صلى الله عليه وسلم laugh so much in a manner that I could see his uvula. All he did was smile." [Bukhaari: 6092; Muslim: 899]

Amrah رضي الله عنها reports that she once asked Aaishah رضي الله عنها about Rasulullaah صلى الله عليه وسلم's behaviour when he was alone with his wives. Aaishah رضي الله عنها replied, "He was like any other man except for the fact that he was the noblest of them all and the most compassionate. He also laughed and smiled very often." [Makaarimul-Akhlaaq of Kharaiti: 64]

✿ Rasulullaah صلى الله عليه وسلم Smiles During the Battle of Khandaq ✿

Aamir ibn Sa'd reports that Sa'd رضي الله عنه said to him, "I saw Rasulullaah صلى الله عليه وسلم smile so broadly during the Battle of Khandaq that his molar teeth actually became visible." When Aamir asked what the reason for Rasulullaah صلى الله عليه وسلم's laughter was, Sa'd رضي الله عنه explained that a man from the enemy was waving his shield to and fro to protect his forehead (thereby teasing the Muslim archers to get him). Being a crack archer, Sa'd رضي الله عنه took out an arrow (placed it on the bow and waited for the chance). As soon as the man raised his head, Sa'd رضي الله عنه shot the arrow, which struck the man squarely on the forehead. The man fell to the ground while his leg remained extended into the air. It was then that Rasulullaah صلى الله عليه وسلم smiled so broadly that his molars became visible. "What made Rasulullaah صلى الله عليه وسلم laugh so?" someone asked. The narrator replied, "It was the astuteness with which Sa'd dealt with the man." [Shamaail of Tirmidhi: 235; Bazaar: 1131]

✿ Rasulullaah صلى الله عليه وسلم Smiles at What a Poor Man Did During Ramadhaan ✿

Abu Hurayrah رضي الله عنه reports that a man once came to Rasulullaah صلى الله عليه وسلم saying, "I am destroyed! I have engaged in sexual relations with my wife during Ramadhaan." "Then free a slave," Rasulullaah صلى الله عليه وسلم advised. When he declared that he was unable to afford it, Rasulullaah صلى الله عليه وسلم advised further saying, "Then fast for two consecutive months." When he said that he would be unable to do that as well, Rasulullaah صلى الله عليه وسلم said, "Then feed

sixty poor people.” “I cannot afford that either,” the man said. When someone later presented a basket of dates to Rasulullaah ﷺ, he summoned the man and instructed him to give the dates away as Sadaqah. “Should I give it to someone more in need than I? By Allaah! There is no family between the rocky plains of Madinah more in need of it than my family.” Rasulullaah ﷺ then smiled so widely that his molars became visible as he said, “Then let it be spent on your family.” [Bukhaari: 6087]

❖ Rasulullaah ﷺ Smiles on Hearing About the Last to Enter Jahannam ❖

Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once said, “I know the first person to enter Jannah and the last to emerge from Jahannam. A man will be summoned on the Day of Qiyaamah and his minor sins will be presented before him while his major sins will be concealed. Given the precise dates and times, he will be asked whether he committed certain evil acts. Unable to deny anything, he will admit to it all, fearing the major sins (still to be accounted for). It will then be said, ‘Grant him a good deed in place of every sin he committed.’ He will then quickly say, “But I have committed other sins that I do not see here.” Abu Dharr رَضِيَ اللَّهُ عَنْهُ says, “I then saw Rasulullaah ﷺ smile so widely that his molars were visible.” [Muslim: 190; Tirmidhi: 2596]

Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, “I know who the last person to emerge from Jahannam will be. He will come out of Jahannam crawling (unable to stand up straight because of the intensity of the punishment) and will be told to enter Jannah. As he starts proceeding towards Jannah, he will see that other people have already occupied its levels. He will then return to Allaah saying, “O my Rabb! People have already occupied the various levels (leaving no place for me).” He will then be asked, “Do you remember the times you had (in the world)?” “I certainly do,” he will reply. “Then wish (for all you would like to have),” he will be told. After wishing for everything he can think of, he will be told, “You shall have everything you have wished for together with ten times more of what the world had to offer.” He will say in disbelief, “Are You joking with me when You are the King of the worlds?” Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ says, “I then saw Rasulullaah ﷺ smile so widely that his molars were visible.” He said, “That is the person who will be lowest inhabitant of Jannah in rank.” [Bukhaari: 6571; Muslim: 186]

HUMOUR

❖ The Humour of Rasulullaah Despite Always Speaking the Truth ❖

Abu Hurayrah رضي الله عنه reports that the Sahaabah رضي الله عنهم once asked, “O Rasulullaah! You manage to joke with us?” Rasulullaah صلى الله عليه وسلم replied, “However, I speak only the truth (when I joke).” [Tirmidhi: 1990; Shamaail Tirmidhi: 237; Al-Adabul-Mufrad: 265]

❖ Rasulullaah صلى الله عليه وسلم Jokes with Abu Umayr ❖

Anas رضي الله عنه says, “Rasulullaah صلى الله عليه وسلم had the best of character. I had a brother called Abu Umayr who was just weaned off milk. Whenever Rasulullaah صلى الله عليه وسلم came and saw him, Rasulullaah صلى الله عليه وسلم would ask, “O Abu Umayr! How is Nughayr?²” This was the little red-beaked bird that Abu Umayr played with. At times, the time of salaah would arrive while Rasulullaah صلى الله عليه وسلم was at our house. He would then have the mat he sat on spread out, swept and water sprinkled over it. Rasulullaah صلى الله عليه وسلم would then stand up in salaah and we would stand behind him as he led the salaah.” [Bukhaari: 6203; Musnad Ahmad: 13209]

In another narration, Anas رضي الله عنه states, “Rasulullaah صلى الله عليه وسلم would associate with us so much that he would even ask my little brother, ‘O Abu Umayr! How is Nughayr?’” [Tirmidhi: 333]

Anas رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم once visited Abu Talha رضي الله عنه (Anas رضي الله عنه's step-father) when he noticed that Abu Talha رضي الله عنه's son Abu Umayr was looking depressed. Rasulullaah صلى الله عليه وسلم usually joked with him whenever he met him and asked, “Why is Abu Umayr looking so sad?” When Rasulullaah صلى الله عليه وسلم was informed that the little bird with which the child played had died, Rasulullaah صلى الله عليه وسلم affectionately asked, “O Abu Umayr! How is Nughayr?” [At-Tabaqaatul-Kubraa 3: 506]

❖ Rasulullaah صلى الله عليه وسلم Jokes with Someone ❖

Anas رضي الله عنه reports that a man once came to Rasulullaah صلى الله عليه وسلم to ask for transport. Rasulullaah صلى الله عليه وسلم said to him, “We shall give you the child of a camel to ride.” “O Rasulullaah صلى الله عليه وسلم!” the man said in surprise, “What will I do with the child of a camel (it is too small to ride)?” Rasulullaah صلى الله عليه وسلم replied, “Is every camel not the child of another?” [Tirmidhi: 1991; Abu Dawood: 4998]

❖ Rasulullaah صلى الله عليه وسلم Jokes with Anas رضي الله عنه ❖

² Diminutive form of the word "Nughar", which was the little bird the boy played with.

Anas رضي الله عنه reports that Rasulullaah صلى الله عليه وسلم once jokingly called Anas رضي الله عنه saying, "O two-eared one!" [Tirmidhi: 1992]

❁ Rasulullaah صلى الله عليه وسلم Jokes with Zaahir رضي الله عنه ❁

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

[Musnad Ahmad: 12648]

❁ Rasulullaah صلى الله عليه وسلم Jokes with Aa'isha رضي الله عنها and His Other Wives ❁

Nu'maan ibn Basheer رضي الله عنه narrates that when Abu Bakr رضي الله عنه was once about to ask permission to enter Rasulullaah صلى الله عليه وسلم's room, he heard (his daughter) Aa'ishah رضي الله عنها raising her voice at Rasulullaah صلى الله عليه وسلم. When he entered, Abu Bakr رضي الله عنه grabbed her to give her a slap saying, "Are you raising your voice above that of Allaah's Rasool?!" However, Rasulullaah صلى الله عليه وسلم stopped him from taking action and Abu Bakr رضي الله عنه left in anger. After Abu Bakr رضي الله عنه had left, Rasulullaah صلى الله عليه وسلم said to Aa'ishah رضي الله عنها, "Now what do you think of me after I rescued you from that man?" It was a few days later that Abu Bakr رضي الله عنه again sought permission to see Rasulullaah صلى الله عليه وسلم. This time he found that the couple had reconciled and said to them, "Now enter me into your peace as you had entered me into your war." "We certainly will," Rasulullaah صلى الله عليه وسلم said, "We certainly will." [Abu Dawood: 4999; Al-Sunan al-Kubraa: 8441]

Aa'ishah رضي الله عنها reports, "I once accompanied Rasulullaah صلى الله عليه وسلم on one of his journeys when I was still a slim girl who had not put on much weight. Rasulullaah صلى الله عليه وسلم instructed the others to go ahead and when they did, he said to me, "Come! Let's have a race." I then beat him in the race. Rasulullaah صلى الله عليه وسلم let the matter rest until the time came when I

had put on weight and had forgotten about the incident. When I then accompanied him on a journey, he again instructed the others to proceed ahead. When they did so, he said to me, “Come! Let's have a race.” This time he beat me and he laughed as he said, “This is for that.”

[Musnad Ahmad: 26277; shortened version in Abu Dawood: 2578]

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once on a journey with his wives riding in front of him. Addressing the person who was reciting some poems to drive the camels on faster, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ laughed and said, “O Anjasha! Shame on you! Take it easy with the crystals (the women. Do not drive the camels too fast).” (Musnad Ahmad no. 12671) In another narration, Anas رَضِيَ اللَّهُ عَنْهُ says that Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا was with the wives of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (on a journey) when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to them. (Noticing that the camels were being driven too fast) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said (to the person driving them along), “O Anjasha! Move easily with the crystals.” Abu Qilaabah says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a statement that if any of you made, it would be held against him; (the statement was), “Go easy with the crystals.” [Bukhaari: 6149; Muslim: 2323]

Aaishah رَضِيَ اللَّهُ عَنْهَا reports, “I once brought Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ some *Khazareerah* that I had cooked. Saudah رَضِيَ اللَّهُ عَنْهَا was sitting between between Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and I, so I told her to have some as well. When she refused, I said, 'If you do not eat, I shall smear it on your face.' She however still refused so I put my hand in the *Khazeerah* and plastered it on her face. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ laughed as he put his hand in it saying, 'Now you smear her face.' Saudah رَضِيَ اللَّهُ عَنْهَا then smeared it on my face and again Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ laughed. Just then Umar رَضِيَ اللَّهُ عَنْهُ passed by calling out for (someone called) Abdullaah. Thinking that he would soon enter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Get up and wash your faces!' Thereafter, I always stood in awe of Umar رَضِيَ اللَّهُ عَنْهُ because of the respect Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had for him.”

[Musnad Abu Ya'la: 4476]

Another narration adds that Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lowered his knee for her (to step on) so that she could get even with me. She then took some (*Hareerah*) from the dish and spread it on my face as Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ laughed.” [Kanzul-Ummaal: 40221 quoting from Ibn al-Najjaar]

A man once asked Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ whether Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to joke. When Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ replied that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to joke, the man enquired about the nature of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's jokes. Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ replied, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once gave one of his wives a large shawl to wear saying,

‘Wear it, thank Allaah and drag it along like a bride's train.’” [Taareekh Dimishq of Ibn Asaakir: 848/ 4: 41]

❁ Rasulullaah ﷺ Jokes with an Old Woman ❁

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

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً ۖ فَجَعَلْنَاهُنَّ أَبْكَارًا

Indeed We have created these damsels (of Jannah) very specially and We have made them all virgins.

[Surah Waaqiah: 35-36]

[Shamaail Tirmidhi: 230]

Chapter 3



Noble Inward Qualities

TAWAKKUL (TRUST IN ALLAAH)

Not Keeping Anything for The Future

Anas رضي الله عنه reports that when Rasulullaah صلى الله عليه وسلم was once given three birds as a gift, he gave one to his servant to eat. The following day, she came with the same bird to him. Rasulullaah صلى الله عليه وسلم said, “Did I not tell you not to leave anything for the next day because Allaah تبارك وتعالى provides substance for each coming day?” [Abu Ya’laa: 4223; Shuabul-Imaan: 1392]

Note: Although it is permissible to keep food for the next day, the highest level of reliance in Allaah تبارك وتعالى requires that everything a person has during any day should all be spent on the same day.

Abdullaah ibn Mas'ood رضي الله عنه reports that Rasulullaah صلى الله عليه وسلم once went to Bilaal رضي الله عنه at a time when he had a few heaps of dates before him. “What is this, Bilaal?” asked Rasulullaah صلى الله عليه وسلم. He رضي الله عنه replied, “I have kept this in preparation for the guests you receive.” Rasulullaah صلى الله عليه وسلم said, “O Bilaal! Do you not fear that the smoke of Jahannam may reach you? (That you will have to account for this if you die without spending it on

others?). O Bilaal! Continue spending without fearing any decrease from the Rabb of the Throne.” [Bazzaar: 1978, 9893 from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ; Al-Mu'jamul-Kabeer: 1020/ 1: 340]

Ali رَضِيَ اللَّهُ عَنْهُ reports that Umar رَضِيَ اللَّهُ عَنْهُ once said to the people, “We have some excess funds (what should we do with it?).” The people replied, “O Ameerul Mu'mineen! Since we have kept you too busy to attend to your family and your business, you may have it for yourself.” Umar رَضِيَ اللَّهُ عَنْهُ then asked Ali رَضِيَ اللَّهُ عَنْهُ, “What do you have to say?” Ali رَضِيَ اللَّهُ عَنْهُ replied, “The people have already given you their opinion.” However, when Umar رَضِيَ اللَّهُ عَنْهُ insisted, Ali رَضِيَ اللَّهُ عَنْهُ said, “Why should you change your conviction into assumption (when you are certain that the wealth cannot be yours, why change this on the assumption that the people are right)?”

Umar رَضِيَ اللَّهُ عَنْهُ said, “You will have to prove what you are saying.” “Certainly,” responded Ali رَضِيَ اللَّهُ عَنْهُ, “By Allaah, I can certainly prove myself. Do you recall the time when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent you to collect Zakaah? Remember when you approached Abbaas ibn Abdil Muttalib رَضِيَ اللَّهُ عَنْهُ and he refused to pay his Zakaah to you because there had been a problem between you and he? You then told me to accompany you to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to inform him about what Abbaas did. We then went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but returned because we discovered that he was feeling very cheerless. We then went back to him the following morning and when we found him in a cheerful mood, I informed him about what Abbaas رَضِيَ اللَّهُ عَنْهُ had done. He then said to you, 'Do you not realise that a person's paternal uncle is like his father?’”

We then mentioned to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that we had found him to be cheerless on the first day but again happy on the second. He said to us, “When you came on the first day, I still had with me two Dinaars (gold coins) of Sadaqah funds left over and it was this that caused me to in that mood (because I was worried that I should not die with it in my possession). However, when you came on the second day, I had already spent it and that had put me in the good mood that you saw.”

Umar رَضِيَ اللَّهُ عَنْهُ then said, "You are right. I am grateful to you for the first thing you told me (about changing conviction to assumption) and for the second thing (reminding me of the incident)." [Musnad Ahmad: 725; Abu Ya'la: 545]

Sahl ibn Sa'd رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had seven Dinaars with him, which he left in the custody of Aishah رَضِيَ اللَّهُ عَنْهَا. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fell ill, he said, "O Aishah! Send the gold (the Dinaars) to Ali." He then fell unconscious and Aishah رَضِيَ اللَّهُ عَنْهَا became

preoccupied with tending to him. Rasulullaah ﷺ then repeated the instruction several times but each time he fell unconscious and Aishah رَضِيَ اللَّهُ عَنْهَا was again preoccupied with nursing him. Rasulullaah ﷺ eventually sent for Ali رَضِيَ اللَّهُ عَنْهُ, who then gave the Dinaars to the poor as Sadaqah.

On Tuesday evening when Rasulullaah ﷺ started suffering the pangs of death, Aishah رَضِيَ اللَّهُ عَنْهَا sent her lantern to a lady who was her neighbour with the message, “Please fill some oil in our lantern for us because Rasulullaah ﷺ is already suffering the pangs of death.” [al-Mu’jam al-Kabeer: 5990/ 6: 198]

Another narration quotes that Aishah رَضِيَ اللَّهُ عَنْهَا said, “During his illness, Rasulullaah ﷺ instructed me give in Sadaqah some gold that we had. When he regained consciousness, Rasulullaah ﷺ asked, ‘What did you do?’ I replied, ‘Seeing the seriousness of your condition, I became preoccupied with nursing you (and was therefore unable to fulfil your request).’”

Rasulullaah ﷺ then asked her to bring it to him and she did so. A narrator named Abu Haazim was uncertain whether there were seven or nine Dinaars. When Aishah رَضِيَ اللَّهُ عَنْهَا brought it, Rasulullaah ﷺ said, “What would Muhammad think if he had to meet Allaah while this is with him? These Dinaars would have left nothing of Muhammad's trust in Allaah should it remain with him when he meets his Rabb.” [Musnad Ahmad: 24560]

Ubaydullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Abu Dharr رَضِيَ اللَّهُ عَنْهُ said to him, “Dear nephew! Rasulullaah ﷺ was once holding me by the hand when he said, ‘O Abu Dharr! If I possessed gold and silver equal to Mount Uhud to spend in the path of Allaah, I would not like to die with even a Qiraat (one-twentieth of a Dinaar) still in my possession.’ I said, ‘O Rasulullaah! You mean a Qintaar (a large amount equal to four thousand Dinaars)?’ Rasulullaah ﷺ said, ‘O Abu Dharr! You are referring to a large sum while I am referring to a small amount. I desire the Aakhirah while you desire this world. It is a Qiraat that I mean.’ He then repeated this to me three times. [Musnad Bazaar: 3899; similar wording in Musnad Ahmad: 21329; al-Mu’jam al-Awsat: 3159]

Abdullaah Howzini reports that he once met Bilaal رَضِيَ اللَّهُ عَنْهُ the muadhin of Rasulullaah ﷺ in Aleppo. When he asked Bilaal رَضِيَ اللَّهُ عَنْهُ to explain to him how Rasulullaah ﷺ manages his finances, Bilaal رَضِيَ اللَّهُ عَنْهُ replied, “From the time Rasulullaah ﷺ announced his nubuwwat until the time of his demise, I had been the one to take charge of anything that he possessed. Whenever any Muslim came to him whom he regarded to be destitute, he gave me instructions to borrow some money to purchase some clothing to wear or some food to give the person to eat. This continued until one of the polytheists once came

to me and said, ‘O Bilaal! I have plenty of wealth. You therefore need to borrow money from none besides me.’ I then did as he said. One day after performing wudhu and standing up to call out the adhaan, the man arrived with a group of traders. When he saw me, he said, ‘Hey Abyssinian!’ When I replied, he treated me most insolently and spoke very harshly. He then asked, ‘What remains of the month?’ ‘Not much,’ I replied. He continued, ‘There are only four nights of the month left, after which I shall take you as a slave if you do not settle the debt. I have not given you the loans out of any regard for you or for your chief (Rasulullaah ﷺ). I gave you the loans so that you should become my slave and I could have you grazing goats as you had been doing previously.’

My heart was left filled with every thought a person could possibly have. I then proceeded to call out the adhaan. After we had performed the Isha salaah and Rasulullaah ﷺ had returned to his home, I sought permission to see him. When he permitted me in, I said to him, ‘My my parents be sacrificed for you, O Rasulullaah! The polytheist I told you about from whom I was taking loans has told me much (and demands repayment) whereas neither you nor I have the means to settle the debt. He will certainly humiliate me (if I am unable to pay). Do permit me to go (into hiding) to some tribe that has accepted Islaam until Allaah gives His Rasul something to pay off my debt.’

I then left for home where I placed my sword, my bag, my spear and my shoes by my headside and faced towards the horizon. Each time I fell asleep, I awoke (out of worry) but when I realised that there was still night left, I slept again. Eventually the first pillar of dawn broke through the sky and I decided to leave. However, I suddenly heard someone calling, ‘Bilaal! Hurry, Rasulullaah ﷺ is calling you.’ I walked to Rasulullaah ﷺ and found four loaded camels there. When I came to Rasulullaah ﷺ and sought permission to enter, he said to me, ‘Rejoice, for Allaah has sent the means to settle your debt.’ I praised Allaah and Rasulullaah ﷺ asked, ‘Did you not pass by the four camels sitting there?’ When I informed him that I did, Rasulullaah ﷺ said, ‘I hand them over to you together with their loads. Take them and settle your debts.’ The camels were loaded with clothing and food that the chief of Fidak had given as a gift to Rasulullaah ﷺ.

I did as Rasulullaah ﷺ bade me and offloaded the camels. I then fed them and proceeded to call out the adhaan for the Fajr salaah. After Rasulullaah ﷺ had led the salaah, I went to Baqee where I placed my fingers in my ears and called out, ‘Whoever has a debt due from Rasulullaah ﷺ should present themselves!’ I then offered the goods to people, sold them and paid of the debts until there was no debt on earth due from Rasulullaah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. I was even left with two or one and a half Awqiya. When I later left for the Masjid, most of the day had already passed and Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ was sitting there all by himself. When I greeted him with Salaam, he asked, 'Have you fulfilled what you had to do?' I replied, 'Allaah has settled every debt that was due from His Rasul and nothing is left outstanding.' He then asked me if anything was left over and I informed him that two Dinaars were left (this was all that was left from the two or one and a half Awqiya since the balance was also used to pay creditors on the way back to the Masjid). Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ then said, 'Do try to give me peace from that as well (by giving it away) because I cannot return to any of my wives until I have peace from it.' However, since no one deserving came to us, Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ spent the entire night in the Masjid. He then spent the second day in the Masjid as well. It was at the end of the day when two riders eventually came. I approached them and gave them food and clothing. After Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ had led the Isha salaah, he summoned me and asked, 'Have you fulfilled what you had to do?' I replied by saying, 'Allaah has given you peace from it.' Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ then exclaimed 'Allaahu Akbar' and praised Allaah because he feared that death should overcome him while he had wealth in his possession. I then walked behind him as he greeted each one of his wives in turn and finally reached his place for the night. This is the reply to the question you have posed." [As-Sunan al-Kubra of Bayhaqi: 11435]

✿ Trust in Allaah تَبَارَكَ وَتَعَالَى When Attacked ✿

Jaabir رَضِيَ اللّٰهُ عَنْهُ narrates that he accompanied Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ on an expedition to Najd. On the way back, it was the time for their siesta when they came to a valley filled with thorny trees. As the Sahaabah رَضِيَ اللّٰهُ عَنْهُمْ dispersed to take shade beneath the trees, Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ also found some shade beneath a tree and hung his sword on it. Jaabir رَضِيَ اللّٰهُ عَنْهُ narrates further, "We had slept only a short while when Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ called for us. When we responded to his call, we found a Bedouin sitting with him. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "This person drew my sword while I was asleep. When I awoke, it was already drawn and in his hand as he said, 'Who will save you from me?' 'Allaah!' I replied. When he again asked, 'Who will save you from me?' I again replied, 'Allaah!' He then sheathed the sword and sat down. Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ did not punish the man despite what he had done. [Bukhaari: 2910; Muslim: 843]

Jaabir رَضِيَ اللّٰهُ عَنْهُ narrates that Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ had been fighting the Muhaarib and Ghatfaan tribes in Nakhlah (in Najd). It was at a time when the enemy found the Muslims in negligence when a man from them named Ghowrath bin Haarith approached Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ with a sword. Standing over Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ's head, he asked, "Who will

save you from me?” “Allaah!” Rasulullaah ﷺ replied. The sword fell from the man's hand and Rasulullaah ﷺ took hold of it saying, “Now who will save you from me?” Rasulullaah ﷺ asked. Ghowrath begged, “Do be a good captor.” “Do you testify that there is none worthy of worship but Allaah?” Rasulullaah ﷺ asked. “No,” Ghowrath replied, “But I pledge that I shall never fight against you and neither join forces with anyone who fights against you.” Rasulullaah ﷺ then let him go. When he returned to his comrades, he said to them, “I have come to you from the best of people.” [Musnad Ahmad: 15190; Ibn Hibbaan: 2883]

✿ Trust In Allaah تَبَارَكَ وَتَعَالَى During Hijrah ✿

Ibn Abbass رَضِيَ اللَّهُ عَنْهُ narrates, “The Quraysh of Makkah Mukarramah consulted with one another. One of them said, “When the morning arrives, tie him up in chains.” Another said, “Kill him.” Yet another said, “Banish him.” Allaah تَبَارَكَ وَتَعَالَى informed Nabi ﷺ of this conversation. Ali رَضِيَ اللَّهُ عَنْهُ slept in the bed of Nabi ﷺ the night Nabi ﷺ emerged, and he ﷺ reached the cave. The polytheists waited outside the house thinking that Nabi ﷺ was sleeping there. In the morning, they were about to attack, when they saw Ali رَضِيَ اللَّهُ عَنْهُ. In this way, Allaah تَبَارَكَ وَتَعَالَى foiled their plans. They asked Ali رَضِيَ اللَّهُ عَنْهُ about the whereabouts of Nabi ﷺ. He replied that he was unaware. They followed his footsteps. When they reached the mountain, they became confused. They ascended the mountain, and passed by the cave. They remarked, “If he had entered here, the spider web would not have been at the entrance.” He ﷺ remained therein for three days. [Musnad Ahmed: 3251; Musannaf Abdur Razzaq: 9743]

Zaid ibn Arqam, Mughirah ibn Shu'bah and Anas ibn Malik رَضِيَ اللَّهُ عَنْهُمْ mentioned that on the night Nabi ﷺ spent in the cave, Allaah تَبَارَكَ وَتَعَالَى commanded a tree to grow at the entrance of the cave. This concealed the face of Nabi ﷺ. Allaah تَبَارَكَ وَتَعَالَى commanded the spider to lay its web over the entrance of the cave, and Allaah تَبَارَكَ وَتَعَالَى commanded two wild pigeons to sit at the entrance which they did. The polytheists came from every direction. When they were at a distance of about 40 hand spans – armed with all their weaponry – one man came forward. On seeing the two pigeons, he returned to his people and said, “There is nothing in the cave. I saw two pigeons at the entrance. I realized that no one is inside there.” Nabi ﷺ heard his speech and understood that Allaah تَبَارَكَ وَتَعَالَى protected him from them by these birds. [Musnad Bazzar: 4344; al-Mu'jam al-Kabeer 20: 443 and 1082]

Anas رَضِيَ اللَّهُ عَنْهُ relates that Abu Bakr رَضِيَ اللَّهُ عَنْهُ recounted to him, “When Rasulullaah ﷺ and I were in the cave whilst the Quraysh were frenziedly searching for us and they somehow

managed to get to the mouth of the cave, I anxiously submitted, “O Messenger of Allaah! If one of them has to lower his gaze, he is certainly bound to spot us.” Rasulullaah ﷺ replied,

ماظنك يا ابا بكر باثنين الله ثالثهما.

What is your opinion, O Abu Bakr, of those two people amongst whom the third is Allaah?

[Bukhaari: 3653; Muslim: 2381]

TOLERANCE, FORGIVENESS AND NOBLE NATURE

Rasulullaah ﷺ was extremely forbearant. He ﷺ would not repel evil with evil, but would overlook and forgive. He ﷺ would never take revenge for his personal matters. If the commands of Allaah تَبَارَكَ وَتَعَالَى were broken, then only would he ﷺ punish the perpetrator.

Allaah تَبَارَكَ وَتَعَالَى states,

فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Forgive and overlook them. Allaah loves those who do good. [Maaidah: 13]

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

Forgive them, seek forgiveness for them and consult with them in important matters. [Aal-Imraan: 159]

Aishah رَضِيَ اللَّهُ عَنْهَا narrates, “When Rasulullaah ﷺ was given a choice between two matters, he most certainly chose the easier of the two as long as it did not involve a sin. If it was a sin, he was the furthest of people from it. Rasulullaah ﷺ never took revenge for himself in any matter. But if a law of Allaah was broken, he took revenge for the sake of Allaah.” [Bukhaari: 3560; Muslim: 2327]

❁ Test of Tolerance ❁

Abdullaah ibn Salaam رَضِيَ اللَّهُ عَنْهُ narrates that when Allaah decreed that Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ should accept Islaam, Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ himself said, “When I looked at Muhammad, I recognised all the signs of nabuwat except for two signs that I had not tested; (1) that his

self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness.”

Zaid ibn Su'na رَضِيَ اللَّهُ عَنْهُ narrates further that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had just emerged from his rooms one day with Ali ibn Abi Taalib رَضِيَ اللَّهُ عَنْهُ when a rider who appeared to be a Bedouin came to him. He said, “O Rasulullaah! A few people from a certain tribe have accepted Islaam because I told them that they will receive an abundance in sustenance if they accepted Islaam. However, no rain has fallen and they are afflicted by a drought. O Rasulullaah! I fear that they may leave the fold of Islaam out of greed just as they had entered out of greed. If you agree, we could perhaps send them something to assist them.”

Zaid ibn Su'na رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked at the person beside him whom I assume was Ali رَضِيَ اللَّهُ عَنْهُ. He said, ‘O Rasulullaah! I do not think that anything is left of that wealth.’ I (Zaid ibn Su'na) approached Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, ‘O Muhammad! Do you wish to sell to me a fixed amount of dates from the orchard of a specific tribe (to be paid) before a specified term?’ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, ‘Alright, but do not specify whose orchard it shall be.’” Zaid ibn Su'na رَضِيَ اللَّهُ عَنْهُ agreed and the deal was done. Zaid ibn Su'na رَضِيَ اللَّهُ عَنْهُ opened his purse and paid eighty Mithqaal (approximately 400 grams) of gold for the specified amount of dates on a specified date. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ handed over the money to the person and said to him, “Take this to assist them.”

Zaid ibn Su'na رَضِيَ اللَّهُ عَنْهُ narrates further that there were only two or three days left for the expiry of the term, when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left his home to perform a funeral prayer. With him were Abu Bakr, Umar, Uthmaan and several other Sahabah رَضِيَ اللَّهُ عَنْهُمْ. When they approached a wall to sit by it, Zaid ibn Su'na رَضِيَ اللَّهُ عَنْهُ came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and grabbed hold of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's collar. Staring angrily into the face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he said. “O Muhammad! When are you going to pay my dues? By Allaah! All that the children of Abdul Muttalib have learnt is how to procrastinate! By mixing with you people, I now have first-hand knowledge of this!”

Zaid ibn Su'na رَضِيَ اللَّهُ عَنْهُ says that as he was doing this, his gaze fell on Umar رَضِيَ اللَّهُ عَنْهُ. He noticed that Umar رَضِيَ اللَّهُ عَنْهُ's eyes were starting to roll with anger and he stared with fury. He said, “O enemy of Allaah! Do you speak to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ like that and treat him in this manner!? Had it not been for respect of being in the company of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I would have cut off your neck!” Zaid ibn Su'na رَضِيَ اللَّهُ عَنْهُ says that all the while, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked at him in a most calm and unruffled manner. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said to Umar رَضِيَ اللَّهُ عَنْهُ, “O Umar! All that the two of us need is for you to tell me to pay him

quickly and to tell him to place his demands in a better manner. O Umar! Go with him and give him his dues. Also give him twenty Saa of dates extra in lieu of the threat you gave him.” Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ says that Umar رَضِيَ اللَّهُ عَنْهُ took him along, paid him what was due and added another twenty Saa to it. When Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ asked Umar رَضِيَ اللَّهُ عَنْهُ what the twenty Saa extra were for, Umar رَضِيَ اللَّهُ عَنْهُ said that it was the command of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because of the threat he had made. Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ then asked, “O Umar! Do you recognise me?” “No,” replied Umar رَضِيَ اللَّهُ عَنْهُ. Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ said, “I am Zaid ibn Su’na.” “The Rabbi?” asked Umar رَضِيَ اللَّهُ عَنْهُ. “Yes, the Rabbi,” was the reply. Umar رَضِيَ اللَّهُ عَنْهُ then asked, “But why did you behave as you did? Why did you speak as you did?”

Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ replied, “O Umar! When I looked at Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I recognised all the signs of nabuwat except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness. I have now tested both these attributes. O Umar! I make you witness to the fact that I am content with Allaah as Rabb, with Islaam as the true religion and with Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as the Nabi. I also make you witness to the fact that I give half of my wealth – and I am one of the wealthiest people – as charity to the entire Ummah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” Umar رَضِيَ اللَّهُ عَنْهُ said, “Say that it is for a part of the Ummah because you will be unable to give all of them.” “Alright,” said Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ, “then for a part of the Ummah.”

Umar رَضِيَ اللَّهُ عَنْهُ and Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ then returned to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ exclaimed, “I testify that there is none worthy of worship but Allaah and that Muhammad is Allaah’s servant and messenger.” He therefore accepted Imaan and pledged his allegiance to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He participated in many expeditions with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and was eventually martyred during the expedition to Tabook as he was advancing and not retreating. May Allaah shower His mercy on Zaid ibn Su’na رَضِيَ اللَّهُ عَنْهُ. [al-Mu’jam al-Kabeer: 5147; Ibn Hibbaan: 288; Mustadrak of Haakim: 6547; shortened version in Ibn Majah: 2281]

Hereunder a few incidents will be mentioned regarding the forgiveness of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to those who caused him great harm and afflicted him greatly, as well as the patience he displayed. In fact, on many occasions, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ actually supplicated on their behalf.

Rabee'ah bin Ubayd Deeli رَضِيَ اللَّهُ عَنْهُ once said to the people around him, "I hear you people talking a lot about the difficulties that the Quraysh gave Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I have seen much of this harassment. The house of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was between those of Abu Lahab and Uqba bin Abi Mu'eet. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would return home, he used to find entrails of animals, blood and filth hanging on his door. Removing these with the end of his bow, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would say, "O Quraysh! These are terrible neighbours indeed!" [Al-Mu'jamul-Awsat of Tabaraani: 9120]

Some people once asked Asmaa bint Abi Bakr رَضِيَ اللَّهُ عَنْهَا what was worst she had seen the polytheists do to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She replied by saying, "The polytheists used to sit in the Masjidul Haraam to discuss Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and what he had to say about their gods. As they were doing this one day, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived and they all attacked him. The shouts reached my father Abu Bakr as the people called out, 'Help your friend!' As my father left us (I can still clearly recall that) his hair had four locks and he was saying,

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your

Rabb?' [Surah Mu'min: 28]

The mob then left Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and turned on Abu Bakr. When he returned to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'

[Musnad Abu Ya'la Mawsali: 52, Musnad Humaidi: 326]

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that the polytheists once beat Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ up so badly that he fell unconscious. Abu Bakr رَضِيَ اللَّهُ عَنْهُ then said, "Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb?'" When someone asked who he was, the others replied, "He is the madman Abu Bakr." At this juncture, the people left Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and attacked Abu Bakr رَضِيَ اللَّهُ عَنْهُ. [Musnad Bazaar: 7507; Mustadrak of Haakim: 4424; Al-Ahaadeethul-Mukhtarah: 2234 without the last sentence]

While addressing the people, Ali رَضِيَ اللَّهُ عَنْهُ once asked, "O people! Who is the most courageous person?" "You are, O Ameerul Mu'mineen," the people submitted. Ali رَضِيَ اللَّهُ عَنْهُ then said, "Although I have defeated everyone who has confronted me, the most courageous person is Abu Bakr رَضِيَ اللَّهُ عَنْهُ. We had constructed a shed for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (during the Battle of Badr) and then asked who would remain with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so that the polytheists do not attack him. By Allaah! Whenever a polytheist even drew close to us, Abu Bakr رَضِيَ اللَّهُ عَنْهُ was there with his sword drawn near the head side of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He attacked anyone who dared attack Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He was certainly the bravest of people."

Ali رَضِيَ اللَّهُ عَنْهُ continues, “I have seen the Quraysh grab hold of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with one person treating him angrily and another shaking him while they said to him, ‘Do you make all the gods into one?!’ By Allaah! None of us dared go close to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (for fear of being beaten) besides Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He would hit one person, wrestle with another and shake someone else as he said, ‘Shame on you people! Will you kill a man for saying, ‘Allaah is my Rabb’?” Ali رَضِيَ اللَّهُ عَنْهُ then lifted the shawl he was wearing and wept until his beard became wet. He then said, “I ask you to swear by Allaah whether the Mu'min³ from the court of Fir'oun was better or Abu Bakr رَضِيَ اللَّهُ عَنْهُ.” When everyone remained silent, Ali رَضِيَ اللَّهُ عَنْهُ said, “By Allaah! A moment of the life of Abu Bakr is better than the earth full of people like the Mu'min from the court of Fir'oun. While the Mu'min from the court of Fir'oun concealed his Imaan, Abu Bakr made his Imaan public.” [Musnad Bazaar: 761; Fadhaailul-Khulafa ar-Raashideen of Abu Nuaym Asbahaani: 237]

Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that while Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was performing salaah in the Masjidul Haraam, seven members of the Quraysh were sitting in the Hateem. They were Abu Jahal bin Hishaam, Shayba bin Rabee'ah, Utba bin Rabee'ah, Uqba bin Abi Mu'eet, Umayyah bin Khalaf and another two persons. Whenever Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went into Sajdah (prostration), he lengthened his Sajdah. Abu Jahal asked the others which of them would volunteer to go to a certain tribe that had slaughtered some camels and bring back the entrails of a camel to throw onto Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The worst of them who was Uqba bin Abi Mu'eet brought it and threw it on the shoulders of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was in Sajdah.

Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ says that he stood here watching but was unable to say anything because there was no one there to protect him (if the mob attacked him). As he was leaving, the daughter of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Faatimah رَضِيَ اللَّهُ عَنْهَا heard about the incident and came there. After she had removed the filth from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's shoulders, she turned to the members of the Quraysh present there and admonished them. None of them were able to give her a reply. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then lifted his head as he normally lifted it after completing the Sajdah and when he had finished his salaah, he prayed, “O Allaah! You deal with the Quraysh; deal with Utba, Uqba, Abu Jahal and Shayba.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made this du'aa three times and then left the Masjid.

³ The Mu'min referred to in verses 28 to 45 of Surah Mu'min (Surah 40).

Wearing his whip as a belt, Abul Bakhtari met Rasulullaah ﷺ. Noticing the disturbed look on Rasulullaah ﷺ's face, he asked, "What is the matter?" Rasulullaah ﷺ said, "Please leave me to myself." Abul Bakhtari insisted, "Allaah knows that I shall never leave you to yourself until you tell me what had happened. Have you been hurt?" When Rasulullaah ﷺ realized that Abul Bakhtari would not leave him alone, he informed him that the entrails of a camel were thrown on him by the instruction of Abu Jahal. Abul Bakhtari said, "Come to the Masjid." When Rasulullaah ﷺ and Abul Bakhtari entered the Masjid, Abul Bakhtari confronted Abu Jahal and asked, "O Abul Hakam! Is it you who instructed that the entrails of a camel should be thrown on Muhammad?" When Abu Jahal admitted that he did, Abul Bakhtari lifted his whip and smote Abu Jahal on the head. As the people started fighting with each other, Abu Jahal shouted, "Shame on you people! Muhammad wants us to be at loggerheads while he and his companions remain safe." [Musnad al-Bazaar: 1853; Bukhaari: 240; Muslim: 1794 in brief]

The narration of Bukhari states that after they had thrown the entrails on Rasulullaah ﷺ, the polytheists started laughing so much that they actually fell on top of each other. Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ that he saw all seven of these polytheists killed during the Battle of Badr.

Rabee'ah ibn Ibaad رَضِيَ اللَّهُ عَنْهُ narrates that he was a youngster with his father (at Mina) watching Rasulullaah ﷺ going to the various Arab tribes. Behind him was a squint, albeit handsome man whose hair was divided into two locks. Rasulullaah ﷺ would stop at one tribe and say to them, "O people of this tribe! I am indeed Allaah's messenger to you, instructing you to worship Allaah alone without ascribing any partners to Him. I further direct you to believe in me, to accept me and to offer me asylum so that I may clearly express that which Allaah has sent me with."

When Rasulullaah ﷺ had completed his talk and the message he had to convey, this man behind him would say, "O people of this tribe! This man is calling you to remove Laat and Uzza from your necks together with the Jinns of the Banu Maalik ibn Uqaysh who are your allies. He wants you to rather follow the new-found and misguided religion he has brought. Do not even listen to him and do not follow him."

Rabee'ah رَضِيَ اللَّهُ عَنْهُ says that he asked his father, "O father! Who is this man (who follows him and belies what he says)?" His father replied, "That is his uncle Abdul Uzza ibn Abdil Muttalib (also known as) Abu Lahab." (Al- Mu'jamul-Kabeer: 4589/ 5: 63; Musnad Ahmad: 16025]

Taariq ibn Abdillaah رَضِيَ اللَّهُ عَنْهُ narrates that he was in the Dhul Majaaz marketplace when a man passed by wearing a shawl with red threads. He was saying to the people, “O people! Say ‘Laa Ilaaha Illaalah’ and you will be successful.” He was being trailed by another man who had injured his (the first man’s) heels and legs, causing them to bleed. The second man was saying, “O people! Do not follow him because he is a liar!” When Taariq ibn Abdillaah asked the people who the men were, he was told, “He (the first man) is a man from the Banu Haashim who claims to be Allaah’s prophet and the other is his uncle Abdul Uzza (Abu Lahab).” [Al-Mu’jamul-Kabeer: 8175; Mustadrak of Haakim: 4129]

A person from the Banu Maalik bin Kinnana tribe narrates that he saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Dhul Majaaz marketplace saying to the people, “O people! Say ‘Laa Ilaaha Illaalah’ and you will be successful.” Abu Jahal threw sand into the face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Do not let this man deceive you into leaving your religion. He wants you to forsake your gods. He wants you to forsake Laat and Uzza.” However, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ paid no attention to him. [Musnad Ahmad: 16603]

❁ Tolerance with the People of Taa’if ❁

Urwa رَضِيَ اللَّهُ عَنْهُ narrates from Aa’isha رَضِيَ اللَّهُ عَنْهَا, the wife of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that she once asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “Have you experienced a day more difficult than the day the Battle of Uhud was fought?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Although I have experienced tremendous hardship from your people, the worst occurred on the day of Aqaba (Taa’if) when I presented my case to (their chief) Ibn Abd Yaleel ibn Abd Kulaal (asking him to accept Islaam and grant my asylum). However, he refused to accept. I then walked away in great distress and my depression abated only when I reached Qarn Tha’aalib.”

“When I lifted my head, I saw a cloud shading me. When I looked closer, I noticed Jibreel عَلَيْهِ السَّلَام in the cloud. He called for me saying, ‘Your Rabb has certainly heard what your people have said to you and how they responded to you. Allaah has sent the angel in charge of the mountains to you so that you may command him as you like.’ The angel in charge of the mountains then greeted me and said, ‘O Muhammad! What Jibreel عَلَيْهِ السَّلَام said is true. What do you wish? Do you want me to make the two mountains meet (and crush the people between them)?’”

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’s reply to him was, “I rather wish that Allaah creates people from their progeny who will worship only the One Allaah without ascribing any partners to Him.”

[Muslim: 1795; Bukhari: 3231]

Urwa ibn Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that after Abu Taalib passed away, the harassment that Rasulullaah ﷺ experienced increased tremendously. He then went to the Thaqeef tribe (in Taa'if), hoping that they would grant him asylum and assist him. There he met three chiefs of the Thaqeef clan. They were all brothers whose names were Abd Yaleel ibn Amr, Habeeb ibn Amr and Mas'ood ibn Amr. Rasulullaah ﷺ presented his case to them and told them about the torment and impudent treatment he received from his people.

However, one of them said, "If Allaah has sent you with anything at all, I shall steal the covering of the Kabah!" The other said, "By Allaah! I shall never speak a word to you again after this! If you are really a messenger, you are too honourable to speak to me." The third one said, "Was Allaah unable to find anyone besides you to make a messenger?"

