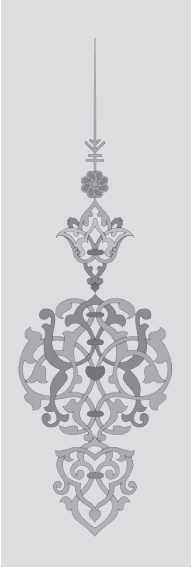
Muhammad Saalih Al-Munajjid

HOW HE TREATED THEM

IBN ALMUBARAK



How He Treated Them?

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Introduction 525

Introduction

Today, more than ever, individuals find themselves in desperate need of guidance, and by extension, in need of a guide to make sense of life. Over the ages, Allah, The Almighty, has sent different Prophets and Messengers to guide humanity and to provide answers to the questions confronting man. The most important features of their mission was to explain the Divine laws and exemplify Divine wisdom, and thus, serve as role-models to their nations.

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, the last Messenger of Allah, was unique in that he was not sent to a particular nation, but to humankind as a whole. As with every other Prophet, the focus of his message was that of obedience to Allah through acts of worship in word and deed.

Through his personal example and guidance, the Prophet, *sallallaahu 'alayhi wa sallam,* presented humanity with a superior way of life that was founded on the worship of Allah and the beautiful values that this entails. Due to his exceptional conduct and exemplary way of dealing with others, Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, conquered hearts and minds, and his message gained ascendancy over all other nations and religious denominations. The spread of the guidance brought by Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, is tangible proof that he was truly an example to be followed, for such immensely positive influence has not been the lot of any other individual throughout the history of the world.

The Prophet's unique and remarkable success is often categorized as a personal achievement, but the reality is that it is a sign of his being divinely guided. Yes, he was a remarkable human being, but the impact of his teachings was a direct result of his being guided by Allah in all he said and did.

Being merciful implies extending one's kindness, concern and consideration to others to care about them and to treat them with compassion, especially if one is in a position of authority or has control over their affairs. The Messenger of Allah, *sallallaahu alayhi wa sallam*, espoused all such beautiful qualities throughout the course of delivering his message.

He, *sallallaahu alayhi wa sallam*, was the epitome of all the values that he preached, and thus, inspired faith even in his most determined detractors. His words and the events of his life have all been fully recorded, and through them he continues to be present in the lives of people today, and for generations to come.

This book is an attempt to compile the methods by which the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with different types of people. We have compiled various narrations in this regard, hoping that the book will serve as an eye opener for those who want to take a closer look at his conduct and morals, and explore his character in detail through narratives of his daily life.



Supplicating for the Prophet of Allaah

Allaah sent His Messenger Muhammad, *sallallaahu 'alayhi wa sallam*, to all of creation as a witness, a bringer of glad tidings of Paradise to those who accept the Path he calls to and a warner against the wrath of Allaah. He sent him to invite to the religion of Allaah, by His permission, and as an illuminating lamp to light the Path of survival, the Path of Allaah.

Allaah sent him with guidance and mercy and the true religion, and to guide people to what results in their happiness in this world and the Hereafter. This is the reward for those who believe in him, love him and follow his path, *sallallaahu 'alayhi wa sallam*.

The Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, conveyed the message and advised the nation, and struggled and sacrificed for the sake of Allaah. We ask Allaah to reward him for having conveyed the message that guided us to the Path of Allaah.

When reading this book, one will frequently come across the term "*sallallaahu 'alayhi wa sallam*", and we feel obliged to clarify a few matters pertaining to this term.

Its meaning:

The term consists of two parts, one part is *Salaah* which is in the part "*sallallaahu*" and the second part is "*Salaam*" which is in the part "*wa sallam*".

These two terms are a form of supplication and prayer for Prophet Muhammad, *sallallaahu 'alayhi wa sallam*.

According to the predominant opinion, the first part means: To ask Allaah to exalt his mention. In other words we ask Allaah to honor, glorify and raise his rank and exalt his mention because we (as humans) cannot praise him enough to fulfill his due right upon us (for having conveyed the message that guided us to the Path of Allaah).

In the second term we pray that Allaah renders the Prophet, *sallallaahu 'alayhi wa sallam*, free from any dispraised matter with regards to his mission and Nation and make his Nation blessed and increase those who call towards the Path he called for.

Its ruling:

According to the predominant opinion, saying (or writing) the term "*sallallaahu 'alayhi wa sallam*" when the name of the Prophet is mentioned or written is an obligation. The evidence for this is the narration in which Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, said: **"The miser is the one before whom my name is mentioned** [or written] **and he does not say *Salaah* for me** [i.e. *sallallaahu 'alayhi wa sallam*]**."** [1]

In another narration, the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Allaah will humiliate** [and disgrace] **whoever hears** [or reads] **my name and he does not say *Salaah* for me** [i.e. *sallallaahu 'alayhi wa sallam*]**."** [2]

Undoubtedly, not uttering *Salaah* for the Prophet, *sallallaahu 'alayhi wa sallam*, when his name is mentioned (or written) is a form of impoliteness and disrespect towards the Prophet, *sallallaahu 'alayhi wa sallam*. Therefore, a Muslim must be keen on saying this prayer whenever he hears or reads the name of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, in order to obtain the great reward resulting from this, and in order to be of those who adhere to the command of Allaah in His saying:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا﴾

«Indeed, Allaah exalts the mention of the Prophet, and His angels [ask Him to do so]. O you who have believed [ask Allah] to exalt his mention and [ask Allaah to grant him] Salaam» [Quran 33:56]

Its virtue:

There are many narrations highlighting the virtue of exalting the mention of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*. The following are some of these narrations:

1 Reported by At-Tirmithi (3546) and Ahmad (1736).
2 Reported by At-Tirmithi (3545).

'Abdullaah ibn 'Amr narrated that the Prophet of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"Everyone who says *Salaah* for me** [i.e. asks Allaah to exalt my mention] **will receive in return** [for every time he utters it] **ten rewards from Allaah."** [1]

Ibn Mas`ood narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: **"The people who will be most entitled to my intercession on the Day of Resurrection are those who supplicate Allaah most often to exalt my mention."**[2]

Ubayy ibn Ka`b narrated: *"When one-third of the night would pass, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, would get up and call out:* **"O people! Remember Allaah. The *Raajifah*** [i.e. the first Blowing of the Trumpet which will shake the whole universe and thus cause all life to cease] **has come, followed by *Ar-Raadifah*** [i.e. the second Blowing of the Trumpet which will restore life and thus mark the Resurrection Day]**. Death has approached with all that it comprises. Death has approached with all that it comprises."**

I said: "*O Messenger of Allaah! I frequently invoke Allaah to elevate your rank. How much of my supplications should I devote to you?"* He, *sallallaahu 'alayhi wa sallam*, said: **"You may devote as much as you wish."** When I suggested a quarter, he, *sallallaahu 'alayhi wa sallam*, said: **"Do whatever you wish, but it will be better for you if you increase it."** I suggested half, and he, *sallallaahu 'alayhi wa sallam*, said: **"Do whatever you wish, but it will be better for you if you increase."** I suggested two-thirds, and he, *sallallaahu 'alayhi wa sallam*, said: **"Do whatever you wish but it will be better for you if you increase it."** I said: "Shall I devote all my supplications invoking Allaah to elevate your rank?" He, *sallallaahu 'alayhi wa sallam*, said: **"Then you will be freed from your worries and your sins will be forgiven."** [3]

Why should we say it?

There are many reasons why one should say *sallallaahu 'alayhi wa sal-*

1 Reported by Muslim (384).
2 Reported by At-Tirmithi (484).
3 Reported by Ahmad (21242) and Al-Haakim (3578) in his book *Al-Mustadrak*.

lam upon hearing or reading his name. The following are some of these reasons:

- To obtain the great rewards mentioned in the narration mentioned previously.
- To adhere to the command of the Prophet of Allaah, *sallallaahu 'alayhi wa sallam,* in saying it.
- To adhere to the command of Allaah in saying it.
- To fulfill one of his rights upon his Nation.
- To express gratitude for the great blessing he conveyed to us (i.e. the religion of Islaam).
- To increase our love for him, *sallallaahu 'alayhi wa sallam.* The more one mentions his name and supplicates for him, the more his love for him increases, and this helps the person to fully adhere to his commands and refrain from the prohibitions he warned against.

How to say it?

There are many ways to say this supplication and the easiest and most summarized is to say (or write) "*sallallaahu 'alayhi wa sallam*".

How often should we say it?

Ibn Salaah said: "*Some scholars stated that one should say it every time he hears (or reads) the name of the Prophet of Allaah, sallallaahu 'alayhi wa sallam. When writing, one should write it whenever the name is mentioned. One should not become bored of repeating it regardless of how many times it is written or said, and anyone who neglects this has indeed deprived himself from a great deal of reward.*" [1]



1 Ibn Salaah in his book *Muqaddimat Ibn Salaah* (pg. 188).

Chapter One

An Example for Humanity

- **Section One: The Messenger: The Excellent Example.**
- **Section Two: Aspects of Emulating the Prophet's Example.**



Section One

The Messenger: The Excellent Example

Allah The Exalted Says (what means): ***«There has certainly been for you in the Messenger of Allah an excellent pattern [example] for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.»*** [Quran: 33:21]

Ibn Katheer (a scholar) commented, *"This holy verse contains the great principle of adhering to the sayings, actions and injunctions of the Messenger of Allah."*[1]

Allah sent His Messenger as mercy and guidance to humanity. Therefore, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, became the best of examples for those hoping to please Allah, and those hoping for a high status in the Hereafter; for people who do not desire exaltedness upon the earth or corruption.