When news of what the chiefs said to Rasulullaah ﷺ spread throughout the town, the people gathered to poke fun at Rasulullaah ﷺ. They sat in rows on either side of the road and took stones in their hands. Rasulullaah ﷺ was unable to even lift a foot or put it down without them throwing a stone at him. Together with this, they continued poking fun at him and mocking him. After Rasulullaah ﷺ had passed through their rows, he proceeded to one of their vineyards with blood flowing down to his feet. There he took shade beneath some vines and sat down on the ground in great distress and pain. Blood was still running down his feet.

In the vineyard, Rasulullaah ﷺ saw Utba ibn Rabe'e'ah and Shayba ibn Rabe'e'ah. However, even though he was suffering tremendous pain and difficulty, he did not want to approach them because he knew the enmity they bore for Allaah and His Rasool ﷺ. They then sent some grapes to Rasulullaah ﷺ with their slave Addaas who was a Christian from Nineveh. Addaas brought the grapes and placed it in front of Rasulullaah ﷺ. When Rasulullaah ﷺ recited بِسْمِ اللَّهِ - "In the name of Allaah" (before eating), Addaas was amazed. Rasulullaah ﷺ asked, "Where are you from, O Addaas?" When he informed Rasulullaah ﷺ that he was from Nineveh, Rasulullaah ﷺ said, "You are from the town of the pious man Yunus ibn Matta رَضِيَ اللَّهُ عَنْهُ." Addaas asked, "How do you know about Yunus ibn Matta عَلَيْهِ السَّلَامُ?" Rasulullaah ﷺ then informed him what he knew about Yunus عَلَيْهِ السَّلَامُ. It was the nature of Rasulullaah ﷺ that he never regarded anyone to be inferior to himself and (even though Addaas was a slave) he conveyed the message of Allaah to him.

When Addaas asked to know more about Yunus عَلَيْهِ السَّلَامُ and Rasulullaah ﷺ told him what had been revealed to him, Addaas prostrated to Rasulullaah ﷺ. He then started

kissing the feet of Rasulullaah ﷺ although blood was flowing from them. Utba and his brother Shayba kept silent when they saw what their slave was doing and when he returned to them, they asked him, “What is the matter with you that you were prostrating before Muhammad and kissing his feet? We have never seen you do this for anyone else.”

Addaas explained, “That is a pious man. The things he told me reminded me of a nabi that Allaah had sent to us by the name of Yunus ibn Mata. He also told me that he is Allaah’s nabi.” Utba and Shaybah laughed and said, “Let him not take you away from Christianity because he is a man who deceives.” Rasulullaah ﷺ then returned to Makkah. [Abu Nu’aym in Dalaa’il: 221/ pg. 295]

Another narration states that the people of Taa’if sat in two rows along the road of Rasulullaah ﷺ and when he passed, he could not even lift a foot or put it down without them throwing stones at him. Because of this, he was covered in blood and by the time he had passed through them, blood flowed down to his feet. [Al Bidaayah wa al-Nihaayah 3: 136]

After Rasulullaah ﷺ had lost all hope of any good coming from them, he stood up and among other things, he said to them, “Although you have done (to me) what you did, at least do me the favour of not mentioning any of this to my people.” Rasulullaah ﷺ did not want his people to know about what had happened to him because it would embolden them against him. However, they would not do this and the ruffians and slaves amongst them attacked Rasulullaah ﷺ. They swore and shouted at him until a large mob gathered against Rasulullaah ﷺ and forced him to seek shelter in an orchard belonging to Utba ibn Rabee’ah and Shayba ibn Rabee’ah, who happened to be there. The ruffians who were chasing him then returned and Rasulullaah ﷺ took shade under some grape vines where he sat down as Utba and Shayba looked on. They had already witnessed the treatment he had received from the Taa’if hooligans. The narrator says that among the reports he received was that Rasulullaah ﷺ met a woman from the Banu Jamh tribe and said to her, “Your in-laws certainly have caused me great difficulty!”

Once Rasulullaah ﷺ felt that he was safe from the Taa’if mob, he made the following duaa:

اللَّهُمَّ إِلَيْكَ أَشْكُوا ضَعْفَ قُوَّتِي وَقِلَّةَ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ الرَّحِيمِينَ أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ وَأَنْتَ رَبِّي إِلَى مَنْ تَكِلْنِي؟
إِلَى عَدُوٍّ يَتَجَهَّمُنِي أَمْ إِلَى قَرِيبٍ مَلَكَتْهُ أَمْرِي. إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ فَلَا أُبَالِي وَلَكِنَّ غَافِيَتَكَ هِيَ أَوْسَعُ لِي. أَعُوذُ بِنُورِ وَجْهِكَ

الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ أَنْ يَنْزِلَ بِي غَضَبُكَ أَوْ يَجِلَّ بِي سَخَطُكَ. لَكَ الْعُتْبَى حَتَّى تَرْضَى وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

O Allaah! Only to you do I communicate my weakness, my lack of ingenuity and lack of importance among people. O the most Merciful of those who show mercy, You are certainly the Rabb of the weak and You are my Rabb. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing. All I require is that Your protection should be vast enough for me. In the light of Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Akhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no power and no might but with Allaah.” [Taareekh Tabari 2: 345, Al Bidaayah Wan Nihaayah 3: 136]

❁ Tolerance with a Village Dweller ❁

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to sit with us in meetings and talk to us. When he stood up, we also used to stand up and see him entering the house of one of his wives. One day he talked to us and we stood up as he stood up and we saw that a village-dweller caught hold of him and gave his cloak a violent tug making his neck red.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, “The cloak was coarse. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned to him and the village-dweller said to him, “Load these two camels of mine, for you do not give me anything from your property or from your father's property.”

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, “No, I ask Allaah's forgiveness; no, I ask Allaah's forgiveness; no, I ask Allaah's forgiveness. I shall not give you the camel-load until you make amends for the way in which you tugged at me.”

Each time the village-dweller said to him, “I swear by Allaah, I shall not do so.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then called a man and said to him, “Load these two camels of his: one camel with barley and the other with dates.” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then turned to us and said, “Go on your way with the blessings of Allaah.” [Abu Dawood: 4775; Nasai: 4776 with slightly different wording]

❁ Tolerance with Those Who Cast a Spell on Him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ❁

Aishah رَضِيَ اللَّهُ عَنْهَا narrates that a spell was cast on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because of which he would think that he had been to his wives when in reality he had not. One of the narrators called Sufyaan says that this is the worst effect of witchcraft. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one day said to Aishah رَضِيَ اللَّهُ عَنْهَا, ‘O Aishah! Allaah has given a reply to the question I posed to Him. Two

(angels in the form of) men came to me. The one sat by my head and the other by my feet. The one by my head asked, 'What is the matter with this person?' 'He has been affected by witchcraft,' replied the other. 'Who is responsible for the witchcraft?' the first one asked further. 'Labeed ibn Aasim,' came the reply. Labeed was a hypocrite belonging to the Banu Zurayq tribe and was an ally to the Jews. The angel enquired further, 'Upon what did he carry it out?' 'Upon a comb and the hairs it had removed,' the other replied. 'Where is it now?' was the next question. The reply was, 'In the male spathe of a palm beneath a rock in the Dharwaan well.'"

Rasulullaah ﷺ then went to the well and had the thing removed. Rasulullaah ﷺ also said, "This was the very well I was shown with water appearing like that used to wash a henna-filled container and the palms of which appeared to be the heads of the Shayaateen." Aishah رَضِيَ اللَّهُ عَنْهَا asked, "Why did you not publicise the event?" Rasulullaah ﷺ replied, "Allaah had cured me." [Bukhaari: 5765]

❖ Tolerance with the Woman Who Tried to Poison Him ﷺ ❖

Anas رَضِيَ اللَّهُ عَنْهُ reports that a Jewish woman once gave Rasulullaah ﷺ a poisoned goat meat, which he ate from. When the woman was later brought before Rasulullaah ﷺ (when he discovered what she had done), he questioned her about it. "I wanted to kill you," she admitted. Rasulullaah ﷺ responded by saying, "Allaah would never give the power to kill me." "Are you not going to have her executed?" the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked. "No," replied Rasulullaah ﷺ. Anas رَضِيَ اللَّهُ عَنْهُ says, "I could always notice the effect of the poison on Rasulullaah ﷺ's uvula." [Muslim: 2190; Bukhari: 2617 with a slightly shorter version]

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

However, some of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who had eaten from the meat passed away; and because he had also eaten from it, Rasulullaah ﷺ had blood cupped from his shoulder.

Abu Hind رَضِيَ اللَّهُ عَنْهُ who was a freed slave of the Ansaar Banu Bayaadha tribe did the cupping using a horn and a blade. Another narration from Abu Salamah رَضِيَ اللَّهُ عَنْهُ states that Bishr ibn Baraa ibn Ma'roor رَضِيَ اللَّهُ عَنْهُ passed away (from the poisoning). The narration further states that (because of this death) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then had the woman executed. [Abu Dawood: 4510; 4511]

❁ Tolerance with the One Who Wished to Assassinate Him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ❁

Ja'da ibn Khaalid ibn Simmah Jushami رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once saw a man with a large belly and pointed towards the man's belly. Ja'da رَضِيَ اللَّهُ عَنْهُ then heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, “It would have been better for you if that had been somewhere else (if you had spent on those without food rather than gorging yourself).” Thereafter, a man was brought and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was informed that the man had intended to assassinate Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. “There is nothing to be feared,” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Had you tried it, Allaah would have never given you power over me.” [Musnad Ahmad: 15868]

❁ Tolerance with Those Who Wished to Ambush Him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ❁

Anas رَضِيَ اللَّهُ عَنْهُ narrates that (during the time when the Treaty of Hdaybiyyah was being concluded) eighty armed men from Makkah approached from Mount Tan'eem with the express purpose of ambushing Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. However, they were captured (when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a du'aa to Allaah تَبَارَكَ وَتَعَالَى). Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then forgave them, after which Allaah revealed the verse,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

It is Allaah who restrained their hands from (fighting) you and your hands from (fighting) them right in Makkah (at Hdaybiyyah) after granting you dominance over them. Allaah is always Watchful

over what you do. [Surah al-Fath; 24]

[Muslim: 1808; Abu Dawood: 2688; Tirmidhi: 3264]

❁ Tolerance with the One Who Brutally Killed His Beloved Uncle ❁

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent a messenger with the invitation of Islaam to Wahshi ibn Harb who was responsible for killing Hamza رَضِيَ اللَّهُ عَنْهُ (the uncle of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The messenger returned with a message from Wahshi stating, “O Muhammad! How can you call me to Islaam when you say that a murderer, a polytheist and an adulterer shall meet with a grave punishment and this punishment will be

multiplied for them on the Day of Qiyaamah where they shall remain disgraced in it forever (as mentioned in verses 68 and 69 of Surah Furqaan). I have committed all of these crimes, so is there any scope for me?”

Allaah تَبَارَكَ وَتَعَالَى then revealed the verse:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(The punishment of Jahannam is for all polytheists, murderers and adulterers) Except for those who (sincerely) repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful. [al-Furqaan: 70]

In reply to this verse, Wahshi said, “O Muhammad! The condition in this verse is uncompromising which states, ‘Except for those who (sincerely) repent, accept Imaan and perform good actions.’ What if I do not have the opportunity to fulfil it?” Allaah then revealed the verse:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Verily Allaah does not forgive that partners be taken with Him, but may forgive all (sins) besides this for whom He wills. [al-Nisaa: 48]

To this, Wahshi replied, “This forgiveness depends on the will of Allaah. I do not know whether I shall be forgiven or not. Is there any other scope for me?” Allaah then revealed the verse:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say, “O My bondsmen who have wronged their souls (by committing kufr or other sins)! Never lose hope of Allaah’s mercy. Verily, Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful.” [al-Zumar: 53]

Upon hearing this, Wahshi said, “Yes, this is in order.” He then accepted Islaam. Other Muslims asked, “O Rasulullaah! We had also committed the sins that Wahshi committed (Does this verse apply to us as well?).” Rasulullaah ﷺ replied, “It applies to all Muslims in general.” [Al-Mu’jamul-Kabeer of Tabraani: 11480/ 11: 197]

❁ Tolerance with the One Who Had Fought Many Battles Against Rasulullaah ﷺ ❁

Khaalid ibn Waleed رَضِيَ اللَّهُ عَنْهُ says that when Allaah decided that good head his way, Allaah created the desire within his heart to accept Islaam and opened many avenues to him. He says, “I said to myself, ‘I fought every battle against Rasulullaah ﷺ but after each

battle I got the feeling that all this running about was futile because there was no doubt that Rasulullaah ﷺ would eventually emerge victorious. When Rasulullaah ﷺ arrived at Hudaibiyyah, I led a contingent of Mushrikeen horsemen and faced Rasulullaah ﷺ at a place called Usfaan where we intended launching an attack. Rasulullaah ﷺ led the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in the Zuhra salaah and we saw a perfect opportunity to attack. However, we were undecided and did not attack, which was best. Rasulullaah ﷺ was aware of our intention (through revelation) and when he led the Asr salaah, he performed Salaatul Khawf (special method of performing salaah during threatening situations). This had an impact upon us and we were left saying, 'This man is certainly protected (by Allaah).' Rasulullaah ﷺ then steered clear of us and took a path towards the right that led away from the path of our horses."

Continuing the story, Khaalid ibn Waleed رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ then entered into a treaty with the Quraysh at Hudaibiyyah when the Quraysh managed to save their necks (by opting for a treaty rather than a battle). I then said to myself, 'What is left now? Where shall I run? To Najaashi? He is already a follower of Muhammad and the Sahaabah are living peacefully with him. Should I go to Heraclius where I will have to forsake my religion for Christianity or Judaism and live with foreigners? Should I rather stay at home with those left here?' I was still in this dilemma when Rasulullaah ﷺ came to Makkah to perform the Umrah they had missed the previous year. I made myself scarce and did not see then enter Makkah. My brother Waleed ibn Waleed also arrived in Makkah with Rasulullaah ﷺ and looked for me. He was unable to find me and left a letter for me which read:

"In the name of Allaah the Most Kind the Most Merciful

I have seen nothing more astonishing than the fact that someone as intelligent as you has not yet decided to accept Islaam. How can anyone remain in the dark about a religion as great as Islaam?"

When Rasulullaah ﷺ asked where you were, I told him that Allaah will soon bring you. He said, "How can a person like Khaalid remain unaware of a religion like Islaam? It would be best for him to spend his efforts and energies with the Muslims and we shall put him ahead of others." O my brother! You have missed tremendous opportunities so please make amends."

Khaalid ibn Waleed رَضِيَ اللَّهُ عَنْهُ says, "After reading this letter, I was inspired to leave for Madinah and my inclination towards Islaam increased. It pleased me to think that Rasulullaah ﷺ had actually asked about me. During this time, I dreamt that I was in a constricted and drought-stricken land after which I went to a land that was vast and fertile. This, I

thought, is certainly a true dream. I thought that I should definitely relate this dream to Abu Bakr رَضِيَ اللَّهُ عَنْهُ when I reached Madinah. (When he related it to Abu Bakr رَضِيَ اللَّهُ عَنْهُ), Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, ‘Your leaving the place was the guidance Allaah gave you towards Islaam and the constricted place was the idol-worship you had been involved with.’

“When I made up my mind to leave for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I wondered who would accompany me. I approached Safwaan ibn Umayyah and said to him, ‘O Abu Wahab! Do you not see the situation we find ourselves in? We are as few as the molars (in the mouth). Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has dominated the Arabs and non-Arabs. I feel that we should meet him and follow him then his honour shall be ours.’ Safwaan vehemently rejected the offer and said, ‘I shall never follow him even though I am the last person left!’ Leaving him, I said to myself, ‘Both his brother and father had been killed in the Battle of Badr (because of which he is so reluctant to accept Islaam).’ I then met Ikrima ibn Abi Jahal and told him what I had mentioned to Safwaan. His response was similar to that of Safwaan. Nevertheless, I told him to keep it a secret and he agreed not to breathe a word to anyone.”

“I then went home and had my conveyance prepared. As I was riding out, I met Uthmaan ibn Talha and said to myself, ‘He is a good friend of mine. Perhaps I should tell him what I intend doing.’ I then remembered that many of his relatives had been killed (by the Muslims in battle) and it would not be appropriate to mention it to him. However, it occurred to me that here was no harm in telling him since I was already on my way. I therefore spoke to him about the (unfavourable) results of our efforts (against the Muslims) and said, ‘We are just like a fox in his hole who will have to emerge as soon as a bucket of water is thrown down the hole.’ I also told him what I had mentioned to my two friends earlier. He immediately accepted what I said. I told him that I was leaving that very day and that my transport was ready and waiting at a place called Faj. We then decided to meet at a place called Yajuj where I was to wait for him if I arrived first, otherwise he would wait for me if he arrived first.”

“We left our homes very early in the morning and met at Yajuj before the break of dawn. We then proceeded together from there and when we reached Hada, we met Amr ibn Al Aas رَضِيَ اللَّهُ عَنْهُ. After he had welcomed us and we had welcomed him, he asked us where we were heading. We asked him what had brought him from his home and he asked us the same question. We then said to him, ‘We intend entering the fold of Islaam and following Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.’ He responded by saying, ‘That is exactly what has brought me.’ We then joined forces until we reached Madinah where we left our conveyances at a place called Harra. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was already informed about our arrival and was very pleased. I wore my best clothes and headed for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

“My brother met me and said, ‘Hurry! Rasulullaah ﷺ has been informed about you and is pleased about your arrival. He is eagerly waiting for you.’” We walked hastily until we arrived and Rasulullaah ﷺ smiled with me until I came in front of him. I greeted the Nabi of Allaah and he replied to my greeting with a smiling face. I then said, ‘I testify that there is none worthy of worship but Allaah and that you are Allaah’s messenger.’ He called me closer and said, ‘All praise belongs to Allaah who has guided you. When I saw your intelligence, I hoped that it would inspire you only to do good.’ I then said, “O Rasulullaah! I keep thinking of the battles I fought against you in opposition to the truth. Pray to Allaah to forgive me.’ Rasulullaah ﷺ said, ‘Accepting Islaam obliterates all previous sins.’ I said, ‘O Rasulullaah! Despite that (still pray for me).’ He prayed, ‘O Allaah! Forgive Khaalid ibn Waleed for all the efforts he exerted to prevent people from the path of Allaah.’

Thereafter, Uthmaan ibn Talha رَضِيَ اللَّهُ عَنْهُ and Amr رَضِيَ اللَّهُ عَنْهُ came forward and pledged their allegiance to Rasulullaah ﷺ. We had arrived in Madinah during the month of Safar, eight years after the Hijrah. By Allaah! Rasulullaah ﷺ never equated any of the other sahaabah رَضِيَ اللَّهُ عَنْهُمْ with me when it concerned matters that worried him (military matters).”

[Al Bidaaya wa al-Nihaaya 4: 238; Dalaailun-Nabuwwah of Bayhaqi 4: 349]

❖ Tolerance with Those Who Had Caused Great Harm to the Muslims ❖

A) Umar رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ was in Makkah on the day that Makkah was conquered, he sent for Safwaan ibn Umayyah, Abu Sufyaan ibn Harb and Haarith ibn Hishaam. Umar رَضِيَ اللَّهُ عَنْهُ then said, “Allaah has given us power over them today. I shall certainly remind them of what they had done in the past.” As he was still saying this, Rasulullaah ﷺ said to them, “My example and yours is like that of Yusuf and his brothers.” Rasulullaah ﷺ then recited (the following verse of the Qur'aan that quotes the words Yusuf عَلَيْهِ السَّلَامُ said to his brothers):

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِيْنَ

“There shall be no blame on you today (no revenge will be taken). May Allaah forgive you. He is the Most Merciful of those who show mercy.” [Yusuf: 92]

Umar رَضِيَ اللَّهُ عَنْهُ says that he covered his head in embarrassment before Rasulullaah ﷺ because it would look very bad if he had to say something without thinking whereas Rasulullaah ﷺ had mentioned what he already did. [Tareekh Dimishq of Ibn Asaakir: 2883/ 24: 111 as well as two other places]

B) Abdullaah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that on the day that Makkah was conquered, Ummu Hakeem bint Haarith ibn Hishaam accepted Islaam. She was the wife of Ikrima ibn Abi Jahal and therefore said, “O Rasulullaah! Ikrima has run away from you to Yemen, fearing that you would execute him. Would you please grant him amnesty?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “He has amnesty.” Umm Hakeem رَضِيَ اللَّهُ عَنْهَا therefore left in search of Ikrima in the company of her Roman slave. The slave tried to seduce her and she continuously gave him hope until they reached a tribe of the Uk from whom she sought assistance. The people caught him and tied him up.

She eventually managed to catch up with Ikrima who had already reached one of the Tihaama coasts where he had boarded a ship. One of the sailors said to him, “Recite the words of sincerity.” Ikrima asked him, “What should I say,” He replied, “Say that there is none worthy of worship but Allaah.” Ikrima said to him, “It is from this that I am fleeing.” As they spoke, Umm Hakeem arrived and started waving a cloth (to attract their attention) as she shouted, “O my cousin! I have come to you from he who best maintains family ties, who is the most pious of people and the best of people. Do not destroy yourself.” He waited for her until she caught up with him. She then said to him, “I have secured amnesty for you from Rasulullaah.” “Have you really?” he asked. “Yes,” she replied, “I spoke to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he granted you amnesty.” Ikrima then returned with Umm Hakeem when she informed him about the details of her experiences with the Roman slave. (In a fit of rage), he killed the slave but had not yet accepted Islaam then.

When Ikrima drew close to Makkah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to the sahaabah رَضِيَ اللَّهُ عَنْهُمْ, “Ikrima the son of Abu Jahal is coming to you as a Mu'min and a Muhaajir so do not curse his father because cursing the dead only hurts the living without ever reaching the dead.” Ikrima kept making efforts to cohabit with his wife but she refused saying, “You are a disbeliever while I am a Muslim.” Ikrima رَضِيَ اللَّهُ عَنْهُ remarked, “That which prevents you from me must be something very great.”

When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Ikrima, he hastened towards him without wearing his upper shawl out of happiness at seeing Ikrima. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then sat down while Ikrima stood before him alongside his wife who donned a veil. Ikrima رَضِيَ اللَّهُ عَنْهُ said, “O Muhammad! This lady has informed me that you have granted me amnesty. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ responded by saying, “She has spoken the truth. Your safety is assured.” Ikrima رَضِيَ اللَّهُ عَنْهُ then asked, “Towards what do you invite?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “I invite you to testify that that there is none worthy of worship but Allaah and that I am Allaah’s

messenger. I also invite you towards establishing salaah and paying zakaah.” Rasulullaah ﷺ then mentioned several other things that he were to do. Ikrima رَضِيَ اللَّهُ عَنْهُ said, “By Allaah! You have invited to nothing but the truth and excellent and beautiful actions. By Allaah! Even before you started inviting towards your invitation, you had been the most truthful of us and the most righteous. I testify that there is none worthy of worship but Allaah and that Muhammad is Allaah’s servant and messenger.” This pleased Rasulullaah ﷺ tremendously.

Ikrima رَضِيَ اللَّهُ عَنْهُ then asked, “O Rasulullaah! Teach me the best thing to say.” Rasulullaah ﷺ told him to say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify that there is none worthy of worship but Allaah and that Muhammad is Allaah’s servant and messenger.

Ikrima رَضِيَ اللَّهُ عَنْهُ then asked what else he could say. Rasulullaah ﷺ told him to say, “I make Allaah and all present witness to the fact that I am a Muslim, Mujaahid and Muhaajir.”

Ikrima رَضِيَ اللَّهُ عَنْهُ then said what Rasulullaah ﷺ told him.

Rasulullaah ﷺ then said to Ikrima رَضِيَ اللَّهُ عَنْهُ, “I shall grant you anything you ask for if I am able to.” Ikrima رَضِيَ اللَّهُ عَنْهُ asked, “I ask you to seek forgiveness from Allaah for every type of enmity I have shown towards you, for every journey I have undertaken to oppose you, for every battle I have fought against you and for every harsh word I have said in your face or behind your back.” Rasulullaah ﷺ made du’aa for this, “O Allaah! Forgive him for every type of enmity he has displayed and for every journey he undertook to any place with the intention of extinguishing Your light. Also forgive him for every defamatory remark he has made in my face or behind my back.” Ikrima رَضِيَ اللَّهُ عَنْهُ remarked, “I am pleased, O Rasulullaah.”

Ikrima رَضِيَ اللَّهُ عَنْهُ then went on to say, “O Rasulullaah! I swear by Allaah that every expense I bore opposing the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah.” (True to his word), Ikrima رَضِيَ اللَّهُ عَنْهُ exerted every effort to fight in Jihaad until he was martyred. Rasulullaah ﷺ upheld the marriage of Ikrima رَضِيَ اللَّهُ عَنْهُ to his wife without renewing the Nikah.

Waaqidi has narrated that during the Battle of Hunayn (when the Muslims were suffering a temporarily defeat at the beginning), Suhayl ibn Amr رَضِيَ اللَّهُ عَنْهُ remarked, “The Muslims have never before experienced the likes of these two tribes (the Thaqeef and Hawaazin) before.” To this, Ikrima رَضِيَ اللَّهُ عَنْهُ responded by saying, “One should not speak like this. Everything lies in the control of Allaah and Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has no control over things. If he is defeated today, tomorrow shall hold promising results.” (The Muslims shall either win victory or at least they shall learn that they ought to place all their trust in Allaah rather than in their superior numbers.)

Suhayl mocked, “By Allaah! It was not long before this that you opposed Rasulullaah!” Ikrima رَضِيَ اللَّهُ عَنْهُ replied by saying, “By Allaah! All our previous efforts have been futile. Considering ourselves to be intelligent people, we used to worship stones that could neither harm nor give any benefit.” [Tareekh Dimishq of Ibn Asaakir: 4741/ 41: 64 – Ikrimah ibn Abi Jahl]

Abdullaah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ has also narrated their incident but in fewer words. He says that when Ikrima رَضِيَ اللَّهُ عَنْهُ reached the door of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was so overjoyed at his arrival that he jumped up into a standing position. A narration of Urwa ibn Zubayr رَضِيَ اللَّهُ عَنْهُ quotes from Ikrima رَضِيَ اللَّهُ عَنْهُ that when he met Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ he said, “O Muhammad! This woman has informed me that you have granted me amnesty.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Indeed. You have been granted amnesty.” Ikrima رَضِيَ اللَّهُ عَنْهُ then said, “I testify that there is none worthy of worship but the one Allaah Who has no partner and that Muhammad is Allaah’s servant and messenger. I also would testify that you are the best of people, the most truthful person and one who best fulfils his promises.” Ikrima رَضِيَ اللَّهُ عَنْهُ says, “Out of embarrassment, my head was bowed as I said this.”

He then said, “O Rasulullaah! Do seek forgiveness from Allaah for every type of enmity I displayed towards you and for every journey I undertook to promote Shirk.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made the following du’aa, “O Allaah! Forgive Ikrima for all the enmity he displayed towards me and for every journey he undertook with the intention of preventing people from your Deen.” Ikrima رَضِيَ اللَّهُ عَنْهُ then said, “O Rasulullaah! Teach me the best that you know so that I may learn it (and practise).” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised him that together with striving in the path of Allaah, he should recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify that there is none worthy of worship but Allaah and that Muhammad is Allaah’s servant and messenger.

Ikrima رضي الله عنه then went on to say, “O Rasulullaah! I swear by Allaah that every expense I bore to oppose the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah.”

Ikrima رضي الله عنه continued fighting in Jihaad and turn he was martyred in the Battle of Ajnaadeen during Khilaafah of Abu Bakr رضي الله عنه. Rasulullaah صلى الله عليه وسلم appointed Ikrima رضي الله عنه to collect the zakaah of the Hawaazin tribe during the year that Rasulullaah صلى الله عليه وسلم performed the farewell Hajj. When Rasulullaah صلى الله عليه وسلم passed away, Ikrima رضي الله عنه was in a place called Tabaalah (in Yemen). [Mustadrak of Haakim: 5057]

❖ Forgiveness for the One Who Wished to Assassinate Nabi صلى الله عليه وسلم ❖

Jaabir رضي الله عنه narrates that he accompanied Rasulullaah صلى الله عليه وسلم on an expedition towards Najd. When Rasulullaah صلى الله عليه وسلم returned, he also returned with him. It was in the afternoon when they reached a valley in which there were many thorny trees. Rasulullaah صلى الله عليه وسلم got off and the people scattered about in order to find shady trees. Rasulullaah صلى الله عليه وسلم got off beneath an acacia tree and hung his sword on it. We fell asleep for some time. Suddenly we heard Rasulullaah صلى الله عليه وسلم calling us. On reaching him, we saw a Bedouin next to him. Rasulullaah صلى الله عليه وسلم said to us, “This person seized my sword while I was asleep. I woke up and saw the unsheathed sword in his hand. He said to me, ‘Who is going to protect you from me?’ I replied, ‘Allaah.’ This happened three times.” Rasulullaah صلى الله عليه وسلم did not punish him, and the man sat down. [Bukhaari: 2910]

A person by the name of Auf ibn Haarith or Ghaurath ibn Haarith stood at the head of Rasulullaah صلى الله عليه وسلم with a sword. “The man asked: ‘Who is going to protect you from me?’ He صلى الله عليه وسلم replied, ‘Allaah.’ (No sooner he said this), the sword fell from the man’s hand. Rasulullaah صلى الله عليه وسلم took the sword and asked, ‘Who is going to protect you from me?’ The man replied, ‘Be better than me.’ He صلى الله عليه وسلم asked, ‘Do you testify that there is none worthy of worship except Allaah and that I am the Messenger of Allaah?’ He replied, ‘No. However, I promise you that I will not fight against you, nor will I support any people who fight against you.’ Rasulullaah صلى الله عليه وسلم permitted him to go his way. The man went to his people and said, ‘I have come to you from the best of people.’ [Saheeh Ibn Hibbaan: 2883; Musnad Ahmad: 14929 In this narration, the name of the person mentioned is only Ghaurath ibn Haarith]

❖ Tolerance with the Person Who Showed Disrespect ❖

Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that when they were with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was distributing the spoils of war, Dhu Khuwaysarah who belonged to the Tameem tribe came to him. Dhu Khuwaysarah said, “O Rasulullaah! Be just!” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Shame on you! Who will be just if I am not? May I be a failure and at a loss (if I do not exercise justice)! Who can possibly be just if I am not?” Umar رَضِيَ اللَّهُ عَنْهُ then asked, “O Rasulullaah! Permit me to behead him.” “Leave him,” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said. [Bukhaari: 3610; Muslim: 1064]

❖ Tolerance with the Hypocrite Who Caused Untold Hurt to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ❖

When Abdullaah ibn Ubayy died, his son approached Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the request, “Give me your upper garment so that I may shroud my father in it. I also want you to lead the funeral prayer (Janaazah salaah) for my father and to seek Allaah’s forgiveness for him.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave him the garment and told him, “Let me know when I should lead the funeral salaah.” When the son called for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he was about to go, Umar رَضِيَ اللَّهُ عَنْهُ pulled Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ back saying, “Did Allaah تَبَارَكَ وَتَعَالَى not forbid you for supplicating for the hypocrites? Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “I have two choices because Allaah تَبَارَكَ وَتَعَالَى says,

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

Seek forgiveness for them (the hypocrites) or do not seek forgiveness for them. [Tawbah: 80]

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then proceeded to lead the salaah, after which Allaah تَبَارَكَ وَتَعَالَى revealed the verse,

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا

Do not ever perform the (funeral) salaah for any of them who die. [Tawbah: 84]

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never performed Janaazah salaah thereafter over them. [Bukhaari: 1269; 5796]

Umar رَضِيَ اللَّهُ عَنْهُ says, “When Abdullah ibn Ubay died, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was called for the Janaazah salaah and he proceeded. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood before the corpse with the intention of leading the salaah, I turned around and stood in from of him saying, “O Rasulullaah! Will you perform the salaah for the enemy of Allaah, Abdullah ibn Ubay, the one who made all those (blasphemous) statements?” I then went on to recount the things he had said. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued smiling and it was only when I had gone too far when

he said, “O Umar, do move away from me, because I have been given a choice and have made mine. I have been told,

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

Seek forgiveness for them (the hypocrites) or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, Allaah will never forgive them. This is because they disbelieved in Allaah and His Messenger. Allaah does not guide the disobedient ones. [Tawbah: 80]

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

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ... إِلَى آخِرِ الْآيَةِ

Do not ever perform the (funeral) salaah for any of them who die and do not stand over their graves (to bury them or to visit their graves). Undoubtedly, they disbelieved in Allaah and His Messenger and died as disobedient people (i.e. disbelievers) their wealth and their children should not impress you. Allaah intends to punish them with these in this worldly life and (Allaah intends) that their souls depart (from this world) while they are disbelievers. [Tawbah: 84-85]

After this and up to the day he ﷺ passed away, Rasulullaah ﷺ never led the Janaazah salaah of any hypocrite and never stood by any of the graves. [Tirmidhi: 3097; Bukhaari: 1366; 4671]

Jaabir رَضِيَ اللَّهُ عَنْهُ reports that when Abdullah ibn Ubay passed away, his son came to Rasulullaah ﷺ saying, “O Rasulullaah! If you do not attend my father’s funeral, people will always be insulting us.” When Rasulullaah ﷺ arrived (at the funeral), he found that the body had already been placed into the ground. Rasulullaah ﷺ said, “Why did you not call me before you lowered him in the grave?” The body was then taken out and Rasulullaah ﷺ (after placing the body on his knees) blew on it from head to foot and also shrouded it with his own garment (primarily because Abdullaah ibn Ubay gave his garment to Rasulullaah ﷺ’s uncle Abbaas after the battle of Badr). [Musnad Ahmad: 14986; al-Sunan al-Kubra of Nasai: 9586]

BRAVERY

Abdullah ibn Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I have been granted the strength of forty men in physical combat and in marriage.” [al-Mu’jam al-Awsat: 567]

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates, “I have not seen anyone more daring, more generous, more courageous and a better shooter of arrows than Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” [Sunan Daarimi: 60]

Allaamah ibn Taymiyah رَحِمَهُ اللَّهُ states, “In bravery, there are two aspects. One is strength of the heart and being steadfast in times of fear, whereas the other is physical strength, whereby a person can attack and kill many people. The first type is actual bravery, whilst the second type points to strength of body and action. Every person who has physical strength does not necessarily have strength of heart and vice versa. For this reason, you will find that a person can kill many of the enemies, and he can fight as long as he is with those who can grant him security. However, when fear overcomes him, he becomes cowardly and he loses heart completely. On the other hand, you will find a man whose heart is steadfast. He has not killed many people, but he is steadfast in fearful situations and he goes forward in unpleasant situations. This quality is needed more than the other especially for the leaders, commanders and the front row troops. If the person in the forefront is brave-hearted and steadfast, he will proceed forward, remain steadfast and not be defeated. His associates will fight with him. However, if the person in the forefront is weak-hearted and cowardly, he will be disgraced. He will not proceed forward and will not remain steadfast, even though he has great bodily strength. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was most perfect in this first form of bravery, which is desired in the leaders and commanders of war, even though only Ubayy ibn Khalaf was killed on his hands.” [Minhaaj al-Sunnah al-Nabawiyyah 8: 77]

❖ First To Encounter Fearful Situations ❖

Anas رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the most handsome of people, the most generous and the bravest. When a frightening sound scared the people of Madeenah one night, they ventured towards the sound. However, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ beat them to it and was already returning from the place when he met them. He was riding Abu Talha رَضِيَ اللَّهُ عَنْهُ's bare-backed horse with a sword dangling from his neck. He assured the people saying, ‘There is nothing to be alarmed about. There is nothing to be alarmed about.’ Although the horse was known to be a lazy one, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commented, ‘He was like an ocean (moving speedily and fluidly. This happened by the blessings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).’” [Bukhaari: 2908; Muslim: 2307]

Another narration states that when an alarm was raised in Madeenah, Rasulullaah ﷺ borrowed Abu Talha رَضِيَ اللَّهُ عَنْهُ's horse whose name was Mandoob. Rasulullaah ﷺ mounted the horse (and after investigating) he reassured the people saying, "We have seen nothing alarming but have found this horse to be like an ocean." [Muslim: 2307]

Imraan ibn Husain رَضِيَ اللَّهُ عَنْهُ says, "Nabi ﷺ was the first to attack." [Akhlaaq al-Nabi wa Adaabuhu 1: 327]

✿ Bravery During the Battle of Badr ✿

Ali رَضِيَ اللَّهُ عَنْهُ said, "When the fighting commenced during the Battle of Badr, we took protection by Rasulullaah ﷺ. He was the strongest of people. There was none closer (in battle) to the polytheists than him ﷺ." [Musnad Ahmad: 1042; Musnad Abu Ya'la: 412]

✿ Bravery Against Ubayy Ibn Khalaf in The Battle of Uhud ✿

Urwah ibn Zubair رَضِيَ اللَّهُ عَنْهُ said, "Ubayy ibn Khalaf was from the tribe of Banu Jumah. He had taken an oath in Makkah Mukarramah that he would definitely kill Rasulullaah ﷺ. When news of this oath reached Rasulullaah ﷺ, he said, "In fact, I will kill him, if Allaah wills!

In the Battle of Uhud, Ubayy came forward completely covered in armour, shouting out, "If I am saved, then Muhammad is no more." Ubayy ibn Khalaf then went to attack Rasulullaah ﷺ, with the intention of killing him. Mus'ab ibn Umair رَضِيَ اللَّهُ عَنْهُ attacked him with the intention of protecting Rasulullaah ﷺ, but he was martyred. Rasulullaah ﷺ noticed the collar-bone of Ubayy from a slight gap between his helmet and the links of the armour. Rasulullaah ﷺ took a spear (from Haarith ibn Simmah), and inflicted a slight spear-jab to his neck. He started shrieking at the top of his voice and returned to his people bellowing: "By Allaah! Muhammad has killed me."

His people attempted to console him saying, "It is nothing but a slight prick. It is not such a serious wound that you have to scream like this." Ubayy retorted, "Don't you know? Muhammad himself told me in Makkah, 'I will kill you'. Only my heart understands the severity of this 'prick'. By Allaah! If this prick were to be distributed amongst the inhabitants of Hijaaz, just this one prick would be sufficient for their destruction." (Ubayy continued bellowing like this until he reached a place called Sarif where he died.) [Dalaail al-Nabuwwah of Bayhaqi 3: 258-259]

✿ Bravery During the Battle of Uhud ✿

Miqdaad ibn Amr رَضِيَ اللَّهُ عَنْهُ narrates a hadith concerning the Battle of Uhud, “By the Being Who sent him with the truth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not move a hands-span. He faced the enemy. A group of sahaabah ran towards him and a group moved away. However, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained steadfast as if though he was in a group which remained steadfast with him.” [Dalaail al-Nabuwwah of Bayhaqi 3: 264]

✿ Bravery During the Battle of Hunayn ✿

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

Another narration states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

أَنَا النَّبِيُّ لَا كَذِبَ، أَنَا ابْنُ الْمُطَّلِبِ

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

Yet another narration states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then dismounted the mule. [Bukhaari: 4316; 4317]

Baraa رَضِيَ اللَّهُ عَنْهُ also narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then descended from his mule and prayed for assistance saying,

أَنَا النَّبِيُّ لَا كَذِبَ، أَنَا ابْنُ الْمُطَّلِبِ، اٰللهُمَّ نَزِّلْ نَصْرَتَكَ

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

Baraa رَضِيَ اللَّهُ عَنْهُ says further, “When the battle grew furious, we took refuge with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and it was only the bravest ones who could fight by his side.” [Muslim: 1776]

Another narration states, “When the battle became intense, and the other group attacked us, we sought refuge in Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. There was none closer to the enemy than him.” [Mustadrak of Haakim: 2633; Al-Sunan al-Kubraa of Nasai: 8585]

Anas رَضِيَ اللَّهُ عَنْهُ narrates that during the Battle of Hunain, the tribes of Hawaazin, Ghitfaan and others came forward (for the battle) with their wealth and their families. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had ten thousand soldiers as well as those whom he had forgiven. They all

abandoned him, until he was alone. He ﷺ then made two announcements, each one distinct from the other. He ﷺ turned to his right and called out, “O Ansaar! They replied, “We are present, O Rasulullaah! Be pleased! We are with you.” He ﷺ then turned to his left and called out, “O Ansaar! They replied, “We are present, O Rasulullaah! Be pleased! We are with you.” Rasulullaah ﷺ was on a white mule. He descended and said, “I am the servant of Allaah and His messenger.” The polytheists were thereafter defeated. [Bukhaari: 4337]

❖ Bravery Against a Famous Wrestler ❖

Rukaanah, a famous wrestler, challenged Rasulullaah ﷺ to a duel. He declared that if Rasulullaah ﷺ could defeat him, he would accept Islaam. Rasulullaah ﷺ wrestled and overcame him thrice, which led him to accepting Islaam. This duel took place in the Valley of Idam. [al-Sunan al-Kubraa of Bayhaqi: 19761/ 10: 31; Musannaf Abdur Razzaaq: 21834; Dalaail al-Nabuwwah of Bayhaqi 6: 250; Khasaa'is al-Kubraa 1: 215]

FEAR AND LOVE

❖ Performing Salaah Due to Love and Fear of Allaah تَبَارَكَ وَتَعَالَى ❖

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ used to remain standing in salaah at night till his feet would become swollen. So, I asked him, “Why are you doing this when all your past and future sins have been forgiven?” He ﷺ replied, “Should I not be a grateful servant?” [Bukhaari: 1130; 4837; Muslim: 2820]

Aishah رَضِيَ اللَّهُ عَنْهَا narrates, “Rasulullaah ﷺ used to offer eleven rak‘ats – that is at night – he used to remain in prostration as long as it takes one of you to recite fifty verses and then raise his head. He used to offer two rak‘ats before the fajr salaah. He would then lie on his right side until the caller to salaah came to call him.” [Bukhaari: 1123; Ibn Hibbaan: 2614; al-Sunan al-Kubra of Bayhaqi: 4678]

Ibn Mas‘ud رَضِيَ اللَّهُ عَنْهُ narrates, “I offered salaah with Rasulullaah ﷺ one night. He continued standing (in salaah) till I intended doing something bad.” Someone asked him, “What did you intend doing?” He replied, “I intended sitting down and leaving him.” [Bukhaari: 1135; Muslim: 773]

Hudhayfah رَضِيَ اللَّهُ عَنْهُ narrates, “I stood offering salaah behind Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one night. He commenced reciting Surah Baqarah. I thought to myself that when he recites 100 verses, he will go into ruku. But he recited 100 verses and continued reciting. I thought to myself that he will go into ruku when he completes this surah. However, he did not go into ruku even after completing this surah. He then started reciting Surah Nisaa until he completed it. He then started reciting Surah Aal Imraan until he completed it. His recitation was unhurried: when he passed a verse containing the glorification of Allaah, he would glorify Him. When he passed by a verse in which there was a supplication, he would supplicate. When he passed a verse in which there was seeking refuge, he would seek refuge in Allaah. He then went into ruku and began saying, “Subhaana Rabbial-Azeem” (Pure is My Sustainer, the Great). His ruku was as long as his standing position. He then said, ‘Allaah has heard the one who praised Him. Our Sustainer, to You is all praise.’ He remained standing for as long as he had spent in ruku. He then went into prostration and said, “Subhaana Rabbial-A’laa” (Pure is My Sustainer, the Lofty).’ His prostration was as long as his standing position.” [Muslim: 772]

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked, “Which part of salaah is the most superior?” He رَضِيَ اللَّهُ عَنْهُ replied, “Remaining in the standing position for a long time.” [Muslim: 756]

Mutarraf رَضِيَ اللَّهُ عَنْهُ reports from his father رَضِيَ اللَّهُ عَنْهُ who says, "I saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performing salaah while there came from his chest a sound resembling the sound of a grindstone because of his weeping.” [Abu Dawood: 904] Another narration states that the sound from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's chest resembled the sound of a (boiling) pot. [Nasa'i: 1214]

Awf ibn Malik al-Ashja'i رَضِيَ اللَّهُ عَنْهُ narrates, “I stood up to perform salaah along with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; he got up and recited Surah Baqarah. When he came to a verse which spoke of mercy, he stopped and made duaa, and when he came to verse which spoke of punishment, he stopped and sought refuge in Allaah, then he went into ruku and paused as long as he stood (reciting Surah Baqarah), and said whilst in ruku,

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Pure be to the Possessor of greatness, the Kingdom, grandeur and majesty.