The definition of an "Example":

A Muslim is always in dire need of following the example of the Messenger of Allah (Muhammad, *sallallaahu 'alayhi wa sallam*), especially today when false claims prevail and the enemies of Allah are rallying doubtful matters and vain lusts to repel people away from the path of Allah.

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, was the ideal example that a Muslim must follow in actions and speech and he was a source of guidance in all matters. He, *sallallaahu 'alayhi wa sallam*, was the best example in various aspects of his life; as a religious leader (Imaam), a judge, a head of state, a teacher, a nurturer, a husband, a father, a manager and a leader.

---

1 *Tafseer Ibn Katheer* (391/6).

Following the examples of Prophets, «*So from their guidance take an example*»:

Allah ordered His Prophet to follow the example of the prophets who came before him. He Says (what means): ***«Those are the ones whom Allah has guided, so from their guidance take an example.»*** [Quran: 6:90]

Ibn Katheer said, "*This verse contains an order to the Prophet. And his nation ought to follow what he was ordered to do.*"[1]

Ibn Taymiyyah (a scholar) said, "*The stories of the Prophets contain admonition for believers who will surely be tested and must not go into despair. Muslims must realize that those who were better than them (i.e., the Prophets) were tested. The outcome of these ordeals was in favor of the Prophets. Thus, a doubter must become certain, a sinner must repent, and a believer must become stronger in faith. It is through stories of the Prophets that one becomes able to follow their examples properly.*"[2]

We were ordered to follow the examples of the Prophets regarding the following matters:

Zeal in obeying Allah and worshiping Him:

This is one of the most important areas of obedience to the Prophets. The Prophets demonstrated the utmost diligence in performing acts of worship and prayer to Allah The Almighty.

This is the essence of the verse (which means): ***«And remember Our servants, Abraham, Isaac and Jacob, those of strength and [religious] vision.»*** [Quran: 38:45]

'Ataa' Al-Khurasaani (a scholar) said, "*The verse means: the ones with diligence in performing worship and knowledge of Allah's affairs.*" And Qataadah (a scholar) said, "*They (the Prophets) were given a strong will to perform worship and a strong vision in religious matters.*"[3]

Verses that described the Prophets' worship:

Allah Says that Abraham said (what means): ***«My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.»*** [Quran: 14:40]

---

1 *Tafseer Ibn Katheer* (190/2).
2 *Majmoo' Al-Fataawa* (178/5).
3 *Majmoo' Al-Fataawa* (170/19).

And He Says in praising Ishmael (what means): «***And he used to enjoin on his people prayer and Zakaah and was to his Lord pleasing.***» [Quran: 19:55]

And in praising Abraham and Isaac, Allah Says (what means): «***And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of Zakaah; and they were worshippers of Us.***» [Quran: 21:73]

As for Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, there were many narrations regarding his diligence in worship. Allah The Exalted Says (what means): «***And during the night prostrate to Him and exalt Him a long [part of the] night.***» [Quran: 73:26]

Allah ordered the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, Saying (what means): «***worship Him and have patience for His worship. Do you know of any similarity to Him?***» [Quran: 19:65]

And He The Exalted also Says (what means): «***And from [part of] the night, pray with it as additional [worship] for you. It is expected that your Lord will resurrect you to a praised station.***» [Quran: 17:79]

Diligence in remembering and mentioning Allah, and in supplicating to Him:

The Prophets used to mention Allah at all times, and they used to supplicate to Him continuously. This was in addition to their diligence in performing acts of worship.

Allah The Most High mentioned how His Prophets used to supplicate to Him to fulfill their needs. They used to plead with Him demonstrating their helplessness and dire need. Allah The Exalted Says (what means): «***And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful." So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].***» [Quran: 21:83-84]

Allah The Exalted also Says (what means): «***And [mention] the man of the fish, when he went off in anger and thought that We would not decree***

[anything] upon him. And he called out within the darkness[1], "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers. So We responded to him and saved him from the distress. And thus do We save the believers. And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors." So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.»

[Quran: 21:87-90]

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, invoked His Lord frequently, especially during times of hardship. During the Battle of Badr, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, supplicated extensively hoping for Allah to grant him and his companions victory. 'Umar ibn Al-Khattaab (a companion and the second Caliph) said, "*On the day of the Battle of Badr, Allah's Prophet, sallallaahu 'alayhi wa sallam, faced the direction of the Qiblah (i.e. the Sacred Mosque in Makkah), extended his arms and invoked:* **"O Allah! Fulfill what You had promised me. O Allah! Bring about that which You have promised me. O Allah! If this group of Muslims were to die then You will not be worshiped on this Earth."** He, *sallallaahu 'alayhi wa sallam*, continued to invoke while raising his arms high until his upper garment fell off his shoulders. Then Abu Bakr (a companion and the first Caliph) picked up his upper garment and set it on the Prophet of Allah, *sallallaahu 'alayhi wa sallam's*, shoulders. He hugged the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, from behind and said, "*O Prophet of Allah! Enough invocation! Your Lord will surely fulfill His promise to you.*"[2]

The Prophets' humility and tears when mentioning their Lord:

In Chapter 19 of the Quran, Allah praised some of the Prophets Saying (what means): ***«Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the***

1 That of the night, of the sea, and of the fish's interior.

2 Reported by Muslim (1763).

Most Merciful were recited to them, they fell in prostration and weeping.» [Quran: 19:58]

Al-Si'di (a scholar) commented, *"Prostration and weeping means that they submitted to the verses of Allah, and that their hearts were affected by them. They had great hope and fear to the point of crying and prostrating to their Lord."*[1]

Allah told us that Prophet Joseph said (what means): ***«My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.»*** [Quran: 12:101]

Prophet Muhammad, *sallallaahu 'alayhi wa sallam,* was the most God-fearing of people. He used to say: **"I hope to be the most God-fearing among you, and most knowledgeable of what to avoid."**[2] And he, *sallallaahu 'alayhi wa sallam,* used to say: **"O turner of hearts! Make my heart firm upon Your religion."**[3]

And he, *sallallaahu 'alayhi wa sallam,* used to say: **"Verily, the hearts of the Children of Adam, all of them, are between the two fingers of the Most Merciful as one heart. He directs them wherever He wills."**[4]

Following their example in possessing deep knowledge regarding Allah:

There can be no doubt that the Prophets were the most knowledgeable regarding Allah. This profound level of knowledge generated a lofty standard of firm belief and fear of Allah The Exalted. The more a slave knows about his Lord, the more he reveres Him and increases in worship, fear, sincerity and love to his Lord.

Allah granted this high status to His chosen servants, the Prophets and Messengers. They received this status through their perfect knowledge of His Names and Attributes. Therefore, they became worthy of being emulated.

---

1 *Tafseer As-Si'di* (209/3).
2 Reported by Al-Bukhaari (20) and Muslim (1110) on the authority of 'Aa'ishah.
3 Reported by At-Tirmithi (3522) on the authority of Umm Salamah.
4 Reported by Muslim (2654) on the authority of 'Abdullaah ibn 'Amr.

Prophet Abraham told his father while inviting him to the true path: ***«O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.»*** [Quran: 19:43]

And Allah Said about His Prophet Jacob (what means): ***«And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.»*** [Quran: 12:68]

Allah also told us that Prophet Noah said to his people (what means): ***«I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know.»*** [Quran: 9:62]

Allah addressed Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, Saying (what means): ***«and say, "My Lord, increase me in knowledge."»*** [Quran: 20:114]

Thus, we must follow the example of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. He was sent as a mercy to humankind, an example to his followers and a standard-bearer showing Allah's right path.

The Obligation of following the example of the Prophets and adhering to their guidance:

Ibn Al-Qayyim (a scholar) said,

> *"There is no path to happiness and success in this world or the Hereafter except at the hands of Messengers. And there is no way to determine the good from bad except through their teachings. Allah's pleasure is never gained except through their example. Good actions, sayings and manners are only attained through the guidance they brought.*
>
> *The Prophets are the scale by which our actions, sayings and manners must be weighed. And their example is the criterion between the people of guidance and those of misguidance.*
>
> *We are in need of following their examples more than a body needs its soul, and more than an eye needs light to be able to see. In fact, every decreed obligation is surpassed by the obligation of following the example of the Prophets. If we neglect doing so for the*

blink of an eye then our hearts will become corrupt, just like a fish becomes when it is taken out of water.

Since happiness in this life and the Hereafter is linked with following the example of Prophet Muhammad, sallallaahu 'alayhi wa sallam, a wise person who is seeking his own happiness and salvation must gain enough knowledge regarding the Prophet's guidance and biography. This way he becomes a true follower and joins the party of the Prophet Muhammad, sallallaahu 'alayhi wa sallam.

In this regard, there are those who gain a lot of knowledge, those who gain only a little of it and others who are deprived of it. Allah grants goodness to whomever He wishes. Indeed, Allah grants great bounties."[1]

Why do we have to follow the example of the Prophet of Allah, Muhammad, *sallallaahu 'alayhi wa sallam*?