Then he went into sajdah and paused as long as he stood up and recited Surat Aal Imran (Surah 3) and then recited many surahs one after another. [Abu Dawood: 873]

Ali رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to alternate standing on one of his legs, until the following verse was revealed,

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

We have not sent down upon you the Quraan so that you may be placed in difficulty. [Taahaa: 2]

[Musnad Bazaar: 926]

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once sitting with the sahaabah رَضِيَ اللَّهُ عَنْهُمْ around him when he said, "Allaah has given every Nabi a passion for something and my passion is for standing in (Tahajjud) salaah at night. Therefore, when I stand up for salaah (at night), none of you should ever follow me. Allaah has also created a means of income for every Nabi and my source of income is the *Khums* (a fifth of the spoils of war). When I pass away, it will go to the leaders (of the Muslims) after me." [al-Mu'jam al-Kabeer of Tabraani: 12552/ 12: 84]

Mugheera رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stand so long in (Tahajjud) salaah that his feet – or his calves - would swell. Someone asked him, “Has Allaah not forgiven all your past and future mistakes (then why do you exert yourself so)?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Should I then not be a grateful servant?” [Bukhaari: 1130]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ also narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stand so long in (Tahajjud) salaah that his feet would swell. Someone asked him, “Do you do this whereas Allaah has forgiven all your past and future mistakes?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Should I then not be a grateful servant?” [Ibn Majah: 1420]

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ also reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stand so long in (Tahajjud) salaah at night that his feet would swell. [al-Mu'jam al-Awsat: 5737]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that when the following verse was revealed,

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to stand and perform salaah until his feet would swell. He would exert himself so much in Ibaadah (worship) that he became like an old water bag. “O Rasulullaah!” the sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, ‘What makes you do this? Has Allaah not forgiven all your past and future mistakes?’ He replied! Should I then not be a grateful servant?” [Shuabul-Imaan: 1415]

Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once stood the entire night until dawn (in salaah) reciting the verse:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

If You punish them, then verily they are Your slaves (and You are at liberty to treat them as You please), and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom). [Maa'idah: 118]

[Musnad Ahmad: 21388; Musannaf ibn Abi Shaibah: 8454; 32427]

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was injured one day. The following morning, someone remarked, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! The effect of the injury is still clearly noticeable on you." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Despite that, I recited seven lengthy Surahs last night." [Ibn Hibbaan: 319; Mustadrak Haakim: 1157; Ibn Khuzaimah: 1136]

Hudhayfah رَضِيَ اللَّهُ عَنْهُ says, "I performed salaah behind Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one night and when he commenced with Surah Baqarah, I said to myself that he would proceed into ruku after completing a hundred verses. When he carried on (after a hundred), I told myself that he would complete the surah in two rakaats. However, when he still continued, I anticipated that he would complete the surah and then proceed into ruku. (After completing Surah Baqarah) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ however then started reciting Surah Nisaa and after completing it, he commenced Surah Aal Imraan. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited unhurriedly. Whenever he recited a verse mentioning *tasbeeh*, he recited *tasbeeh*, when he passed a verse speaking of asking from Allaah, he asked from Allaah and when he passed a verse speaking of seeking Allaah's protection, he sought Allaah's protection. Thereafter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ proceeded into ruku, in which he recited, سُبْحَانَ رَبِّيَ الْعَظِيمِ ('Subhaana Rabbiyal Adheem'). The time he took for ruku was almost as long as the time he spent standing. Thereafter, he said, سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ('Sami Allaahu Liman Hamidah') and stood up (from ruku). The time he remained standing was almost as long as the time he spent in ruku, after which he proceeded into sajdah. In sajdah, he recited سُبْحَانَ رَبِّيَ الْأَعْلَى ('Subhaana Rabbiyal A'laa') and the time he took in sajdah was almost as long as the time he spent standing." [Muslim: 772]

Hudhayfah رَضِيَ اللَّهُ عَنْهُ relates, "I once came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as he was busy performing salaah and I joined him in salaah at the back without him knowing. When he started Surah Baqarah, I thought that he would soon proceed into ruku, but he continued (reciting even after completing the Surah). Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went on to perform four rakaats with the ruku being as long as the standing posture. When I mentioned this to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he said, 'Why did you not let me know (that you were behind me)?' I said, 'I swear by the Being Who has sent you as a Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the truth that even now I can feel the strain

in my back.’ Rasulullaah ﷺ remarked, ‘Had I known that you were behind me, I would have shortened the salaah.’ [al-Mu’jam al-Awsat: 4324]

When it was reported to Aa'isha رَضِيَ اللَّهُ عَنْهَا that some people completed a recitation of the Qur'aan once or twice in a single night, she remarked, “Although those people have recited the Qur'aan, they have actually not done so. I used to stand in salaah with Rasulullaah ﷺ the entire night, and he would recite (only) Surah Baqarah, Surah Aal Imraan, and Surah Nisaa. Whenever he passed a verse containing a warning, he would make duaa to Allaah and seek protection. Similarly, whenever he passed a verse giving glad tidings, he would make duaa to Allaah and look forward to it.” [Ahmad: 24875; al-Sunan al-Kubraa of Bayhaqi: 3688]

FASTING

Humayd narrates that he heard Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ saying, “There were times when Rasulullaah ﷺ would not fast for so long that we would think he would now not fast at all (that month). Then there were also times when he ﷺ fasted so often during the month that we would think he will now not stop fasting. The times we wanted to see Rasulullaah ﷺ performing salaah at night, we would see him, and the times we wanted to see him asleep, we also saw him (he would spend part of the night in salaah and also sleep).” [Bukhaari: 1141]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “Rasulullaah ﷺ did not fast in any month (apart from Ramadhaan) as much as he kept fast in Sha'baan. He used to fast for the entire month of Sha'baan.” Another narration states: “He used to fast for a major portion of Sha'baan.” [Bukhaari: 1969]

Rasulullaah ﷺ used to fast the most in this month besides the month of Ramadhaan. At times, he would even fast the whole month. Accordingly, each person narrated what they had seen.

Usaamah رَضِيَ اللَّهُ عَنْهُ asked Rasulullaah ﷺ, “I do not see you fasting in any other months as you fast in Sha'baan.” He ﷺ replied, “This is a month between Rajab and Ramadhaan which people are unmindful of. It is a month in which my actions are presented in the court of the Sustainer of the Universe. I like that my actions be presented whilst I am in the state of fasting.” [Nasai: 2357]

Ibn ‘Abbaas رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kept fast on the day of ‘Ashoorah (10th of Muharram) and ordered us to keep fast on this day.” [Bukhaari: 2004; Muslim: 1130; Abu Dawood: 2444]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The deeds are presented on Mondays and Thursdays. I love that my deeds be presented while I am fasting.” [Tirmidhi 747: Ibn Maajah: 1740]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to wait to fast on Mondays and Thursdays.” (Tirmidhi no. 745, Nasa’i no.2361, 2362)

Mu‘adhah al-‘Adawiyah narrates that she asked Aaishah رَضِيَ اللَّهُ عَنْهَا, “Did Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ keep fast for three days of every month?” She replied, “Yes.” I asked, “In which part of the month did he keep these fasts?” She replied, “He did not specifically set aside any days to keep these three fasts.” [Muslim: 1160; Abu Dawood: 2453; Ibn Maajah: 1709]

Ibn ‘Abbaas رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not abstain from fasting on the days of *beed* – neither when he was at home nor when he was on a journey.” [Nasa’i: 2345]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that it was out of his mercy for them that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited them from *wisaal* (i.e. to abstain from eating between two fasts). The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, “But you do this?” He replied, “I am not like you. I spend the night while my Sustainer provides me with food and drink.” [Bukhaari: 1967; Muslim: 1102]

TILAAWAT

Aws ibn Hudhayfah Thaqafi رَضِيَ اللَّهُ عَنْهُ says, “When we came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a delegation from the Thaqeef, those of us who belonged to the Ahlaaf stayed with Mughiera ibn Shu'ba رَضِيَ اللَّهُ عَنْهُ while those who belonged to the Banu Maalik were accommodated in Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's tent. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would come to address us every day after the Isha salaah, and because he remained standing for so long, he would lean on one leg and then on the other. Much of what he told us concerned the problems he experienced with the Quraysh. He said, 'We were regarded as weaklings in Makkah, but we had our own back from them after coming to Madinah. Victory then took turns between our and their camps.'

One night, however, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to us later than he usually did. 'O Rasulullaah!' we asked, 'Tonight you have come to us later than you usually do?' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, 'Because I was unable to complete my fixed daily portions of the Qur'aan, I did not want to leave until I had completed.' The following morning, we asked

Rasulullaah ﷺ's companions about how Rasulullaah ﷺ divided the portions of the Qur'aan that he recited. They explained to us that Rasulullaah ﷺ divided the Qur'aan into (seven parts, consisting of) three Surahs (Faatiha to Aal Imraan), five Surahs (Nisaa to Anfaal), seven Surahs (Taubah to Hijr), nine Surahs (Nahl to Noor), eleven Surahs (Furqaan to Faatir), thirteen Surahs (Yaaseen to Fatah) and the *Mufasssal* Surahs (Hujuraat to Naas).” [Musnad Ahmad: 16166; Abu Dawood: 1393]

Mughierah ibn Shu'bah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ was once at a place between Makkah and Madinah when a man sought permission to see him. Rasulullaah ﷺ (did not grant permission immediately and) explained, “I did not complete the daily fixed portion of the Qur'aan that I always recite and am unable to give anything else preference over it (he may therefore see me after I have completed).” [Kitab al-Masaahif of Ibn Abi Dawood pg. 274]

FEAR OF QIYAAMAH

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Abu Bakr رَضِيَ اللَّهُ عَنْهُ once remarked, “O Rasulullaah! I see that your hair is getting white?” Rasulullaah ﷺ replied, “Surahs Hood, Waaqi'ah, Mursalaat, Amma Yatasaa'aloona and Idhash Shamsu Kuwwirat have given me these white hairs.” [Tirmidhi: 3297]

Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “How can I possibly enjoy life when the one with the horn (the angel Israafeel عَلَيْهِ السَّلَام) already has it between his lips with his head bent forward and straining his ears in anticipation of the command (to blow the horn to announce the Day of Qiyaamah).” “O Rasulullaah!” the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “What should we say?” Rasulullaah ﷺ replied, “You should recite:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ، عَلَى اللَّهِ تَوَكَّلْنَا

Allaah is Sufficient for us and He is the best of all Guardians. It is solely in Allaah that we trust.

[Tirmidhi: 2431]

FEAR OF JAHANNUM

Abu Harb ibn Abil-Aswad رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ fell unconscious when he heard someone recite the verse:

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا

Verily We have (in store for them in Jahannam) handcuffs, the Blazing fire. [Muzammil: 12]

[Shuabul-Imaan: 889]

ANGER

❖ Anger When The Laws of Allaah تَبَارَكَ وَتَعَالَى Are Broken ❖

❖ Anger at Imam Who Prolongs Salaah ❖

Abu Mas'ood 'Al-Ansaari رَضِيَ اللَّهُ عَنْهُ narrates, “A man came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, ‘I lag behind in offering the Fajr salaah [with congregation] because of a certain person who prolongs the salaah.’ I never saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ getting so angry when advising us as I saw him on that day. He said, ‘O people! There are among you those who are driving people away. If any of you leads the people [in salaah], he should shorten it because there are behind him those who are old, those who are young, and those who have some need to fulfil.’”

[Bukhaari: 7159; Muslim: 466]

❖ Anger at Pictures Hanging ❖

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned from a journey. I had hung a curtain over my porch which had pictures on it. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw this curtain, he tore it down and his face changed colour. He said: ‘O Aaishah! Those who will be meted out the severest punishment on the day of Resurrection will be those who imitate Allaah’s attribute of creating [i.e. they create images of animate objects].” [Bukhaari: 5954; Muslim: 2107]

❖ Anger Due to Intercession in the Penal Laws ❖

Urwah ibn Zubair رَضِيَ اللَّهُ عَنْهُ narrates that a woman stole during the conquest of Makkah, in the era of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Her people (the Quraysh) became worried and went to Usaamah to intercede on her behalf. When Usaamah spoke to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding her, the face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ changed colour. He said, “Are you interceding with regard to one of the penal laws of Allaah?” Usaamah رَضِيَ اللَّهُ عَنْهُ said, “Seek forgiveness on my behalf, O Rasulullaah!” in the evening, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up and after praising Allaah جَلَّ جَلَالُهُ, he addressed the people saying, ‘When a noble person from the past nations committed theft, the people left him [and did not punish him]. But when a weak person committed theft, they applied the penal law to him. (This caused their destruction.) I take an oath by the Being in

whose life lies Muhammad, if Fatimah bint Muhammad steals, I will chop off her hand.’ Then Rasulullaah ﷺ commanded that the woman’s hand be cut. Her repentance was sincere and she married thereafter. Aaishah رَضِيَ اللَّهُ عَنْهَا said, “She used to come (to me) after this. I would present her needs to Rasulullaah ﷺ.” [Bukhaari: 4304; Muslim: 1688]

❁ Anger Due to Disrespect of the Masjid ❁

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ saw some phlegm in the direction of the qiblah. He did not like this and his displeasure was obvious on his face. He went and scraped it off with his hands. He said, “When any of you stands up for salaah, he is conversing with his Sustainer. His Sustainer is between him and the qiblah. He should therefore not spit in the direction of the qiblah. Instead, he should spit to his left or beneath his feet.” He then held a corner of his shawl, spat in it, and rubbed one section over the other. He then said, “Or he should do like this.” [Bukhaari: 405; Muslim: 551]

The order to spit to the left or under one’s feet applies when one is not in the masjid. But if a person is in the masjid, he should spit in his garment (or in a tissue or handkerchief).

❁ Anger Due to Disputing Over Taqdeer ❁

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, “Once, while we were disputing about the concept of Qadr, Rasulullaah ﷺ came upon us. He became so angry that his face turned red to such an extent that it seemed that the seeds of a pomegranate were squeezed out on his cheeks. He ﷺ exclaimed, “What! Have you been commanded with this?” or he ﷺ said, “What! Have I been sent to you for this? Verily, those before you were destroyed when they disputed in this matter. I implore you by oath! I implore you by oath! Do not dispute in it.” [Tirmidhi: 2133]

❁ Anger Due to Disputing Over the Verses of the Qur’aan ❁

Abdullaah ibn Amr رَضِيَ اللَّهُ عَنْهُ said, “I went to Rasulullaah ﷺ one day. He ﷺ heard the voices of two men disputing regarding a verse. Rasulullaah ﷺ came out and anger could be discerned on his face. He said, “Those before you were destroyed by the differences which they had in the Divine Scripture.” [Muslim: 2666]

Another narration states, “I was sitting in such a gathering with my brother, which I would not like to gain in lieu of it red camels. My brother and I came to a gathering of the elders amongst the Sahaabah of Rasulullaah ﷺ, sitting by one of his doors. We disliked

separating them, so we sat in one corner. When they would mention one verse of the Qur’aan, they would argue regarding it. Eventually, their voices became raised. Rasulullaah ﷺ emerged extremely angry, his (blessed) face red, and he threw stones at them. He ﷺ said, “Take it easy, O my people! The past nations were destroyed because of differing with their Ambiyaa and by using their book to argue with one another (one presenting one verse to support himself, while the other presents the other). The Qur’aan has not been revealed to deny other portions, but some portions verify other portions. Whatever you know of the Qur’aan, then practise on it, and what you are ignorant of, then refer to the one who has knowledge of it.” [Musnad Ahmad: 6702]

❖ Anger on Blaming Nabi ﷺ for Being Unjust in Divine Distribution ❖

Ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ narrates that after the battle of Hunayn, Rasulullaah ﷺ gave preference to some people (over others) in the distribution (of the booty). He gave 100 camels to al-Aqra’ ibn Haabis. He gave a similar number to ‘Uyaynah ibn Hisn. He also gave to some noblemen from the Arabs and gave them preference (over others) in the distribution (of the booty). (On seeing this), a man said, “By Allaah, there was no justice in this distribution. And the pleasure of Allaah was not sought in it.” I said to the man, “By Allaah, I am going to inform Rasulullaah ﷺ of what you said.” I went to him and informed him of what the man said. His face changed colour till it turned like a red dye. He then said, “Who will establish justice if Allaah and His Messenger do not establish justice?” He then added, “May Allaah shower his mercy on Moosa عَلَيْهِ السَّلَام. He was harmed more than this but he exercised patience.” I thought to myself, “I will most certainly not inform him of such things in the future (seeing how angry he became).” [Bukhaari: 3150; Muslim: 1062]

❖ Anger Due to Disrespect of Pious and Poor People ❖

Abu Salamah ibn Abdur Rahmaan reports that Qais ibn Mataatiyyah once came to a gathering that included Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ, Suhayb Roomi رَضِيَ اللَّهُ عَنْهُ and Bilaal Habshi رَضِيَ اللَّهُ عَنْهُ. He remarked, “Here (in the gathering) are the Aws and the Khazraj tribes who have stood up to assist that man (Rasulullaah ﷺ) (this I can understand because they are Arab and people of standing). However, what is the matter with these other people (these poor non-Arabs who have no social standing? Of what use are they)?”

Mu’aadh رَضِيَ اللَّهُ عَنْهُ stood up and grabbing Ibn Mataatiyyah by the collar, brought him to Rasulullaah ﷺ. When Mu’aadh رَضِيَ اللَّهُ عَنْهُ reported the statement, Rasulullaah ﷺ stood up in anger and pulling his shawl along, he entered the Masjid. The announcement

"Gather for salaah" was made (to assemble the people) and after duly praising Allaah, Rasulullaah ﷺ said, "O people! Verily your Rabb is but One Rabb, your father (Aadam) is but one father and your Deen is but one Deen. Take note that Arabic is neither your father nor your mother. It is merely a language and whoever speaks Arabic is, therefore, Arab."

Still holding on to the collar of Ibn Mataatiyyah, Mu'aadh رَضِيَ اللَّهُ عَنْهُ asked, "O Rasulullaah! What is your instruction concerning this hypocrite?" "Leave him to the Fire of Jahannam!" replied Rasulullaah ﷺ. Ibn Mataatiyyah was therefore amongst those who left the fold of Islaam and was killed in this condition. [Tareekh Dimishq of Ibn Asaakir 21: 407]

❁ Anger on Asking Useless Questions ❁

Abu Moosa Al-Ash'ari رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ was asked about things which he disliked, and when the people asked too many questions, he became angry and said, "Ask me (any question)." A man got up and said, "O Allaah's Messenger! Who is my father?" Rasulullaah ﷺ replied, "Your father is Hudhaifa." Then another man got up and said, "O Rasulullaah ﷺ! Who is my father?" Rasulullaah ﷺ replied, "Your father is Saalim, the freed slave of Shaiba." When Umar رَضِيَ اللَّهُ عَنْهُ saw the signs of anger on the face of Rasulullaah ﷺ, he said, "We repent to Allaah." [Bukhaari no. 7291]

❁ Anger on a Person Not Following the Sunnah ❁

Aa'ishah رَضِيَ اللَّهُ عَنْهَا, the wife of Rasulullaah ﷺ said, "A man said to Rasulullaah ﷺ whilst he was standing by the door, 'O Rasulullaah! I was in the state of major impurity (janaabat) at the time of dawn, and I wanted to fast.'" Rasulullaah ﷺ said, "At times, I am also in the state of major impurity at the time of dawn, so I take a bath and I fast." The man said, "O Rasulullaah! You are not like us; Allah has forgiven you your past and future sins." Rasulullaah ﷺ became angry and said, "I swear by Allah, I hope I shall be the most fearful of you before Allaah, and have the most amount of knowledge regarding that which I follow." [Abu Dawood: 2389]

❁ Anger on a Person Wearing the Wrong Type of Clothing ❁

It was narrated from 'Abdullah ibn 'Amr رَضِيَ اللَّهُ عَنْهُ that he came to Rasulullaah ﷺ wearing two garments dyed with safflower. Rasulullaah ﷺ got angry and said, "Go and take them off." He said: "Where should I throw them, O Rasulullaah?" He ﷺ replied, "In the fire." [Nasai: 5317]

Ali رضي الله عنه narrates, “Rasulullaah صلى الله عليه وسلم gave me a red outfit. I came out wearing it. I saw the anger on his face. I tore it up and distributed it amongst the women-folk. [Bukhaari: 5840]

THE PIETY AND SCRUPULOUSNESS OF RASULULLAAH صلى الله عليه وسلم

❖ Abstinance From Doubtful ❖

Abdullaah ibn Amr ibn Al Aas رضي الله عنه reports that one night Rasulullaah صلى الله عليه وسلم found a date lying by his side and ate it. When he was unable to sleep that night, one of his wives asked, “O Rasulullaah! You stayed awake all night?” Rasulullaah صلى الله عليه وسلم replied, “I ate a date that I found at my side and because we had the Sadaqah dates with us, I feared that this could be one of those.” [Musnad Ahmad: 6820]

Anas رضي الله عنه narrates, “Rasulullaah صلى الله عليه وسلم passed by a date on the road. He said, “Had I not feared that it was from Sadaqah, I would have eaten it.” [Bukhaari: 2431; Muslim: 1071]

GENEROSITY

Anas رضي الله عنه said, “Rasulullaah صلى الله عليه وسلم was the best of people, the bravest of people and the most generous of people.” [Bukhaari: 2820; Muslim: 2307]

This generosity was solely for the pleasure of Allaah in those avenues loved by Allaah تَبَارَكَ وَتَعَالَى. Rasulullaah صلى الله عليه وسلم spent his wealth in different avenues:

- ❖ In jihad in the path of Allaah تَبَارَكَ وَتَعَالَى.
- ❖ On the poor, needy, widows and children
- ❖ On those who had recently accepted Islaam so that their hearts would remain steadfast and not waver.

❖ Giving to a Non/New-Muslim to Bring Him Closer to Islam ❖

Anas رضي الله عنه narrates, “Rasulullaah صلى الله عليه وسلم was never asked anything in the name of Islam without giving it. A man (Safwaan ibn Umayyah) came to him and he gave him all the goats that were between two mountains. The man returned to his people and said, ‘O my people! Embrace Islam, for Muhammad gives like a person who has no fear whatsoever of poverty.’ A person would embrace Islam solely for material motives but soon thereafter, Islam would

be more beloved to him than the entire world and whatever is in it.” Another narration states, “Whenever Rasulullaah ﷺ was asked for anything, he ﷺ always gave. One man (Safwaan ibn Umayyah) came to Rasulullaah ﷺ who gave him goats which were in between two mountains. He returned to his people saying, “O people! Accept Islaam, for verily Muhammad gives like one who does not fear poverty.” [Muslim: 2312]

Safwaan ibn Umayyah رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah ﷺ gave me whatever he gave me. He was the most despised person in my eyes. He continued giving me until he became the most beloved in my eyes.” [Tirmidhi: 666]

❖ Generosity With the Ansaar ❖

Abu Saeed al-Khudree رَضِيَ اللَّهُ عَنْهُ narrates that some people from the Ansaar asked Rasulullaah ﷺ and so he gave them. They asked him again, and he gave them. This continued till whatever he had was finished. After having given everything that he had by him, he said to them, “Whatever good I have with me, I will never withhold it from you. However, Allaah تَبَارَكَ وَتَعَالَى bestows the quality of chastity to the one who seeks it, Allaah تَبَارَكَ وَتَعَالَى makes independent the person who seeks independence, and Allaah تَبَارَكَ وَتَعَالَى bestows patience to the person who remains patient (during times of adversity and difficulty). No person has been bestowed with a gift that is better and vaster than patience.” [Bukhaari: 1469; Muslim: 1053]

❖ Generosity Of Things Which Were Needed ❖

Sahl ibn Sa'd رَضِيَ اللَّهُ عَنْهُ narrates, “A woman came to Rasulullaah ﷺ with a specially woven shawl and said, ‘I wove it with my own hands so that you may wear it.’ Rasulullaah ﷺ accepted it from her as he was in need of it. Later on, he came before us wearing it as a loin cloth (*izaar/lungi*). A certain person said, ‘This shawl is so beautiful. Give it to me to wear.’ He ﷺ said, ‘Indeed.’ Rasulullaah ﷺ then sat down in the assembly. After some time he returned to his house, (removed the shawl), folded it and sent it to the person. The people who were present said to the person, ‘You did not do a good thing. Rasulullaah ﷺ wore that shawl having a need to wear it. And yet you asked him for it!? And you know that he does not refuse anyone who asks him!’ The man replied, ‘By Allaah, I did not ask him so that I may wear it. I asked him so that it will be my shroud (*kafan*) (when I pass away).’ Sahl رَضِيَ اللَّهُ عَنْهُ (the narrator) said, “That shawl was used as his shroud (when he passed away).” [Bukhaari: 1277]

❖ Desire to Spend When Possessing No Means ❖

Jubayr ibn Mut'im رَضِيَ اللَّهُ عَنْهُ narrates that while he was travelling with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his return from Hunayn, the Bedouins clung to him and began asking him for something. They eventually forced him to stop by a thorny tree and took away his sheet from him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up and said, "Give me back my sheet. If I had camels equal to the number of these thorny trees, I would have most certainly distributed them among you. Then you would not find me to be a miser, a liar, nor a coward." [Bukhaari: 2821]

❖ Generosity Despite Having No Means ❖

Jaabir رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was never asked for anything to which he replied, 'No.'" [Bukhaari: 6034]

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was so generous that if he did not possess that which could fulfil the need of a needy person, he would command the needy person to take a loan which he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would fulfil.

Abdullah Hawzani says, "I met Bilaal, the Muadhin of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at Aleppo, and said, "Bilaal, tell me, what was the financial position of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?"

He رَضِيَ اللَّهُ عَنْهُ replied, "He had nothing. It was I who managed it on his behalf since the day Allaah made him His messenger until he died. When a Muslim man came to him and he found him naked, he ordered me (to clothe him). I would go, borrow (some money), and purchase a cloak for him. I would then clothe him and feed him.

A man from the polytheists met me and said, "I am well off, Bilaal. Do not borrow money from anyone except me." So I did accordingly. One day when I performed wudhu and stood up to give the adhaan, the same polytheist came along with a body of merchants.

When he saw me, he said, "O Abyssinian." I said, "I am at your service." He met me with unpleasant looks and said harsh words to me. He asked me, "Do you know how many days remain till the completion of this month?" I replied, "The time is near." He said, "Only four days remain till the completion of this month. I shall then take that which is due from you (i.e. loan), and then shall return you to tend the sheep as you did before." I began to think in my mind what people think in their minds (on such occasions). When I offered the Esha salaah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned to his family. I sought permission from him and he gave me permission.

I said, “O Rasulullaah ﷺ, may my parents be sacrificed for you, the polytheist from whom I used to borrow money said to me such-and-such. Neither you nor I have anything to pay him for me, and he will disgrace me. So give me permission to run away to some of those tribes who have recently embraced Islam until Allaah gives His Apostle ﷺ something with which he can pay (the debt) for me.” So I came out and reached my house. I placed my sword, water skin (or sheath), shoes and shield near my head. When dawn broke, I intended to be on my way.

All of a sudden I saw a man running towards me and calling, “Bilal, return to Rasulullaah ﷺ.” So I went till I reached him. I found four mounts kneeling on the ground with loads on them. I sought permission.

Rasulullaah ﷺ said to me, “Be glad, Allaah has made arrangements for the payment (of your debt).” He then asked, “Have you not seen the four mounts kneeling on the ground?” When I replied in the affirmative, he ﷺ said, “You may have these mounts and what they have on them. There are clothes and food on them, presented to me by the ruler of Fadak. Take them away and pay off your debt. I did so.”

(He then mentioned the rest of the tradition. Thereafter, he said), “I then went to the masjid and found that Rasulullaah ﷺ was sitting there. I greeted him.” He asked, “What benefit did you have from your property?” I replied, “Allaah paid everything which was due from Rasulullaah ﷺ. Nothing remains now.” He asked, “Did anything remain (from that property)?” I replied in the affirmative. He said, “See if you can give me some comfort from it, for I shall not visit any member of my family until you give me some comfort from it.” When Rasulullaah ﷺ performed the Esha salaah, he called me and said, “What is the position of that which you had with you (i.e. property)?” I said, “I still have it, no one came to me.” Rasulullaah ﷺ passed the night in the masjid.

He then narrated the rest of the tradition. The next day, after Esha salaah, he called me and asked, “What is the position of that which you had (i.e. the rest of the property)?” I replied, “Allaah has given you comfort from it, Messenger of Allaah.” He ﷺ said, “Allaah is Most Great,” and he ﷺ praised Allaah تَبَارَكَ وَتَعَالَى, fearing lest he should die while it was with him. I then followed him until he came to his wives and greeted each one of them and finally he came to his place where he had to pass the night.” [Abu Daawud: 3055]

Umar ibn Khattaab رَضِيَ اللَّهُ عَنْهُ states that a person came to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to give him something. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I have nothing. Buy something on my name. When some money comes to me, I will settle the payment." Umar رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah! You had already given him something. Allaah تَبَارَكَ وَتَعَالَى has not charged you with that you do not have the ability to do." Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ disliked this statement of Umar رَضِيَ اللَّهُ عَنْهُ. One Ansaari person said, "O Rasulullaah! Spend and do not fear a decrease from the Master of the Throne." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ smiled and happiness could be discerned on his face on hearing these words of the Ansaari. Then Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "This is what I have been commanded." [Shamaail Tirmidhi: 355]

Jaabir رَضِيَ اللَّهُ عَنْهُ reports that someone came to ask Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for something and he gave it to him. Thereafter, another person came to ask for something and (because Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had nothing to give him) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promised to give him something. Umar رَضِيَ اللَّهُ عَنْهُ then stood up and (out of pity for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he) said, "O Rasulullaah! When someone asked you for something, you gave it to him. Then someone else asked you for something and you gave him as well. Thereafter, another person came to ask from you and you promised to give him something. Then when another person came to ask from you, you again made a promise to give (why do you burden yourself when you do not have anything to give)?"

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ seemed to dislike this statement of Umar رَضِيَ اللَّهُ عَنْهُ, but just then Abdullaah ibn Hudhaafa Sahmi رَضِيَ اللَّهُ عَنْهُ stood up and said, "O Rasulullaah! Continue spending without fearing any decrease from the Rabb of the Throne." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "That is exactly what I have been commanded to do." [al-Taareekh al-Kabeer of Bukhari: 2571/ 6: 338; Musnad Umar: 144/ 1: 89]

❖ Personally Spending on the Poor ❖

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was extremely generous. He would honour the beggar himself. He did not feel it below his dignity to stand up and distribute the wealth himself, placing it in the hands of the beggar. Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never entrusted his (water for) purification to anyone nor his charity that he had given to anyone; he would be the one to take care of these matters himself." [Ibn Majah: 362]

❖ Increased Generosity in Ramadhaan ❖

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the most generous of people. And he used to be most generous in Ramadaan when Jibreel عَلَيْهِ السَّلَام used to meet him. Jibreel عَلَيْهِ السَّلَام

used to meet him in every night of Ramadaan and revise the Qur'aan with him. When they used to meet, Rasulullaah ﷺ used to be more generous than the wind.” [Bukhaari: 6; Muslim: 2308]

❖ Spending Till Nothing Remained ❖

Talha ibn Ubaydullaah رضى الله عنه reports that some wealth once came to Umar رضى الله عنه and he duly distributed it amongst the people. When some of it was left over, he consulted with the people about what to do with it. They said, “You should keep it for any needs that may arise.” Ali رضى الله عنه who was also present there, remained silent without expressing any opinion. Umar رضى الله عنه asked him, “What is the matter, O Abul Hasan? Why are you not saying anything?” “The people have already spoken,” replied Ali رضى الله عنه. When Umar رضى الله عنه insisted that Ali رضى الله عنه voice his opinion, Ali رضى الله عنه said, “Allaah has already distributed this wealth (by detailing the recipients in the Qur'aan. The remaining amount should also be distributed likewise).” Ali رضى الله عنه then proceeded to mention the incident when wealth arrived from Bahrain and Rasulullaah ﷺ had not yet distributed all of it when nightfall prevented him from completing. Rasulullaah ﷺ then performed all his salaahs as he stayed in the Masjid (without returning home) and the concern (to complete the task) was clearly noticeable on his face until everything had been distributed.” Umar رضى الله عنه then instructed Ali رضى الله عنه to complete the distribution, which he did. Talha رضى الله عنه says that his share from this amounted to eight hundred Dirhams. [Musnad Bazaar: 450]

Abu Sa'eed al-Khudree رضى الله عنه narrates that some people from the Ansaar asked Rasulullaah ﷺ and so he gave them. They asked him again, and he gave them. This continued till whatever he had was finished. After having given everything that he had by him, he said to them, “Whatever good I have with me, I will never withhold it from you. However, Allaah bestows the quality of chastity to the one who seeks it, Allaah makes independent the person who seeks independence, and Allaah bestows patience to the person who remains patient (during times of adversity and difficulty). No person has been bestowed with a gift that is better and vaster than patience.” [Bukhaari: 1469; Muslim: 1053]

Ummu Salamah رضى الله عنها narrates, “Rasulullaah ﷺ once came to me with great concern on his face. Fearing that he was in pain, I asked, ‘O Rasulullaah! What is the matter that I see you so concerned?’ he replied, ‘It is on account of seven Dinaars that were brought to us yesterday. It is already evening and it is still lying on the edge of our bedding.’” Another narration states that Rasulullaah ﷺ said, “It was brought to us and we have not yet

spent it (not yet given it to the needy).” [Musnad Ahmad: 26514; 26672; Musnad Abu Yalaa: 7017; Saheeh Ibn Hibbaan: 5160]

Ummu Salamah رَضِيَ اللَّهُ عَنْهَا narrates, "I know of the most amount of wealth that came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during his entire lifetime. It was during the early hours of the night when a bag came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ containing eight hundred dirhams and a letter. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent the bag to me because it was my turn to spend the night with him. He then returned after performing the Isha salaah and started performing salaah in the place he reserved for salaah. I had already made the bed for us and was waiting for him. He, however, took very long and left the room only to return again after a while. This continued until the adhaan was called out for the Fajr salaah. He led the salaah and then returned saying, 'Where is that bag? It troubled me the entire night.' He took the bag and then distributed everything it had. I then asked him, 'O Rasulullaah! You had behaved in a manner that is not your usual behaviour. (Why is this?)' He replied by saying, 'Whenever I started my salaah, I started thinking of the bag. I then had to leave to see it and then return to my salaah.'" [al-Mujam al-Kabeer: 999/ 23: 414]

Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ narrates that Alaa ibn Hadhrami رَضِيَ اللَّهُ عَنْهُ once sent eighty thousand to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from Bahrain. Never before or afterwards had so much money been sent to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. According to the instruction of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the money was spread out on a mat and the adhaan was called out. Bending over the money (after the salaah was over), Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then started giving to the people as they came. That day there was no counting and no weighing. All Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did was to give out handfuls.

Abbaas رَضِيَ اللَّهُ عَنْهُ then arrived saying, "O Rasulullaah! I had to pay the ransom for myself and for (my nephew) Aqeel after the Battle of Badr because he did not have any money then. Do give me some of that money." "Take some," Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him. Abbaas رَضِيَ اللَّهُ عَنْهُ then spread out the embroidered black shawl he was wearing (and filled it). When he wanted to get up to leave, he was unable to carry it. He then looked up to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Rasulullaah! Please lift this onto me." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ smiled so widely that his teeth showed. He said, "Rather put some of it back and take only what you can carry." Abbaas رَضِيَ اللَّهُ عَنْهُ did as told and then left with the money he took. As he left, he said, "As for one of the things Allaah has promised, He has certainly fulfilled. I do not know about the second promise." He then recited the verse:

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ

O Nabi! Tell the prisoners in your hands (in your custody), “If Allaah is aware of any good (Imaan) in your hearts (because of which you would soon become Muslims), He shall grant you better than that (ransom) which was taken from you, and will forgive you. [al-Anfaal: 70]

He said further, “This money is better than that which was taken from me (as ransom), but I have no idea about the promise of forgiveness.” [Mustadrak Haakim: 5423]

Rasulullaah ﷺ once purchased an upper garment for four dirhams from a fabric merchant. He left the shop wearing the garment, when an Ansari saw him and requested Nabi ﷺ to give him the garment. Nabi ﷺ removed it, gave it to him and went back to the shop to purchase a new garment for four dirhams. At this point he had two dirhams remaining.

On the way back, he saw a slave girl weeping. Her owners had given her two dirhams to purchase flour, but she misplaced the dirhams. Nabi ﷺ gave her the two remaining coins. She turned to proceed on her way, but she was still crying as she feared her owner will beat her. Rasulallah ﷺ accompanied her and walked with her to her master.

When they reached the owner's home, Nabi ﷺ made salaam seeking permission to enter, thrice, as they did not respond after the first salaam. They did so as they recognised the voice of Nabi ﷺ and wanted the barakah of the du'aa/salaam of Rasulallah ﷺ.

Nabi ﷺ informed them as to why he accompanied her. They freed her immediately. Nabi ﷺ gave them glad tidings of good and Jannah and then said, “Allaah تَبَارَكَ وَتَعَالَى has indeed placed barakah in the ten dirhams. Allaah clothed his Nabi, clothed an Ansari and freed a slave. I praise Allaah who has granted us this sustenance through His power.” [al-Mu'jam al-Kabeer: 13607]

Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah ﷺ never refused anything asked of him.” [Musnad Ahmad: 16056 part of a lengthy narration]

In another lengthy narration, Ali رَضِيَ اللَّهُ عَنْهُ says, “When asked to do something, Rasulullaah ﷺ always said ‘Yes’ when he intended doing it and would remain silent when he did not intend doing it (when it was not to the benefit of the person asking). However, he never said 'No' to anything asked of him.” [al-Mu'jam al-Awsat: 7767 - part of a lengthy narration]

❖ Exchange of a Gift ❖

Rubayyi bint Mu'awwidh ibn Afraa رَضِيَ اللَّهُ عَنْهَا says, ‘(My father) Mu'awwidh ibn Afraa sent me to Rasulullaah ﷺ with a Saa of fresh dates topped with slices of newly grown cucumbers

because Rasulullaah ﷺ loved cucumbers. Rasulullaah ﷺ had then just received some jewels from Bahrain so he scooped up a handful of the jewels and gave them to me.” [al-Mu’jam al-Kabeer: 697/ 24: 274] Another narration states that Rasulullaah ﷺ filled her hand with either jewels or gold. Rasulullaah ﷺ then told her, “Adorn yourself with these. [Musnad Ahmad: 27020; 27023]

Ummu Sumbulah رَضِيَ اللَّهُ عَنْهَا narrates that when she once presented a gift to Rasulullaah ﷺ, his wives refused to accept it, saying, “We cannot accept this.” They however took it when Rasulullaah ﷺ instructed them to do so. In return, Rasulullaah ﷺ then allotted to her a piece of land between two mountains. It was this piece of land that Abdullaah ibn Jahash رَضِيَ اللَّهُ عَنْهُ bought from Hasan ibn Ali رَضِيَ اللَّهُ عَنْهُ. [al-Mu’jam al-Awsat: 8545]

GRATITUDE

❁ Gratitude For The Gift of Salawaat and Salaam ❁

Abdur Rahmaan ibn Auf رَضِيَ اللَّهُ عَنْهُ reports, “Rasulullaah ﷺ once left the Masjid and headed for his room on the upper storey. After entering, he faced towards the Qiblah and fell into Sajdah. He prolonged his Sajdah so much that thought his soul had been taken. I therefore went close to him and sat down. Raising his head from the ground, he asked, ‘Who is there?’ When I told him that I was Abdur Rahmaan, he asked further, ‘What is the matter?’ ‘O Rasulullaah ﷺ,’ I explained, ‘Your sajdah was so long that I feared Allaah may have taken your soul in it.’ Rasulullaah ﷺ said, ‘Jibreel just came to me saying that Allaah says, ‘Whoever invokes My mercy on you (recites Durood), I shall shower My mercies on him and whoever invoked peace on you (sends Salaams), I shall bless him with peace.’ I therefore made sajdah to Allaah in gratitude.” [Musnad Ahmad: 1662; Mustadrak of Haakim: 810]

❁ Gratitude For Basic Food Items and Reciprocating a Favour ❁

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when the afternoon heat was at its peak, Abu Bakr رَضِيَ اللَّهُ عَنْهُ left for the Masjid. Hearing him leave, Umar رَضِيَ اللَّهُ عَنْهُ asked, “O Abu Bakr! What has made you leave your house at this hour?” Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, “It is the extreme pangs of hunger that has made me leave home.” Umar رَضِيَ اللَّهُ عَنْهُ said, “By Allaah! It is nothing else that has made me leave my home.” As they spoke, Rasulullaah ﷺ arrived there and asked, “What has made you two leave your homes at this hour?” “It is the extreme pangs of hunger

that has made us leave home.” Rasulullaah ﷺ said, “I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up.”

The three then went to the door of Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ who always used to keep some food or milk aside for Rasulullaah ﷺ. However, Rasulullaah ﷺ had been late that day and did not arrive at the usual time (to receive the food). Subsequently, Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Abu Ayyoob رَضِيَ اللَّهُ عَنْهَا came and said, “Welcome to the Nabi of Allaah and to those with him.” When Rasulullaah ﷺ asked her where Abu Ayyoob was, Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ happened to overhear this as he was working in his orchard and came running.

Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ said, “Welcome to the Nabi of Allaah and to those with him. O Nabi of Allaah! This is not the time you usually come.” “That is true,” replied Rasulullaah ﷺ. Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah ﷺ asked him, “Why have you done this? Why did you not rather select a few ripe dates from the branch?” Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ replied, “O Rasulullaah! I wanted to you to eat from the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this.” Rasulullaah ﷺ said, “If you are slaughtering something, do not slaughter a milk-giving animal.”

Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then slaughtered a kid and said to his wife, “Make some dough for us and bake some bread because you know better how to bake.” Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah ﷺ and his companions, Rasulullaah ﷺ took a piece of meat and placing it in a piece of bread, said, “O Abu Ayyoob! Send this to Faatima because she has not had anything like it for many days.” Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ took it to Faatimah رَضِيَ اللَّهُ عَنْهَا.

After they had all eaten to their fill, Rasulullaah ﷺ’s eyes filled with tears as he said, “Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah.” Noticing that this statement had a profound effect on his companions, Rasulullaah ﷺ added, “When you receive something like this and start eating, recite Bismillaah (Bismillaah wa barakatillaah according to one narration) – ‘In the name of Allaah’ and once you have eaten to your fill, recite,

الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَنْعَمَ عَلَيْنَا فَأَفْضَلَ

All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.

Rasulullaah ﷺ further told them that reciting this du'aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah ﷺ told Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ did not hear what Rasulullaah ﷺ said, so Umar رَضِيَ اللَّهُ عَنْهُ told him, "Rasulullaah commands you to see him tomorrow." When Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ met Rasulullaah ﷺ the following day, Rasulullaah ﷺ gave him a slave woman he possessed and said, "O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us." After leaving Rasulullaah ﷺ, Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ said to himself, "I see no better way of complying with the request of Rasulullaah ﷺ other than setting her free." He therefore set her free. [al-Mu'jam al-Sagheer: 185; Ibn Hibbaan: 5216]

❖ Encouraging Others to Be Grateful to Allaah تَبَارَكَ وَتَعَالَى ❖

Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah ﷺ asked a person, "How are you?" He replied, "I praise Allaah before you, O Rasulullaah." Rasulullaah ﷺ remarked, "That is what I wanted from you. (Rasulullaah ﷺ wanted him to praise Allaah. That is why he asked him his condition)." [al-Mu'jam al-Awsat: 4377]

❖ Gratitude For Favours on the Ummah ❖

Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ narrates, "We departed from Makkah with Rasulullaah ﷺ heading towards Madinah. When we reached near 'Azwaraa (a place close to Makkah Mukarramah), he dismounted, raised his hands, supplicated to Allaah for some time, fell into prostration for a long time, stood up, raised his hands in supplication for some time, and fell into prostration. He did this three times, and said, 'I asked my Sustainer and interceded on behalf of my followers. So He gave me one third of my followers. So I fell in prostration in gratitude to my Sustainer. I then raised my head and asked Him for my followers. He gave me one third of my followers. So I fell in prostration in gratitude to my Sustainer. I then raised my head and asked Him for my followers. He gave me another one third. So I fell in prostration to my Sustainer.'" [Abu Dawood: 2775]

Note: This intercession was so that none of his followers should enter the Fire forever. Some will enter Jannah directly and some will enter after receiving punishment.