We follow his example because his life is the most perfect of lives. Allah chose Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, based on His Knowledge and Wisdom. He selected him over all humans. Thus, we must learn about his blessed life that was guided and decreed by Allah; perhaps his lifestyle would become a beacon for us and a cause of salvation for our nation. The following are more reasons why we must follow the example of Prophet of Muhammad, *sallallaahu 'alayhi wa sallam*:

Out of obedience to Allah's Orders:

We should follow the example of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, because we were ordered to do so by Allah. He, the Exalted, Says (what means): ***«There has certainly been for you in the Messenger of Allah an excellent pattern (example) for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.»*** [Quran: 33:21]

And Allah warned us against disobeying the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. He Says (what means): ***«So let those beware who dissent from the Prophet's order, lest Fitnah (trial) strike them or a painful punishment.»*** [Quran: 24:63]

1 *Zaad Al-Ma'aad* (69/1).

Because Allah made Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, Faultless:

We should follow the Prophet's example because his life was free from faults. He was chosen by Allah to deliver His message and was worthy of being followed. Allah safeguarded the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and protected him against all faults. In the event he did make a mistake (because he, *sallallaahu 'alayhi wa sallam*, used his best judgment in cases where he did not receive revelation), Allah did not approve of it and rectified it.

Thus, such a person is worth following, his biography is worth studying and his guidance is worth learning.

The Prophet's life contained great wisdom:

We should follow the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, because his life contained great wisdom, whether in matters of faith, manners, guidance, and perseverance in calling towards Allah and fighting evil.

Following the Prophet's example is the condition for achieving success and victory:

We will never gain success and victory unless we follow the example of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, in his sayings, actions and manners. Hasn't Allah made the Prophet's biography and manners an example for us?

The Prophet served as an example in all situations:

As a man, a husband, a brother, a Prophet, a ruler, a leader, Allah made the Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, an example for us to follow in all circumstances.

Learning the Prophet's biography is necessary to follow him:

We must learn how to follow the example of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. We must learn various aspects of his life including the way he dealt with different people.

Section Two
Aspects of Emulating the Prophet's Example

A person who contemplates the Prophet's life finds that it includes every aspect of etiquette and good manners that are considered decent by all righteous and noble people.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was an Example in Good Manners:

Allah the Exalted Says (what means): ***«And indeed, you are of a great moral character.»*** [Quran: 68:4]

The Prophet's manners were based on the Quran.[1] He, *sallallaahu 'alayhi wa sallam,* was pleased by whatever the Quran stated was good, and he was angered by whatever the Quran stated was evil and he, *sallallaahu 'alayhi wa sallam*, was neither harsh nor loud.[2] He, *sallallaahu 'alayhi wa sallam*, used to forgive and not reply to a transgression with a similar transgression.[3]

Safiyyah (the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) said, "*I have seen nobody with better manners than the Messenger of Allah, sallallaahu 'alayhi wa sallam.*"[4]

Anas (a companion) said, "*I served Prophet Mohammad, sallallaahu 'alayhi wa sallam, for nine years. (During these nine years) he never asked as to why I did this or did not do that.*"[5]

Anas also said, "*Prophet Mohammad, sallallaahu 'alayhi wa sallam, had the best behavior and the best manners of all. One day he sent me somewhere on*

1 Reported by Muslim (746) on the authority of 'Aa'ishah.
2 Reported by Al-Bukhaari (3559) and Muslim (2321) on the authority of 'Abdullaah ibn 'Amr.
3 Reported by At-Tirmithi (2016) on the authority of 'Aa'ishah.
4 Reported by At-Tabaraani in his book *Al-Awsat* (6578).
5 Reported by Al-Bukhaari (2768) and Muslim (2310).

some business, but I said to myself, "I won't go now" although I did [eventually] intend to go to where he commanded me. I came to the market (on my way) and passed by some children playing. Suddenly, the Prophet of Allah, sallallaahu 'alayhi wa sallam, appeared from behind me and held me by the neck. I looked behind and he was smiling. He, sallallaahu 'alayhi wa sallam, said: **"O Anas, did you go where I told you to go"**. *I said, "I will go [now], O Prophet of Allah."*[1]

He, *sallallaahu 'alayhi wa sallam*, was also an example in tolerance:

Allah Says (what means): ***«So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.»*** [Quran: 3:159]

Anas said, *"I was walking with the Prophet of Allah, sallallaahu 'alayhi wa sallam, and he was wearing a Najraani robe that had rough sides. A Bedouin came upon him and pulled him by his robe very roughly, so I looked at the side of the Prophet's neck, and the side of the robe had left a mark from the strong pull. He then said: 'O Muhammad, give me some of Allah's money that you have.' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, looked at him, laughed and ordered that he be given some."*[2]