Mu'aadh ibn Jabal رَضِيَ اللَّهُ عَنْهُ says, "I once approached and found Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ standing and performing salaah. He continued standing until dawn broke and made such a long sajdah that I thought his life had been taken. Afterwards he asked, 'Do you know what that (long sajdah) was for?' 'Allaah and His Rasool know best,' I submitted. After repeating the question three or four times, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained, 'I performed as much salaah as my Rabb had ordained for me when my Rabb appeared and addressed me. At the end of the conversation, He asked me, 'What shall I do with your Ummah?' 'O my Rabb,' I declared, 'you know best what You shall do with them.' After repeating the question three or four times, Allaah again asked, 'What shall I do with your Ummah?' When I again submitted that He knew best, Allaah said, 'I shall never make you grieve over your Ummah.' I then fell into sajdah because my Rabb is appreciative and loves those who show gratitude." [al-Mu'jam al-Kabeer: 199; Musnad al-Shaamiyeen of Tabraani: 1032]

Abdur Rahmaan ibn Abu Bakr رَضِيَ اللَّهُ عَنْهُ narrates that when he once went to visit Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was busy receiving revelation. When the revelation stopped, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Aa'ishah رَضِيَ اللَّهُ عَنْهَا to pass him his shawl. He then left the house and entered the Masjid where he found some people besides whom there was no one else there. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat on one side until the person addressing them had completed his talk. Thereafter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited Surah Tanzeel Sajdah (Surah 32) and made such a long sajdah that people living as far as two miles away arrived there as people started telling each other about the sajdah. Aa'ishah رَضِيَ اللَّهُ عَنْهَا sent a message to her family telling them to come because she was seeing Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do something she had never seen him do before. After Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had lifted his head (from sajdah), Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! You prolonged your sajdah so much?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "I prostrated to my Rabb out of gratitude for the Ummah He has granted me. There shall be seventy thousand of them who shall enter Jannah without reckoning." Abu Bakr رَضِيَ اللَّهُ عَنْهُ then said, "O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! You have an Ummah that is large and extremely pure. You should have asked for more for them." This he repeated two or three times when Umar رَضِيَ اللَّهُ عَنْهُ added, "May my parents be sacrificed for you, O Rasulullaah! You have asked a great gift for your Ummah." [al-Mu'jam al-Kabeer as narrated in Majmauz-Zawaaid: 3720; Musnad ibn Abi Shaibah: 795]

Ka'b ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned from a journey, he would first go to the masjid and perform two rak'ats of salaah in it. [Bukhari: 3088; Muslim: 716; Abu Dawood: 2773]⁴

❖ Gratitude From Being Protected From a Calamity ❖

Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once passed by a man suffering from a terminal disease, he dismounted from his animal and made Sajdah. When Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed by the man, he also dismounted and made sajdah and Umar رَضِيَ اللَّهُ عَنْهُ followed suit when he passed by. [Musannaf ibn Abi Shaibah: 8414]

Munkadir رَضِيَ اللَّهُ عَنْهُ narrates, "When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw a person in calamity, he would fall prostrate in sajdah." [Fadheelatush-Shukr: 63]

❖ Gratitude on Receiving Good News ❖

Abu Bakrah رَضِيَ اللَّهُ عَنْهُ narrates, "When any matter of happiness occurred which pleased Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or he was given glad tidings, he would fall prostrate in gratitude to Allaah تَبَارَكَ وَتَعَالَى." [Abu Dawood: 2774; Tirmidhi: 1578; Ibn Majah: 1394]

❖ Gratitude When News of Victory Came ❖

Abu Bakrah رَضِيَ اللَّهُ عَنْهُ saw that a giver of glad tidings came to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioning the success of a Muslim army over their enemies. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was lying in the lap of Aaishah رَضِيَ اللَّهُ عَنْهَا. He fell down into sajdah. Thereafter he began asking the giver of glad tidings. He informed Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that a woman had now taken over the rulership of the enemies. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Now, men will be destroyed when they will obey the women." He repeated this thrice. [Musnad Ahmad: 20455]

❖ Gratitude When a Need Was Fulfilled ❖

⁴ Note: On returning from a journey, a person should first proceed to the masjid and perform two rak'ats of salah in gratitude to Allaah تَبَارَكَ وَتَعَالَى for bringing one back safely and with wellbeing. A person entering the masjid is in fact meeting with Allaah تَبَارَكَ وَتَعَالَى. The first being one should meet on returning is Allaah تَبَارَكَ وَتَعَالَى who has protected one from the difficulties of journey and returned him to his family safe and sound. Another wisdom is that one commences his stay in his city with the worship of Allaah تَبَارَكَ وَتَعَالَى.

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was given glad tidings that a need of his had been met, he would fall down in sajdah. [Ibn Maajah: 1392]

❁ Gratitude When the Enemy of Islam Was Destroyed ❁

Abdullaah ibn Abi Awfaa narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed two rak'ats on the day when he was given the glad tidings of the head (death) of Abu Jahl. [Ibn Maajah: 1391]

Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates, "I came to Abu Jahl on the day of Badr. His leg was wounded and he was lying down on the floor. He was trying to quell away people with his sword. I said to him, "All praise to Allaah who has disgraced you, O enemy of Allaah." He said, "It is only man whose own people killed him." I then attacked him with my sword. I hit his hand, causing his sword to fall off. I then took it and struck him with it until I killed him. I then went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and informed him. He asked, "Really? By Allaah, besides whom there is no other deity!" He repeated this thrice. ' I replied each time, "By Allaah, besides whom there is no other deity!" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emerged walking with me, until he stood over Abu Jahl and said, "All praise is due to Allaah who has disgraced you, O enemy of Allaah! This was the Firawn of this ummah." According to one narration, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then awarded Abu Jahl's sword to me." [Musnad Ahmad: 4246]

According to one narration, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fell into prostration on hearing this news and according to another narration, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed two rak'ats of salaah. (Dalaailun-Nubuwwah of Bayhaqi 3: 89)

❁ Gratitude For One's Physical and Spiritual Birth ❁

Abu Qataadah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked about fasting on Mondays. He said, "That is the day on which I was born, and the day on which I was commissioned (as a Nabi) – or on which I received revelation." [Muslim: 1162]

Note: The birth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took place in Rabiul-Awwal on a Monday. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was fasting in gratitude for the wonderful favour. Revelation commenced on a Monday, the 17th Ramadhaan. This too was a great bounty. To thank Allaah تَبَارَكَ وَتَعَالَى for the physical bounty i.e. the Being of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and to thank Him for the greatest spiritual bounty i.e. revelation, one could fast on Mondays.

❁ Gratitude For Allaah's Assistance to Others ❁

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Madinah Munawwarah. He found the Jews fasting on the Day of Aashura. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to them, “What is this fast which you are keeping?” They answered, “This is a great day. Allaah تَبَارَكَ وَتَعَالَى granted salvation on this day to Moosa عَلَيْهِ السَّلَامُ and his people, and He drowned Firawn and his people. Moosa عَلَيْهِ السَّلَامُ fasted on this day, as a form of gratitude. So we also fast on this day.” Then Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “We have a greater right over Moosa than you.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fasted on that day and commanded others to fast. [Muslim: 1130]

❁ Gratitude to People ❁

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “He has not expressed gratitude to Allaah who does not express gratitude to people (for favours received from them).” [Abu Dawood : 4811; Tirmidhi: 1955 from Abu Saeed رَضِيَ اللَّهُ عَنْهُ]

Ash’ath ibn Qais رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The one who is most grateful to Allaah is the one who is most grateful to people.” [Musnad Ahmad: 21846]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If somebody does good to you, repay the favour. If you cannot repay the favour, one should mention about the favour to others, for this will be regarded as an expression of gratitude.” [Musnad Ahmad: 24593]

Jaabir ibn Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever is gifted something, and he has the means should give something as a recompense. Whoever does not have the means should praise the person. If he praises the person, he has been grateful. If he conceals it, he has been ungrateful.” [Tirmidhi: 2034; Abu Dawood: 4813]

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever seeks protection taking the name of Allaah, then grant him protection. Whoever asks you in the name of Allaah then grant him. Whoever seeks security in the name of Allaah, then grant him security. Whoever does good to you, then repay him. If you do not have the means, then make dua for him till you feel you have recompensed him.” [Nasai: 2567; Abu Dawood: 1672]

Usaamah ibn Zaid رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If some goodness is done to a person and he says ‘Jazaakallahu khairan’ (May Allaah grant you a good recompense), then he has excelled in praise.” [Tirmidhi: 2035]

❁ Gratitude For a Loan ❁

Abdullaah ibn Abi Rabeeah رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took a loan of forth thousand from me when he attacked Hunayn. When he returned, he repayed me and made the following duaa,

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ

May Allaah bless you in your family and wealth!

The recompense of a debt is repayment and thanks. [Ibn Majah: 2424; Nasai: 4683]

❖ Gratitude For Being Hosted ❖

Jaabir ibn Abdullah رَضِيَ اللَّهُ عَنْهُ narrated that Abul Haytham ibn at-Tayhan prepared food for Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He invited Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Sahaabah. When they had eaten, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Pay your brother.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “What is the payment?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If some people enter the house of a man, eat his food and drink whatever he offers, and they supplicate (to Allaah) for him (for blessings), then this is his payment.” [Abu Dawood: 3853; Shuabul-Imaan: 4285]

❖ Abstaining From Ingratitude ❖

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came home. He saw a piece of bread thrown on the floor. He wiped it (smelt it, ate it) and then said, “O Aaishah, look well after the bounties of Allaah, because very seldom does it return to a house after fleeing from there.” [al-Mu’jam al-Awsat: 6451; Shuabul-Imaan: 4236; 4237]

❖ Asking Allaah تَبَارَكَ وَتَعَالَى For the Quality of Shukr ❖

Mu'adh ibn Jabal رَضِيَ اللَّهُ عَنْهُ reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ caught his hand and said, “By Allaah, I love you, O Mu'adh. I advise you, O Mu'adh, never leave out this duaa after every (fardh) salaah,

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allaah, help me in remembering You, in being grateful to You, and in worshipping You well.

[Abu Dawood: 1522; Nasai: 1303]

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to supplicate,

رَبِّ أَعِنِّي وَلَا تُعِنِّ عَلَيَّ، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَسِّرِ الْهَدَى لِي، وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ ذَكَارًا، لَكَ رَهَابًا، لَكَ مَطْوَعًا، لَكَ مُحِبًّا، إِلَيْكَ أَوَاها مُنِيئًا، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَتَبِّتْ حُجَّتِي، وَسَدِّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَاسْلُلْ سَخِيمَةَ صَدْرِي

My Sustainer, help me and do not help my enemies against me. Aid me to victory and do not aid my enemies against me. Use Your plan for me and do not use Your plan against me. Guide me and make it easy for me to follow the guidance. Aid me to victory against those who act wrongfully toward me. My Sustainer, make me one who is most grateful to You, who constantly remembers You, who is full of fear toward You, who is fully obedient to You, who is humble before You, who is earnest in supplication to You, and who always turns to You. My Sustainer, accept my repentance, wash away my sin, grant my supplication, establish my evidence, make my speech upright, guide my heart, and throw out malice from my bosom.

[Tirmidhi: 3551; Abu Dawood: 1510]

Abdullaah ibn Buraidah رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

اللَّهُمَّ اجْعَلْنِي شَكُورًا وَاجْعَلْنِي صَبُورًا وَاجْعَلْنِي فِي عَيْنِي صَغِيرًا وَفِي أَعْيُنِ النَّاسِ كَبِيرًا

O Allaah, make me a person who has the quality of gratitude, the quality of patience, small in my eyes, and great in the eyes of the people.

[Musnad Bazaar: 4439]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the following is a dua I memorized from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which I never leave out,

اللَّهُمَّ اجْعَلْنِي أَكْثَرَ شُكْرِكَ وَأَكْثَرَ ذِكْرِكَ وَأَتَّبِعْ نَصِيحَتَكَ، وَأَحْفَظْ وَصِيَّتَكَ.

O Allaah! O Allah, make me such that I thank you greatly for Your blessings, I remember You much, I follow Your counsel, and I preserve Your commands. [Tirmidhi: 3604; Musnad Ahmad: 8101]

❁ Gratitude For Safe Return of Family Members ❁

Ali رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once dispatched an expedition comprising of his family members, he made dua thus, “O Allaah! If You return them to me safely, I owe it to You to thank you as You ought to be thanked.” It was not long afterwards that they came back safely and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “All praise belongs to Allaah for all the bounties of Allaah.” “O Rasulullaah!” Ali رَضِيَ اللَّهُ عَنْهُ asked, “Did you not say that if Allaah returned them safely, you owed it to Him to thank Him as He ought to be thanked?” “Did I not just do that?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied. [Shuabul-Imaan: 4080]

❁ Gratitude For Safe Return of Battalion ❁

Ka'b ibn Ujrah رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent out a battalion. He said, “If they return safely, I will show my gratitude to Allaah.” Or he said, “It is binding on me to show my gratitude to Allaah if He returns them safely.” They earned booty and returned safely. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

اللَّهُمَّ لَكَ الْحَمْدُ شُكْرًا، وَلَكَ الْمُنُّ فَضْلًا

O Allah, to You is due all praise with thanks; it is only your domain to do favours with grace.

People waited for Nabi ﷺ to do some action. However, they did not see him doing so. They asked, “O Rasulullaah! Did you not say what you had said?” He ﷺ replied, “Did I not recite the above dua?” [Al-Mu’jamul-Kabeer: 316/ 19: 144]

❖ Gratitude For Return of Conveyance ❖

Nawwaas ibn Sam’aan رَضِيَ اللَّهُ عَنْهُ narrates, “The camel of Rasulullaah ﷺ called Jad’aa was stolen. Rasulullaah ﷺ said, “If Allaah returns her to me, I will be grateful to Allaah جَلَّ جَلَالُهُ.” The camel was taken by a certain tribe in which a Muslim woman resided. When the camel moved, it moved alone. When she rested, she rested alone. It occurred to the lady to run away with it. She saw that her people were unmindful, so she sat on the camel and rode it, reaching Madinah in the morning. When the Muslims saw the camel, they were very happy and walked by her side, until eventually they came to Rasulullaah ﷺ. When he saw the camel, he said, “Alhamdulillah.” The woman said, “O Rasulullaah! I had made a vow that if Allaah saves me whilst I am on it, then I will slaughter it and feed its meat to the poor.” Rasulullaah ﷺ remarked, “What an evil way you have recompensed it! You cannot make a vow except in that which you own.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ waited to see if Rasulullaah ﷺ would perform some salaah or fast. They then thought that he had forgotten. So they said to him, “O Rasulullaah! Did you not say, “If Allaah returns her to me, I will be grateful to Allaah جَلَّ جَلَالُهُ.” He ﷺ replied, “Did I not say Alhamdulillah?” [al-Mu’jam al-Awsat of Tabaraani: 1071]

❖ Gratitude For Food ❖

It is narrated also by Abu Umamah رَضِيَ اللَّهُ عَنْهُ that Rasulullaah ﷺ said, “تَبَارَكَ وَتَعَالَى offered that the rugged valley of Mecca may be transformed into gold for me. But I said, “No, my Sustainer. I would rather love the position that I fill my stomach one day and keep hungry the next. When I am hungry, I can turn to You and remember You. And, when You satisfy my hunger, I sing Your praises and glorify Your name and express my gratitude to You.” [Musnad Ahmad: 22190; Tirmidhi: 2347; Shuabul-Imaan: 1394]

❖ Gratitude In Sickness ❖

Umar رَضِيَ اللَّهُ عَنْهُ came to Rasulullaah ﷺ whilst he had a fever (an irregular high temperature). He put his hand on Rasulullaah but immediately pulled it back due to its heat.

He said, “O Nabi of Allaah! How high is your fever?” Nabi said, “I have just read seventy suraahs by the Grace of Allah this night or yesterday, from amongst which were the seven long suraahs.” Umar said, “O Nabi of Allaah! Allaah has forgiven all your past and your future. Wouldn’t it be better if you would take it a little easy on yourself?” Nabi ﷺ said, “So should I not be a grateful servant?” [al-Tabaqaat al-Kubraa of ibn Sa’d 1:208]

❁ Verbal Praises ❁

Rasulullaah ﷺ in every aspect of his life used to praise Allaah تَبَارَكَ وَتَعَالَى. Hereunder are some of the places wherein Rasulullaah ﷺ praised Allaah تَبَارَكَ وَتَعَالَى in the most beautiful way, teaching us how to praise Allaah تَبَارَكَ وَتَعَالَى as well:

❁ Salaah: -

- Thanaa: Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that when Nabi ﷺ commenced salaah, he would say,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ إِلَّا أَنْتَ

*You are Pure, O Allaah, and all praises are due to You. Your name is blessed, and Your status is lofty.
There is no deity besides You.*

[Tirmidhi: 243; Abu Dawood: 776]

- After Ruku’: Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “When the imam says “سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ” (Allaah has heard the one who praised Him), then say, “اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ” (O Allaah! Our Sustainer, all praises belong to You!) Whoevers utterance co-incides with the utterance of the angels, all his past sins are forgiven.
[Bukhaari: 796]

Note: Both narrations have been reported: Rabbana lakal Hamd and Rabbana Wa lakal Hamd.

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ / رَبَّنَا لَكَ الْحَمْدُ

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ / رَبَّنَا وَلَكَ الْحَمْدُ

Our Sustainer, all praises belong only to You.

[Bukhari: 689; 722; 795; 796]

- Standing position after Ruku’:

Abdullaah ibn Abi Awfa رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ would raise his back from ruku’, he would say,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ، وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

Allaah has heard the one who praised Him. O Allaah, Our Sustainer! For You is all praises, equal to the heavens, the earth and whatever amount You wish thereafter. [Muslim: 476]

Another duaa mentioned in the hadith when getting up from ruku’,

رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ وَالْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالِ الْعَبْدُ، وَكُنَّا لَكَ عَبْدًا:
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Our Sustainer, praise be only for You full of the heavens, the earth and whatever pleases You beyond that. You alone deserve to be praised and glorified. The greatest truth what Your servant has said – and we are all Your servants – None can hinder what You plan to bestow and none can bestow what You please to hinder, and the riches of the rich can do no good to them. (Muslim no. 471)

- After Salaam:

- Warraad, the scribe of Mughirah ibn Shu’bah رَضِيَ اللَّهُ عَنْهُ says, “Mughirah ibn Shu’bah dictated to me in a letter written to Muawiyah رَضِيَ اللَّهُ عَنْهُ that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite the following after every fardh salaah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

There is none worthy of worship but Allaah, who is alone and who has no partner. To Him belongs the kingdom and for Him is all praise. He has power over everything. O Allaah, no one can deny that which You bestow and no one can bestow that which You deny and the wealth of the wealthy cannot help them from You. (Bukhaari no. 844, Muslim no. 593)

- Muaaz ibn Jabal رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ caught hold of his hands and said, “O Muaaz! By Allaah, I love you. By Allaah, I love you.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I advise you, O Muaaz, do not leave out supplicating after every salaah:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

O Allaah, help me in remembering You, in being grateful to You and in worshipping You in the best manner. [Abu Dawood: 1522; Nasai: 1303]

- Tahajjud:

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ says, “Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say the following when he performed Tahajjud at night,

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ أَمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ خَاصَمْتُ، وَبِكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، لَا إِلَهَ إِلَّا أَنْتَ

O Allaah! Our Sustainer! All praises are only due to You. You are the controller of the heavens and the earth. All praises are only due to You. You are the sustainer of the heavens and the earth and

whatever is between them. All praises are only due to You. You are the light of the heavens and the earth and whatever is between them. You are the truth, Your word is the truth, Your promise is the truth, Your meeting is the truth, Jannah is the truth, the Fire is the truth and Qiyaamah is the truth. O Allaah, only for You I humble myself, only in You I believe, only in You I place my trust, only to You I place my fights, only You I make my decider, therefore forgive my past and future sins, hidden and open and those sins which You know better than me. There is no deity besides You. [Bukhari: 7442]

❖ When Going to Sleep: -

- Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on retiring to bed would say,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي

All praises are due to Allaah who fed us and gave us to drink, who has granted us sufficiency and gave us shelter. How many there are who have none to suffice for them and to grant them shelter! [Muslim: 2715]

- Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say the following when retiring to bed,

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، وَأَطْعَمَنِي وَسَقَانِي، وَالَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ، وَالَّذِي أَعْطَانِي فَأَجْزَلَ، الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ اللَّهُمَّ رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ وَإِلَهُ كُلِّ شَيْءٍ، أَعُوذُ بِكَ مِنَ النَّارِ

All praises are due to Allaah who has given me sufficiency, has sheltered me, given me food and drink, been most gracious to me, and given to me most lavishly. Praise be to Allaah in every circumstance. O Allaah! Lord and King of everything, deity of everything, I seek refuge in You from the Fire. [Abu Dawood: 5058]

- Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever says the following when retiring to bed, has praised Allaah with all the praises of the creation.”

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، وَالْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي، وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ عَلَيَّ، وَأَسْأَلُكَ بِعِزَّتِكَ أَنْ تُنَجِّنِي مِنَ النَّارِ

All praises are due to Allaah, who has given sufficiency for me and sheltered me. All praises are due to Allaah who fed me and gave me to drink. All praises are due to Allaah who has been most gracious to me, and given me most lavishly. I ask You by Your honour to save me from the Fire.

[Amalul-Yaum Wal-lailah of Ibnus-Sunni: 720; Shuabul-Imaan: 4072 slightly shorter]

❖ On Awakening: -

- Huzaifah رَضِيَ اللَّهُ عَنْهُ narrates that when Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to retire to his bed at night, he would place his hand under his cheek and then recite, اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا O Allaah, in Your name, do I die and I live.

When he used to awaken, he would recite,

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praises are due to Allaah who has revived us to life after giving us death, and to Him we shall have to return.

[Bukhaari: 6314; Abu Dawood: 5049]

- Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a man retires to his bed, an angel and Shaytaan come to him. The angel says, “End (the day) with goodness,” and the Shaytaan says, “End (the day) with evil.” If the man remembers Allaah, then the angels protect him the whole night. When he awakens, the angel says, “Commence (the day) with goodness,” and the Shaytaan says, “Commence (the day) with evil.” If the man recites the following duaa, and then falls off his bed and passes away, he will enter Jannah.”

الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ نَفْسِي وَلَمْ يُمِثَّهَا فِي مَنَامِهَا، الْحَمْدُ لِلَّهِ الَّذِي يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا، وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا، الْحَمْدُ لِلَّهِ الَّذِي يُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

All praises are due to Allaah who returned my soul to me and did not give me death in my sleep. All praises are due to Allaah who holds back the heavens and earth from moving. If they move, there is none after Him who can hold them back. He is Most Forebearant, Most Forgiving. All praises are due to Allaah who holds the sky from falling onto the earth except by His permission. [Ibn Hibbaan: 5533; Adab al-Mufrad: 1214]

- Ubaadah ibn Saamit رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever wakes up at night and says when he awakens,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is none worthy of worship but Allaah, who is alone and who has no partner. To Him belongs the kingdom and for Him is all praise. He gives life and causes death. Glory be to Allaah and all praise is due to Allaah. There is none worthy of worship except Allaah. Allaah is the greatest. There is no power and no strength except with Allaah.

Thereafter, if he seeks forgiveness by saying,

رَبِّ اغْفِرْ لِي

O my Sustainer, forgive me.

Or any other duaa, it will be accepted. If he awakes, makes wudhu and performs salaah, his salaah will be accepted. [Abu Dawood: 5060]

❁ When Dressing: -

- Muadh ibn Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever wears clothing and recites the following, all his past and future sins are forgiven.”

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةَ

All praise is to Allaah who has given me this clothes to wear and granted it to me without any power or might of mine. [Abu Dawood: 4023]

- When wearing new clothing:

- Umar ibn Khatthaab رَضِيَ اللَّهُ عَنْهُ wore new clothing. He then recited the following duaa, and gave the old clothing in charity. Thereafter he said, “I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, “Whoever wears new clothing, then recites the following duaa, and thereafter gives in charity which had become old, then he will be in the care, protection and cover of Allaah whilst alive and after his demise.”

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

All praise is due to Allaah who clothed me with which I cover my shame and with which I add beauty to my life. [Tirmidhi: 3560]

- Abu Saeed رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would wear new clothing, he would mention its name: turban, qamees, sheet, and then say,

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ مَا صُنِعَ لَهُ

O Allaah, all praises are for You. You have given me this clothing. I ask You the goodness in this and the goodness of that for which it was made, and I seek Your protection from its evil and the evil for which it was made. [Abu Dawood: 4020; Tirmidhi: 1767]

❁ When Looking in the Mirror: -

- Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to look in the mirror, he would recite the following duaa:

الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي فَعَدَلَهُ، وَكَرَّمَ صُورَةَ وَجْهِهِ فَحَسَّنَهَا، وَجَعَلَنِي مِنَ الْمُسْلِمِينَ

All praise is for Allaah who has created me in the most perfect and befitting manner, who has beautified my face to the extreme and made me from the Muslims. [al-Mu'jam al-Awsat: 787]

- Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite the following when looking in the mirror,

الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي وَأَحْسَنَ صُورَتِي وَأَرَانِ مِنِّي مَا شَانَ مِنْ غَيْرِي

All praise is for Allaah who created most perfectly, beautified my outward form, and beautified in me that which is a blemish in others. [Musnad Bazaar: 7322]

- Ali رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked in the mirror, he would say,

الْحَمْدُ لِلَّهِ، اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

All praises are due to Allaah. O Allaah, just as You have beautified my outward form, beautify my inward.

[Amal al-Yaum wa al-Lailah of Ibn Sunni: 163]

❖ After Emerging from the Toilet: -

- Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would emerge after relieving himself, he would recite the following:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

All praises are due to Allaah who removed from me what was injurious and restored me to soundness.

[Al-Sunan al-Kubra of Nasai: 9825; Ibn Majah: 301]

- Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whenever Nuh عَلَيْهِ السَّلَام would stand up after relieving himself, he would recite the following:

الْحَمْدُ لِلَّهِ الَّذِي أَذَاقَنِي لَذَّتَهُ وَأَبْقَى فِيَّ قُوَّتَهُ وَدَفَعَ عَنِّي أَذَاهُ

All praises are due to Allaah who made me taste its enjoyment, kept in me its strength, and removed from me its harm.

[Musannaf ibn Abi Shaibah: 9; 29906; Ibn Sunni: 25 and Duaa of Tabarani: 370 have this duaa as the practise of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he emerged from relieving himself]

❖ Before Commencing Wudhu: -

- Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O Abu Hurayrah! When you are about to perform wudhu, and say the following duaa, then as long as you remain in wudhu, the angels continue writing good deeds for him.

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

In the name of Allaah. All praises belong to Allaah

[al-Mu'jam al-Sagheer: 196]

❖ After Wudhu: -

- Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ said, “Whoever recites the following after wudhu, Allaah جَلَّ جَلَالُهُ will seal it, then it will be raised under the Arsh and will not be broken till the Day of Judgement.”

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Purity belongs to You O Allaah! With Your praises I bear witness that there is no God but You. I seek forgiveness from You and I repent to You.

[al-Sunan al-Kubra of Nasai: 9831; Musannaf ibn Abi Shaibah: 19]

❖ On Returning Home: -

- Abdullaah ibn Amr ibn Aas رَضِيَ اللَّهُ عَنْهُ said, “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to return to his house at night, he would say,

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي، الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ، أَسْأَلُكَ أَنْ تُجِيرَنِي مِنَ النَّارِ

All praise is due to Allaah who has granted me sufficient and granted me shelter. All praise is due to Allaah who has fed me and granted me to drink. All praise is due to Allaah who has favoured me, and granted me even more. I ask You to save me from the Fire. [Ibnus Sunni: 158]

❁ After Eating: -

- Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would say the following after he had eaten or drank something,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

All praises are due to Allaah who gave us food and drink and who has made us Muslims.

[Tirmidhi: 3457; Abu Dawood: 3850]

- Muadh ibn Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever eats any food and recites the following, all his past and future sins are forgiven.”

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

All praises are due to Allaah who fed me this food and gave it to me without any strength and ability on my behalf.

[Abu Dawood: 4023; Tirmidhi: 3458]

- Abu Ayyub Ansaari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would eat or drink, he would recite,

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا

All praise is to Allaah who gave (us) food and drink and who made it easily swallowable, digested and expelled (from the body).

[Abu Dawood: 3851]

- Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that once after eating, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When you receive something like this and start eating, recite Bismillaah (Bismillaah wa barakatillaah according to one narration) – ‘In the name of Allaah’ and once you have eaten to your fill, recite,

الْحَمْدُ لِلَّهِ الَّذِي أَشْبَعَنَا وَأَرْوَانَا وَأَنْعَمَ وَأَفْضَلَ

All praise is due to Allaah Who has filled our bellies, quenched our thirst, showered His bounties on us and granted us plenty.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ further told them that reciting this du’aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah). [al-Mu’jam al-Awsat: 2247; al-Ahaadeeth al-Mukhtaarah: 149]

- Abdur-Rahmaan ibn Jubair narrates that a person who served Rasulullaah ﷺ for eight years said that when food was presented to him, he would recite bismillaah. After eating, he would recite,

اللَّهُمَّ أَطْعَمْتَنَا وَأَسْقَيْتَنَا وَأَعْنَيْتَنَا وَأَقْنَيْتَنَا وَهَدَيْتَنَا وَأَخْيَيْتَنَا فَكَلَّكَ الْحَمْدُ عَلَى مَا أَعْطَيْتَنَا

‘Oh Allaah! You have fed us and gave us water to drink, You made us independent, made us content, guided us and granted us life, so all praise are only for You for what You have given us.

[Musnad Ahmad: 16595, Al-Sunan al-Kubraa of Nasai: 6871]

- When raising the dastarkhan:

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ said that when the dastarkhan was raised, Rasulullaah ﷺ would say,

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ، وَلَا مُودَّعٍ، وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا

All Praises are due to Allaah in abundance, praises that are pure and full of blessings. O our Sustainer, for the food which is without sufficiency (which man needs abundantly all the time) and to which we cannot say adieu and farewell and which we are not independent of.

[Abu Dawood: 3849; Bukhaari: 5458; Tirmidhi: 3456 with slightly different wordings]

- Washing hands after eating:

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, “An Ansaari man from the people of Quba invited Nabi ﷺ. We went with him. After eating and washing his hands, he said,

الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ، مَنْ عَلَيْنَا فَهَدَانَا، وَأَطْعَمَنَا وَسَقَانَا، وَكَلَّ بَلَاءٍ حَسَنٍ أَبْلَانَا. الْحَمْدُ لِلَّهِ غَيْرَ مُودَّعٍ رَجَاءَ رَبِّي وَلَا مُكَافِيٍّ وَلَا مَكْفُورٍ، وَلَا مُسْتَعْنَى عَنْهُ. الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ مِنَ الطَّعَامِ، وَسَقَى مِنَ الشَّرَابِ، وَكَسَى مِنَ الْعُرْيِ، وَهَدَى مِنَ الضَّلَالَةِ، وَبَصَّرَ مِنَ الْعَمَى، وَفَضَّلَ عَلَى كَثِيرٍ مِمَّنْ خَلَقَهُ تَفْضِيلًا. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All Praises are due to Allaah who feeds but does not (Himself) eat. He bestowed (His) favours on us by guiding us on the right Path, giving us food and drink and granting us the best of His gifts. All Praises are due to Allaah who cannot be said farewell to (and treated with contempt) and who cannot be thanked sufficiently and to whom ingratitude cannot be done and of whom independence cannot be expressed. All Praises are due to Allaah who gave (us) food to eat and water to drink and clothes with which to cover our shame and gave us guidance to safeguard against misguidance and gave us sight to safeguard against blindness and out of so many of His creations He conferred on us the most of His favours. All Praises are due to Allaah, the Sustainer of the universe.

[al-Sunan al-Kubraa of Nasai: 10060; Mustadrak of Haakim: 2003]

❁ After drinking water: -

- Abu Ja'far رَضِيَ اللهُ عَنْهُ said that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would recite the following when he drank water,

الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهِ، وَلَمْ يَجْعَلْهُ مِلْحًا أَجَاًّا بِذُنُوبِنَا

All praises are for Allaah who gave us sweet water to drink by His mercy and did not make it bitter due to our sins. [Kitab al-Duaa of Tabaraani: 899; Shuabul-Imaan: 4162]

Abdullaah ibn Shubrumah narrates that Hasan رَضِيَ اللهُ عَنْهُ would recite that dua'a when he would drink water. [Shuabul-Imaan: 4163]

- Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Allaah is most pleased with a servant who eats a morsel of food and praises Him for it, who takes a sip of a drink and praises Him for it." [Muslim: 2734; Tirmidhi: 1816] This means that one should say "Alhamdulillah" at least.

❁ After a Dream is Narrated to a Person: -

- Ibn Ziml Juhani رَضِيَ اللهُ عَنْهُ says, "Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would sit with his legs folded and recite the following after Fajr seventy times,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، وَأَسْتَغْفِرُ اللَّهَ، إِنَّهُ كَانَ تَوَّابًا

Then he would say, "Seventy for seven hundred (sins). There is no goodness for the one whose sins are more than seven hundred in one day." He used to like dreams, so he would ask, "Has any one of you seen a dream?" Ibn Ziml said that once he said, "I, O Nabi of Allaah." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said the following and then asked him to narrate his dream."

خَيْرًا تَلَقَّاهُ، وَشَرًّا تَوَقَّاهُ، وَخَيْرًا لَنَا وَشَرًّا عَلَيَّ أَعْدَائِنَا، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Goodness you have received, and evil you have been saved from. This is goodness for us and evil for our enemies. All praises are due to Allaah, the Sustainer of the universe.

[al-Mu'jam al-Kabeer of Tabaraani: 8146 – the narration continues]

❁ After Sneezing: -

- Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When one of you sneezes, he should say,

الْحَمْدُ لِلَّهِ

All praises are for Allaah.

His companion should say,

يَرْحَمُكَ اللَّهُ

May Allaah have mercy on you!

When his companion says this, then he should say one of the following,

يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بَالَكُمْ

May Allaah guide you and correct your affairs!

[Bukhari: 6224]

يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ

May Allaah forgive us and you!

[Abu Dawood: 5031]

❁ When Completing Something Good: -

الْحَمْدُ لِلَّهِ

All praises are for Allaah.

❁ When Something Pleasing Occurs: -

- Aaishah رَضِيَ اللَّهُ عَنْهَا says that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw something which he liked, he would say,

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All praises are for Allaah by whose grace all good things are completed. [Ibn Majah: 3803]

❁ When Something Unpleasant Occurs: -

- Aaishah رَضِيَ اللَّهُ عَنْهَا says that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw something which he disliked, he would say,

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

All praises are for Allaah in every state.

[Ibn Majah: 3803]

❁ At the End of a Gathering:-

- Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sits in a gathering in which there is nonsensical talk, and then recites the following before standing up from that gathering, then whatever took place in that gathering will be forgiven.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Purity belongs to You, O Allaah with Your praises! I bear witness that there is no deity but You. I seek forgiveness from You and I repent to You.

[Tirmidhi: 3433; Abu Dawood: 4859]

- Aaishah رَضِيَ اللَّهُ عَنْهَا says that whenever Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat in a gathering or performed salaah, he would recite certain words. She asked him regarding these words. He said, “If some-one spoke good, these words will be a seal for him till the Day of Qiyaamah. If he spoke besides this, then these words will be an expiation for him.”

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Purity belongs to You, O Allaah, With Your praises! I seek forgiveness from You and I repent to You.

[Nasai: 1344]

❁ When Boarding a Vehicle:-

- Ali ibn Rabeeah رَحِمَهُ اللهُ said, “I watched Ali رَضِيَ اللهُ عَنْهُ when an animal was brought to him so that he could mount it. When he placed his leg in the stirrup, he said,

بِسْمِ اللَّهِ

In the name of Allaah.

When he sat down on its back, he said,

الْحَمْدُ لِلَّهِ

All praises are for Allaah.

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Glory be to Him who has brought this under our control, although we were unable to control it, and surely we are to return to our Lord.

Thereafter he said thrice,

الْحَمْدُ لِلَّهِ

All praises are for Allaah.

Then he said thrice,

اللَّهُ أَكْبَرُ

Allaah is the Greatest

Thereafter he said,

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Purity belongs to You (O Allaah!) Surely I have wronged my soul so forgive me as none but You forgives sins.

Then he laughed. He was asked, “O Amirul-Mu’mineen! Why did you laugh?” He replied, “I saw Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ doing as I did.” Then he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ laughed. I asked, “O Rasulullaah! Why are you laughing?” He replied, “Your Sustainer becomes extremely happy with His servant when he says,” Forgive me for my sins,” knowing that none can forgive sins but Him.” [Abu Dawood: 2602]

❁ When Ascending a Hill: -

- Anas ibn Maalik رَضِيَ اللهُ عَنْهُ narrated that when Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended a piece of land, he said,

اللَّهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ، وَلَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ

O Allaah, for You is honour over every honour, and for You is praises in every condition.

[Musnad Ahmad: 13504; Musnad Abu Ya'la: 4297]

❁ When Ill: -

- Abu Saeed رَضِيَ اللَّهُ عَنْهُ and Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrate that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a person says,

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

There is none worthy of worship except Allaah and Allaah is the Greatest, his Sustainer attests to it and says, “There is none worthy of worship except Me and I am the Greatest.”

When he says,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

There is no deity besides Allaah. He is One.

Allaah جَلَّ جَلَالُهُ says, “There is no deity besides Me. I am One.”

When he says,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

There is no deity except Allaah. He is One. He has no partner

Allaah جَلَّ جَلَالُهُ says, “There is no deity except Me. He is One. I have no partner.”

When he says,

لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

There is no deity except Allaah. Only to Him belongs the kingdom and only to Him belongs all praise.

Allaah جَلَّ جَلَالُهُ says, “There is no deity except Me. Only to Me belongs the kingdom and only to Me belongs all praise.”

When he says,

لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no deity except Allaah, and no power and strength can be attained except with the Help of Allaah,

Allaah جَلَّ جَلَالُهُ says, “There is no deity except Me, and no power and strength can be attained except with My Help.”

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say, “Whoever reads the above mentioned words during his sickness and thereafter passes away, the fire of Jahannam will not be able to burn him.”

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ،

[Tirmidhi: 3430; Ibn Majah: 3794]

❁ When Seeing Someone in Difficulty or Distress: -

- Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sees a person in difficulty, and then recites the following, then he will be saved from that calamity no matter what it may be, as long as he lives. The duaa is:

الْحَمْدُ لِلَّهِ الَّذِي عَاقَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

All praises are for Allaah who has granted me safety from that which he has inflicted you, and Who has favoured me over a great part of His creation. [Tirmidhi: 3431; 3432 (from Abu Hurairah رَضِيَ اللَّهُ عَنْهُ); Ibn Majah: 3892]

Another similar narration of Abu Hurairah رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When one of you sees a person in distress and recites the following, then he has shown gratitude for that favour.” The dua is:

الْحَمْدُ لِلَّهِ الَّذِي عَاقَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَيْكَ وَعَلَى كَثِيرٍ مِنْ عِبَادِهِ تَفْضِيلًا

All praise is due to Allaah who has granted me safety from that which He afflicted you, and Who has granted me favour over you and many of His other servants. [Musnad Bazaar: 9106]⁵

Jabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When one of you sees his brother in a calamity, then he should praise Allaah جَلَّ جَلَالُهُ (for saving him), and he should not let his brother hear him.” [Kanzul-Ummal quoting from Ibnun-Najjaar: 3510; Al-Jaamius-Sagheer: 1510]

❁ When hearing of the demise of an enemy of Islam:

- Abdullaah ibn Masood رَضِيَ اللَّهُ عَنْهُ said, “I went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Rasulullaah! Allaah has killed Abu Jahl.” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ عَبْدَهُ، وَأَعَزَّ دِينَهُ

All praise is for Allaah who helped His servant, and honoured His Deen. [Musnad Ahmad: 3856]

❁ Thanking Allaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when duaas are Accepted (such as cure from sickness or safe return from journey): -

- Aaishah رَضِيَ اللَّهُ عَنْهَا says that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say, “What prevents one from saying the following when he knows his duaa is accepted, when he is cured from a sickness or he returns from a journey,

الْحَمْدُ لِلَّهِ الَّذِي بَعَزَّتْهُ، وَجَلَّالِهِ تَتِمُّ الصَّالِحَاتُ

All praise is due to Allaah by whose honour and majesty deeds of virtue are accomplished.

[Mustadrak of Haakim: 1999]

⁵ When Abu Ja'far Muhammad ibn Ali used to see someone in difficulty, he would recite this dua softly, so that the person in distress does not hear. [Tirmidhi: 3431]

❁ General: -

- Ali رَضِيَ اللَّهُ عَنْهُ narrated that Jibreel عَلَيْهِ السَّلَام came before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Muhammad! If it pleases you to worship Allaah, in accordance to the right of His worship, then say,

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدًا خَالِدًا مَعَ خُلُودِكَ، وَلَكَ الْحَمْدُ حَمْدًا دَائِمًا لَا مُنْتَهَى لَهُ دُونَ مَشِيئَتِكَ، وَعِنْدَ كُلِّ طَرْفَةِ عَيْنٍ وَتَنَفُّسٍ نَفْسٍ

O Allaah! You alone are worthy of praise – a praise which is continuous with Your continuity. You alone are worthy of praise – a praise which has no end without Your will, at the time of every blink of the eye and the time of every breath. [al-Mu'jam al-Awsat: 5538]

- Abdullaah ibn Ghannaam Bayaadhi رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites the following dua in the morning, has fulfilled the gratitude of the day. Whoever recites similar to it in the evening has fulfilled the gratitude of the night.” [Abu Dawood: 5073]

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحَدِّكَ، لَا شَرِيكَ لَكَ، فَלَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ

O Allaah! Whatever bounty is by me this morning is from You only. You have no partner. All praises and gratitude are only due to You.

(Read اَمْسَى in place of اَصْبَحَ in the evening.)

- Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say,

اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْمًا، الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ

O Allaah, benefit me with that which You teach me, and teach me that which will benefit me. Increase me in knowledge. All praises are due to Allaah in every condition. O my Sustainer! I seek your protection from the condition of the people of the Fire. [Tirmidhi: 3599; portion in Ibn Maajah: 3804]

- Ali رَضِيَ اللَّهُ عَنْهُ narrates that the duaa most recited by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Arafah was,

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ وَخَيْرًا مِمَّا نَقُولُ، اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي، وَإِلَيْكَ مَآبِي، وَلَكَ رَبِّ تُرَائِي، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَوَسْوَاسَةِ الصُّدْرِ وَشَتَاتِ الْأَمْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَجِيءُ بِهِ الرِّيحُ

O Allaah to You is the praise like the one You say, and better than what we say. O Allah, for You is all my Salat, my sacrifice, my living and my dying. And to You is my return, and to You, my Lord, belongs my inheritance. O Allah, indeed, I seek refuge in You from the punishment of the grave, the whispering of the chest, and the dividing of the affair. O Allah, indeed, I seek refuge in You from the evil of what the wind brings. [Tirmidhi: 3520]

- Anas رَضِيَ اللَّهُ عَنْهُ narrates the following duaa of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which he made for the people of Quba,

اللَّهُمَّ لَكَ الْحَمْدُ فِي بَلَائِكَ وَصَنِيعِكَ إِلَى خَلْقِكَ، اللَّهُمَّ لَكَ الْحَمْدُ فِي بَلَائِكَ وَصَنِيعِكَ إِلَى أَهْلِ بُيُوتِنَا، اللَّهُمَّ لَكَ الْحَمْدُ فِي بَلَائِكَ وَصَنِيعِكَ إِلَى أَنْفُسِنَا خَاصَّةً، اللَّهُمَّ لَكَ الْحَمْدُ بِمَا هَدَيْتَنَا، وَلَكَ الْحَمْدُ بِمَا أَكْرَمْتَنَا، وَلَكَ الْحَمْدُ بِمَا سَتَرْتَنَا، وَلَكَ الْحَمْدُ بِالْقُرْآنِ، وَلَكَ الْحَمْدُ بِالْأَهْلِ وَالْمَالِ، وَلَكَ الْحَمْدُ بِالْمُعَافَاةِ، وَلَكَ الْحَمْدُ حَتَّى تَرْضَى، وَلَكَ الْحَمْدُ إِذَا رَضِيتَ يَا أَهْلَ الثَّقَوَى وَيَا أَهْلَ الْمَغْفِرَةِ، اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ وَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَمَغْفِرَتَكَ وَرِضْوَانَكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

O Allaah, all praise is due to You for the tribulations and actions You direct toward Your creations. All praise is due to You for the tribulations and actions You direct toward our families. All praise is due to You for the tribulations and actions You direct specially toward us. All praise is due to You for guiding us. All praise is due to You for granting us honor. All praise is due to You for covering our faults. All praise is due to You for the Qur'aan. All praise is due to You for our family, property, and grant of safety. Praise is due to You until You are pleased and praise is due to You when You become pleased. O the One who alone is deserving to be feared. O the One who alone is capable of forgiving sins. O Allaah, grant us goodness in this world, goodness in the hereafter and save us from the punishment of the fire. (This duaa was recited thrice.) O Allaah, send your mercy, blessings, forgiveness and pleasure upon Muhammad and the family of Muhammad. [al-Duaa of Tabaraani: 1725]

- Abu Sa'eed Khudree رَضِيَ اللَّهُ عَنْهُ narrates that a man said to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "Which is the best du'aa which I can recite in my salaah?" Jibreel عَلَيْهِ السَّلَامُ descended and said, "The best du'aa which you can recite in salaah is,

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمُلْكُ كُلُّهُ، وَلَكَ الْخَلْقُ كُلُّهُ، وَإِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ، أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ

O Allaah, for You alone is all praise. Yours alone is the entire dominion. To You alone belongs the entire creation. All good is in Your hands alone. And the disposal of all matters ultimately rests in You alone. I beg You for all good and seek protection in You from all evil. [Shuabul-Imaan: 4088]

- Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Should I not teach you such words which Moosa عَلَيْهِ السَّلَامُ recited when he crossed the ocean with the Bani Israaeel?" We said, 'Why not, O Rasulullaah!' He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Say,

اللَّهُمَّ لَكَ الْحَمْدُ، وَإِلَيْكَ الْمُشْتَكَى، وَأَنْتَ الْمُسْتَعَانُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ

O Allaah, all praise is for You. Complaints are submitted to You. Cries for help are made to You. Help is sought from You. There is no power or strength except through the help of Allaah, the Great.

[al-Mu'jam al-Awsat: 3394]

HONOURING PEOPLE

❁ Rasulullaah ﷺ Honours Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ ❁

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that a drink was once served when Rasulullaah ﷺ was in the company of some Sahabah رَضِيَ اللَّهُ عَنْهُمْ such as Abu Bakr, Umar and Abu Ubaydah ibn Jarraah رَضِيَ اللَّهُ عَنْهُمْ. When Rasulullaah ﷺ passed the cup to Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ, he submitted, “You are more deserving (of having it first), O Nabi of Allaah.” When Rasulullaah ﷺ insisted that he take it, Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ took it but before drinking, he said, “You take it, O Nabi of Allaah.” Rasulullaah ﷺ then said, “Please drink because blessings lie with our elders. That person has no relationship with us who does not have mercy on our youngsters and does not respect our elders.” [al-Mu'jam al-Kabeer: 7895]

❁ Rasulullaah ﷺ Honours the Elder ❁

Raafi ibn Khadeej and Sahl ibn Abi Hathmah both reports that Abdullaah ibn Sahl رَضِيَ اللَّهُ عَنْهُ and Muhayyisah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ were separated from each other amongst the date palms of Khaybar when Abdullaah ibn Sahl رَضِيَ اللَّهُ عَنْهُ was murdered. Abdur Rahmaan ibn Sahl, Muhayyisah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ and Huwayyisah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ then went to Rasulullaah ﷺ to discuss the matter with him. Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ started speaking but because he was the youngest of the three, Rasulullaah ﷺ said that the eldest should speak first. After they had informed Rasulullaah ﷺ about what had happened to their companion, Rasulullaah ﷺ said, "Will you not have a right to the blood money by the oaths of fifty members of your tribe?" "O Rasulullaah ﷺ!" they questioned, "But it was a case that we did not witness." Rasulullaah ﷺ then said, "Then the Jews (of Khaybar) will be absolved by the oaths of fifty of them." "O Rasulullaah!" the men argued, "But they are Kuffaar (and cannot be trusted)." (To settle the affair) Rasulullaah ﷺ then paid the blood money from his side. [Bukhaari: 3173; Muslim: 1669]

❁ Rasulullaah ﷺ Honours Waa'il Ibn Hujar رَضِيَ اللَّهُ عَنْهُ ❁

Waa'il ibn Hujar رَضِيَ اللَّهُ عَنْهُ says, “(In Hadhramaut) we heard about the appearance of Rasulullaah ﷺ at a time when we were in control of a large kingdom where people obeyed us. I then forsook everything and left with enthusiasm for Allaah and His Rasul ﷺ. When I came to Rasulullaah ﷺ, he had already given the people the news of my arrival. When I came to him and greeted with Salaam, he replied to my greeting and spread out his

shawl for me to sit on. He then mounted the pulpit and made me sit with him. Thereafter, Rasulullaah ﷺ raised his hands, praised Allaah, invoked Allaah's mercy on the Ambiyaa عَلَيْهِ السَّلَام and gathered the people. He then said to them, 'O people! This is Waa'il bin Hujar who has come from far off, from Hadhramaut. He has come of his own will, without compulsion and with enthusiasm for Allaah, His Rasool and His Deen.' 'That is true,' I affirmed." [Musnad Bazaar: 4486]

In another narration, Waa'il ibn Hujar رَضِيَ اللَّهُ عَنْهُ says that when he came to Rasulullaah ﷺ, Rasulullaah ﷺ announced, "This is Waa'il ibn Hujar who has come willingly without any displeasure. He has come to you for the love of Allaah and His Rasool." Rasulullaah ﷺ then spread out his shawl for Waa'il رَضِيَ اللَّهُ عَنْهُ (to sit on). Rasulullaah ﷺ made Waa'il رَضِيَ اللَّهُ عَنْهُ sit beside him and brought him very close. Thereafter, Rasulullaah ﷺ mounted the pulpit and addressed the people saying, "Be kind to him because he has only just left his royal background." Waa'il رَضِيَ اللَّهُ عَنْهُ said, "My family has taken away from me everything that I had." Rasulullaah ﷺ consoled him saying, "I shall give you all that they have taken and double of that as well." [al-Mu'jam al-Kabeer: 28/ 22: 19]

❖ Rasulullaah ﷺ Honours Sa'd Ibn Mu'aadh رَضِيَ اللَّهُ عَنْهُ On His Deathbed ❖

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when Sa'd ibn Mu'aadh رَضِيَ اللَّهُ عَنْهُ's arm started bleeding profusely (from a wound), Rasulullaah ﷺ stood by him and embraced him even as the blood splattered over Rasulullaah ﷺ's face and beard. The more someone tried to shield Rasulullaah ﷺ from the blood, the closer Rasulullaah ﷺ drew to Sa'd رَضِيَ اللَّهُ عَنْهُ until he eventually passed away.

One of the Ansaar narrates that after Sa'd ibn Mu'aadh رَضِيَ اللَّهُ عَنْهُ had passed judgement for the Banu Qurayzah tribe and had returned (to Madinah), his wound ruptured. When the news reached Rasulullaah ﷺ, he went to Sa'd رَضِيَ اللَّهُ عَنْهُ and placed his head in his lap. Sa'd رَضِيَ اللَّهُ عَنْهُ was fair in complexion and large in stature so when he was covered in a white sheet, his feet were exposed when his face was covered. Rasulullaah ﷺ then supplicated, "O Allaah! Sa'd strove in Your path, believed in Your Rasool and fulfilled his duties, so accept his soul in the best way that You accept any soul." Hearing the supplication of Rasulullaah ﷺ, Sa'd رَضِيَ اللَّهُ عَنْهُ opened his eyes and said, "As Salaamu Alayka, O Rasulullaah! Take note that I testify that you are certainly Allaah's messenger." Seeing that Rasulullaah ﷺ was holding Sa'd رَضِيَ اللَّهُ عَنْهُ's head in his lap, Sa'd's family grew concerned. When Rasulullaah ﷺ was informed of the concern of Sa'd رَضِيَ اللَّهُ عَنْهُ's family, he said, "Angels as many as

you people are in his house sought permission from Allaah to be present for Sa'd's death.” Sa'd رَضِيَ اللَّهُ عَنْهُ's mother was weeping as she recited a couplet (which meant),

*O the mother of Sa'd is destroyed
He was a man who meticulously applied himself.*

Someone rebuked her saying, “Are you reciting poetry for Sa'd?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intervened saying, “Leave her alone because it is poets other than her who speak lies (she is true because her son was exactly as she says).” [al-Tabaqaat al-Kubraa of Ibn Sa'd 3: 326]

❖ ❖ Honouring the Weak and Poor Muslims ❖ ❖

❖ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Honours Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ After Being Chided ❖

Discussing the verse عَبَسَ وَتَوَلَّى, Anas رَضِيَ اللَّهُ عَنْهُ says that Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ (who was blind) once came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was speaking to Ubay ibn Khalaf (he was one of the leaders of the Quraysh and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was inviting him to Islaam). When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ignored Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ (thinking that he could always see to him later), Allaah revealed the verses:

عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى

He (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) frowned and turned away because a blind man came to him...

[Surah Abasa: 1; 2]

After this, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ always honoured Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ. [Musnad Abu Ya'la: 3123]

Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that the Surah عَبَسَ وَتَوَلَّى was revealed with reference to the blind Sahaabi Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ who once came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Guide me.” Because Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was busy speaking (giving Da'wah) to one of the leaders of the Mushrikeen, he ignored Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ. Devoting his attention to the Mushrik instead, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, “Do you see anything wrong in what I have told you?” The man admitted that he saw nothing wrong with it. It was on this occasion that Allaah revealed the Surah:

عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى

He (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) frowned and turned away because a blind man came to him.

[Surah Abasa: 1; 2] [Tirmidhi: 3331]

❖ Allaah Instructs Rasulullaah ﷺ to Remain in The Company of the Poor Muslims



Khabbaab ibn Arat رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ was once in the company of some poor Muslims, amongst whom were Ammaar, Suhayb, Bilaal and Khabbaab ibn Arat رَضِيَ اللَّهُ عَنْهُ. Just then Aqra ibn Haabis Tameemi and Uyaynah bin Hisn Fazaari arrived. The two of them held these Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in low esteem and took Rasulullaah ﷺ aside saying, “We feel embarrassed that the Arab delegations will be coming to see you and will see us sitting with these slaves. Therefore, when we come to you, you should get them to leave.” When Rasulullaah ﷺ agreed to do so, the two men asked to have it in writing. Rasulullaah ﷺ then sent for a paper and called Ali رَضِيَ اللَّهُ عَنْهُ to write.

The poor Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were still sitting there in a corner when Jibreel عَلَيْهِ السَّلَامُ descended with the verses:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ * وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ
بِالشَّاكِرِينَ * وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا
بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

Do not drive away those (poor Sahaabah) who call (worship) their Rabb morning and evening, seeking His pleasure. You are not accountable at all for them (for their inner condition), nor are they at all accountable (responsible) for you, (there is therefore no reason) that (permits) you (to) drive them away and to (thereby) become of the wrong-doers (by doing this). In this manner (as these people do not wish to associate with those of lower social standing) We use some (people) to test others so that they (the upper class) say, “Are these (lower classes) the ones whom Allaah has blessed from among us (by guiding them to Islaam instead of us)?” Allaah knows well who the grateful ones are (and it is them who Allaah shall guide to the straight path regardless of their social standing). When those who believe in Our verses come to you, then say to them, “Peace be upon you. Your Rabb has made mercy (towards you) compulsory upon Himself. The fact is that whichever one of you sins out of ignorance and then repents and (makes) amends (for his sin), (he should remember that) Allaah is Most Forgiving, Most Merciful (Allaah will therefore forgive him).” [Surah An'aam: 52; 54]

Khabbaab رَضِيَ اللَّهُ عَنْهُ related further, he says, “Rasulullaah ﷺ then threw the paper away and called for us. When we came to him, he said, ‘ سَلَامٌ عَلَيْكُمْ - Peace be upon you ’. We then drew so close to him that our knees touched his. It was the practice of Rasulullaah ﷺ

when he sat with us to stand up and go when he needed to leave. However, Allaah then revealed the verse:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ

‘(O Rasulullaah ﷺ) Restrain yourself with (in the company of) those who, seeking His pleasure, call to (worship) their Rabb morning and evening and do not shift your attention from them.’ [Surah Kahaf, verse 28]

Thereafter, whenever we sat with Rasulullaah ﷺ and it reached the hour when he would usually get up to leave, we would stand up and leave him. Had we not done this, he would restrain himself as long as we did not stand.” [Abu Nu’aym in Hilyah 1: 146]

Salmaan رضي الله عنه narrates that there came to Rasulullaah ﷺ some people (new Muslims) whose hearts Rasulullaah ﷺ was still winning over to Islaam. Amongst them was the likes of Uyaynah bin Hisn and Aqra bin Haabis. They said, “O Rasulullaah! Why don't you sit at the front of the Masjid and keep away from us these people and the odour of their cloaks.” They were referring to the likes of Abu Dharr, Salmaan and other poor Muslims رضي الله عنهم who wore woollen cloaks because they could afford no better (they could not afford finer material and therefore perspired with the thick wool). “If you do this,” they continued, “we could sit with you, discuss with you and learn from you.” It was then that Allaah revealed the verses:

وَإِثْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا * وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا * وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا

(O Rasulullaah ﷺ) 'Recite (to people) what (revelation) has been revealed to you from the Book of your Rabb (the Qur'aan). There is none who can alter His words (Allaah's words in the Qur'aan and His promises) and you will certainly not find another place of refuge besides with Him. Restrain yourself with (in the company of) those who, seeking His pleasure, call to (worship) their Rabb morning and evening (even though they are poor and of low social standing). (Even though the wealthy ones insist that you drive these Mu'mineen away so that they can draw close to you,) Do not shift your attention from them (from the poor Mu'mineen) with the intention of acquiring the adornment of this worldly life (with the intention that if the wealthy Kuffaar accept Islaam, the status and financial strength of Islaam will grow). (Therefore,) Do not obey him (the wealthy Kaafir) whose heart We have made heedless of Our remembrance, who pursues his passions and whose (every) affair

entails transgressing (the laws of Allaah). Speak the truth that comes from your Rabb. Whoever is willing, should accept Imaan (and be successful in both worlds) and whoever is willing should commit kufr (and thus suffer eternal punishment). We have surely prepared for the oppressors (the Kuffaar) a Fire, the walls of which will surround them (from all sides, making it impossible to escape).' [Surah Kahaf; 27; 28]

These verses threaten people with the fire of Jahannam. Rasulullaah ﷺ then stood up to look for the poor Muslims and found them engaged in Dhikr at the back of the Masjid. Rasulullaah ﷺ said, “All praises belong to Allaah Who has commanded me before my death to retrain myself in the company of a certain group from my Ummah. With you people shall I live and amongst you shall I die.” [Abu Nu’aym in Hilyah 1: 345]

❁ Honouring a Muslim ❁

Waathila ibn Khattaab Qurashi رَضِيَ اللَّهُ عَنْهُ reports that a person once entered the Masjid when Rasulullaah ﷺ was there by himself. Rasulullaah ﷺ shifted from his place for the man. When someone commented that there was enough space for the man (and Rasulullaah ﷺ did not need to move), Rasulullaah ﷺ said, “It is the right of a believer that his brother should shift from his place when he sees him arrive.” [Shuabul-Imaan: 8534; similar narration in al-Mu’jam al-Kabeer of Tabaraani: 228/ 22: 95]

❁ ❁ Visiting The Ill ❁ ❁

❁ Rasulullaah ﷺ Visits Zaid Ibn Arqam رَضِيَ اللَّهُ عَنْهُ and Sa’d Ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ ❁

Zaid ibn Arqam رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah ﷺ once visited me when I was suffering from an eye infection.” [Abu Dawood: 3102]

Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ says, “During the year in which the farewell Hajj was performed, Rasulullaah ﷺ visited me when I fell extremely ill. I then said to him, 'My illness has become extremely severe and I being a wealthy man have none besides my daughter to inherit from me. (Since a third will be sufficient for her) May I then donate two thirds of my wealth towards Sadaqah?' 'No,' replied Rasulullaah ﷺ. 'May I then donate half?' I asked. When Rasulullaah ﷺ again replied in the negative, I asked, 'Then how much?' Rasulullaah ﷺ replied, 'A third. And a third is also plenty. It is better for you to leave your heirs wealthy than to leave them destitute and stretching their arms out to people. Whenever you spend anything for the pleasure of Allaah, you will be rewarded for it, even

for that (morsel of food) which you place in your wife's mouth.' I then said, 'O Rasulullaah ﷺ! Will I be left behind my companions (to die here in Makkah while they return to Madinah)?' Rasulullaah ﷺ said, 'You will not be left behind. Every good deed you do will increase your status and your honour and while many nations will be greatly benefited by you, there will be others (the enemies of the Muslims) who will suffer at your hands.' (Rasulullaah ﷺ then prayed,) O Allaah! Allow the Hijrah of my companions to be completed and never let them turn back on their heels. (This du'aa I am making) especially for Sa'd ibn Khowlah (Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ). ' Rasulullaah ﷺ felt pity for me that I should die in Makkah." [Bukhaari: 1295; Muslim: 1628]

❁ Rasulullaah ﷺ Visits Jaabir رَضِيَ اللَّهُ عَنْهُ ❁

Jaabir ibn Abdullaah رَضِيَ اللَّهُ عَنْهُ says, "When I once fell ill, Rasulullaah ﷺ came with Abu Bakr رَضِيَ اللَّهُ عَنْهُ to visit me. They both arrived on foot but found me unconscious. Rasulullaah ﷺ then performed wudhu and sprinkled the wudhu water on me. I then recovered consciousness and when I saw Rasulullaah ﷺ there, I asked, 'O Rasulullaah ﷺ! What should I do with my wealth? How should I wrap up my estate?' Rasulullaah ﷺ gave no reply until the verses of inheritance were revealed." [Bukhaari: 5651; Muslim: 1616]

❁ Rasulullaah ﷺ Visits Sa'd ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ ❁

Usaama ibn Zaid رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once mounted a donkey saddled with a carriage that was covered in shawl made in Fidak. Rasulullaah ﷺ then mounted Usaama رَضِيَ اللَّهُ عَنْهُ behind him and rode off to visit Sa'd ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ. [Bukhaari: 4566; 5663; 6207; 6254; Muslim: 1798 The hadith continues. See the complete narration in the chapter 'Reconciling between people']

❁ Rasulullaah ﷺ Visits a Bedouin ❁

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once visited a villager. Whenever Rasulullaah ﷺ visited a sick person, he would say:

لَا بَأْسَ ظُهُورُ إِنْ شَاءَ اللَّهُ

Do not worry, this is a means of cleansing sins if Allaah wills.

Rasulullaah ﷺ therefore said this to the villager, who in turn said, "A means of cleansing sins?! Never! This fever has attacked an old man very viciously and will leave him

only when he reaches the grave.” Rasulullaah ﷺ said, "It will then be as you say." (The man then died of the condition). [Bukhaari: 3616; 5656]

HOSTING PEOPLE AND SHARING FOOD

❁ Virtues of Feeding People ❁

Hamza ibn Suhayb reports that Suhayb رَضِيَ اللَّهُ عَنْهُ was in the habit of feeding a lot of people. Umar رَضِيَ اللَّهُ عَنْهُ once said to him, “O Suhayb! You feed too many people, which is extravagant behaviour.” To this, Suhayb رَضِيَ اللَّهُ عَنْهُ replied, “I have heard Rasulullaah ﷺ say that the best of people are those who feed others and who reply to greetings. It is this that prompts me to feed people.” [Abu Nu'aym 1: 153]

❁ Sharing Whatever One Has ❁

Anas رَضِيَ اللَّهُ عَنْهُ reports that Ukaydir (the ruler of Dowmatul Jandal) once sent a bag full of sweetmeats as a gift to Rasulullaah ﷺ. When Rasulullaah ﷺ had performed the salaah, he passed by some people and started giving pieces of it to each one of them. Rasulullaah ﷺ gave Jaabir رَضِيَ اللَّهُ عَنْهُ a piece and then returned to give him another piece. Jaabir رَضِيَ اللَّهُ عَنْهُ said, "But you have already given me a piece." Rasulullaah ﷺ told him, "This is for the daughters of Abdullaah (for your sisters)." [Musnad Ahmad: 12224]

Another narration by Hasan رَضِيَ اللَّهُ عَنْهُ states, “Ukaydir who was the ruler of Dowmatul Jandal once sent a bag full of sweetmeats as you may have already seen as a gift to Rasulullaah ﷺ. By Allaah! Rasulullaah ﷺ and his family were truly in need of it in those days (because they had no food to eat). However, when Rasulullaah ﷺ had performed the salaah, he instructed someone to take the bag around to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. Each of them would then put his hand in the bag and eat whatever he took out. When the bag came around to Khaalid bin Waleed and he placed his hand in the bag, he said, 'O Rasulullaah! While the others have taken only once, I have had twice.' Rasulullaah ﷺ said to him, 'Eat and give you family to eat some as well.’” [Ibn Jareer as quoted in Kanzul Ummaal 4: 47]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah ﷺ once distributed some dates amongst the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. He gave each person seven dates. I also received seven dates, one of them being without a seed. This was the best of the lot because it was firm and took long to chew.” [Bukhaari: 5411]

Anas رَضِيَ اللَّهُ عَنْهُ narrates that when some dates were once brought to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he shared it with the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sitting in a squatting position and eating quickly (because he was probably leaving to go somewhere). [Muslim: 2044]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, “I take an oath in the name of that Being apart from whom there is none worthy of worship that I used to rub my stomach on the ground out of extreme hunger. I also used to tie a rock to my stomach out of extreme hunger. One day, I sat on the path which people used to pass by. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came by and smiled when he saw me. He understood my facial expression and what my internal condition was. He said, ‘O Abu Hurayrah!’ I replied, ‘Here I am, O Rasulullaah!’ He said, ‘Follow me.’ He continued on his way and I followed him. He entered the house and sought permission for me. He then permitted me to come in. I entered. He saw some milk in a bowl. He asked, ‘From where did this milk come?’ The house people said, ‘Such and such man or such and such woman sent it as a gift to you.’ He said, ‘O Abu Hurayrah!’ I said, ‘Here I am, O Rasulullaah!’ He said, ‘Go to the people of Suffah and call them.”

“(Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ relates), ‘The people of Suffah were the guests of Islam. They had no place to stay, no family, no wealth, and nothing else. When any charity came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would send it to them and did not take anything from it. But when any gift came to him, he would call them, take some for himself, and give some to them. [When, as was his habit, he asked me to call them], I did not like it. I thought to my self that how can this little milk be sufficient for all the people of Suffah?! I am more deserving of drinking this milk by which I could get some strength. When they come, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will ask me to distribute it among them. It is also possible that I will not even get any of this milk to drink. But there was no way of disobeying Allaah and His Rasul. I therefore went to them and called them. They came and sought permission to enter. Permission was given to them and they sat down in the house.”

“Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘O Abu Hurayrah!’ I said, ‘Here I am, O Rasul of Allaah!’ He said, ‘Take the bowl and distribute the milk among them.’ I took the bowl and began handing it around. I would give one person who would drink till he was satiated. He would then give the bowl back to me. I would give it to the next person. He would drink till he was satiated and give the bowl back to me. The next person will drink till he was satiated, and then give the bowl back to me. [I went all around] and eventually came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. All the others had drank till they were full. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took the bowl and placed it in his hand. He looked at me and smiled. He said, ‘O Abu Hurayrah!’ I said, ‘Here I am, O Rasul

of Allaah.’ He said, ‘Only you and I are left (to drink).’ I said, ‘You are right, O Rasul of Allaah.’ He said, ‘Sit and drink.’ I sat and drank. He said, ‘Drink more.’ I drank more. He continued saying, ‘Drink more.’ At last I said, ‘I take an oath in the name of that Being who sent you with the truth, I cannot drink more.’ He said, ‘Show me the bowl.’ I gave him the bowl. He praised Allaah, took the name of Allaah, and drank the remainder.” [Bukhaari: 6452]

❖ Entertaining Those Who Intended Accepting Islaam ❖

Jahjaa Ghifaari رَضِيَ اللهُ عَنْهُ says, "I arrived (in Madinah) with a group from my tribe with the intention of accepting Islaam. When we presented ourselves before Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and greeted him, he said (to the Sahaabah رَضِيَ اللهُ عَنْهُمْ), 'Each person should take the hand of the person sitting next to him (and take the person home for meals).' (When the Sahaabah did as told) There was none left in the Masjid besides Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and myself. No one approached me (to take me for a meal) because I was large in size and very tall. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took me home where he milked a goat for me. When he brought the milk to me, I drank it all up. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ eventually milked seven goats and I drank up all the milk. He then served a pot of food and I ate this as well. Ummu Ayman رَضِيَ اللهُ عَنْهَا commented, 'May Allaah starve the person who has starved Rasulullaah!' 'Be quiet, O Ummu Ayman!' said Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 'He has only eaten the sustenance destined for him. Allaah shall provide our sustenance.'"

Early next morning, Jahjaa Ghifaari and his companions gathered and started discussing what food they had been served the previous night. He said, "Seven goats were milked for me and I drank all the milk. A pot of gravy was then served and I ate it all as well." After they had all performed the Maghrib salaah, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again announced, "Each person should take the hand of the person sitting next to him (and take the person home for meals)." Jahjaa رَضِيَ اللهُ عَنْهُ narrates further, "(When the Sahaabah رَضِيَ اللهُ عَنْهُمْ did as told) there was none left in the Masjid besides Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and myself. No one approached me (to take me for a meal) because I was large in size and very tall. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took me home where he milked a goat for me. When he brought the milk to me, I drank it and was full. Ummu Ayman رَضِيَ اللهُ عَنْهَا asked, 'O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Is this not the same guest we had (last night)?' Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, 'He is the same man. However, tonight he has eaten with the intestine of a Mu'min whereas before this he had been eating with the intestine of a Kaafir. While a Kaafir eats to fill seven intestines, a Mu'min eats to fill only one.'" [Musnad Ibn Abi Shaybah: 605; al-Mu'jam al-Kabeer of Tabaraani: 2152]

Jaabir رَضِيَ اللَّهُ عَنْهُ says, “I was once sitting at home when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed by and motioned to me. I therefore stood up and went to him. Taking me by the hand, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ led me to the homes of one of his wives and he entered. He then allowed me to enter and I entered the secluded area of the room where Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, 'Is there anything for lunch?' 'Yes,' came the reply and we were served three pieces of bread that were placed on fronds of a date palm. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then placed a piece of bread before me, another before himself and broke the third into two. Half he placed before himself and the other before me. He then asked, 'Is there any gravy?' When he was informed that there was nothing besides some vinegar, he said, 'Bring it because it is an excellent gravy.’”

[Muslim: 2052]

Abdullaah ibn Busr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had a large plate that had to be carried by four men. It was called "*Gharraa*" and was brought out at midmorning after the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had performed their *Duhaa* (Chaast) salaah. Thareed (a dish of gravy and meat mixed with pieces of bread) would be prepared in it and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ would gather around to eat from it. When there were too many people, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would sit in a squatting position. A Bedouin once asked, "What type of sitting position is this?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Allaah has made me a generous slave and not an arrogant tyrant (this posture is therefore one of humility).” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, “Eat from the sides and leave the centre (for last) because it is where blessings descend.” [Abu Dawood: 3773]

❁ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Invites His Household Other Relatives For A Meal To Call Them Towards Islaam ❁

Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gathered his family members when Allaah revealed the verse:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(O Rasulullaah! First) warn your closest relatives (about the punishment due to those who reject Imaan).

[Surah Shu'araa: 214]

Thirty of them gathered and had something to eat and drink. Thereafter, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked them, “Who will assume the responsibility of paying my debts and fulfilling my pledges? Whoever does this shall be my companion in Jannah and my successor in my family.” Someone said, “But you are an ocean (of generosity and virtue). Who could possibly assume your responsibilities?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then repeated the request thrice.

When Rasulullaah ﷺ presented the request to the members of his household, Ali رضي الله عنه said, “I am prepared.” [Musnad Ahmad: 883]

Ali رضي الله عنه narrates that Rasulullaah ﷺ invited the family of Abdul Muttalib who were such people that each one of them could easily eat a young animal and drink the equivalent of a “faraq” (app. 20 litres). Rasulullaah ﷺ prepared food weighing only a “mudd” (small quantity), from which everyone ate to their fill. The leftover food was as much as there had been at the beginning and it appeared as if it had not been touched. Thereafter, Rasulullaah ﷺ sent for a small cup from which everyone drank to their fill. The leftover drink was also as much as there had been at the beginning, appearing as if it had not been touched.

Thereafter, Rasulullaah ﷺ addressed them saying, “O children of Abdul Muttalib! I have been sent as a Nabi to you people in particular and to all of mankind in general. You have just witnessed one of my miracles, so which of you shall pledge his allegiance to me to become my brother and companion?” However, no one volunteered. Ali رضي الله عنه says, “I then stood up although I was the youngest of them all. Rasulullaah ﷺ told me to be seated and repeated himself thrice. I stood up each time and each time he told me to be seated. Eventually, when this happened the third time, Rasulullaah ﷺ struck his hand on mine (accepted my pledge of allegiance).” [Musnad Ahmad: 1371]

Ali رضي الله عنه has also narrated that Rasulullaah ﷺ instructed him to prepare a meal using the leg of an animal and a “saa” (app. 3.2 kg) of wheat flour (for bread) when the following verse of the Qur'aan was revealed:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(O Rasulullaah! First) Warn your closest relatives (about the punishment due to those who reject Imaan).

[Surah Shu'araa: 214]

Thereafter, Rasulullaah ﷺ told Ali رضي الله عنه to invite the Banu Haashim. During that time, the Banu Haashim numbered approximately 40 to 42 persons. Ali رضي الله عنه continues to the narration by saying, “(After their guests had arrived) Rasulullaah ﷺ sent for the food. When he placed the food before them, they all ate to their fill even though there were people amongst them who could eat a young animal together with gravy all by themselves. Thereafter, Rasulullaah ﷺ sent for a small cup of milk. When he passed the cup around for them to drink, they all managed to drink to their fill. One of them commented,

“Until today, I had never seen such magic.” It is widely believed that it was Abu Lahab who said this.

The following day, Rasulullaah ﷺ said to Ali رضي الله عنه, “O Ali! Prepared the leg of a goat together with a “saa” of wheat flour and a large cup of milk.” Ali رضي الله عنه says, “I did as I was told. The guests ate as they had eaten the first day and drank as they had drunk on the first day. Just as it occurred on the first day, as much food was left over as we had begun with.” To this, someone commented, “Never before have we seen such magic as we have witnessed today.”

(On the third day) Rasulullaah ﷺ said, “O Ali! Prepare the leg of a goat together with a “saa” of wheat flour and a large cup of milk.” After doing as he was told, Rasulullaah ﷺ asked Ali رضي الله عنه to invite the Banu Haashim. Consequently, he gathered them together and they ate and drank. Rasulullaah ﷺ then spoke to them saying, “Which of you are prepared to settle my debts for me?” Ali رضي الله عنه says, “I remained silent as did everyone body else. Thereafter, Rasulullaah ﷺ repeated himself. I responded by saying, 'I am prepared to do so O Rasulullaah ﷺ!' He said to me, 'You O Ali! You O Ali (You are certainly fit for the task)!’ [Musnad Bazzaar: 456]

Abu Hurayra رضي الله عنه says, “I had not eaten for three days and as I was proceeding towards the Suffa (a raised platform in the Masjid), I started to fall down. (Seeing this) Two children said, ‘Abu Hurayra has gone mad.’ I called out to them, ‘It is you who are mad!’ As I reached the Suffa, I saw that two dishes of Thareed⁶ were brought to Rasulullaah ﷺ and he had invited the men of Suffa to eat with him. As they ate, I hoped that Rasulullaah ﷺ would invite me as well. When they stood up (after eating), all that was left in the dish was a little on the sides. Rasulullaah ﷺ gathered the leftovers together into a morsel and taking it in his fingers said, ‘Eat in the name of Allaah.’ I swear by the Being Who controls my life that I continued eating until was full.” [Ibn Hibbaan: 6533]

HUMILITY

Allaah تبارك وتعالى states,

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

⁶ A dish prepared when bread is broken into curried meat.

And humble yourself before the Believers. [Hijr: 88]

“O people! We created you from a male and a female. And We made you into groups and tribes so that you may recognize each other. Surely the noblest of you in the sight of Allâh is the most righteous of you.” [al-Hujuraat: 13]

“So do not boast about your purity. He knows fully well he who guarded himself.” [al-Najm: 32]

‘Iyaad ibn Himaar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah revealed to me saying, ‘Remain humble so that no one will vex pride over another and no one will commit excesses over another.’” [Muslim: 2865]

Despite possessing the highest status of Allaah تَبَارَكَ وَتَعَالَى's creation, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the most perfect example of humility. His humility was apparent in all conditions and in all places, within his home as well as in public.

Abdiyyat (servitude and humility) is a very lofty status, and Allaah تَبَارَكَ وَتَعَالَى has mentioned His great favours together with the word *abd* in the Noble Quraan.

When mentioning mi'raaj, Allaah تَبَارَكَ وَتَعَالَى states,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

Pure is that Being who took His servant in a portion of the night from Masjid-Haraam to Masjid-Aqsa.

[al-Israa: 1]

The Quraan is the greatest gift to the ummah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allaah تَبَارَكَ وَتَعَالَى states,

الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ

All praises are due to Allaah, the Being who revealed upon His servant the Book. [al-Kahf: 1]

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

Then He revealed to His servant that which He revealed. [al-Najm: 10]

ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

This is mention of the mercy of Your Sustainer on His servant Zakariyya. [Maryam: 2]

Abu Abdullah Muhammad ibn Ismaa'eel Al-Maghribi Al Zahid (d. 299 AH) said,

لا تدعني إلا بيا عبديا فانه أشرف أسمائيا

Do not refer to me except as O servant! Because this is the most honourable of names.

A few examples of the humility of Rasulullaah ﷺ can be seen from the following narrations:

❖ Dislike For Unnecessary Praise ❖

Rasulullaah ﷺ despite being the most honourable and loftiest of the Ambiyaa said,

لَا تُفَضِّلُوا بَيْنَ أَنْبِيََاءِ اللَّهِ

Do not compare the messengers of Allaah. [Bukhaari: 3414]

وَلَا أَقُولُ: إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى

I do not say that anyone is more virtuous than Yunus ibn Mattaa. [Bukhaari: 3415]

مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى

It is not appropriate for a person to say, "I am better than Yunus ibn Mattaa." [Bukhaari: 3413]

لَا تُخَيِّرُونِي عَلَى مُوسَى

Do not prefer me to Moosa. [Bukhaari: 3408]

A man came to Rasulullaah ﷺ and said, "O best of creation!" Rasulullaah ﷺ said to him, "That was Ibraaheem عَلَيْهِ السَّلَامُ." [Muslim: 2369]

Umar رَضِيَ اللَّهُ عَنْهُ said on the mimbar, "I heard Rasulullaah ﷺ say, 'Do not praise me as the Christians praised Isa ibn Maryam. I am only His slave. Say, 'the servant of Allah and His messenger.'" [Bukhaari: 3445]

Nabi ﷺ said this out of humility. When a person reaches the stage of true humility, he cannot see his own perfections.

❖ General Qualities Of Humility ❖

Hasan رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ would not lock doors behind him, door-keepers would not stand and prevent people from meeting him, and huge plates of food would not be served to him morning and evening. Rasulullaah ﷺ was clearly visible. Whoever wanted to meet him could do so. He used to sit on the earth, his food was placed on the earth. He used to wear coarse clothing, would ride a donkey, place a person behind him (on his conveyance), and by Allaah, he would lick his fingers." [al-Sunan al-Kubraa of Bayhaqi: 20283]

Anas رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ visited the sick, attended funerals, mounted a donkey and accepted the invitation of slaves. During the Battle of Quraizah, he was mounted on a donkey which had a noseband and a saddle made of palm fibres.” (Tirmidhi no. 1017, Ibn Maajah no. 4178) It is the habit of kings and rulers to only mount the best of horses. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not feel it below his dignity to mount a donkey.

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ said, “Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on an extremely hot day went towards Baqee’. People were walking behind him. When he heard the sound of shoes, he felt some heaviness in his heart. (The heaviness in his heart was because he heard the sound of many shoes behind him, and he would not like walking in front of others. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would either walk with the people or behind them). He sat down, until he allowed them to pass by him, so that no pride will enter his heart.” [al-Mu’jam al-Kabeer of Tabaraani: 7869]

❖ Allowing Others to Sit Behind Him on One Conveyance ❖

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would place behind him on his mount his honourable wives at times and other companions at times. He did not have an aversion to this as is the habit of proud people. Anas رَضِيَ اللَّهُ عَنْهُ states, “We returned from Khaibar with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I was sitting behind Abu Talha رَضِيَ اللَّهُ عَنْهُ whilst travelling, and one of the pure wives of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (Safiyya رَضِيَ اللَّهُ عَنْهَا) was sitting behind him when the camel stumbled. [Bukhari: 5968]

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to Makkah Mukarramah with Qutham ibn Abbaas in front of him and Fadhl (his brother) behind him. [Bukhaari: 5966]

Muadh ibn Jabal رَضِيَ اللَّهُ عَنْهُ says, “I was behind Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. There was nothing between me and him besides the rear part of the camel saddle.” [Bukhaari: 5967; Muslim: 30]

❖ Greeting Children ❖

Anas رَضِيَ اللَّهُ عَنْهُ passed by some children so he greeted them. He then said, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to do this.” [Bukhaari: 6247; Muslim: 2168]

Anas رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to pass by children. He would greet them and supplicate for blessings for them. [al-Mu’jam al-Awsat of Tabaraani: 5164]

Anas رضي الله عنه narrates, “Rasulullaah صلى الله عليه وسلم used to visit the Ansaar. When he would go to the houses of the Ansaar, the children would come around him. He would supplicate on their behalf, wipe his hands over their heads, and greet them. [Musnad Bazaar: 6872; Ibn Hibbaan: 459]

Waleed ibn Uqbah says, “When Nabi صلى الله عليه وسلم conquered Makkah Mukarramah, the inhabitants of Makkah used to bring their children to Nabi صلى الله عليه وسلم. He would supplicate for blessings for them, and would rub their heads.” I was brought to him, but I had perfume applied to myself. Rasulullaah صلى الله عليه وسلم did not touch me because of this perfume. [Abu Dawood: 4181]

❁ Fulfilling the Needs of Those Regarded As Lowly and the Ignorant ❁

Anas رضي الله عنه narrates that the little slave girls of Madinah would hold the hand of Rasulullah صلى الله عليه وسلم and take him wherever they liked so that he may fulfil for them whatever task they had. [Bukhaari: 6072]

Ibn Abi Aufa رضي الله عنه says, “Rasulullaah صلى الله عليه وسلم used to remember Allaah in great abundance, would not do futile actions, he would lengthen his salaah and shorten his sermon. He would not feel proud to walk with the widows and poor and fulfil their needs.” [Nasai: 1414]

Abu Ghaalib says that he once asked Abu Umaamah رضي الله عنه to narrate to them a Hadith that he had heard from Rasulullaah صلى الله عليه وسلم. Abu Umaamah رضي الله عنه replied, “Everything that Rasulullaah صلى الله عليه وسلم said was (according to) the Qur'aan. He made Dhikr in abundance, kept his lectures brief, lengthened his salaah and was never too stuck up or proud to go with a poor or unimportant person to personally see to his needs.” [al-Mu'jam al-Kabeer of Tabaraani: 8103]

Abu Rifaa'ah Tameem ibn Usayd رضي الله عنه narrates, “I went to Rasulullaah صلى الله عليه وسلم while he was delivering a sermon. I said, ‘O Rasulullaah! I am an outsider who has come to ask about his religion because I do not know what my religion is.’ Rasulullaah صلى الله عليه وسلم turned towards me, stopped his sermon, and came to me. A chair was brought to him, he sat on it, and began teaching me of that which Allaah taught him. He then continued with his sermon till he completed it.” [Muslim: 876; Nasai: 5377]

❁ Humility in Eating ❁

Rasulullaah ﷺ used to eat like how a servant eats in his sitting posture, in the manner of eating, and being pleased with whatever was placed before him.