He, *sallallaahu 'alayhi wa sallam*, was an example in kindness and mercy:

Allah The Exalted Says (what means): ***«And We have not sent you, [O Muhammad], except as a mercy to the worlds.»*** [Quran: 21:107]

Abu Tharr (a companion) said, *"One night the Messenger of Allah, sallallaahu 'alayhi wa sallam, prayed and continued to recite the verse (which means):* ***«If You should punish them – indeed they are Your servants; but if You forgive them, indeed it is You who is the Exalted in Might, the Wise.»*** *until morning. I asked him about this, he, sallallaahu 'alayhi wa sallam, responded:* **"I asked my Lord to permit me to intercede for my nation. He, The Exalted, granted me my wish. By Allah's will I will intercede for whoever takes no partners with Allah."**"[3]

1 Reported by Muslim (2310).
2 Reported by Al-Bukhaari (3149) and Muslim (1057).
3 Reported by Ahmad (20821).

Maalik bin Al-Huwayrith (a companion) reported, "*We came to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and we were all young men of nearly equal ages. We stayed with him for twenty nights, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, was extremely kind and tender-hearted*"[1]

He, *sallallaahu 'alayhi wa sallam*, was a good example in maintaining an appreciation for past relationships:

'Aa'ishah (the wife of the Prophet) said: "*I did not feel jealous of any of the wives of the Prophet as much as I did of Khadeejah though I did not see her, but the Prophet used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadeejah. When I sometimes said to him: "'As if there is no woman on earth except Khadeejah!' he would say:* **"Khadeejah was such-and-such** [i.e. saying words of praise about her]**, and from her I had children."**"[2]

He, *sallallaahu 'alayhi wa sallam*, was an example in humbleness:

Allah The Almighty ordered His Prophet, *sallallaahu 'alayhi wa sallam*, Saying (what means): ***«And lower your wing to those who follow you of the believers.»*** [Quran: 26:215] Meaning: be kind to them. Allah The Exalted ordered the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to be humble, gentle and kind to poor and rich believers. He, *sallallaahu 'alayhi wa sallam*, was so humble that he used to greet children when passing by them.[3] As humble as he was, a young girl servant would take him by the hand and go wherever she pleased (to ask her questions).[4]

He, *sallallaahu 'alayhi wa sallam*, would mend his sandals with his own hands, patch his clothes[5], milk his lamb[6], sit (socialize) with poor people[7] and he used to walk with the orphans, widows[8] and accept the invitation of whoever invited him.[9]

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1 Reported by Al-Bukhaari (628) and Muslim (674).
2 Reported by Al-Bukhaari (3818) and Muslim (2435).
3 Reported by Al-Bukhaari (6247) and Muslim (2168) on the authority of Anas.
4 Reported by Ahmad (11530).
5 Reported by Ahmad (24228) on the authority of 'Aa'ishah.
6 Reported by Ahmad (25662 on the authority of 'Aa'ishah.
7 Reported by Muslim (2413).
8 Reported by An-Nasaa'i (1414) on the authority of 'Abdullaah ibn 'Abu Awfa.
9 *Madaarij As-Saalikeen* (328/2)

He, *sallallaahu 'alayhi wa sallam,* would visit the ill, attend funerals and accept the invitation of a servant.

He, *sallallaahu 'alayhi wa sallam,* was an example in bravery:

'Ali ibn Abu Taalib (a companion and the fourth Caliph) said, "*During the Battle of Badr, we used to seek refuge with the Prophet of Allah, sallallaahu 'alayhi wa sallam. He was the toughest among us, and he, sallallaahu 'alayhi wa sallam, used to bravely approach the rows of the enemy and would be the closest among us to them.*"[1]

Al-Baraa' ibn 'Aazib (a companion) said, "*By Allah! When things became difficult during battle we used to seek refuge with him. The bravest among us were those who used to keep up with him (meaning the Prophet of Allah, sallallaahu 'alayhi wa sallam).*"[2]

Anas also said, "*Allah's Messenger, sallallaahu 'alayhi wa sallam, was the best of people, the most generous amongst them and he was the bravest of men. One night the people of Madeenah felt disturbed and set forth in the direction of a sound when Allah's Messenger, sallallaahu 'alayhi wa sallam, met them on his way back as he had gone towards that sound ahead of them. He was on the horse of Abu Talhah which had no saddle over it, and a sword was slung round his neck, and he, sallallaahu 'alayhi wa sallam, was saying:* **"There is nothing to be afraid of"**, *and he, sallallaahu 'alayhi wa sallam, also said:* **"We found it** [this horse**] like a torrent of water"**, *whereas the horse had been slow before that time.*"[3]

He, *sallallaahu 'alayhi wa sallam,* was an example in generosity:

Ibn 'Abbaas (a companion) said, "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, was the most generous of people. And he was most generous during Ramadhaan when Gabriel would meet him every night to study the Quran with him. The Messenger of Allah, sallallaahu 'alayhi wa sallam, was more generous than a sent wind.*"[4]

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1 Reported by Ahmad (1045).
2 Reported by Muslim (1776).
3 Reported by Al-Bukhaari (2908) and Muslim (2307).
4 Reported by Al-Bukhaari (6) and Muslim (2308).