Ka'b ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates, "I saw Rasulullaah ﷺ eating with three fingers (i.e. the thumb, index finger and middle finger), and when he finished eating, he licked them." [Muslim: 2032]

'Abdullaah ibn Busr رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ had a bowl which was called al-Gharraa'. Four people used to carry it. When it was mid-morning and the Sahaabah had performed Salaatud-Duha, that bowl would be brought filled with sopped bread. People would sit around the bowl. When there were many people, Rasulullaah ﷺ sat on his knees. A Bedouin asked, 'What type of sitting posture is this?' Rasulullaah ﷺ replied, 'Allaah made me a courteous slave and did not make me a rebellious tyrant.' Rasulullaah ﷺ then said, 'Eat from the sides and leave the centre portion, blessings descend in it.'" [Abu Dawood: 3773]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ never found fault with food. If he liked it, he ate. If he did not like it, he left it aside." [Bukhaari: 5409; Muslim: 2064]

Anas رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ would eat food, he would lick his three fingers. He said, "When a morsel of your food falls down, remove whatever dirt may be on it and eat it. Do not leave it for Satan." He ordered that the bowl be licked (with the finger) and said, "You do not know which part of your food has blessings." [Muslim: 2034]

Anas رَضِيَ اللَّهُ عَنْهُ narrates, "I saw Rasulullaah ﷺ sitting with both his thighs upright and eating dates." [Muslim: 2044]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Jibreel عَلَيْهِ السَّلَام was once sitting with Rasulullaah ﷺ when he looked towards the sky. An angel suddenly descended to which Jibreel عَلَيْهِ السَّلَام said, "Since he has been created, this angel has never descended until this moment." When the angel came down, he said, "O Muhammad! Your Rabb has sent me to you. (Allaah asks whether), 'Is it a Nabi who is a king that I should make you or a Rasool that is a slave (of Allaah)?" Advising Rasulullaah ﷺ, Jibreel عَلَيْهِ السَّلَام said, "Adopt humility before your Rabb, O Muhammad!" Rasulullaah ﷺ then replied, "I would rather be a Rasool who is a slave." [Musnad Ahmad: 7160; Ibn Hibbaan: 6365]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Aaishah. If I wanted, mountains of gold would travel with me. An angel came to me, whose waist was the size of the Ka'bah. He said to me, "Your Sustainer sends salaams to you and asks, "If you want, you can be a nabi and slave, or a nabi and a king." I looked to Jibreel عَلَيْهِ السَّلَام who made an indication to me to adopt humility. So I said, "I wish to be a nabi and slave." Thereafter Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would never lean and eat. He would say, "I eat as a slave eats, and I sit as a slave sits." [Musnad Abu Ya'la: 4920]

Another narration from Aaishah رَضِيَ اللَّهُ عَنْهَا adds at the end, "After this, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never ate in a reclining position and would say, 'I eat as a slave eats and sit as a slave sits.'" [Musnad Abu Ya'la: 4920]

❁ Humility In General ❁

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Jibreel عَلَيْهِ السَّلَام were once together on Mount Safa when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Jibreel! I swear by the Being Who has sent you with the truth that the family of Muhammad have neither had a mouthful of flour nor a handful of porridge this evening." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had barely completed his sentence when he was startled by a loud clamour from the sky. Rasulullaah تَبَارَكَ وَتَعَالَى asked, "Has Allaah given the command for Qiyaamah to take place?" "No," replied Jibreel عَلَيْهِ السَّلَام, "Allaah has commanded Israafeel عَلَيْهِ السَّلَام to come to you when he heard what you said." Israafeel عَلَيْهِ السَّلَام then came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "Allaah had heard what you said and has sent me with the keys to the treasures of the earth. Allaah has instructed me to make you the offer that if you wanted, I could transform the mountains of Tihaamah into emeralds, pearl, gold and silver and make them travel with you wherever you go. If you so wish, you could either be a Nabi who is a king or a Nabi who is a slave." Jibreel عَلَيْهِ السَّلَام indicated to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he should adopt humility, because of which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thrice repeated, "I would rather be a Nabi who is a slave." [al-Mu'jam al-Awsat: 6937. A similar narration is mentioned in al-Mu'jam al-Kabeer by Ibn Umar: 13309/ 12: 348; Shuabul-Imaan by Ibn Abbaas: 155]

Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to ride a donkey, wear woollen clothes, hold down a goat and milk it and personally serve guests." [Mustadrak of Haakim: 205; al-Sunan al-Kubra of Bayhaqi: 4244]

Abu Ayyub Ansaari رَضِيَ اللَّهُ عَنْهُ used to say, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to mount a donkey, mend his shoes and patch his clothes. He used to say, "Whoever turns away from my sunnah, he is not from me." [Tareekh Dimishq 4: 77]

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would sit on the floor, eat on the floor, hold down a goat himself while milking it and even accept the invitation of a slave to partake of barley bread.” [al-Mu’jam al-Kabeer of Tabaraani: 12494]

Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that when the Muslims went for the Battle of Badr, every three of them had to share a camel (to ride in turns because of a shortage of transport). Abu Lubaabah رَضِيَ اللَّهُ عَنْهُ and Ali رَضِيَ اللَّهُ عَنْهُ shared a camel with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and when it was Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's turn to walk, they both offered to walk instead. However, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ refused saying, "Neither are you too stronger than I nor am I less in need of rewards than you." [Ibn Hibbaan: 4733; Musnad Ahmad: 3901]

Anas رَضِيَ اللَّهُ عَنْهُ also reports, “Whenever Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ shook hands with anyone or whenever anyone shook his hands, he would never pull his hand away until the person pulled his own hand away first. He would also not turn away from a person he was facing (when speaking) until the person himself turned away first. He was also never to be seen stretching out his feet towards a person sitting before him.” [Tirmidhi: 2490]

Anas رَضِيَ اللَّهُ عَنْهُ narrates, "I have never seen Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ move his head away from anyone whispering into his ear until the person himself moved away. I have also never seen Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pull his hand away from anyone holding his hand until the person himself let go of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's hand." [Abu Dawood: 4794]

Anas رَضِيَ اللَّهُ عَنْهُ says, “Even if it were a child from amongst the common children of Madinah who took Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by the hand, he would not pull his hand away from hers so that she could take him wherever she wanted to.” [Musnad Ahmad: 12780] Another narration states that even the slave-girls of Madinah could take Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by the hand and take him wherever she needed him to go.” [Musnad Ahmad: 11941]

Anas رَضِيَ اللَّهُ عَنْهُ reports that a lady who was mentally deranged once came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Rasulullaah! I need you to do something for me.” Addressing her by her title, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Choose any of the streets (to explain it to me) so that I may address your problem (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ chose to speak to her privately in a place where people could see them so that no suspicions would be aroused). Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then stepped aside with her in one of the streets where she explained her problem to him.” [Muslim: 2326]

Muhammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ says, “When I once returned from a journey, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took me by the hand and did not leave it until I let go of his hand.” [al-Mu’jam al-Kabeer of Tabaraani: 590/ 19: 234]

❖ Accepting of Invites and Gifts From the Poor ❖

Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would accept an invitation even if it were to eat barley bread and foul-smelling fat. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also had a suit of armour that he pawned to a Jew and until the day he passed away, he did not have enough money to recover the armour from the man. [Shamail-Tirmidhi: 316; Musnad Abu Ya’la: 4015]

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would sit on the floor, eat on the floor, hold down a goat himself while milking it and even accept the invitation of a slave to partake of barley bread.” [al-Mu’jam al-Kabeer of Tabaraani: 12494] Another narration states that even in the middle of the night Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would accept the invitation to eat barley bread extended by a person from the upper part of Madinah.” [al-Mu’jam al-Kabeer: 11059; al-Mu’jam al-Awsat: 255; al-Mu’jam al-Sagheer: 41]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If I am invited for a meal of trotters or shoulders [of a goat, sheep, etc.] I would accept the invitation. If I am given trotters or shoulders as a gift, I would accept them.” [Bukhaari: 5178]

❖ Sitting Amongst Companions ❖

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ and Abu Zarr رَضِيَ اللَّهُ عَنْهُ narrate that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to sit amongst his companions. A stranger would come and not know who Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was until he asked. We requested Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if we could make for him a special place so that strangers would recognize him when they came in his presence. We then built for him a terrace of soil. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to sit on it.” [Nasai: 4991; Abu Dawood: 4698]

❖ Tending to Sheep ❖

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Every Nabi whom Allaah sent most certainly tended to sheep.” His Companions asked, “And you as well?” He replied, “Yes. I used to tend to sheep for the people of Makkah in exchange for a few *qiraat*.” [Bukhaari: 2262]

Note: One *qiraat* equals one sixteenth of a dirham.

❖ Requesting Subordinates For Supplication ❖

Umar ibn al-Khattaab رَضِيَ اللَّهُ عَنْهُ narrates, “I sought permission from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to perform ‘umrah. He gave me permission and said to me, ‘O my brother! Do not forget us in your supplications.’ ‘Umar رَضِيَ اللَّهُ عَنْهُ said, ‘This request of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is such that I would not exchange it for even the entire world.” Another narration states: “O my brother! Include us in your supplications.” [Abu Dawood: 1498; Tirmidhi: 3562]

❖ Drinking Water From the Place Where People Clean Their Hands ❖

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ states that during Hajjatul-Wada’, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to a water-bearer and said, “Give me water to drink.” The people said, “The people put their hands in this water. We will bring you water from our homes.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There is no need for that. Give me water from the place which people drink.” [Musnad Ahmad: 1841]

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to the drinking place and asked for water. Abbaas said, “O Fadl! Go to your mother and bring water from her for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Give me water to drink.” Abbaas رَضِيَ اللَّهُ عَنْهُ said, “O Rasulullaah! The people put their hands in it.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again said, ‘Give me water to drink. So, he drank from that water and then went to the Zamzam (well) and there the people were offering water to the others and working at it (drawing water from the well).’ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said to them, “Carry on! You are doing a good deed.” Then he said, “Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly take the rope and put it over this (i.e. his shoulder) (to draw water).” On saying that, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ pointed to his shoulder.” [Bukhaari: 1635]

Ibn Umar رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked, “Is making wudhu from from a solid utensil preferred by you or would you like to make it from the pond?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “I will make wudhu from the pond. Verily the Deen of Allaah is straight and easy.” Ibn Umar رَضِيَ اللَّهُ عَنْهُ said, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to send somebody to the pond, where water would be brought for him. He used to drink that water, hoping for the blessings of the hands of the Muslims.” [al-Mu’jam al-Awsat: 794; Shuabul-Imaan: 2534]

❖ Referring To Oneself As A Slave And Requesting Duaas ❖

Abdullaah ibn ‘Amr ibn al-‘Aas رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “When you hear the *mu’adh-dhin*, repeat what he says and then send salutations to me.

Whoever sends salutations to me once, Allaah shall send ten to him. You should then ask Allaah for *al-Waseelah* for me. It is a stage in Paradise which is made for none but one of the servants of Allaah, and I hope that I am that slave. Whoever asks for *al-Waseelah* for me, intercession is guaranteed for him.” [Muslim: 384; Abu Dawood: 523; Tirmidhi: 3614]

✿ Answering When Called ✿

Umar رضي الله عنه says that when a man called for Rasulullaah صلى الله عليه وسلم three times, Rasulullaah صلى الله عليه وسلم replied with the word ‘Labbaik’ (At your service) each time. [Kitabud-Dua of Tabaraani: 1943; Amal al-Yaum of Ibnus-Sunni: 191]

✿ Humility With an Evil Woman ✿

Abu Umaamah رضي الله عنه narrates that (during the time of Rasulullaah صلى الله عليه وسلم) there was an immoral woman who was flirtatious with the men. She once passed by Rasulullaah صلى الله عليه وسلم when he was busy eating *Thareed*. She shouted out, "Look at this man, sitting like a slave and eating like a slave!" Rasulullaah صلى الله عليه وسلم remarked, "Which slave can be more devoted in his servitude (to Allaah) than I?" She then said further, "He eats without giving me anything to eat." "Do eat," Rasulullaah صلى الله عليه وسلم said. "Give me with your hand," she demanded. When Rasulullaah صلى الله عليه وسلم gave her, she made a further demand saying, "Give me from what is in your mouth." When Rasulullaah صلى الله عليه وسلم complied and she ate the food, (its blessings were so profound that) the woman was overcome with modesty and she never flirted with a man for the rest of her life. [al-Mu'jam al-Kabeer of Tabaraani: 7812]

✿ Humility With One Who Feared Him صلى الله عليه وسلم ✿

Jareer رضي الله عنه reports that when a man once came before Rasulullaah صلى الله عليه وسلم, he started to shiver. Rasulullaah صلى الله عليه وسلم put him at ease saying, "Take it easy. I am not a king but merely the son of a woman from the Quraysh who used to eat dried meat." [al-Mu'jam al-Awsat of Tabaraani: 1260; Mustadrak of Haakim: 3733]

Abdullaah ibn Mas'ood رضي الله عنه states that a man spoke to Rasulullaah صلى الله عليه وسلم the day the Muslims conquered Makkah. The man started shivering. Rasulullaah صلى الله عليه وسلم said to him, "Take it easy. I am not a king but merely the son of a woman from the Quraysh who used to eat dried meat." [Mustadrak of Haakim: 4366; similar narration in Ibn Majah: 3312]

✿ Dislike of Preferential Treatment ✿

Aamir ibn Rabe'e'ah رَضِيَ اللَّهُ عَنْهُ says, "I was proceeding with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the Masjid when one of his shoe straps broke. I immediately got hold of the shoe to fix it when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took it from my hand saying, "You are giving me preferential treatment and I dislike being given preferential treatment." [Musnad Bazzaar: 3801; al-Ahaadeeth al-Mukhtarah: 237]

Abdullaah ibn Jubayr Khuzaa'ee رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once walking with his companions when someone shaded him with a sheet. When he saw the shadow, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked up and saw the sheet that was shading him. "What is this?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ exclaimed as he took hold of the sheet and put it down. He then said, "I am merely a human being like you (and therefore do not need preferential treatment)." [Majmauz-Zawaaid: 14225 from Tabaraani]

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Abbaas رَضِيَ اللَّهُ عَنْهُ said, "I once said to myself, 'I wonder how long Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will still remain amongst us. (To ascertain this) I then proceeded to ask, 'O Rasulullaah! Why do you not have a platform constructed for you?' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'I prefer to remain amongst you (like one of you) with people trampling my heels and pulling at my shawl until the time when Allaah finally gives me comfort (and takes me away) from the people.'" [Musnad Bazzaar: 1293]

In another narration Ikrimah narrates from Abbaas رَضِيَ اللَّهُ عَنْهُ, "I shall definitely find out how long Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will still be staying amongst us. I then asked, 'O Rasulullaah! I see that the people and the dust they kick up is causing you harm. Why do you not have a platform built for you from which you may address them?' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'I prefer to remain amongst you (like one of you) with people trampling my heels and pulling at my shawl until the time when Allaah finally gives me comfort (and takes me away) from the people.' Abbaas رَضِيَ اللَّهُ عَنْهُ says further, "I then knew that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would be with us for only a very short while." [Sunan Daarimi: 76]

❁ Humility At Home ❁

Aswad reports that he once asked Aaishah رَضِيَ اللَّهُ عَنْهَا, "What would Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do when he entered the house?" Aaishah رَضِيَ اللَّهُ عَنْهَا replied, "He would engage himself in some domestic chores and would leave to perform salaah when the time for salaah arrived." [Bukhaari: 676; Tirmidhi: 2489]

Urwa رَضِيَ اللَّهُ عَنْهُ narrates that someone once asked Aaishah رَضِيَ اللَّهُ عَنْهَا, “Would Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ carry out domestic chores at home?” “Certainly,” she replied, “He would mend his shoes and stitch his clothes just as any of you does at home.” [Ibn Hibbaan: 5677; Musnad Ahmad: 25341]

Amrah reports that she once asked Aaishah رَضِيَ اللَّهُ عَنْهَا, “What would Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do at home?” Aaishah رَضِيَ اللَّهُ عَنْهَا replied, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was a human and would remove lice from his clothing, milk his goat and take care of himself.” [Ibn Hibbaan: 5675; Shamaail Tirmidhi: 335]

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never assigned to anyone the duty of making arrangements for his wudhu and also the duty of handing out the charity he gave. He would personally attend to these duties. [Ibn Majah: 362]

❁ Humility and Simplicity Whilst Travelling ❁

Jaabir رَضِيَ اللَّهُ عَنْهُ says, “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to visit me whilst I was ill, he was neither riding a mule nor a thoroughbred horse.” [Bukhaari: 5664]

Anas رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed Hajj on an old carriage (atop his camel) which was covered in a sheet that was hardly worth four Dirhams. Despite this, he supplicated, ‘O Allaah! Make this a Hajj devoid of ostentation and boastfulness.’ [Shamaail Tirmidhi: 317]

❁ Humility In Victory ❁

Anas رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered Makkah (upon the Conquest of Makkah) and the people were crowding to have a look at him, he placed his head against his carriage out of humility. [Musnad Abu Ya'la: 3393]

Anas رَضِيَ اللَّهُ عَنْهُ says that when Rasulullaah entered Makkah on the day Makkah was conquered, he had his chin on his carriage out of humility. [Mustadrak of Haakim: 7888]

Another narration states that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reached Dhu Tuwa, he stood on his carriage. He wore his reddish, striped Yemeni shawl around his head with its end hanging over his face. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw the great victory that Allaah had blessed him with, he lowered his head so much in humility to Allaah that his beard touched the centre of the carriage. [al-Bidaayah wa al-Nihaayah 4: 293]

❁ Rasulullaah ﷺ Stops Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ From Carrying His Goods and From Kissing His Hands When Selling ❁

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports, “I once entered the marketplace with Rasulullaah ﷺ. Rasulullaah ﷺ sat with some cloth merchants and bought a trouser for four Dirhams. The cloth merchants had with them a person who would take measurements. Addressing this person, Rasulullaah ﷺ said, ‘Let the benefit be for the buyer when taking measurements (give rather more than less).’ Rasulullaah ﷺ then took the trousers and when I attempted to carry them for him, he said, ‘The owner of an item has a greater right to carrying it unless he is too weak or unable to do so. In that case, his Muslim brother may lend him a hand.’ I then said, ‘O Rasulullaah! Do you wear trousers?’ He replied, ‘Certainly. I wear them when on journey, when at home, during the night and during the day. I have been commanded to keep my private areas concealed and I find nothing more concealing than trousers.’ [al-Mu’jam al-Awsat: 6594; Shuabul-Imaan: 5830]

Another narration adds that Rasulullaah ﷺ said, “Let the benefit be for the buyer when taking measurements.” To this, the person taking measurements said, “I have never heard these words from any person before this.” Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said to him, “It is sufficient evidence of your ignorance and foolishness in Deen that you do not recognise your Nabi!’ The man immediately threw aside his scale and leapt up to grab the hand of Rasulullaah ﷺ in an effort to kiss it. However, Rasulullaah ﷺ pulled his hand away from the man saying, “What is this?! It is only the non-Arabs who do this with their kings. I am not a king but a man from amongst you.” The man then took the measurements and let the benefit go to Rasulullaah ﷺ. Rasulullaah ﷺ then took the cloth. The rest of the narration is like the one mentioned above. [Musnad Abu Ya’la: 6162]

RECONCILING BETWEEN PEOPLE

❁ Rasulullaah ﷺ Resolves the Dispute Between the People of Quba ❁

Sahl ibn Sa'd رَضِيَ اللَّهُ عَنْهُ narrates that the people of Quba once fell into such a dispute that they started throwing stones at each other. When he heard about the matter, Rasulullaah ﷺ said to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, "Come. Let us go and settle the affair." [Bukhaari: 2693]

Sahl ibn Sa'd رَضِيَ اللَّهُ عَنْهُ narrates that there was some dispute amongst the people from the Banu Amr ibn Auf tribe. Rasulullaah ﷺ took some of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ along with him and went to settle the dispute. [Bukhaari: 2690]

❁ Rasulullaah ﷺ Settles a Dispute When He Went to Visit Abdullaah Ibn Ubay ❁

Usaama ibn Zaid رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once mounted a donkey saddled with a carriage that was covered in shawl made in Fidak. Rasulullaah ﷺ then mounted Usaama رَضِيَ اللَّهُ عَنْهُ behind him and rode off to visit Sa'd ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ. Rasulullaah ﷺ then rode by a gathering in which Abdullaah ibn Ubay ibn Salool was present. Since this was before the Battle of Badr, Abdullaah ibn Ubay had not yet expressed his (false) conversion to Islaam. The gathering included Muslims, polytheists, idol-worshippers and Jews. Amongst them was also Abdullaah ibn Rawaaha رَضِيَ اللَّهُ عَنْهُ. When the dust kicked up by the animal engulfed the gathering, Abdullaah bin Ubay covered his nose with his shawl saying, "Do not kick dust on us!"

Rasulullaah ﷺ then greeted, stopped and dismounted. He invited them towards Allaah and also recited the Qur'aan to them. Abdullaah ibn Ubay responded by sneering, "Dear man! If what you say is the truth, there can be nothing better than it. However, do not disturb us with it in our gatherings. Rather return to your home and address those of us who come to you."

Abdullaah ibn Rawaaha رَضِيَ اللَّهُ عَنْهُ then said, "Do carry on, O Rasulullaah! Continue coming to us in our gatherings because we enjoy it." The Muslims, polytheists and Jews then started hurling abuse at each other until matters reached such a head that they almost came to blows. All the time, Rasulullaah ﷺ continued calming them until they all fell still.

Rasulullaah ﷺ then mounted his animal and when he entered the home of Sa'd ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ, he asked, "O Sa'd! Did you hear what Abu Hubaab just said?" Here Rasulullaah ﷺ was referring to Abdullah ibn Ubay. Sa'd رَضِيَ اللَّهُ عَنْهُ said, "Forgive him, O Rasulullaah, and overlook what he said. Allaah has given you (the status and honour) He has granted you whereas (just before you arrived) the people of this city had unanimously decided to crown him and to make him their chief. This was however put off by the truth that Allaah sent with you and this has stuck in his throat. It is because of this (jealousy for you) that he is doing what you see." Rasulullaah ﷺ forgave him. [Bukhaari: 4566; 5663; 6207; 6254; Muslim: 1798]

❖ Rasulullaah ﷺ Reconciles Between The Aws And The Khazraj Tribes ❖

Anas رَضِيَ اللَّهُ عَنْهُ says that the Aws and the Khazraj tribes were two tribes of the Ansaar between whom was enmity during the Period of Ignorance. When Rasulullaah ﷺ came to them, all enmity disappeared and Allaah created great love between their hearts. However, it once occurred that when they were once sitting in a gathering, someone from the Aws recited a couplet that ridiculed the Khazraj. In response, someone from Khazraj then recited a couplet that ridiculed the Aws. In this manner, the two continued reciting poetry mocking the other until some of them sprang up to attack others. They then grabbed hold of their weapons and were prepared to fight each other. When the news reached Rasulullaah ﷺ, he had already received revelation to the effect. He hurried to them to quickly that (his lower garment lifted and) even his shins became exposed. When he saw them, Rasulullaah ﷺ called out to them:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ * وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

O you who have Imaan! Fear Allaah as He should be feared (by obeying all His commands) and do not die except as Muslims. Hold fast to the rope of Allaah, all of you together, and do not separate (because Allaah's mercy lies in unity). Recall Allaah's favour to you when you were enemies and He (Allaah) created love between your hearts. Then you became brothers by His grace. You were on the edge of an abyss (pit) of fire (of Jahannam because you were steeped in kufr and disobedience) and He rescued you from it (by making you Muslims). In this way, does Allaah explain His Aayaat to you so that you may be guided.

The Ansaar then immediately threw down their weapons and embraced each other. [al-Mu'jam al-Sagheer of Tabaraani: 602]

Abu Saeed Khudree رَضِيَ اللَّهُ عَنْهُ narrates, “(After the Battle of Hunayn), Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave the Quraysh and other Arab tribes all the booty, whereas the Ansaar were not given anything. The Ansaar were upset, so much so that some of them said, “By Allaah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has joined with his people!” Sa’d ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Rasulullaah! This tribe is feeling hurt because of the way the booty was distributed. You distributed huge amounts to your people and other tribes, and there was no portion for the Ansaar.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, “What is your view in this, O Sa’d?” He said, “I am but a man from my people. What am I?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Gather your people before me in this place.” Sa’d went and gathered the Ansaar in that place. Some men amongst the Muhaajireen also came and he allowed to entry. Others came and he did not allow them entry. When they had gathered, Sa’d came to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and told him that they had gathered. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to them and praised Allaah as He is worthy of being praised. Then he said, “O Ansaar, what is this that I hear? What is this which has come in your hearts? Were you not astray? Then Allaah granted you guidance. Were you not poor? Then Allaah made you wealthy. Were you not enemies of each other? Then Allaah created love in your hearts.” On hearing this, the Ansaar replied, “Definitely, Allaah and His Rasul has bestowed us with countless favours.” Thereafter, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O Ansaar, why don’t you say anything? They said, “What can we say?” The mercy and graces of Allaah and His Rasul are upon us.” Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “By Allaah, if you willed, you could have said, and this would have been true and I would have verified – you could have said to me. At the time you come to us, all others belied you only we believed in you. People left you alone, we assisted you. People ostracized you, we granted you refuge. You were poor, we comforted you.” O group of Ansaar! Are you upset with this small portion of this world which I have granted others so that their hearts can be softened and they can become Muslims. I have full trust and confidence in your Islam. Are you not happy that others will take camels, sheep and goats; whereas you will take Allaah’s Rasul home? I take an oath by Him in whose hands lie my life, if it was not for hijrat (migration). I would have been an individual amongst the Ansaar. If all other people go in one valley, and the Ansaar in another, then I will go with the Ansaar. O Allaah! Have mercy on the Ansaar and their progeny.” On hearing this, the Ansaar cried so much that their beards became wet with tears. They said, “We are happy with the distribution of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and with our portion.” [Musnad Ahmad: 11730; slightly shorter narration in Bukhaari: 4337; Muslim: 1059]

JUSTICE

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, "The Quraysh became worried over the Makhzumi woman who committed theft. They spoke among themselves saying, 'Who will speak to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about her?' Someone among them said, 'Who can have such courage except for Usaamah ibn Zayd, the beloved of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?' Usaamah رَضِيَ اللَّهُ عَنْهُ therefore went and spoke to him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, 'Are you interceding with regard to one of the penal laws of Allaah?' He then stood up and addressed the people saying: 'When a noble person from the past nations committed theft, the people left him (and did not punish him). But when a weak person committed theft, they applied the penal law to him. This caused their destruction. I take an oath by Allaah, if Faatimah bint Muhammad steals, I will chop off her hand.'" [Bukhaari: 6788; Muslim: 1688]

Abu Qataadah رَضِيَ اللَّهُ عَنْهُ reports, "After we had left with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the Battle of Hunayn and met with the enemy, we suffered a temporary defeat. When I saw a man from the Mushrikeen overpowering one of the Muslims, I used my sword to strike his subclavian vein (on the shoulder) from behind. My blow cut through his armour and he turned to me. He then grabbed hold of me and started squeezing me so hard that I could get the smell of death. Fortunately, (because he had lost a lot of blood,) death overcame him and he let go of me. I then met Umar رَضِيَ اللَّهُ عَنْهُ and asked, 'What has happened to the people (Why did the Muslims suddenly flee)?' He replied, 'It was the command of Allaah.' (However, the Muslims then regrouped and fought back to defeat the Mushrikeen). When the Muslims returned (from the battlefield,) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat down and said, 'Whoever killed someone and has a witness to testify shall have the possessions of the dead man.' I stood up and asked, 'Who will testify for me?' (When I received no response) I sat down again. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ repeated the announcement, I again stood up and asked, 'Who will testify for me?' (When I again received no response) I sat down. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ repeated the announcement and again I stood up and asked, 'Who will testify for me?' (When I received no response this time) I sat down yet again. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again repeated the announcement, I stood up. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, 'What is the matter, O Abu Qataadah?' After I had informed him of the incident, someone said, 'He had spoken the truth and the dead man's possessions are with me. O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Satisfy him on my behalf (give him something else so that I may keep the possessions).' Abu Bakr رَضِيَ اللَّهُ عَنْهُ then

said, 'Never! By Allaah! In that case, whenever one of the lions of Allaah fight for Allaah and His Rasool ﷺ, should he give you what is taken from the enemy?' Rasulullaah ﷺ confirmed what was said by saying, 'He is right. Hand over the possessions.' The man handed me the possessions and with it I bought an orchard in the Banu Salma district. This was the first time that I had received any wealth as a Muslim." [Bukhaari: 3142; Muslim: 1751]

❖ The Incident Of Abdullaah Bin Abu Hadrاد With A Jew ❖

Abdullaah ibn Abu Hadrاد Aslami رَضِيَ اللّٰهُ عَنْهُ narrates that he owed four Dirhams to a Jewish man, who then complained about him (to Rasulullaah ﷺ) saying, "O Muhammad! That man owes me four Dirhams but he keeps overpowering me (refuses to pay whenever is ask him). Rasulullaah ﷺ said to Abdullaah ibn Abu Hadrاد رَضِيَ اللّٰهُ عَنْهُ, "Pay this man his dues." Abdullaah ibn Abu Hadrاد رَضِيَ اللّٰهُ عَنْهُ replied, "I swear by the Being Who has sent you with the truth that I cannot pay him." "Pay this man his dues," Rasulullaah ﷺ repeated. Abdullaah ibn Abu Hadrاد رَضِيَ اللّٰهُ عَنْهُ pleaded, "I swear by the Being Who controls my life that I am unable to pay him. I have already informed him that you would soon send us to Khaybar from where I hope to return with some spoils of war that you give us. I would then be able to pay him back with this." However, Rasulullaah ﷺ again instructed, "Pay the man his dues." It was the habit of Rasulullaah ﷺ that he never repeated anything after the third time (saying something three times meant that it was final).

Abdullaah ibn Abu Hadrاد رَضِيَ اللّٰهُ عَنْهُ then proceeded to the marketplace. He was wearing a turban on his head and a shawl as his lower garment. He removed the turban from his head and used it as a lower garment. He then removed the shawl and said (to the Jew), "Buy this shawl from me." The Jew bought it from him for four Dirhams. An old woman then passed by and asked, "What is the matter, O companion of Rasulullaah?" When Abdullaah ibn Abu Hadrاد رَضِيَ اللّٰهُ عَنْهُ related the incident to her, she took off a shawl she was wearing and threw it over him saying, "Take this shawl." [Musnad Ahmad: 15489]

❖ The Incident of Two Men From the Ansaar In This Regard ❖

Ummu Salama رَضِيَ اللّٰهُ عَنْهَا reports that two men from the Ansaar brought to Rasulullaah ﷺ their dispute concerning some inheritance for which they could produce no evidence nor any witnesses. Rasulullaah ﷺ said to them, "You are bringing your dispute to me when I can pass judgement only by my estimation in matters concerning which no

revelation has come to me. Therefore, if I decide in the favour of someone because of his stronger case, thereby severing any right of his brother, he should not accept it. In that case, I would be apportioning for him a part of Jahannam. On the Day of Qiyaamah he will come with it as a yoke around his neck.”

The two men started weeping and each one of them said, “O Rasulullaah! I hand over my right to him.” Rasulullaah ﷺ said, “Since you want it that way, go and ponder about the right, divide it between yourselves and draw lots (to decide who should have which share). Each one of you should then permit his share for the other (so that none stands responsible for taking the right of the other).” [Abu Dawood: 3583; 3584]

❁ An Incident of a Bedouin In This Regard ❁

Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ reports that a Bedouin once came to Rasulullaah ﷺ to demand payment of a debt Rasulullaah ﷺ owed to him. He behaved very harshly with Rasulullaah ﷺ saying, “I shall continue plaguing you until you pay the debt!” The companions of Rasulullaah ﷺ admonished the man saying, “Shame on you! Do you know with whom you are talking?!” The man said, “I am only asking for my right.” Rasulullaah ﷺ said to them, “Why are you not defending the one who has a right?”

Rasulullaah ﷺ then sent for Khowla bint Qais رَضِيَ اللَّهُ عَنْهَا and asked her, “Borrow me some dates if you have any and I shall pay you back when I receive some dates.” She said, “Most certainly! May my parents be sacrificed for you, O Rasulullaah!” She then borrowed the dates to Rasulullaah ﷺ, with which he paid the Bedouin off together with something extra. The man then said, “You have given me full payment, may Allaah give you in full.” Rasulullaah ﷺ then said, “They are the best of people (who support those with a right). There is no good in a nation whose weak people cannot claim their right without hesitation.” [Ibn Majah: 2426]

❁ The Narration of Khowla Bint Qais رَضِيَ اللَّهُ عَنْهَا In This Regard ❁

Khowla bint Qais رَضِيَ اللَّهُ عَنْهَا who was the wife of Hamza ibn Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah ﷺ owed a Wasaq of dates to a man from the Banu Saa'idah tribe. When the man came to claim repayment, Rasulullaah ﷺ instructed someone from the Ansaar to pay it. When the Ansaari paid the man in dates which were of an inferior quality,

he refused to accept it. The Ansaari said, “Are you refusing Rasulullaah ﷺ?” The man said, “Yes. Who is more worthy of exercising justice than Rasulullaah?” Rasulullaah ﷺ's eyes welled with tears as he said, “He is right. Who is more worthy of exercising justice than me? May Allaah not bless a nation whose weak ones cannot claim their rights from their powerful ones and cannot demand them either!” Rasulullaah ﷺ then said, “O Khowla! Count and settle his debt because when a creditor is satisfied when he leaves his debtor, all creatures on earth and fish in the oceans pray for him (the debtor). However, when a debtor delays in paying when he has the means to pay, Allaah records a sin in his records for every day and night that passes (without him paying).” [al-Mu'jam al-Kabeer of Tabaraani: 592/ 24: 233]

COMPASSION AND MERCY

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that a Bedouin urinated in the masjid. The people ran towards him in order to beat him. Rasulullaah ﷺ said, “Leave him. Pour a bucket of water over his urine. You have most certainly been sent to make things easy and not to make them difficult.” [Bukhaari: 220; Muslim: 285]

Abu Qataadah al-Haarith ibn Rib'ee رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “I stand up to perform salaah and I intend to prolong it. But then I hear the crying of a child and I therefore shorten my salaah, not wanting to cause any anxiety to the child's mother.” [Bukhaari: 707; Muslim: 470]

❖ Compassion For the Ummah ❖

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ would love to do a particular deed but he would abstain from it out of fear that people will do it and it will then become incumbent on them.” [Bukhaari: 1128; Muslim: 718]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Tufayl ibn Amr رَضِيَ اللَّهُ عَنْهُ of the Daus tribe once came to Rasulullaah ﷺ and said, “The Daus tribe are disobedient and refuse to accept (Islaam). Please curse them.” Rasulullaah ﷺ then turned to face the Qiblah and raised his hands (for duaa), to which the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ remarked, “Those people will certainly be destroyed.” Rasulullaah ﷺ then made duaa, “O Allaah! Guide the Daus tribe and bring

them (to us as Muslims). O Allaah! Guide the Daus tribe and bring them. O Allaah! Guide the Daus tribe and bring them.” [Musnad Ahmad: 7315; Bukhaari: 6397 with a slightly shorter version]

Abdullâh ibn Mughaffal رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited the throwing of pebbles using the index finger and thumb, and said, “It neither kills game nor causes any destruction to the enemy. However, it bursts an eye and breaks a tooth.” [Bukhaari: 6220; Muslim: 1954]

Once the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ mentioned regarding a certain man in the presence of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “He will not eat until he is fed. He will not mount an animal, unless he is given one (in other words, he is completely dependent on others. He cannot do any work.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “You have backbitten your brother.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, “We have only mentioned that which is found in him.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, “It is sufficient (as backbiting) when you mention a fault which is within him.” [Sharhus-Sunnah: 3562; al-Zuhd wa al-Raqaa'iq of Ibnul-Mubaarak: 705]

It was the habit of the Arabs to serve one another during travels. One, a man accompanied Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ to serve them. At one place, they slept away. After awakening they found that he had not prepared their food. They remarked, “This person sleeps too much.” They woke him up and sent him to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, saying, “Abu Bakr and Umar convey salaams to you. They are requesting for some food.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Convey my salaams to them and inform them that they have already eaten.” When they heard this, they became worried and rushed to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asking him what they had eaten. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The flesh of your brother. By Him in whose control my life lies, I see his flesh between your teeth.” Immediately they asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to seek forgiveness on their behalf, to which he replied, “Ask him to seek forgiveness on your behalf.” [al-Ahaadeeth al-Mukhtarah of Dhiyaa Maqdisi: 1697]

❁ Compassion For Sinners ❁

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that a man who had consumed alcohol was brought to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Beat him.” Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, “There were among us those who beat him with their hands, those who beat him with their sandals, and those who beat him with their clothes. When the man turned and departed, some people

said, ‘May Allaah disgrace you.’ Rasulullaah ﷺ said, ‘Do not say that. Do not help Shaytaan against him.’ [Bukhaari: 6777]

A youth (from the outlying regions) came to Rasulullaah ﷺ and said, “Please permit me to commit adultery.” The companions of Rasulullaah ﷺ were enraged at his words, but Rasulullaah ﷺ said to him, “Come nearer to me. Would you like anyone to commit adultery with your mother?” He replied, “Not at all.” Rasulullaah ﷺ said, “Then other people will also never tolerate such a shameful act with their mothers.” Rasulullaah ﷺ next asked him the same question about his sister, aunt, etc. And he answered each time in the negative. Then Rasulullaah ﷺ placed his hand on his chest and supplicated, “O Allaah! Purify his heart, forgive his sins and guard him against adultery.” The reporters say that after this, nothing was more hateful to him than adultery. [Musnad Ahmad: 22211]

Aaishah رَضِيَ اللَّهُ عَنْهَا states that when any news reached him regarding a person, he would not say, “What is the problem with so-and-so who say such a thing?” Rather he would say, “What is the matter with people who say such a thing?” [Abu Dawood: 4788]

A man of the tribe of Aslam came to Rasulullaah ﷺ and testified four times against himself that he had had illicit intercourse with a woman, while all the time Rasulullaah ﷺ was turning away from him.

Then when the man confessed a fifth time, Rasulullaah ﷺ turned round and asked, “Did you have intercourse with her?” The man replied in the affirmative. He ﷺ asked, “Have you done it so that your sexual organ penetrated hers?” The man replied in the affirmative. He ﷺ asked, “Have you done it like a collyrium stick when enclosed in its case and a rope in a well?” He replied in the affirmative. He ﷺ asked, “Do you know what fornication is?” He replied that he knew what it was and said, “I have done with her unlawfully what a man may lawfully do with his wife.”

He ﷺ then asked, “What do you want from what you have said?” He answered, “I want you to purify me.” So he gave orders regarding him and he was stoned to death. Then Rasulullaah ﷺ heard one of his companions saying to another, “Look at this man whose fault was concealed by Allaah but who would not leave the matter alone, so that he was stoned like a dog.” He said nothing to them but walked on for a time till he came to the corpse of an ass with its legs in the air.

He ﷺ asked, “Where are so and so?” They said, “Here we are, Rasulullaah ﷺ!” He said, “Go down and eat some of this ass's corpse.” They replied, “O Rasulullaah! Who can eat any of this?” He said, “The dishonour you have just shown to your brother is more serious than eating some of it. By Him in Whose hand my soul is, he is now among the rivers of Paradise and plunging into them.” [Abu Dawood: 4428]

Imraan ibn Husayn رَضِيَ اللَّهُ عَنْهُ narrates that a woman from the Juhaynah tribe came to Rasulullaah ﷺ. She was pregnant because of committing adultery. She said, “O Rasulullaah! I committed an act which makes me eligible for the execution of the the Islamic penal code. Execute it, then, on me.” He called for her guardian and said to him, “Treat her well. Once she delivers the child, bring her to me.” The guardian did this. Rasulullaah ﷺ then ordered that her clothes be fastened to her body. He then issued the order that she be stoned to death. He then performed janaazah salaah over her. ‘Umar رَضِيَ اللَّهُ عَنْهُ said to him, “O Rasulullaah ﷺ! You are offering salaah over her despite the fact that she committed adultery?!” He said, “She repented with such sincerity that if her repentance was to be distributed among 70 people of Madînah, it would suffice them. Have you seen anything better than the fact that she submitted herself willingly for the pleasure of Allaah?!” [Muslim: 1696]

According to another narration [Muslim: 1695], Buraidah رَضِيَ اللَّهُ عَنْهُ narrates, “And she was put in a ditch up to her chest and he ﷺ commanded people and they stoned her. Khalid ibn Walid came forward with a stone which he flung at her head and there spurted blood on the face of Khalid and so he used some harsh words against her. Rasulullaah ﷺ heard his (Khalid's) words which he had used against her. Thereupon he ﷺ said, “Khalid, be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven.” Then after giving a command, he performed salaah over her and she was buried.

❁ Compassion For Children ❁

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ kissed (his grandson) Hasan ibn ‘Ali رَضِيَ اللَّهُ عَنْهُ. At that time, al-Aqra’ ibn Haabis was sitting with him. Al-Aqra’ said, “I have ten children. I never kissed any one of them at any time.” Rasulullaah ﷺ looked at him and said, “The person who does not show mercy to others will not be shown mercy.” [Bukhaari: 5997; Muslim: 2318]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “Some Bedouins came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked, “Do you kiss your children?” He replied, “Yes.” They said, “By Allaah, we do not kiss.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Am I responsible if Allaah removed mercy from your hearts?” [Bukhaari: 5998; Muslim: 5998]

Aswad ibn Khalaf رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once picked up Hasan رَضِيَ اللَّهُ عَنْهُ, kissed him and then turned to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ saying, “It is because of his child that a man becomes miserly (towards others), does foolish things and becomes cowardly (fearing for the welfare of his child if anything happens to him).” [Kashf al-Astaar: 1891]

Anas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was most compassionate towards his family. He had a son (Ibraheem رَضِيَ اللَّهُ عَنْهُ) who was being suckled by the wife of a blacksmith at one end of Madinah. We would go to see the child at times when the house was filled with smoke from the burning of Idhkhair grass (in the furnace). Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would then kiss the child and smell him." [al-Adab al-Mufrad: 376]

Mu'aawiya رَضِيَ اللَّهُ عَنْهُ once said, "I have seen Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ suck his tongue (the tongue of Hasan ibn Ali رَضِيَ اللَّهُ عَنْهُ) and the tongue or lips that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sucked can never suffer any punishment." [Musnad Ahmad: 16848]

Abdullaah ibn Amr رَضِيَ اللَّهُ عَنْهُ narrates that he once saw Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivering a sermon from the pulpit when Husayn رَضِيَ اللَّهُ عَنْهُ came out dragging a cloth about his neck. He then tripped and fell down on his face. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got off the pulpit to get to him but seeing what he intended, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ picked up the child and took him to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took the child and carried him saying, “May Allaah destroy Shaytaan! Children are surely a trial. By Allaah! (In the eagerness of helping the child) I had no idea that I had descended from the pulpit until the child was brought to me.” [al-Mu'jam al-Kabeer of Tabaraani: 2626]

Baraa ibn Aazib رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once performing salaah when Hasan and Husayn or one of them (the narrator is unsure) arrived and climbed upon his back. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got up, he held the child or the two children with his hand and (after completing the salaah) said, "What an excellent mount you had mounted." [al-Mu'jam al-Awsat: 3987]

Bahiy narrates that he once asked Abdullaah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ who it was that most closely resembled Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He replied, “Hasan ibn Ali most closely resembled Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he was the most beloved to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. While Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was performing salaah, he would sometimes come and sit on Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's back. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would then not move from his position until Hasan رَضِيَ اللَّهُ عَنْهُ got off. He would then go beneath Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's abdomen and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would separate his legs for the boy to go out again.” [Musnad Bazzaar: 2186; similar narration in al-Mu'jam al-Kabeer: 288/ 13: 117]

Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ reports that at times when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in Sajdah, Hasan رَضِيَ اللَّهُ عَنْهُ and Husayn رَضِيَ اللَّهُ عَنْهُ would jump on his back. When the Sahaabah ventured to stop them from them doing so, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would indicate to them to leave the boys alone. After completing the salaah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would place them on his lap and say, “Whoever loves me should love these two.” [Ibn Hibbaan: 6970; Ibn Khuzaimah: 887] The narration of Musnad Bazzaar [1834] states that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would embrace the two boys after completing his salaah.

Anas رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in Sajdah, Hasan and Husayn would come and climb on his back. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would then prolong the Sajdah. When asked why the Sajdah was prolonged, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would reply, "When my two (grand) children mounted my back, I did not like to get up to quickly.” [Abu Ya'laa: 3428]

Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ narrates that Hasan رَضِيَ اللَّهُ عَنْهُ once came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was in Sajdah and climbed on his back. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held him and stood up. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ proceeded into Ruku, the child then stood on his back. When he got up, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then left the boy and he went away. [Kashf al-Astaar: 2638]

Abu Qataadah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once came out of his room with (his granddaughter) Umaamah bint Abil Aas رَضِيَ اللَّهُ عَنْهَا on his shoulders. He then proceeded to perform salaah. He put her down whenever he went into Ruku and then picked her up again whenever he stood up (from Sajdah). [Bukhaari: 5996; Muslim: 543]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once came out to them with Hasan رَضِيَ اللَّهُ عَنْهُ on one shoulder and Husayn رَضِيَ اللَّهُ عَنْهُ on the other. He was kissing the one and then the other in turn when someone asked, “O Rasulullaah! You seem to love them very much?”

Rasulullaah ﷺ then said, “Whoever loves them loves me and whoever hates them hates me.” [Musnad Ahmad: 9673, Musnad Bazaar: 9410; Mustadrak of Haakim: 4777]

Anas رَضِيَ اللَّهُ عَنْهُ narrates that a man was sitting with Rasulullaah ﷺ when his son arrived. The man kissed the boy and seated him on his lap. When his daughter came, he merely seated her in front of him. To this, Rasulullaah ﷺ reprimanded, “Why have you not treated them equally?” [Bazaar: 6361]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that she had not seen anyone who resembled Rasulullaah ﷺ more in his speech and mannerisms than (his daughter) Faatimah رَضِيَ اللَّهُ عَنْهَا. Whenever Rasulullaah ﷺ saw her arrive, he would welcome her, stand up and kiss her. He would then take her by her hand and take him with her to sit where he had been sitting. In a like manner, whenever he went to her, she would also welcome him, stand up and kiss him. When she came to see him during his final illness, he welcomed her and kissed her. He then whispered something to her and she started weeping. Thereafter, he again whispered something to her and she started to laugh.