Jaabir ibn 'Abdullaah (a companion) said, "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, was never asked for something and said: No.*"[1]

Anas ibn Maalik said, "*A man asked of the Prophet of Allah, sallallaahu 'alayhi wa sallam, so he gave him a flock of sheep filling a valley between two mountains. The man returned to his people, saying:* **'O people, embrace Islam. By Allah, Muhammad gives like one who fears no poverty.'**"[2]

He, *sallallaahu 'alayhi wa sallam,* was an example in being ascetic and abandoning worldly gains:

One day 'Umar ibn Al-Khattaab came into the house of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* to find him lying on a simple mat which had left its marks on his body. 'Umar started to sob. **"Why are you crying? O 'Umar"**, asked the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. 'Umar said, "*I thought of Caesar and Chosroes sitting on thrones of gold, wearing silk. And you are the Messenger of Allah, yet here you are sitting on this simple mattress.*' Thereupon the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"O 'Umar, are you not satisfied that they have this world and we have the next?"**[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* encouraged his companions to be ascetic, and to be more attached to the Hereafter. He, *sallallaahu 'alayhi wa sallam,* performed Hajj while sitting on a worn-out saddle cloth and wearing a garment that was not worth four Dirhams (silver coins).[4]

He, *sallallaahu 'alayhi wa sallam,* was an example in being steadfast and certain of Allah's Promise

Somebody asked Al-Baraa' ibn 'Aazib (a companion): "*Did you flee deserting the Messenger of Allah, sallallaahu 'alayhi wa sallam, during the Battle of Hunayn?*" Al-Baraa' replied, "*But the Messenger of Allah did not flee. The people of the Tribe of Hawaazin were good archers. When we met them, we attacked them, and they fled. I saw the Messenger of Allah, sallallaahu 'alayhi wa sallam, on his white mule and Abu Sufyaan ibn Al-Haarith was holding its reins*

1 Reported by Al-Bukhaari (6034) and Muslim (2311).
2 Reported by Muslim (3312).
3 Reported by Al-Bukhaari (5843) and Muslim (1479).
4 Reported by Ibn Maajah (2890) on the authority of Anas ibn Maalik.

and the Prophet of Allah, sallallaahu 'alayhi wa sallam, was saying: **"I am the Prophet in truth: I am the son of 'Abd Al-Muttalib."**"[1]

He, *sallallaahu 'alayhi wa sallam,* was an example in being patient with people and forgiving wrongdoers

He, *sallallaahu 'alayhi wa sallam*, was described as: *"Neither stiff nor harsh. He, sallallaahu 'alayhi wa sallam, did not raise his voice in markets. He did not retaliate mischief, but pardoned and forgave."*[2]

He was an Example in repentance and seeking forgiveness:

Abu Hurayrah (a companion) heard the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* say: **"By Allah! I ask Allah for forgiveness and I repent each day more than seventy times."**[3]

He, *sallallaahu 'alayhi wa sallam,* was an example in performing acts of worship:

'Aa'ishah said, *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, used to stand in prayer at night until both his feet (or legs) swelled."*[4]

'Ubayd ibn 'Umayr (a Follower belonging to the generation succeeding the companions) asked 'Aa'ishah, *"Please tell us of the most amazing thing you ever saw about the Messenger of Allah, sallallaahu 'alayhi wa sallam."* She paused, then said, *"One night he, sallallaahu 'alayhi wa sallam, told me:* **"Will you let me worship my Lord tonight?"** I said, *"By Allah, I love you to be next to me, and I love that you pray to your Lord."* She said: *"He, sallallaahu 'alayhi wa sallam, stood and made ablution without using much water and then stood and prayed and continued crying until his beard was wet from his tears, and then prostrated and continued crying until the earth was wet from his tears. And then he, sallallaahu 'alayhi wa sallam, turned and lay down and continued crying until Bilaal came to call for the dawn prayer."* When he saw him crying he asked about the reason he cried so hard, to which he, *sallallaahu 'alayhi wa sallam,* replied: **"O Bilaal, and why shouldn't I cry and it has been revealed tonight (**the verse which means): ***«Indeed, in the creation of the***

1 Reported by Al-Bukhaari (2864) and Muslim (1776).
2 Reported by Al-Bukhaari (2125).
3 Reported by Al-Bukhaari (6307).
4 Reported by Al-Bukhaari (4837) and Muslim (2820).

heavens and the earth and the alteration of the night and the day are signs for those of understanding.» [Quran: 3:190]"[1]

He, *sallallaahu 'alayhi wa sallam*, was an example in how much he used to remember Allah (perform *Thikr*):

He, *sallallaahu 'alayhi wa sallam*, was the most perfect human being in performing *Thikr*. He would remember Allah in every condition: standing, sitting, walking, riding, while travelling and while in residence.