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates further, “I then said to some other women, 'I had always believed that this lady was superior to other women, but it appears that she is just like other women because while weeping, she suddenly started to laugh.' When I asked her what it was that Rasulullaah ﷺ said to her, she replied, '(If I told you) I would then be disclosing a secret.' However, after Rasulullaah ﷺ passed away, she said, 'I started to weep when Rasulullaah ﷺ whispered to me that he was going to pass away. I then became happy when he informed me that I would be the first of his family to meet him.’” [al-Adab al-Mufrad: 947]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “All the wives of Rasulullaah ﷺ were present with him when Faatimah رَضِيَ اللَّهُ عَنْهَا came. There was no difference in her walk and the walk of Rasulullaah ﷺ. When he saw her, he welcomed her saying, ‘Welcome to my daughter.’ He then seated her to his right or left (doubt of narrator). He then said something in secret to her, on account of which she began crying profusely. When he saw her agony, he said something in secret to her a second time. She then began to laugh. I said to her, ‘Rasulullaah ﷺ said some secrets exclusively to you in the presence of his wives, and you began crying?’ When Rasulullaah ﷺ stood up and left, I asked her, ‘What did Rasulullaah ﷺ say to you?’ She replied, ‘I cannot disclose the secret of Rasulullaah ﷺ’ When Rasulullaah ﷺ passed away, I said to her, ‘On the basis of the right which I enjoy over

you (i.e. I am your step mother), I take an oath and ask you to relate to me what Rasulullaah ﷺ said to you.’ She replied, ‘I can now disclose it to you. When he spoke to me secretly the first time, he informed me that Jibreel used to revise the Qur’aan with him once or twice every year. This year, he already revised it two times. (He ﷺ said), ‘I think that my time (of departure from this world) has drawn near. You should therefore fear Allaah and exercise patience. I am an excellent predecessor for you.’ I therefore cried in the manner which you saw me. When he saw my agony, he spoke to me secretly a second time, saying, ‘O Faatimah! Would it not please you to be the leader of the believing women? Or the leader of the women of this *ummah*?’ I therefore laughed in the manner which you saw me.” [Muslim: 2450; Bukhaari: 3623; 3624]

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ used to visit the Ansaar and when he came to the locality of the Ansaar, the children of the Ansaar would gather around him. He would then make du'aa for them, pass his hand over their heads and greet them with Salaam. When Rasulullaah ﷺ arrived at the door of Sa'd ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ's house, he greeted with the words, “As Salaamu Alaikum Wa Rahmatullahi”. Although Sa'd رَضِيَ اللَّهُ عَنْهُ replied, he did so in a voice that was not audible to Rasulullaah ﷺ. Rasulullaah ﷺ greeted three times and it was his practice never to greet more than three times (when seeking permission to enter). He would usually enter when granted permission or leave (if no one replied after three Salaams). Rasulullaah ﷺ therefore turned to leave (thinking that no one was at home), when Sa'd رَضِيَ اللَّهُ عَنْهُ came running after him, saying, “May my parents be sacrificed for you, O Rasulullaah! Every greeting of yours fell on my ears and I had replied each time in a voice that you could not hear. I did that because I wanted to get more of your Salaams and blessings (because Salaam is a du'aa for peace and blessings).” He then took Rasulullaah ﷺ into his house and served some olive oil, which Rasulullaah ﷺ ate. After eating, Rasulullaah ﷺ made the following du'aa,

أَكَلْ طَعَامَكُمْ الْأَبْرَارُ وَ صَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ وَأَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ

“May the pious eat your food, may the angels pray for you and may fasting people end their fasts with you.”

[Musnad Bazaar: 6872; Ad Da'awaatul-Kabeer: 511]

Anas رَضِيَ اللَّهُ عَنْهُ says, “I have never seen anyone more compassionate towards his family than Rasulullaah ﷺ. His son Ibraheem was given to a woman in the upper reaches of Madinah for suckling. With us in his company, Rasulullaah ﷺ used to go to the house, which would be filled with smoke because the nursing mother's husband was a blacksmith.

Rasulullaah ﷺ would always pick up the child and kiss him before leaving.” [al-Adab al-Mufrad: 376]

Abdullaah ibn Haarith ؓ narrates that Rasulullaah ﷺ used to place Abdullaah, Ubaydullaah and Katheer, all the children of Abbaas ؓ in a line and would then promise a prize to whichever of them beat the others to him. They would then race towards him and jump on to his back and chest as he hugged and kissed them. [Musnad Ahmad: 1836]

Abdullaah ibn Ja'far ؓ reports, “Whenever Rasulullaah ﷺ returned from a journey, the children of his family were brought to receive him. When he once returned from a journey, I was brought first to him so he placed me in front of him (on the animal). Thereafter, one of Faatima’s children either Hasan or Husayn was brought to him and he placed him behind him. When we entered Madinah, we were therefore three people on the animal.” [Muslim: 2428]

Abdullaah ibn Ja'far ؓ says, “You should have seen the time when we were children and I would be playing with Ubaydullaah and Quthm, both the sons of Abbaas ؓ. Passing by, Rasulullaah ﷺ would say, 'Pick that child up and give him to me.' (I was then passed to him and) He would then put me in front of him. Thereafter, Rasulullaah ﷺ would say, 'Pick that child up and give him to me.' He would then put other child behind him. Although Abbaas ؓ liked Ubaydullaah more than Quthm, Rasulullaah ﷺ would not be embarrassed in front of his uncle (Abbaas ؓ) to take Quthm on the animal and leave Ubaydullaah. Rasulullaah ﷺ would then pass his hand over my head thrice and say each time, 'O Allaah! You be Ja'far's successor for his children.’” [Tareekh Dimishq 27: 254]

Jaabir ؓ says that he once went to Rasulullaah ﷺ as he was on all fours with Hasan and Husayn on his back. Rasulullaah ﷺ was saying, "You two have an excellent camel and are both excellent loads.” [Musnad Bazaar: 293]

Salmaan ؓ reports that it was midday when they were sitting around Rasulullaah ﷺ and Ummu Ayman ؓ arrived saying, “O Rasulullaah! Hasan and Husayn are lost!” Rasulullaah ﷺ said to the Sahaabah ؓ, “Get up and look for my sons!” Every person went in the direction he was facing and Salmaan ؓ went in the direction Rasulullaah ﷺ went. Rasulullaah ﷺ kept searching until he was at the foot of a mountain when he saw the two boys clinging on to each other. In front of them was a snake

standing on its tail with flames flashing from its mouth (Allaah had perhaps sent it to ensure that the boys ventured no further). As Rasulullaah ﷺ darted towards it, it turned to look at him and then slid away into a hole. Rasulullaah ﷺ then went to the boys and as he separated them, he wiped their faces saying, “May my parents be sacrificed for you! How honourable you two are in the sight of Allaah!” When he then carried one of them on his right shoulder and the other on his left shoulder, Salmaan رَضِيَ اللَّهُ عَنْهُ remarked, “Glad tidings to you two. What an excellent mount you have!” To this, Rasulullaah ﷺ said, “What excellent riders are they and their father is even better than them.” [al-Mu’jam al-Kabeer of Tabaraani: 2677]

Jaabir رَضِيَ اللَّهُ عَنْهُ says, "We were with Rasulullaah ﷺ when we were invited for a meal. When we came across Husayn رَضِيَ اللَّهُ عَنْهُ playing with other children in the street, Rasulullaah ﷺ ran ahead of the others and stretched out his hands (to grab the boy). Husayn رَضِيَ اللَّهُ عَنْهُ started running to and fro as Rasulullaah ﷺ made him laugh in front of everyone there. Rasulullaah ﷺ then stretched out his arms and held the boy with one hand on his chin and the other between his head and ears. Thereafter, Rasulullaah ﷺ hugged and kissed him saying, 'Husayn is from me and I am from him. May Allaah love those who love him! Hasan and Husayn are two (distinguished) grandsons from amongst grandsons.'" [al-Mu’jam al-Kabeer of Tabaraani: 2589]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that when people used to see the first fruit of the season, then they would bring it to Nabi ﷺ. When he would take it in his hand, he would recite this duâ,

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ بَنَّا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي مُدَّنَا

O Allaah! Place blessings for us in our fruit, place blessing for us in our city, place blessing for us in our saa', and place blessings for us in our mudd. (Saa' and mud are scales of measurement for grain etc.)

Then, he ﷺ would call the youngest child from those present and hand this fruit to him. [Muslim: 1373]

Usaamah ibn Zayd ibn Haarithah, the freed slave, beloved and the son of the beloved of Rasulullaah ﷺ narrates, “The daughter (Zaynab رَضِيَ اللَّهُ عَنْهَا) of Rasulullaah ﷺ sent a message to him saying, “My son is on the verge of dying. Please come.” He sent a message conveying his greeting and said, “To Allaah alone belongs whatever He takes away, and to

Him alone belongs whatever He bestows. Everything has an appointed time with Him. You should therefore remain patient and hope for reward (for your patience).” She sent a message taking an oath that he should most certainly come to her. Rasulullaah ﷺ left with Sa’d ibn ‘Ubaadah, Mu’adh ibn Jabal, Ubayy ibn Ka’b, Zayd ibn Thaabit and other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. (On reaching there), the child was given to Rasulullaah ﷺ. He placed the child in his lap and it was panting for breath. The eyes of Rasulullaah ﷺ began flowing with tears. Sa’d رَضِيَ اللَّهُ عَنْهُ asked, “What is this, O Rasulullaah?” He replied, “This is mercy which Allaah placed in the hearts of His servants.” Another narration states, “This is mercy which Allaah places in whichever of His servants He wills. Allaah most certainly shows mercy to those servants of His who are themselves merciful.” [Bukhaari: 1284; Muslim: 923]

COMPASSION FOR PARENTS

❖ Fulfilling Debt Of Gratitude To One’s Mother ❖

Buraydah رَضِيَ اللَّهُ عَنْهُ narrates that a man once came to Rasulullaah ﷺ and asked, "O Rasulullaah! I have carried my mother a distance of two *Farsakh* (app. six miles) on my neck over sands so scorching that a piece of meat would cook on it. Have I fulfilled the debt of gratitude I owe her?" Rasulullaah ﷺ replied, “It may perhaps have paid off a single labour pain.” [al-Mu’jam al-Sagheer: 255]

❖ Advice Rasulullaah ﷺ Gave A Man Concerning His Father ❖

Aa'ishah رَضِيَ اللَّهُ عَنْهَا narrates that someone once came to Rasulullaah ﷺ with an old man. “Who is this?” Rasulullaah ﷺ enquired. When he informed Rasulullaah ﷺ that the old man was his father, Rasulullaah ﷺ said, “Never walk in front of him, never sit down before him, never call him by his name and never make him the target of abuse (by swearing at another person's father, thereby inciting him to swear one's own father).” [al-Mu’jam al-Awsat: 4159]

❖ Rasulullaah ﷺ Commands Some Sahabah رَضِيَ اللَّهُ عَنْهُمْ To Forsake Jihaad To Care For Their Parents ❖

Abdullaah ibn Amr ibn Al Aas رَضِيَ اللَّهُ عَنْهُ narrates that a man once came to Rasulullaah ﷺ seeking permission to fight in Jihaad. Rasulullaah ﷺ asked, “Are your parents alive?”

When the man replied in the affirmative, Rasulullaah ﷺ said, “Then your Jihaad is to be with them.” [Bukhaari: 3004; Muslim: 2549]

Another narration states that a man came to Rasulullaah ﷺ saying, “I pledge at your hand my allegiance to migrate and to wage Jihaad seeking rewards from Allaah.” “Are any of your parents alive?” Rasulullaah ﷺ enquired. “Yes,” the man replied, “In fact, they are both living.” “Do you want rewards from Allaah?” Rasulullaah ﷺ asked. “Yes,” the man replied. Rasulullaah ﷺ then told him, “Then return to your parents and be good to them.” [Muslim: 2549]

Yet another narration quotes that the man said, “While I have come to you to make a pledge to migrate, I have left my parents in tears.” Rasulullaah ﷺ said to him, “Return to them and make them laugh just as you have made them weep.” [Abu Dawood: 2528]

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that once announced, “Prepare to march on the town with oppressive inhabitants because if Allaah wills, He will allow you to conquer it.” Rasulullaah ﷺ was referring to the (Jewish) town of Khaybar. Rasulullaah ﷺ added, “No one with stubborn or frail animals should march with us.” Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ then went to his mother and said, “Prepare my journey's provisions because Rasulullaah ﷺ has just given the instruction to fight in Jihaad.” His mother said, “You are leaving when you know that I am unable to enter without you by my side?” “But I cannot stay behind Rasulullaah ﷺ,” Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ explained. His mother then indicated towards her breasts and pleaded with him to listen to her on account of the milk that she fed him. (He however remained adamant).

She then secretly went to Rasulullaah ﷺ and stated her case before him. Rasulullaah ﷺ reassured her saying, “You may go. Your case will be attended to without you having to come.” When Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ came to Rasulullaah ﷺ, Rasulullaah ﷺ turned away from him. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, “O Rasulullaah! Your turning away from me must be on account of some news that had reached you about me.” Rasulullaah ﷺ said, “You are the one whose mother had to indicate towards her breasts and plead with you to listen to her on account of the milk that she fed you (but you still would not accede)! Do you people think that you are not in the path of Allaah when with one or both of your parents? You are definitely in the path of Allaah when you treat them well and fulfil

their rights.” Abu Hurayrah رضي الله عنه then remained with his mother and was unable to fight any battles for two years until his mother passed away. [al-Mu'jam al-Kabeer: 7897]

Jaahimah رضي الله عنه reports that when he approached Rasulullaah صلى الله عليه وسلم to seek advice about proceeding in Jihaad, Rasulullaah صلى الله عليه وسلم asked him whether his mother was alive. When he informed Rasulullaah صلى الله عليه وسلم that she was, Rasulullaah صلى الله عليه وسلم said, “Stay glued to her because Jannah lies beneath their feet.” [Nasai: 3104]

❁ Compassion For the Elderly ❁

Aa'ishah رضي الله عنها reports that when an old woman once came to Rasulullaah صلى الله عليه وسلم, he asked her who she was. When she informed him that her name was Jathaamah Muzaniyyah. Rasulullaah صلى الله عليه وسلم said, "You are now Hasaanah Muzaniyyah." He then proceeded to ask her how she was, how was her life and how they had been since he last met them. “May my parents be sacrificed for you, O Rasulullaah!” she said, “We have been well.” After she had left, Aa'ishah رضي الله عنها asked, “O Rasulullaah! You gave such an excellent reception to the old lady?” “Dear Aa'ishah,” Rasulullaah صلى الله عليه وسلم explained, “She used to visit us when Khadeeja was alive. Maintaining old acquaintances is a part of Imaan.” [Shuabul-Imaan: 8701]

Aa'ishah رضي الله عنها says, “When a particular old woman used to visit Nabi صلى الله عليه وسلم, he always became very happy and would honour her greatly. 'May my parents be sacrificed for you!' I said, ‘You treat this woman better than you treat anyone else.’ Rasulullaah صلى الله عليه وسلم explained, ‘She used to visit us when Khadeeja was alive. Do you not know that honouring bonds of affection is a part of Imaan?’” [Shuabul-Imaan: 8702]

Abu Tufayl رضي الله عنه relates, “I saw Rasulullaah صلى الله عليه وسلم distributing meat in Ji'irraanah when I was a young boy who could carry only the limb of a camel. When a particular lady came to him, he spread out his shawl for her (to sit on). When I asked someone who she was, I was informed that she was the woman who suckled him as a baby.” [Abu Dawood: 5144]

❁ Compassion For Orphans ❁

Sahl bin Sa'd Saaidi رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said, “The one who takes responsibility to care for an orphan - whether he is a close relative or not - and I will be in Jannah like this.” Then Nabi صلى الله عليه وسلم indicated by joining his index and middle finger. In

the narration of Umme-Saeed, the wording is as follows, “will be with me in Jannah like this, on condition that he has the quality of taqwa (piety).” [Bukhari: 5304; 6005; Abu Dawood: 5150; Tirmidhi: 1918]

Ibn Battaal has stated, “It is a right upon the one who hears this hadeeth to practise on it, so that he can be the companion of Rasulullaah ﷺ in Jannah, and there is no rank in Jannah better than this.

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Whoever cares and spiritually nurtures three orphans is like the person who stays awake at night, fasts during the day, and goes and comes in the path of Allaah, with his sword exposed (i.e. ready to meet the enemies of Allaah تَبَارَكَ وَتَعَالَى). He and I will be brothers in Jannah, just as these two are brothers. Rasulullaah ﷺ then joined two fingers, the index and middle finger. [Ibn Majah: 3680]

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Whoever brings a Muslim orphan to join in his food and drink, Allaah will definitely enter him into Jannah unless he does a sin which cannot be forgiven (i.e. shirk - associating partners with Allaah تَبَارَكَ وَتَعَالَى). [Tirmidhi: 1917]

Amr ibn Maalik Qushairi رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah ﷺ saying, “Whoever brings a Muslim orphan to join in his food and drink until the orphan becomes independent, Jannah is definite for him.” [Musnad Ahmad: 19030; Musnad Abu Ya'la: 2457; al-Mu'jam al-Kabeer: 668]

Abu Moosa رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Whenever an orphan sits with people, sharing with them in their plate, Shaytaan does not come close to their plate.” [al-Mu'jam ul-Awsat: 7165; Musnad al-Haarith: 907]

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Whoever passes his hand over the head of an orphan, solely for Allaah's pleasure, rewards will be written for him for every strand of hair his hand touched. Whoever shows kindness to an orphan girl or boy in his care, I and him will be in Jannah like this. Nabi ﷺ then joined his index and middle finger.” [Musnad Ahmad: 22153; 22284]

Abdullaah ibn Awfaa رَضِيَ اللَّهُ عَنْهُ narrates that once they were sitting with Rasulullaah ﷺ when a young boy came and said, “May my parents be sacrificed for you, O Rasulullaah! I am

an orphan, (I have an orphan sister), and a widowed mother. Give us some food to eat, Allaah will grant you that which is by Him, until you become pleased.”

Rasulullaah ﷺ said, “How wonderful you have spoken, my son! O Bilaal! Go home and bring to us whatever food you find by them.” Bilaal رَضِيَ اللَّهُ عَنْهُ brought twenty one dates and placed them in the hands of Rasulullaah ﷺ, who then made a sign with his hands, towards his mouth. We realised that he was making dua of blessings for the dates at that moment. Then Rasulullaah ﷺ said to the boy “There are seven dates for you, seven for your sister and seven for your mother. Have one date in the morning and one in the evening.” When the boy moved away from Rasulullaah ﷺ, (and he was from the children of the muhaajireen) Muaadh ibn Jabal رَضِيَ اللَّهُ عَنْهُ stood up, placed his hands on his head, and supplicated, “May Allaah remove from you the effects of being an orphan, and make you a good replacement for your father!” Rasulullaah ﷺ said, “I saw what you did to the boy, O Muaadh!” Muaadh رَضِيَ اللَّهُ عَنْهُ remarked, “This was due to compassion for the boy.” Rasulullaah ﷺ then said, “By the Being in whose control is the life of Muhammad! If a person takes responsibility to care for an orphan, and then treats him well, then whenever he places his hand on the orphan’s head, he will gain a reward in place of every hair touched, and a sin will be wiped out.” [Shuabul-Imaan: 10530; Musnad Bazaar: 3375]

Abu Darda رَضِيَ اللَّهُ عَنْهُ wrote to Salmaan رَضِيَ اللَّهُ عَنْهُ that a man complained to Rasulullaah ﷺ of his hard-heartedness. Rasulullaah ﷺ asked, “If you wish to soften your heart, then pass your hand over the head of an orphan and feed him.” [al-Sunan al-Kubra of Bayhaqi: 7095]

Abu Dardaa رَضِيَ اللَّهُ عَنْهُ narrates that when a man once complained to Rasulullaah ﷺ about his hard heartedness, Rasulullaah ﷺ asked, “Do you want your heart to be softened and your needs to be fulfilled? Have mercy on the orphan, pass your hand over his head and feed him from your food. Your heart will then be softened and your needs will be fulfilled.” [Abu Nu'aym in his Hilya 1: 224; Shuabul-Imaan: 10174]

It was narrated from Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ that Rasulullaah ﷺ said, “No person who mistreats his slave will enter Jannah.” The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, “O Rasul of Allah, did you not tell us that this nation will have more slaves and orphans than any other nation?” He ﷺ replied, “Yes, so be as kind to them as you are to your own children, and feed them with the same food that you eat.” They asked, “What will benefit us in this world?” He ﷺ replied, “A horse that is kept ready for fighting in the cause of Allaah; and your

slave to take care of you, and if he performs salaah, then he is your brother (in Islam).” [Musnad Ahmad: 75; Ibn Majah: 3691]

Basheer bin Aqrabah Juhani رَضِيَ اللَّهُ عَنْهُ relates, “On the day the Battle of Uhud was fought, I asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'What has happened to my father?' Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'He has been martyred. May Allaah shower His mercy on him.' When I started to weep, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ picked me up, passed his hand over my head and made me ride with him on his animal. He said, 'Will you not like me to be your father and Aa'isha to be your mother?'” [Shuabul-Imaan: 10533; Al-Tareekh al-Kabeer: 1751; 1752]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “By the one who has sent me with the truth, Allaah will not punish on the Day of Judgement the person who had mercy on an orphan, spoke gently to him, had compassion on his condition of being an orphan and weak; and did not show arrogance over his neighbour due to the wealth which Allaah bestowed him with.” [al-Mu'jam al-Awsat: 8828]

Abu Shurayh Khuwaylid ibn Umar Khuzaai رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O Allaah! I warn against oppressing/ failing to fulfil the rights of two groups of weak people: orphans and women (i.e. widows).” [al-Sunan al-Kubra of Nasai: 9104; Ibn Majah: 3678]

Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Beware of the crying of the orphan, for it travels at night, whilst people are asleep.” [al-Targheeb: 3847]

❖ Compassion For the Poor ❖

Jareer ibn Abdillaah رَضِيَ اللَّهُ عَنْهُ narrates, “We were in the company of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at the beginning of the day. Some people came whose bodies were exposed, who were wearing sack-type clothes which were merely cut by the neck [to allow the head to go through], and swords hanging from their necks. Most of them were from the Mudar tribe. In fact, all of them were from the Mudar tribe. The face of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ changed colour because of the poverty which he saw on these people. He then went into his house and reappeared. He ordered Bilaal رَضِيَ اللَّهُ عَنْهُ who then called out the *adhaan* (the call to salaah) and the *iqaamah* (announcement for the commencement of salaah). (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed the salaah), and then addressed the people saying, ‘O people! Continue fearing your Sustainer Who created you from one soul and created from it its mate, and out of the two He spread

out many men and women. Continue fearing Allaah through Whom you ask of one another, and be mindful of your relatives. Surely Allaah is watchful over you.’ [al-Nisaa: 1]

He also recited the verse that is towards the end of Surah al-Hashr, ‘O believers! Continue fearing Allaah and every soul should look to what it is going to send for tomorrow.’ [al-Hashr: 18] A person should give in charity from his dīnaars, his dirhams, his clothes, his wheat, his dates – till he said – even if it is a piece of date.’ A man from the Ansaar came with a sack which he could almost not carry. In fact, he was unable to carry it. The people continued bringing things to such an extent that I saw two heaps of food and clothing. I saw the face of Rasulullaah ﷺ glittering like it was gold. Rasulullaah ﷺ then said, ‘Whoever initiates a good act in Islam shall receive the reward thereof and also the reward of whoever does that act after him, without any decrease in their reward. And whoever initiates an evil act in Islam shall bear the sin thereof and also the sin of whoever commits that act after him, without any decrease in their sin.’ [Muslim: 1017]

❁ Compassion For Animals ❁

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “If you travel in pasture lands, give the camels their share of the land (by allowing them to graze). If you travel in dry lands, hasten your journey to reach your destination before the animals get tired. When you stop over at night to take a rest, keep away from the main paths because that is where animals walk and other creatures take refuge at night.” [Muslim: 1926]

Sahl ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ (better known as Ibn al-Hanzaliyyah who was from among those who were present for Bay‘ah ar-Ridwaan) narrates, “Rasulullaah ﷺ passed by a camel whose back was close to its stomach (because of weakness). So he said, “Fear Allaah with regard to these dumb animals. Ride them when they are in a good condition and eat their meat when they are healthy.” [Abu Dawood: 2548]

Abdullaah ibn Ja‘far رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah ﷺ made me sit behind him one day (on the same animal). He then said something secret to me. I will never relate it to anyone. Rasulullaah ﷺ considered a wall or a date orchard the best places of concealment when answering the call of nature.” Rasulullaah ﷺ went into an orchard belonging to an Ansaari person and saw a camel there. When the camel saw Rasulullaah ﷺ, it jerked back and forth/ cried out, and its eyes flowed with tears. Rasulullaah ﷺ went to it, passed his hand over its hump and behind its ears. And so, it stood still. Rasulullaah

ﷺ asked, ‘Who owns this camel? To whom does it belong?’ A youngster from the Ansaar came and said, ‘It belongs to me, O Rasulullaah!’ He said, ‘Do you not fear Allaah with regard to this animal which Allaah gave you possession of? It is complaining to me that you keep it hungry and make it tired (by overloading it with work).’ [Abu Dawood: 2549; Musnad Ahmad: 1745]

Abu Ya‘laa Shaddaad ibn Aus رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Allaah prescribed perfection in the fulfilment of every matter. So when you kill, kill thoroughly. When you slaughter, slaughter properly. You should sharpen your knife and provide comfort to the animal that is to be slaughtered.” [Muslim: 1955]

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah ﷺ passed by a man who was placing his leg on the neck of a sheep whilst sharpening his knife. The animal was staring at him. Rasulullaah ﷺ asked, “Do you want to give the animal two deaths? Why did you not sharpen your knife before you placed the animal down?” [al-Mu‘jam al-Awsat: 3590]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “While a man was walking on a path, severe thirst overtook him. He found a well into which he descended and drank from. When he came out (of the well), he saw a dog panting and eating mud because of thirst. He thought to himself, ‘This dog is experiencing thirst similar to what I experienced.’ He therefore descended the well, filled his leather socks with water, held it by his mouth, climbed out of the well and gave the water to the dog. Allaah appreciated this act of his and forgave him.” The Sahaabah asked, “O Rasul of Allaah! We are rewarded even through animals?!” He replied, “There is reward in providing water to any living creature.” [Bukhaari: 6009; Muslim; 2244]

Anas رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah ﷺ prohibited that animals be tied as targets.” [Bukhaari: 5513; Muslim: 1956]

Ibn Umar رَضِيَ اللَّهُ عَنْهُ passed by some Qurayshi youngsters who placed a bird as a target and they were shooting at it. They gave every arrow that missed the bird to the owner of the bird. When they saw Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ, they fled. Ibn Umar رَضِيَ اللَّهُ عَنْهُ said, “Who did this? May Allaah curse those who did this.” Rasulullaah ﷺ cursed the person who uses a living creature for target practice.” [Bukhaari: 5515]

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “A woman was punished because of a cat which she kept confined till it died. She thus entered the Hell-fire because of it. She

neither gave it food nor drink when she kept it confined, nor did she let it free so that it could eat the creatures of the earth.” [Bukhaari: 3482; Muslim: 2242]

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that a donkey that was branded on its face walked pass Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said, “May Allaah curse the person who branded it.” [Muslim: 2118]

Another narration of Muslim states, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited striking the face and branding the face.”

Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates, “We were with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on a journey when he went aside to relieve himself. In the meantime we saw a red bird with two chicks. We took the two chicks. The red bird came and began flapping its wings on the ground. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came and asked, ‘Who has distressed this bird by taking away its chicks? Return the chicks to it.’ He also saw an ant colony which we burnt. He said, ‘Who burnt this ant colony?’ We replied, ‘We.’ He said, ‘None may punish with the fire except the creator of the fire (i.e. Allaah تَبَارَكَ وَتَعَالَى).’” [Abu Dawood: 2675]

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited making fights between animals. [Tirmidhi: 1708]

PATIENCE

❖ Exercising Patience In Illness ❖

Abu Sa'eed Khudree رَضِيَ اللَّهُ عَنْهُ reports that he once visited Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was suffering extreme fever and was covered in a blanket. Placing his hand on the blanket, Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ said, “What a high fever you have, O Rasulullaah!” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, “Thus are difficulties intensified for us and likewise are the rewards multiplied.” “O Rasulullaah!” Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ asked, “Who are the people who suffer the most difficulties?” “The Ambiyaa,” came the reply. “Who next?” Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ asked further. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “The Ulema.” When Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ asked who was next, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed him, “The pious people are next. Some of them are so troubled by lice that they are killed and others are so impoverished that they

own only the garment they wear. Despite all of this, they are as pleased with difficulties as any of you are pleased with bounties.” [al-Mustadrak of Haakim: 119; Ibn Majah: 4024; Musnad Ahmad: 11893]

Abu Ubaydah ibn Hudhayfah رَضِيَ اللَّهُ عَنْهُ reports from his aunt Faatimah رَضِيَ اللَّهُ عَنْهَا that she was with a few women who visited Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he was suffering high fever. Because of the intensity of the fever, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had a water bag hung overhead from a branch and lie beneath it so that drops of water fell on to his head. “O Rasulullaah!” she said, “Why don’t you supplicate to Allaah to cure you?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Those who suffer the most difficulties are the Ambiyaa, then those closest to them, then those closest to them and then those closest to them.” [Shuabul-Imaan: 9319]

Aa'ishah رَضِيَ اللَّهُ عَنْهَا narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was once overcome with pain, he was in great suffering and turned from side to side on his bed. Aa'ishah رَضِيَ اللَّهُ عَنْهَا asked, “Would you not be angry with any of us if he had to do this?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Difficulties will continue harassing a Mu'min but whenever he is pricked by a thorn or suffers any other pain, a sin is forgiven and a stage (in the Aakhirah) is elevated.” [Musnad Ahmad: 25264; Ibn Hibbaan: 2919]

❁ ❁ Exercising Patience Upon the Demise Of Children, Family And Friends



❁ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's Patience Upon The Demise Of His Son Ibraheem ❁

Anas رَضِيَ اللَّهُ عَنْهُ says, "I saw (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's son) Ibraheem رَضِيَ اللَّهُ عَنْهُ surrendering his soul in front of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. With his eyes filled with tears, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Although the eyes weep and the heart grieves, we shall say only that which pleases Allaah. O Ibraheem! I swear by Allaah that we are deeply saddened by your demise.' [Muslim: 2315]

Makhool narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was leaning on Abdur Rahmaan ibn Auf رَضِيَ اللَّهُ عَنْهُ as he entered the room where (his son) Ibraheem رَضِيَ اللَّهُ عَنْهُ was surrendering his soul. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw him, his eyes filled with tears. Abdur Rahmaan ibn Auf رَضِيَ اللَّهُ عَنْهُ said, “O Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Are you crying? When the Muslims will see you crying, they will cry.” When his tears stopped, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “This (these tears) is because of mercy (soft-heartedness) and whoever is not merciful will not have mercy shown to him. What we have been forbidding people from doing is from wailing and from praising

attributes of a (deceased) person that he never possessed. Had it not been for Allaah's promise to gather people together (for reckoning), for the fact that death is a well travelled path and for the fact that the last of us will meet with the first of us, we would have felt grief more severe than this. O Ibraheem, we are saddened by your separation. Our eyes weep and our hearts grieve but we shall never say anything that will anger our Rabb. The balance of his suckling will be done in Jannah.” [Musannaf Abdur Razzaaq: 6672]

❁ Rasulullaah ﷺ's Patience Upon the Sickness of His Grandchild ❁

Usaamah ibn Zaid رَضِيَ اللَّهُ عَنْهُ narrates that they were with Rasulullaah ﷺ one day when one of his daughters sent for him with the message that her son was dying. Rasulullaah ﷺ instructed someone saying, “Go and inform her that To Allaah belongs all that He takes and all that He gives and He has decreed a fixed term for everything. Instruct her to exercise patience and to look forward to the rewards (from Allaah for her patience).” The messenger returned to Rasulullaah ﷺ saying, “She is beseeching you to come in the name of Allaah.” Rasulullaah ﷺ got up to leave and a few of the Saaabah رَضِيَ اللَّهُ عَنْهُمْ went with him. Amongst them were Sa’d ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ, Mu’aadh ibn Jabal رَضِيَ اللَّهُ عَنْهُ, Ubay ibn Ka’b رَضِيَ اللَّهُ عَنْهُ and Zaid ibn Thaabit رَضِيَ اللَّهُ عَنْهُ. Usaamah رَضِيَ اللَّهُ عَنْهُ says, “I also accompanied them and when the child was given to Rasulullaah ﷺ, he was quivering in the throes of death (making a sound) as if the soul was in an old water bag. As Rasulullaah ﷺ's eyes welled with tears, Sa’d رَضِيَ اللَّهُ عَنْهُ asked, ‘What is this (tears), O Rasulullaah!’ Rasulullaah ﷺ replied, ‘This is the mercy that Allaah has placed in the hearts of His servants and it is only upon His merciful servants that Allaah showers His mercy.’” [Bukhaari: 1284; 7448; Muslim: 923]

❁ Rasulullaah ﷺ's Patience Upon The Martyrdom Of His Uncle Hamzah رَضِيَ اللَّهُ عَنْهُ ❁

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

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

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

Rasulullaah ﷺ then paid the expiation (for not fulfilling the oath) and restrained himself from taking action. [Musnad Bazaar: 9530]

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

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ وَاصِرٌ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ

When you claim retribution (for a wrong done to you), then avenge yourself in proportion to the aggression (wrong) done against you (and not any more). But if you exercise patience (without taking revenge), then this is definitely best for the patient ones. Be patient! Your patience is only from Allaah (only Allaah can give you the ability to exercise patience). Do not grieve over them (the Kuffaar when they refuse to accept Islaam) and do not be saddened by their plotting (against you because Allaah will see to them). [al-Nahl: 126; 127]

Rasulullaah ﷺ then gave instructions for the body of Hamzah رَضِيَ اللَّهُ عَنْهُ to be turned towards the Qiblah and performed the Janaazah salaah with nine Takbeers. All the other martyrs were then brought to Rasulullaah ﷺ. Each time a martyr was brought, he was placed beside Hamzah رَضِيَ اللَّهُ عَنْهُ and Rasulullaah ﷺ would perform the Janaazah salaah for the martyr and Hamzah رَضِيَ اللَّهُ عَنْهُ. In this manner, Rasulullaah ﷺ performed the Janaazah salaah seventy-two times for Hamzah رَضِيَ اللَّهُ عَنْهُ. Rasulullaah ﷺ then stood by the Sahabah رَضِيَ اللَّهُ عَنْهُمْ until the martyrs were buried. After the above verse was revealed, Rasulullaah ﷺ forgave the Mushrikeen and forsook the idea of mutilation. [al-Mu'jam al-Kabeer of Tabaraani: 11051]

❁ Rasulullaah ﷺ's Grief Upon The Demise of Zaid Ibn Haarithah رَضِيَ اللَّهُ عَنْهُ ❁

Usaamah ibn Zaid رَضِيَ اللَّهُ عَنْهُ says, “When my father (Zaid ibn Haarithah رَضِيَ اللَّهُ عَنْهُ) was martyred, I went to see Rasulullaah ﷺ. When he saw me, Rasulullaah ﷺ started weeping. When I again went to him the next day, he said, ‘Even today I feel the grief I feel when I saw you yesterday.’ [Musannaf Ibn Abi Shaibah: 32304]

Khaalid ibn Shumayr رَضِيَ اللَّهُ عَنْهُ reports that when Ja’far رَضِيَ اللَّهُ عَنْهُ and Zaid ibn Haarithah رَضِيَ اللَّهُ عَنْهُ was martyred and Rasulullaah ﷺ went to the house of Zaid رَضِيَ اللَّهُ عَنْهُ. When he reached the door, Zaid رَضِيَ اللَّهُ عَنْهُ's daughter met him and burst out crying in front of Rasulullaah ﷺ. When Rasulullaah ﷺ then started weeping profusely, he was asked (by Sa'd ibn Ubaadah رَضِيَ اللَّهُ عَنْهُ), “What is this, O Rasulullaah?” Rasulullaah ﷺ replied, “The longing a friend has for his friend.” [Maraaseel of Abu Dawood: 413; At-Tabaqaatul-Kubraa vol. 3 page 43]

❁ Rasulullaah ﷺ's Grief Upon The Demise Of Uthmaan Ibn Madh'oon رَضِيَ اللَّهُ عَنْهُ ❁

Aaishah رَضِيَ اللَّهُ عَنْهَا reports that when Rasulullaah ﷺ kissed Uthmaan ibn Madh'oon رَضِيَ اللَّهُ عَنْهُ after his demise, his eyes were flowing with tears. [Tirmidhi: 989]

In another narration, Aaishah رَضِيَ اللَّهُ عَنْهَا says, “It is as though I am seeing Rasulullaah ﷺ's tears flowing on the cheek of Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ.” [Ibn Maajah: 1456]

❁ The Sickness of Rasulullaah ﷺ ❁

Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ said, “I once visited Rasulullaah ﷺ when he was sick and had a high temperature. I put my hand on the cover with which he was covering himself and I could feel the heat of his fever. I said, ‘Your fever is exceptionally high, O Messenger of Allaah!’ He said, ‘We Ambiyaa are like that: our pain is magnified so that our rewards will be multiplied.’ [Ibn Majah: 4024; Musnad Ahmad: 11893]

Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates, “I went to Rasulullaah ﷺ while he had a fever. I said, “O Messenger of Allaah! You have a very high fever.” He replied, “Indeed. My fever is equal to the fever of two men from among you.” I said, “So that would mean that you will receive a double reward?” He replied, “Indeed. Similarly, no Muslim is afflicted by an injury, a thorn-prick and anything above it, without Allaah atoning his sins thereby, and his sins falling off him as a trees sheds its leaves.” [Bukhaari: 5647; 5648; Muslim: 2571]

Abu Ubaydah ibn Hudhayfah رضي الله عنه reports from his aunt Faatimah رضي الله عنها that she was with a few women who visited Rasulullaah صلى الله عليه وسلم when he was suffering high fever. Because of the intensity of the fever, Rasulullaah صلى الله عليه وسلم had a water bag hung overhead from a branch and lie beneath it so that drops of water fell on to his head. “O Rasulullaah صلى الله عليه وسلم!” she said, “Why don’t you pray to Allaah to cure you?” Rasulullaah صلى الله عليه وسلم replied, “Those who suffer the most difficulties are the Ambiyaa, then those closest to them, then those closest to them and then those closest to them.” [al-Mu’jam al-Kabeer of Tabaraani: 626/ 24: 244; Shuabul-Imaan: 9320]

❁ The Demise of Rasulullaah صلى الله عليه وسلم ❁

At midnight, during the middle of the month of Safar 11 A.H., Rasulullaah صلى الله عليه وسلم went to Jannatul-Baqee’ for a janaazah. When Rasulullaah صلى الله عليه وسلم returned from there, he did not feel well. This was the beginning stages of the final illness of Rasulullaah صلى الله عليه وسلم, which began with a headache.

Aaishah رضي الله عنها narrates, “Whenever Rasulullaah صلى الله عليه وسلم would pass by my door, he would say a few words to me by means of which Allaah might benefit me (beneficial advices). Once (during this illness), he passed by my door twice or thrice, and did not say a word to me. I asked my maid servant to bring me a cushion and place it near my door. I then sat down, waiting for him and wrapped my head in a bandage. When he passed by again, he enquired, “What’s wrong?” I responded, “My head is throbbing.” Rasulullaah صلى الله عليه وسلم rejoined, “Actually, it is not so. Oh, how my head is throbbing!” Rasulullaah صلى الله عليه وسلم then left, but was brought back shortly thereafter while being carried in a sheet. [Musnad Ahmad: 25841]

Aaishah رضي الله عنها narrates, “Rasulullaah صلى الله عليه وسلم returned to me one day from a janaazah in Baqee’. I was finding a severe pain in my head. I was saying, “Oh, how my head is throbbing!” He صلى الله عليه وسلم said to me, “O Aaisha! It is not so. Actually my head is throbbing.” Then he said, “There is no problem if you pass away before me. I will handle all your affairs regarding your ghusl, perform janaazah salaah upon you and bury you.” I retorted, “By Allaah, I think that if that happens, you will bring one of your wives to my house that evening and enjoy your night with her.” Rasulullaah صلى الله عليه وسلم laughed at this comment.” Then the pangs of death begin. [Ibn Hibbaan: 6586]

Abu Saeed Khudree رَضِيَ اللَّهُ عَنْهُ states that he visited Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whilst he had fever (during his final illness). He found Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ covered by a sheet. He placed his hand upon the sheet which covered him, and could feel the heat penetrating through the sheet. Abu Saeed رَضِيَ اللَّهُ عَنْهُ said, “O Rasulullaah! How severe is your fever!” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ observed, “In this way, difficulties are placed upon us and our rewards are multiplied.” Abu Saeed رَضِيَ اللَّهُ عَنْهُ asked, “O Rasulullaah! Who are the people most severely tested?” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “The Ambiyaa.” “Then whom?” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “The ulama.” “Then whom?” “The pious.” There was Nabi in the past who was tested with poverty to such an extent that he could not find except a small sheet to wear. There was a Nabi in the past whose body was infested and attacked by lice, until the lice killed him. The Ambiyaa would be happy and pleased over their difficulties, like you would be happy and pleased over ease and prosperity.” [Mustadrak of Haakim: 119; Musnad Ahmad: 11893; Abu Ya’la: 1045; Ibn Maajah: 4024]

Due to the heavy fever, a water-bag was hung above Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, from which water was made to constantly drip upon his blessed body, to bring down and cool the fever. [Bukhari: 4442]

The poisonous meat which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had tasted in Khaybar, which was served to him by a Jewish woman (and which spoke to him miraculously, due to which he abstained from eating more), now began taking effect. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said during the last stages of his illness, “I continued suffering from the pain of that morsel which I ate at Khaybar. Now, I can feel that my aorta has just ruptured due to the ill-effects of that poison. [Bukhari in his Ta’leeqaat: 4428, Abu Dawood: 4512; Musnad Bazaar: 115/ 18: 149; Haakim: 4966]

Renal pain (severe pain in the kidneys) accompanied the fever. When the pain became too severe, Rasulullah was unable to even leave the house for salaah with jama’ah. Abu Bakr was then asked to lead the salaah. This went on for 17 salawaat (prayers). The entire sickness lasted for about half a month, during which time Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ suffered excruciating pain.

It was most probably regarding these last fifteen days that Aishah رَضِيَ اللَّهُ عَنْهَا explained “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became sick, the sickness would be severe, to the extent that he would sometimes not get a wink of sleep for up to fifteen days. He would suffer from pains at his side; kidney pains. We said to him, “Why don’t you make duaa to Allaah, he will cure you

from it? He would reply, “We Ambiyaa are like that: our pain is made severe, so that it can be an expiation for us.” [Ibn Abid-Dunya in al-Maradh wal-Kaffaaraat: 9]

Commenting on this final illness of Rasulullaah ﷺ, Aaishah رَضِيَ اللَّهُ عَنْهَا said, “I have never seen anyone endure more severe pain than Rasulullaah ﷺ.” [Bukhaari: 5646; Muslim: 2570]

✿ Seeking Forgiveness from Allaah جَلَّ جَلَالُهُ ✿

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, “I heard Rasulullaah ﷺ saying, “By Allaah, I seek forgiveness from Allaah and I turn in repentance to Him more than 70 times a day.” [Bukhaari: 6307]

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “O people! Turn in repentance to Allaah and seek forgiveness from Him for I certainly turn in repentance to him 100 times a day.” [Muslim: 2702]

Al-Agharr al-Muzanee رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “At times I feel a veil over my heart and so I seek forgiveness from Allaah تَبَارَكَ وَتَعَالَى one hundred times in a day.” [Muslim: 2702] This means that there were times when Rasulullaah ﷺ used to be too occupied to be fully engaged in the remembrance of Allaah تَبَارَكَ وَتَعَالَى. Although this momentary lapse was not a sin, he considered it to be a sin and sought forgiveness from Allaah تَبَارَكَ وَتَعَالَى.

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates, “We used to sit in the assembly of Rasulullaah ﷺ and count him saying the following 100 times,

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ

O my Sustainer! Forgive me and relent to me, surely You are relenting, forgiving.

[Abu Dawood: 1516; Tirmidhi: 3433]

Thaubaan رَضِيَ اللَّهُ عَنْهُ narrates, “When Rasulullaah ﷺ completed his salaah, he used to seek forgiveness three times and say (the following):

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allaah! You are the embodiment of peace. All peace is from You. You are most blessed, O possessor of might and honour!”

Al-Auzaai – one of the narrators of this hadeeth – was asked, “How should one seek forgiveness?” He replied, “You must say,

أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ

I seek forgiveness from Allaah. I seek forgiveness from Allaah.

[Muslim: 591]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say the following words excessively before he passed away,

سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Glory be to Allaah and praise be to Him. I seek forgiveness from Allaah and I turn to Him in repentance.

[Bukhaari: 4967; Muslim: 484]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ says, “I have never seen anyone after Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who more excessively recited,

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allaah and repent to Him. [Saheeh Ibn Hibbaan: 928]

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say the following while in sajdah,

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجَلَّةً، وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

O Allaah! Forgive me all my sins: minor sins and major sins, early sins and latter sins, public sins and private sins. [Muslim: 483; Abu Dawood: 878]

Aa'ishah رَضِيَ اللَّهُ عَنْهَا narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say the following words a lot in ruku' and sajdah,

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Glory be to You, O Allaah, our Sustainer. And praise be to You. O Allaah! Forgive me.” [Bukhaari: 817; Muslim: 484]

Ali رَضِيَ اللَّهُ عَنْهُ narrates, “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed his salaah, the last thing that he would say between the tashahhud and the salaam was this,

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَعْلَمُ بِهِ مِيٍّ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ

O Allaah! Forgive me all my past and future sins. And all my sins which I committed in private and in public. Forgive me for all my transgressions. And forgive me all that You have more knowledge about than my own self. Surely You alone can cause a person to advance and You alone can hold him back.

There is none worthy of worship except You. [Muslim: 771; Tirmidhi: 3421]

❁ The Abstinence of Rasulullaah ﷺ ❁

Hereunder are ahaadith showing Rasulullaah ﷺ's complete disinclination from the things of the world:

Abu Umaamah Iyaas ibn Tha'labah Ansaari Haarithi رَضِيَ اللَّهُ عَنْهُ narrates, "One day, the sahaabah رَضِيَ اللَّهُ عَنْهُمْ spoke about the world before Rasulullaah ﷺ. So he then said, 'Are you listening? Are you listening? Simplicity is part of Imaan. Simplicity is part of Imaan.'" [Abu Dawood: 4161]

Simplicity in this context means that the person does not bother too much about his outward appearance, and that he abstains from expensive clothing.

Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "O man! It is better for you to spend your extra wealth, and evil for you to withhold it. You will not be reprimanded for keeping what is necessary. Commence (giving charity) to those who are your family members." [Tirmidhi: 2343]

❁ Clothing ❁

Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ narrates, "We were sitting with Rasulullaah ﷺ when a man from the Ansaar came. He greeted Rasulullaah ﷺ and then turned away to leave. Rasulullaah ﷺ said, "O Ansaari! How is my brother, Sa'd ibn Ubaadah?" He replied, "He is well." Rasulullaah ﷺ asked (us), "Who from among you would like to visit him?" Rasulullaah ﷺ stood up and we stood up with him. We were over ten people. We were neither wearing sandals, leather socks, hats, nor shirts. We were walking on that barren field until we came to Sa'd ibn Ubaadah. His people who were around him moved away to give place to Rasulullaah ﷺ, Rasulullaah ﷺ and his sahaabah رَضِيَ اللَّهُ عَنْهُمْ who were with him went closer to him." [Muslim: 925]

Abu Burdah رَضِيَ اللَّهُ عَنْهُ narrates, "Aishah رَضِيَ اللَّهُ عَنْهَا produced a sheet and a coarse loin cloth before us and said, 'Rasulullaah ﷺ passed away in these two (pieces of cloth).'" [Bukhaari: 5818; Muslim: 2080]

Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ wore woollen clothing and patched shoes. [Ibn Maajah: 3348; Mustadrak of Haakim: 7925]

Abu Moosa Ashari رَضِيَ اللَّهُ عَنْهُ narrates, “Aaishah رَضِيَ اللَّهُ عَنْهَا produced a sheet and a coarse loin cloth before us and said, ‘Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away in these two (pieces of cloth).’” [Bukhaari: 5818; Muslim: 2080]

Asmaa bint Yazeed رَضِيَ اللَّهُ عَنْهَا narrates, “The shirt of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was till the wrist.” [Abu Dawood: 4027; Tirmidhi: 1765]

❁ Food ❁

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated thus, “O Allaah! Make the provision of the family of Muhammad sufficient (to maintain the physical and spiritual body).” [Bukhaari: 6460; Muslim: 1055]

The hadeeth uses the word *qoot* which refers to that amount of food which is barely sufficient to remove hunger.

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “The family of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never ate a full stomach of barley bread for two consecutive days till he passed away.” [Bukhaari: 5416; Muslim: 2970] Another narration states, “The family of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never ate a full stomach of wheat bread for three consecutive days from the time he came to Madinah till he passed away.” Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا narrates that she was once in a room of one of the wives of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whilst he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was present. A man came to him, complaining of some need. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, “Be patient for I swear by Allaah that the family of Muhammad has had nothing to eat for seven days and no fire has been lit under their pots for three days. By Allaah! If I pray to Allaah to turn the mountains of Tihaama into gold, He تَبَارَكَ وَتَعَالَى would certainly do it.” [al-Mu’jam al-Kabeer 295/ 25: 121]

Urwah رَضِيَ اللَّهُ عَنْهُ narrates from Aaishah رَضِيَ اللَّهُ عَنْهَا that she used to say, “O my nephew! I take an oath by Allaah that we used to look at the crescent, then the next crescent and then the next crescent – three crescents in two months – and during that time, no fire was lit in the houses of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” I asked, “O my aunt! Then what did you live on?” She replied, “Dates and water. However, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had some Ansaari neighbours who had milk-providing animals. They used to send their milk to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he would give us that to drink.” [Bukhaari: 2567; Muslim: 2972]

Abu Sa'eed al-Maqburi narrates from Abu Hurayrah رضي الله عنه that he passed by a people who had a grilled sheep in front of them. They invited him but he refused to eat, saying, "Rasulullaah صلى الله عليه وسلم departed from this world without having filled his stomach with barley bread." [Bukhaari: 5414]

Anas رضي الله عنه narrates, "Rasulullaah صلى الله عليه وسلم never ate on a table till he passed away, nor did he ever eat fine sifted flour till he passed away." [Bukhaari: 6450] Another narration states: "He never saw a roasted sheep with his eyes."

Nu'maan ibn Basheer رضي الله عنه narrates, "I saw your Nabi in such a state that he could not even find low quality dates to fill his stomach." [Muslim: 2977]

Sahl ibn Sa'd رضي الله عنه narrates, "Rasulullaah صلى الله عليه وسلم never saw bread made of white flour ever since Allaah commissioned him as a Nabi till Allaah took his life away." He was asked, "Did you have sieves in the time of Rasulullaah صلى الله عليه وسلم?" He replied, "Rasulullaah صلى الله عليه وسلم never saw a sieve ever since Allaah commissioned him as a Nabi till Allaah took his life away." He was asked, "Then how did you eat barley that was un-sifted?" He replied, "We used to grind it and blow away the husk. And whatever remained, we would moisten and make into dough." [Bukhaari: 5413]

Anas رضي الله عنه reports that Rasulullaah صلى الله عليه وسلم ate *Bashi* and his clothing was made of coarse cloth. When someone asked Hasan رضي الله عنه what *Bashi* was, he replied that it was coarsely ground barley which Rasulullaah صلى الله عليه وسلم only managed to swallow with a sip of water. [Ibn Maajah no. 3348; Mustadrak of Haakim: 7925]

Ummu Ayman رضي الله عنها narrates that she once sifted some flour and made bread for Rasulullaah صلى الله عليه وسلم (with the refined flour rather than with the coarse flour Rasulullaah صلى الله عليه وسلم was used to). (When she served it to Rasulullaah صلى الله عليه وسلم), he asked, "What is this?" Ummu Ayman رضي الله عنها replied, "It is something we prepare in our country (Abyssinia) and I wished to make you some bread from it." Rasulullaah صلى الله عليه وسلم said, "Put it back in the mill and knead it again (so that it can be made into a coarse type of bread)." [Ibn Maajah: 3336; al-Mu'jam al-Kabeer of Tabraani: 223/ 25: 87]

Salmah رضي الله عنها, the wife of Abu Raafi رضي الله عنه reports that Hasan ibn Ali رضي الله عنه, Abdullaah ibn Ja'far رضي الله عنه and Abdullaah ibn Abbaas رضي الله عنه once came to her and said, "Make for us some food that Rasulullaah صلى الله عليه وسلم liked to eat." She said to them, "But you may not like it

nowadays (because you are used to better foods)." However, she stood up and grounded some barley. She then blew off the very rough chaff and made some bread. The gravy (for the bread) was olive oil and she also sprinkled some chillies on it. She then served it to them saying, "This is what Rasulullaah ﷺ liked." [al-Mu'jam al-Kabeer of Tabaraani: 759/ 24: 299]

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ reports, "I visited Rasulullaah ﷺ one day and found him sitting in the company of his sahaabah رَضِيَ اللَّهُ عَنْهُمْ and talking to them, and he had tied his belly with a bandage. Usamah said, "I am in doubt whether there was a stone on that (his belly) or not. I asked some of his sahaabah رَضِيَ اللَّهُ عَنْهُمْ why Rasulullaah ﷺ had bandaged his belly. They said, "(He has done that to relieve) his hunger." I went to Abu Talha, the husband of Umm Sulaim, the daughter of Milhan, and said to him, "Father, I saw Rasulullaah ﷺ having bandaged his belly. I asked some of his sahaabah رَضِيَ اللَّهُ عَنْهُمْ (the reason) and they said that it was due to hunger. Abu Talha came to my mother and asked, "Is there anything?" She replied, "Yes, I have some pieces of bread with me and some dates. If Rasulullaah ﷺ comes to us alone, we can feed him to his fill; but if someone comes along with him this would be insufficient for them." [Muslim: 2040]

Abu Talha رَضِيَ اللَّهُ عَنْهُ narrates that they (the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) once complained of hunger to Rasulullaah ﷺ and showed him their stomachs that had stones tied to them. Rasulullaah ﷺ then showed them his stomach to which two stones were tied. [Tirmidhi: 2371]

A Sahabi by the name of Abi Bujayr رَضِيَ اللَّهُ عَنْهُ states that when Rasulullaah ﷺ suffered severe hunger one day, he tied a stone to his stomach and said, "Behold! Many are those who eat well and enjoy many bounties in this world, but will be hungry and naked on the Day of Qiyaamah. Behold! Many are those who are hungry and naked in this world will eat well and enjoy many bounties on the Day of Qiyaamah. Behold! Many are those who appear to be generous to themselves (by doing as they desire) but are actually humiliating themselves (because their desires lead them to Jahannam). Behold! Many are those appear to be humiliating themselves (by suppressing their desires to abide by Allaah's commands) but are actually being generous to themselves (because they are heading for Jannah)." [Shuabul-Imaan: 1388]

Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ reports that they once accompanied Rasulullaah ﷺ into an Ansaari's orchard. Rasulullaah ﷺ picked up some dates from the ground and ate them. "What is the matter, O son of Umar? Why are you not eating?" Abdullaah ibn Umar

ﷺ replied, "I do not feel like eating." "Well, I certainly do," said Rasulullaah ﷺ, "because it is now four day since I have had anything to eat. If I wished, I could have prayed to my Rabb to give what the Emperors of Rome and Persia have. O son of Umar! What will be your condition when you live on to be with people who will store a year's provisions and (people's) trust in Allaah will be weak." Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ says, "By Allaah! We were still standing there when Allaah revealed the verse:

وَكَايِن مِّن دَابَّةٍ لَا تَحْمِل رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

How many are the animals who do not (even) carry their own provision (as you do)? (Despite this,) Allaah (still) sustains them and you (people) as well. He is the All Hearing (hears all your du'aas), the All Knowing (knows your needs and will fulfil them). [al-Ankaboot: 60]

Rasulullaah ﷺ then said, "Allaah has neither commanded me to amass worldly possessions nor to follow my desires. Whoever amasses worldly wealth with the intention of using it in the remaining portion of his life should remember that life is in Allaah's hands. Take note that I do not amass Dinaars or Dirhams and I do not store provisions for tomorrow." [Ibn Abu Haatim, as quoted in Tafseer Ibn Katheer al-Ankaboot: 56-60/ 6: 293; Muntakhab min Musnad Ibn Humaid: 817; al-Ju' of Ibn Abid Dunya: 307]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that when a cup containing milk and honey was given to Rasulullaah ﷺ, he commented, "A combination of two drinks as well two meals in one cup. I have no need for such a thing. Take note that I do not say that this is Haraam but on the Day of Qiyaamah I do not like my Rabb to question me about the extravagance of this world. I humble myself before Allaah. Whoever humbles himself for Allaah, Allaah will elevate him and whoever behaves arrogantly, Allaah will lower him. Allaah will grant independence to the one who spends thriftily and Allaah will love the one who remembers death." [al-Mu'jam al-Awsat of Tabraani: 4894]

Ibn 'Abbaas رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ used to spend several nights in succession in a hungry state. His family would not have supper. And they used to eat barley bread most of the time." [Tirmidhi: 2360]

Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ narrates, "I was the first Arab to shoot an arrow in the cause of Allaah تَبَارَكَ وَتَعَالَى. We used to go in jihaad with Rasulullaah ﷺ with no food except the leaves of *hublah* and *samur* (names of wild trees). We had to eat these leaves [so often] that

some of us would pass stool like the droppings of sheep which had no stickiness.” [Bukhaari: 3728; Muslim: 2966]

Anas رضي الله عنه narrates, “Rasulullaah صلى الله عليه وسلم mortgaged his armour in exchange for barley. I went to Rasulullaah صلى الله عليه وسلم with barley bread and some melted fat which had changed (colour or texture because it was stale). I heard him saying, ‘The family of Muḥammad did not even have a saa’ (a weight) to eat in the morning and the evening.’ This, despite the fact that they were nine houses (to feed).” [Bukhaari: 2508]

Abu Umamah رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said, “Allaah تبارك وتعالى offered that the rugged valley of Mecca may be transformed into gold for me. But I said, “No, my Sustainer. I would rather love the position that I fill my stomach one day and keep hungry the next. When I am hungry, I can turn to You and remember You. And, when You satisfy my hunger, I sing Your praises and glorify Your name and express my gratitude to You.” [Musnad Ahmad: 22190; Tirmidhi: 2347; Shuabul-Imaan: 1394]

Once Umar began crying on seeing the poverty of Rasulullaah صلى الله عليه وسلم, who said, “O Umar, do not cry! If I wished that the mountains be turned into gold, it would have turned into gold.” [Tabaqaatul-Kubraa of Ibn Sa’d 1: 466]

Abdullaah ibn Abbaas رضي الله عنه narrates that when the afternoon heat was at its peak, Abu Bakr رضي الله عنه left for the Masjid. Hearing him leave, Umar رضي الله عنه asked, “O Abu Bakr! What has made you leave your house at this hour?” Abu Bakr رضي الله عنه replied, “It is the extreme pangs of hunger that has made me leave home.” Umar رضي الله عنه said, “By Allaah! It is nothing else that has made me leave my home.” As they spoke, Rasulullaah صلى الله عليه وسلم arrived there and asked, “What has made you two leave your homes at this hour?” “It is the extreme pangs of hunger that as made us leave home.” Rasulullaah صلى الله عليه وسلم said, “I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up.”

The three then went to the door of Abu Ayyoob رضي الله عنه who always used to keep some food or milk aside for Rasulullaah صلى الله عليه وسلم. However, Rasulullaah صلى الله عليه وسلم had been late that day and did not arrive at the usual time (to receive the food). Subsequently, Abu Ayyoob رضي الله عنه fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Abu Ayyoob رضي الله عنها came and said, “Welcome to the Nabi of Allaah and to those

with him.” When Rasulullaah ﷺ asked her where Abu Ayyoob was, Abu Ayyoob ﷺ happened to overhear this as he was working in his orchard and came running.

Abu Ayyoob ﷺ said, “Welcome to the Nabi of Allaah and to those with him. O Nabi of Allaah! This is not the time you usually come.” “That is true,” replied Rasulullaah ﷺ. Abu Ayyoob ﷺ then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah ﷺ asked him, “Why have you done this? Why did you not rather select a few ripe dates from the branch?” Abu Ayyoob ﷺ replied, “O Rasulullaah! I wanted to you to eat from the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this.” Rasulullaah ﷺ said, “If you are slaughtering something, do not slaughter a milk-giving animal.” Abu Ayyoob ﷺ then slaughtered a kid and said to his wife, “Make some dough for us and bake some bread because you know better how to bake.” Abu Ayyoob ﷺ then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah ﷺ and his companions, Rasulullaah ﷺ took a piece of meat and placing it in a piece of bread, said, “O Abu Ayyoob! Send this to Faatima because she has not had anything like it for many days.” Abu Ayyoob ﷺ took it to Faatima ﷺ. After they had all eaten to their fill, Rasulullaah ﷺ’s eyes filled with tears as he said, “Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah.” Noticing that this statement had a profound effect on his companions, Rasulullaah ﷺ added, “When you receive something like this and start eating, recite Bismillaah (Bismillaah wa barakatillaah (according to one narration)) – ‘In the name of Allaah’ and once you have eaten to your fill, recite:

الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَنْعَمَ عَلَيْنَا فَأَفْضَلَ

All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.

Rasulullaah ﷺ further told them that reciting this du’aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah ﷺ told Abu Ayyoob ﷺ to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Abu Ayyoob ﷺ did not hear what Rasulullaah ﷺ said, so Umar ﷺ told him, “Rasulullaah commands you to see him tomorrow.” When Abu Ayyoob ﷺ met

Rasulullaah ﷺ the following day, Rasulullaah ﷺ gave him a slave woman he possessed and said, “O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us.” After leaving Rasulullaah ﷺ, Abu Ayyoob رضي الله عنه said to himself, “I see no better way of complying with the request of Rasulullaah ﷺ other than setting her free.” He therefore set her free. [al-Mu’jam al-Sagheer: 185; Ibn Hibbaan: 5216]

Abdullaah ibn Abbaas رضي الله عنه reports that he once heard Umar رضي الله عنه narrate that Rasulullaah ﷺ left home one afternoon and found Abu Bakr رضي الله عنه in the Masjid. “What brings you here at this hour?” asked Rasulullaah ﷺ. Abu Bakr رضي الله عنه replied, “The same thing that brought you here, O Rasulullaah!” When Umar رضي الله عنه arrived there, Rasulullaah ﷺ asked, “What brings you here at this hour?” Umar رضي الله عنه replied, “The same thing that brought the two of you here.” Rasulullaah ﷺ then started talking to them. He then said, “Do you two have the strength to walk to an orchard where we shall find food and drink?” When we replied in the affirmative, Rasulullaah ﷺ took us to the house of Abul Haytham ibn Tayyihaan رضي الله عنه who was from the Ansaar. Rasulullaah ﷺ walked ahead. He رضي الله عنه then sought permission to enter. Ummu Abil Haytham رضي الله عنها heard the salaam (but did not reply), wanting Rasulullaah ﷺ to make salaam a number of times, so that they could be blessed with his duaa. As Rasulullaah ﷺ turned to leave, she emerged quickly from her house, saying, “O Rasulullaah! I did hear your salaam, but I wanted you to make salaam to us many times.” Rasulullaah ﷺ then asked her as to where Abul-Haytham was. She replied, “He is close-by. He has gone to fetch fresh water. Please enter! He will arrive soon.” She then laid out a cloth under a tree. After a while, Abul-Haytham رضي الله عنه returned with his donkey, carrying two pitchers of water. He was extremely delighted to see them. He placed some food before them, and then climbed a tree, and broke off some branches of dates. Rasulullaah ﷺ said to him, “This is enough, O Abul-Haytham!” He said, “O Rasulullaah! Eat from the dry and fresh dates, and enjoy it.” Thereafter he brought some water, which they all drank. Rasulullaah ﷺ then remarked, “These are from the bounties you will be questioned.” Abul-Haytham رضي الله عنه stood up to slaughter a goat. Rasulullaah ﷺ told him not to slaughter any milk-giving goat. Abul-Haytham رضي الله عنه went away to knead bread for them. Rasulullaah ﷺ, Abu Bakr رضي الله عنه and Umar رضي الله عنه placed their heads down and fell asleep. When they awoke, the food was ready. Abul-Haytham رضي الله عنه placed it before them. They ate to satiation and then praised Allaah تبارك وتعالى. Abul-Haytham رضي الله عنه then brought the remaining date-branched to them, from which they ate. Rasulullaah ﷺ then made salaam to him, made duaa of goodness for him, and said

to him, “When news reaches you that we have slaves, then come to us.” Abul-Haytham رَضِيَ اللَّهُ عَنْهُ says, “When the news reached me, I went to Madeenah Munawwarah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave me a slave which I made a contract of forty thousand dirhams for his freedom. I have not seen a slave from whom I derived greater blessings than him.”

One narration states an addition, “Umami Abil-Haytham asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to make dua for them, which he رَضِيَ اللَّهُ عَنْهُ did with the following words,

أَفْطَرْ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلْ طَعَامَكُمْ الْأَبْرَارُ وَصَلِّتْ عَلَيْكُمْ الْمَلَائِكَةُ

May the fasting people break their fast by you, may the pious people eat your food, and may the angels make dua for you.” [Musnad Bazaar: 205]

Note: Imaam Mundhiri says that this incident probably occurred once with Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ and once with Abul Haytham رَضِيَ اللَّهُ عَنْهُ.

❖ Possessions ❖

Amr ibn Haarith رَضِيَ اللَّهُ عَنْهُ (the brother of Juwayriyah bint Haarith رَضِيَ اللَّهُ عَنْهُ, the mother of the believers) narrates, “At the time of his demise, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not leave behind any dinar, dirham, male slave, female slave, or anything else except his white donkey which he used to ride, his weapons, and a piece of land which he had endowed in charity for travellers.” [Bukhaari: 2739]

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, his armour was mortgaged by a Jew for 30 saa’ (a weight) of barley.” [Bukhaari: 2916]

‘Uqbah ibn al-Haarith رَضِيَ اللَّهُ عَنْهُ narrates, “I offered Asr salaah behind Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madinah. He completed the salaah and stood up hastily. He then stepped over some people and went to one of the rooms of his wives. The people became terrified by his hasty action. He appeared before them after some time and saw that they were astonished by his hastiness. He said, “I thought of some gold nuggets that were with us and I did not want them to preoccupy me [from my attention to Allaah جَلَّ جَلَالُهُ]. I therefore ordered that they be given away [in charity].” Another narration states, “I had left behind some gold nuggets of charity and I did not want to spend the night while they were still with me.” (Bukhaari no. 851, 1430)

❖ Bedding ❖

Aaishah رَضِيَ اللَّهُ عَنْهَا narrates, “The bed of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was made of leather which was filled with the leaves and peelings of the date tree.” [Bukhaari: 6456]

Abdullaah ibn Mas‘ood رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ slept on a straw mat which left marks on the side of his body. We enquired, “O Messenger of Allaah! We could get a mattress for you.” He said, “What bond is there between me and this world? I am in this world merely like a rider who sits in the shade of a tree and then departs, leaving it behind.” [Tirmidhi: 2377]

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Umar رَضِيَ اللَّهُ عَنْهُ once told him about the time when he visited Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was lying on a straw mat and when Umar رَضِيَ اللَّهُ عَنْهُ sat down he noticed that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because was not wearing an upper garment, the mat had made imprints on his side. Umar رَضِيَ اللَّهُ عَنْهُ was also startled to see that all the room contained was a handful of barley close to a Saa in weight, some acacia leaves in one corner (used for dying cloth) and a piece of leather hanging. When tears started flowing from Umar رَضِيَ اللَّهُ عَنْهُ’s eyes, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked, “What makes you weep, O son of Khattaab?” Umar رَضِيَ اللَّهُ عَنْهُ replied, “O Nabi of Allaah! Why should I not weep when the mat has left an imprint on your side and what I see here is the sum total of all your belongings? You are the Nabi of Allaah and His chosen servant and this is all you have whereas the Emperors of Rome and Persia have all types of fruits and rivers (and other luxuries)!” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consoled him saying, “O son of Khattaab! Are you not satisfied that they should have the world while we have the Akhirah?” [Ibn Maajah: 4153, Muslim: 1479; Bukhari: 2468 with a long incident and slightly different wording]

Another narration from Umar رَضِيَ اللَّهُ عَنْهُ states, “I once sought permission to see Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When I entered an upper storey room he was occupying, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was lying on a coarse cloth with part of his body in the sand. His pillow was filled with the bark of a date palm, hanging over his head was a piece of leather and in a corner of the room lay some acacia leaves. After greeting Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and sitting down, I asked, “You are the Nabi of Allaah and His chosen servant (lying on a little coarse cloth) while the Emperors of Persia and Rome are sleeping on golden beds with bedding made of velvet and silk.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Their luxuries have been brought to them in this world and will soon come to an end whereas our luxuries are postponed for the Akhirah (and will never finish).” [Mustadrak of Haakim: 7072]

Aishah رَضِيَ اللَّهُ عَنْهَا says, "A woman from the Ansaar once visited me and noticed that the bedding of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was merely a double-folded sheet. She then sent me a bedding that was filled with wool. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to me, he asked, "What is this, O Aa'isha?" I then informed him that the Ansaari lady had come and when she saw the bedding, she left and sent this bedding. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Return it, O Aa'isha. By Allaah! If I wanted, Allaah would make mountains of gold and silver travel with me." [Shuabul-Imaan: 1395]

Ibn Masood رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ slept on a mat and; on getting up, his body had impressions of the mat. So Ibn Masood رَضِيَ اللَّهُ عَنْهُ said to him, "O Rasulullaah! If you so order, we may spread a bedding for you and arrange for our comforts." He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "What connection do I have with this world? My relationship with this world is only that of a traveller who may halt for a moment under the shade of a tree and then move on, leaving the tree where it was." [Tirmidhi: 2377; Ibn Majah: 4109]

HOSPITALITY OF RASULULLAAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates, "When I once visited Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he threw to me a pillow stuffed with bark. However, I did not sit on it (out of respect) and it lay there between him and I." [Musnad Ahmad: 5710]

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ reports that Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ once came to visit Umar رَضِيَ اللَّهُ عَنْهُ who was reclining on a cushion. When Umar رَضِيَ اللَّهُ عَنْهُ threw the cushion to Salmaan رَضِيَ اللَّهُ عَنْهُ, the latter remarked, "Allaah and His Rasool have spoken the truth." "Narrate to us the hadith, O Abu Abdullaah," Umar رَضِيَ اللَّهُ عَنْهُ requested. Salmaan replied, "I once went to visit Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as he was reclining on a cushion. He then threw it to me and said to me, 'O Salmaan. When a Muslim goes to visit his brother Muslim and he (the host) throws him a cushion (to use) as a gesture of hospitality, Allaah forgives his sins.'" [Mustadrak of Haakim: 6542; al-Mu'jam al-Kabeer of Tabaraani: 6068; al-Mu'jam al-Sagheer: 761 with slightly different wording where Umar رَضِيَ اللَّهُ عَنْهُ went to visit Salmaan رَضِيَ اللَّهُ عَنْهُ who threw a cushion to him]

HOSPITALITY TOWARDS A PROMINENT PERSON

❖ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Throws His Shawl For Jareer ibn Abdullaah رَضِيَ اللَّهُ عَنْهُ To Sit On ❖

Jareer ibn Abdillaah رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sent as a messenger, he went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said to him, “O Jareer! What brings you here?” “I have come to accept Islaam at your hands, O Rasulullaah!” came the reply. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then threw his shawl over Jareer رَضِيَ اللَّهُ عَنْهُ and turned to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and said, “Give due honour to the noble members of a community when they come to you.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “O Jareer! I call you to testify that there is none worthy of worship but Allaah, that I am Allaah’s messenger, that you believe in Allaah, in the Last Day, in the predestination of all good and evil, that you perform Fardh salaah and that you pay the Fardh zakaah.” Jareer رَضِيَ اللَّهُ عَنْهُ says that he complied with all of this and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never failed to smile with him each time he saw him. [al-Mu’jam al-Kabeer of Tabaraani: 422/ 17: 160]

Jareer ibn Abdullaah Bajali رَضِيَ اللَّهُ عَنْهُ reports that he once went to see Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his room at a time when there was a large crowd present. As Jareer رَضِيَ اللَّهُ عَنْهُ stood at the door, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked to his right and his left but could not find any place for Jareer رَضِيَ اللَّهُ عَنْهُ to sit. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then took his shawl, folded it and threw it to Jareer رَضِيَ اللَّهُ عَنْهُ saying, “Sit on this.” When Jareer رَضِيَ اللَّهُ عَنْهُ caught the shawl, he held it against him, kissed it and then returned it to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “O Rasulullaah! May Allaah honour you as you have honoured me!” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a prominent person of a tribe comes to you, you should honour him.” [al-Mu’jam al-Awsat: 5261; al-Sagheer: 793]

❖ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Makes Uyanah Ibn Hisn Sit On a Duvet ❖

Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Uyaynah ibn Hisn رَضِيَ اللَّهُ عَنْهُ once came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whilst Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ were sitting there on the bare ground. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then had a duvet brought for Uyaynah رَضِيَ اللَّهُ عَنْهُ and made him sit on it. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, “When a prominent person of a tribe comes to you, you should honour him.” [al-Mu’jam al-Kabeer: 422/ 17: 160]

❖ Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Honours Abu Raashid رَضِيَ اللَّهُ عَنْهُ ❖

Abu Raashid ibn Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ says, “I went to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with a hundred men from my tribe. When we drew close to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we stopped and the others said to me, ‘You go ahead, O Abu Mu’aawiyah. If you see what you like, come back

to us and we shall all go to him. On the other hand, if you do not like what you see, come back to us and we shall all turn back.’ Although I was the youngest of us all, I went to Rasulullaah ﷺ and said, ‘A very good morning to you, O Muhammad ﷺ.’, ‘That is not the greeting Muslims use amongst themselves,’ Rasulullaah ﷺ said. ‘What is it then, O Rasulullaah ﷺ?’ I enquired. Rasulullaah ﷺ replied, ‘When you meet any Muslims, you should say: ‘السلام عليكم ورحمة الله’.

I therefore said, ‘السلام عليك يا رسول الله ورحمة الله وبركاته’ Rasulullaah ﷺ replied by saying, ‘السلام عليك ورحمة الله وبركاته’ Thereafter, Rasulullaah ﷺ asked, ‘What is your name and who are you?’ When I informed Rasulullaah ﷺ that my name was Abu Mu'aawiya bin Abdul Laat wal Uzza, he remarked, ‘You are rather Abu Raashid bin Abdullaah.’ Rasulullaah ﷺ then honoured me and allowed me to sit beside him. He also gave me his shawl as well as his shoes and staff. I then accepted Islaam. Some of those sitting with Rasulullaah ﷺ then said, ‘O Rasulullaah! We see that you are showing great honour to this man?’ Rasulullaah ﷺ replied, ‘He is a prominent person of his tribe and when a prominent person of any tribe comes to you, you should honour him.’ [al-Kuna Wal-Asmaa of Doolaabi: 192]

HAYAA (SHAME)

❁ The Modesty Of Rasulullaah ﷺ ❁

Imraan ibn Husain رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, “Modesty is goodness through and through.” [Muslim: 37]

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ passed by a man from the Ansaar who was advising his brother about modesty. Rasulullaah ﷺ said, “Leave him, for modesty is part of imaan.” [Bukhaari: 24; Muslim: 36]

Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ says, “Rasulullaah ﷺ was more modest than a virgin in her own secluded quarters. Whenever he disliked something, it would be noticed on his face.” [Bukhaari: 6102; Muslim: 2320]

Hind ibn Abi Haalah, explaining the qualities of Rasulullaah ﷺ to Hasan رَضِيَ اللَّهُ عَنْهُ said, “He (ﷺ) lifted his feet well off the ground and leaned forward when he walked. He put his steps down lightly and walked briskly, talking long strides as he went along. He walked as if he was descending from a high place. When he turned to someone, he turned his entire body towards the person. He kept his gazes lowered and would more often be looking down than up. (Out of modesty), he never looked at a person straight in the face, always walked behind his companions and greeted whoever he met before they greeted him.” [Shamaail Tirmidhi: 8]

“Whenever he pointed towards something, he pointed with his entire hand (and not only with one finger) and he always turned his hands over when expressing surprise. He (sometimes moved his hands when speaking and) would hit the palm of his right hand on the thumb of the left hand. When he was angry with someone, he would turn his face away from the person and then either ignore him or forgive him. When he was happy, he would lower his gaze because of modesty. Rasulullaah ﷺ smiled most of the time and when he did, his teeth would shine like hailstones.” [Shamaail Tirmidhi: 226]

“Rasulullaah ﷺ generously distributed his cheerfulness and good character to every person so that he became a father to them all and fulfilled the rights of each one of them equally. His gatherings exuded knowledge, forbearance, modesty, confidentiality and

tolerance. Voices were never raised in his gatherings, reputations were never smeared and faults were never publicised. Those attending his gatherings were treated equally (no racial and social discrimination existed) and people were held in high esteem only in relation to the level of their Taqwa. Each person respected the other and just as the elderly were shown great reverence, the youngsters were shown great compassion. The needy were attended to and enquiries were made about strangers (to see to their needs).” [Shamaail Tirmidhi: 337]

❖ Rasulullaah ﷺ Dislikes Telling People What Would Displease Them ❖

This relates to matters which Rasulullaah ﷺ personally disliked or which caused difficulty to him. As for matters of Shariah, Rasulullaah ﷺ would not keep quiet, but would definitely proclaim the truth.

Anas رضي الله عنه narrates that Rasulullaah ﷺ was once displeased when he saw some *Sufrah* (a fragrance usually worn by women that stains the clothing yellow) on a person. After the person had left, Rasulullaah ﷺ said (to the other Sahaabah رضي الله عنهم), “Why do you people not instruct him to wash the *Sufrah* off?” Anas رضي الله عنه says, “It was never the habit of Rasulullaah ﷺ to tell a person on his face something that would displease him.”

[Musnad Ahmad: 12367; Abu Dawood: 4182]

Aaishah رضي الله عنها says, “Whenever the news reached Rasulullaah ﷺ that someone had said something, he would never say, ‘What is the matter with that person to say?’ He would rather say, ‘What is the matter with some people who say..?’” [Abu Dawood: 4788]

When Ummu Salamah رضي الله عنها arrived in Madinah and told the people that she was the daughter of Abu Umayyah ibn Mughiera, they refused to believe her. When some of them were leaving for Hajj, they asked her if she wanted to write to her family (in Makkah). She sent a letter with them (by which they managed to confirm who she was) and when they returned, they believed her. This then increased her status amongst them. After she had given birth to her daughter Zaynab (signalling the expiry of her *Iddah*), Rasulullaah ﷺ proposed for her hand in marriage. She said, “Can a woman such as I be married? I am unable to bear children (because of my age), am extremely possessive and have children of my own.” Rasulullaah ﷺ replied, “I am older than you, Allaah shall remove your extreme possessiveness and your children shall be the responsibility of Allaah and His Rasool.”

Rasulullaah ﷺ then married her and whenever he came to her, he would affectionately ask, “Where is Zanaab (Zaynab)?” This continued until one day Ammaar (ibn Yaasir) رَضِيَ اللَّهُ عَنْهُ took the child away saying, “She (her presence) is preventing Rasulullaah ﷺ from his needs (with his new bride).” During that period, Ummu Salamah رَضِيَ اللَّهُ عَنْهَا was still breast feeding the child. When Rasulullaah ﷺ came afterwards and asked, “Where is Zanaab?,” Qareenah bint Abu Umayyah رَضِيَ اللَّهُ عَنْهَا (Ummu Salamah رَضِيَ اللَّهُ عَنْهَا’s sister) who happened to be there, informed him that Ammaar رَضِيَ اللَّهُ عَنْهُ had taken her away (so that Rasulullaah ﷺ could have some privacy). Rasulullaah ﷺ then told Ummu Salamah رَضِيَ اللَّهُ عَنْهَا that he would see her that night.

Ummu Salamah رَضِيَ اللَّهُ عَنْهَا then put down her leather spread (beneath her grindstone for the dirt to fall upon) and took out some barley grains from her earthen pot. (After grinding the barley) She then mixed the barley with some fat to make a type of porridge for Rasulullaah ﷺ to eat. After Rasulullaah ﷺ had spent the night with her, he said, “You certainly deserve the respect of your family. If you wish, I could spend seven nights with you, but then I would have to do the same for all my other wives.” [Tareekh Dimishq of Ibn Asaakir 34: 269; Musnad Ahmad: 26529; 26619; Ibn Hibban: 2949 with slightly different wording]

Anas رَضِيَ اللَّهُ عَنْهُ states, “To celebrate his marriage to Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا, Rasulullaah ﷺ hosted a meal of bread and meat. I was sent to invite the people to the meal and as they arrived, they ate and then left. When I could find no one more to invite, I submitted, ‘O Nabi of Allaah! I cannot find anyone else to invite.’ Rasulullaah ﷺ then gave the instruction for the food to be taken away but there were still three people who stayed behind to talk. Rasulullaah ﷺ therefore left the room and went to the room of Aa'isha رَضِيَ اللَّهُ عَنْهَا. When he greeted her with the words:

السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

she replied by saying:

وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

She then asked, ‘How did you find your wife? May Allaah bless you.’ Rasulullaah ﷺ then went to each of his wives’ rooms in turn. As he greeted them similar to what he greeted Aa'isha رَضِيَ اللَّهُ عَنْهَا, they said to him what Aa'isha رَضِيَ اللَّهُ عَنْهَا had said. When Rasulullaah ﷺ returned to the room (of Zaynab رَضِيَ اللَّهُ عَنْهَا), he found the three men still sitting there and talking. Because Rasulullaah ﷺ was extremely bashful, (rather than telling them to leave), he again walked off towards the room of Aa'isha رَضِيَ اللَّهُ عَنْهَا. I cannot recall whether it was someone else or I who informed him that the men had left. He then returned and his one foot

was still on the threshold and the other outside when he dropped the curtain between himself and I and the verse of Hijaab was revealed.” [Bukhaari: 4793]

Anas رضي الله عنه also reports that after Rasulullaah صلى الله عليه وسلم had consummated his marriage to one of his wives, Ummu Sulaym رضي الله عنها (Anas رضي الله عنه's mother) cooked some *Hais* (sweet dish prepared with dates, butter and flour), placed it in a dish and instructed (Anas رضي الله عنه) saying, “Take this to Rasulullaah صلى الله عليه وسلم and inform him that it is a little something from us.” This occurred during times when the Sahaabah رضي الله عنهم were suffering great poverty and hardship. When Anas رضي الله عنه took it to Rasulullaah صلى الله عليه وسلم, he said, “O Rasulullaah! Ummu Sulaym has sent this to you. She conveys Salaams to you with the message that this is a little something from us.”

Rasulullaah صلى الله عليه وسلم looked at the food and instructed Anas رضي الله عنه to place it in the corner of the room. Thereafter, he named a large number of people and told Anas رضي الله عنه to invite them all. In addition to those people, Rasulullaah صلى الله عليه وسلم also told Anas رضي الله عنه to invite every other Muslim he met. Anas رضي الله عنه proceeded to invite the named persons as well as everyone else he met. When he returned, the room, the platform and the courtyard was full of people. When one of the narrators asked Anas رضي الله عنه how many people there were, he said that they were approximately three hundred.

Rasulullaah صلى الله عليه وسلم then asked Anas رضي الله عنه to bring the food and when he did, Rasulullaah صلى الله عليه وسلم placed his hand on it, made du'aa and said a few other things. Thereafter, Rasulullaah صلى الله عليه وسلم said, ‘Let them sit in circles of ten, recite 'Bismillaah' and then every person should eat what is in front of him.’ The people then started by reciting 'Bismillaah' and ate (in turns) until all of them had eaten (to their fill). Anas رضي الله عنه says, “Rasulullaah صلى الله عليه وسلم then told me to pick up the dish and when I did so and looked at it, I could not tell whether it was more when I put it down or when I picked it up.”

However, some of the men remained sitting and talking in Rasulullaah صلى الله عليه وسلم's room while Rasulullaah صلى الله عليه وسلم's wife had to sit with her face turned towards the wall. When they prolonged their discussion, it became very inconvenient for Rasulullaah صلى الله عليه وسلم but he was an extremely bashful person (and could not tell them to leave). Had they known about this (the inconvenience they were causing), it would have been difficult for them (to continue) sitting. Rasulullaah صلى الله عليه وسلم got up and went to greet all his other wives. When the men saw him return, it was only then that it occurred to them that they were causing

him inconvenience. They then hastened to the door and left. Rasulullaah ﷺ entered the room and drew the curtain closed, leaving Anas رَضِيَ اللَّهُ عَنْهُ in the courtyard. In the little while that Rasulullaah ﷺ was in the room, Allaah revealed some verses of the Qur'aan and as he emerged from the room, he was reciting the verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَّا هُوَ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ
فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا
فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ
بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

O you who have Imaan! Enter the rooms of the Nabi only when you are permitted to do so (invited) to partake of a meal. Then too, do not wait for it (the meal) to be prepared (by arriving too early or without invitation), but enter when (the meal is done and) you are called (to eat) and disperse (depart) once you have eaten without (remaining behind and) enjoying a (lengthy) conversation. Indeed this (arriving too early and remaining behind afterwards) hurts the Nabi but he is shy for you (he does not tell you lest you feel offended). (However,) Allaah does not shy away from the truth (and makes it clear to all without exception). When you ask them (Rasulullaah's wives) for anything, then ask them from behind a curtain (without seeing them). This is purer for your hearts and for their hearts (for it safeguards you from evil thoughts and desires). It is not (permissible) for you (Mu'mineen) to hurt the Nabi (in any way), nor to ever marry his wives after him (after he passes away). Verily this (hurting Rasulullaah ﷺ and marrying his wives after his demise) is grave in the sight of your Rabb. [al-Ahzaab: 53]

Anas رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ recited these verses to me before anyone else, making me the first person to have the honour of hearing them." [Muslim: 1428; Tirmidhi: 3218]

❖ Modesty Whilst Bathing and Relieving Himself ❖

Jaabir ibn Abdillaah رَضِيَ اللَّهُ عَنْهُ says, "Whenever Nabi ﷺ intended to relieve himself, he would go away so that no one could see him." [Abu Dawood: 2]

In another narration, Jaabir رَضِيَ اللَّهُ عَنْهُ said, "We went out with Rasulullaah ﷺ on a journey. Whenever Rasulullaah ﷺ would go to relieve himself, he would conceal himself so that he could not be seen." [Ibn Maajah: 335]

Anas رَضِيَ اللهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wanted to relieve himself, he would not raise his clothing until he was close to the ground. [Tirmidhi: 14; Abu Dawood: 14]

Ibn Abbaas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would take a bath in a closed room . His private parts were never seen.” [Musnad Bazaar: 4945]

Umm Salamah رَضِيَ اللهُ عَنْهَا says, “I placed water for Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and I concealed him. He then had a bath.” [Hadeeth-As-Sarraaj: 1032; Mustakhraj of Muslim by Abu Nuaym Asbahaani: 762]

CONCLUSION

I had hoped to complete this kitaab this morning behind the Rawdah at the time of Fajr (Dhul Hijjah 1443), hoping through the blessings of the greatest of Allah’s creation, that Allaah تَبَارَكَ وَتَعَالَى accepts this weak endeavor, forgives my shortcomings and does not take me to task for any disrespect showed to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. May Allaah تَبَارَكَ وَتَعَالَى make this book a means of acquiring the true love of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, imbibing his qualities into our lives, creating within ourselves his concern and worry and learning, loving, practicing and propagating his lifestyle in the whole of mankind till the Day of Qiyaamah. However, some portion remained. I have now completed the remaining portion in Darul Uloom Azaadville, Safar 1444.



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