He, *sallallaahu 'alayhi wa sallam*, called us to follow his example in performing prayer, fasting and marriage:

Anas said, "*Three people went around the houses of the wives of the Prophet of Allah, sallallaahu 'alayhi wa sallam, to ask about how the Prophet of Allah, sallallaahu 'alayhi wa sallam, worshipped. When they were told, it was as if they thought their worship was little [in comparison] and said: 'Where are we in relation to the Messenger of Allah, sallallaahu 'alayhi wa sallam, who has been forgiven his past and future wrong actions?' One of them said: 'I will pray all night every night.' Another said: 'I will fast all the time and not break the fast.' The other said: 'I will withdraw from women and never marry.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, came to them and said:* **"Are you the ones who said such-and-such? By Allah, I am the one among you with the most fear and awareness of Allah, but I fast and break the fast, I pray and I sleep, and I marry women. Whoever disdains my way is not from me** [i.e., I am free from him]**."**"[2]

Ibn Hajar (a scholar) said, "*The way of the Prophet was the simple way. He would eat in order to gain strength for fasting. He would sleep in order to gain strength to pray at night. And he would marry to break his lust, gain chastity, and increase his offspring. This Prophetic narration directs us toward following the example of people of high status.*"[3]

He, *sallallaahu 'alayhi wa sallam*, was an example regarding rituals of *Hajj* (pilgrimage):

1 Reported by Ibn Hibbaan (620).
2 Reported by Al-Bukhaari (5063) and Muslim (1401).
3 *Fat-h Al-Baari* (106/9).

The necessity of adhering to the Prophet's way could not be more evident than in *Hajj*. He, *sallallaahu 'alayhi wa sallam,* ordered us to follow his example in performing *Hajj* saying: **"Take your *Hajj* rituals from me. Perhaps I will not perform *Hajj* again."**[1]

Following the Prophet's example must not be limited to imitating aspects of his personality. It must include aspects of his practical life.

He, *sallallaahu 'alayhi wa sallam,* was the most perfect of people:

With regard to eating and drinking: He, *sallallaahu 'alayhi wa sallam,* never rejected any type of food that was present, and never asked for any particular kinds of food that were not available.

He, *sallallaahu 'alayhi wa sallam,* never rejected good food, and he never looked for faults in the food presented to him. If he liked the food he ate from it, otherwise he, *sallallaahu 'alayhi wa sallam,* would leave it.[2] Months would pass and fire would not be seen lit in his house (i.e. no food was cooked).[3] He, *sallallaahu 'alayhi wa sallam,* ate very little, and if food was not available he would have patience. In fact, he used to tie a rock to his stomach to assuage hunger pangs.

He, *sallallaahu 'alayhi wa sallam,* said: **"*Bismillaah*"** before he began eating (which means, in the name of Allah), and would say afterwards: **"O Allah! You have given us food, and drink. You have sufficed and provided. You have guided and gave life. So may praise be unto You for what you have given."**[4]

Whenever he ate at someone's house, he, *sallallaahu 'alayhi wa sallam*, would pray for them before departing.[5] He, *sallallaahu 'alayhi wa sallam,* was not too proud to eat with those who were younger, older, free, slaves, Bedouins or residents of Madeenah.[6]

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1 Reported by Muslim (1297).
2 Reported by Al-Bukhaari (3563) and Muslim (2064).
3 Reported by Al-Bukhaari (2567) and Muslim (2972).
4 Reported by Ahmad (16159).
5 Reported by Muslim (2042) on the authority of 'Abdullaah ibn Busr.
6 *Zaad Al-Ma'aad* (147/1).

As for sleeping and waking up: He, *sallallaahu 'alayhi wa sallam,* slept on his right side, while mentioning Allah and without being full of food or drink.

He, *sallallaahu 'alayhi wa sallam,* would place his hand under his head and say: **"O Allah! Protect me from Your torment on the day You resurrect Your servants."**[1]

He, *sallallaahu 'alayhi wa sallam,* woke up upon hearing the caller for prayer. He, *sallallaahu 'alayhi wa sallam,* would praise Allah, glorify Him, and supplicate to Him. Then he, *sallallaahu 'alayhi wa sallam,* used to brush his teeth with a *Siwaak* (tooth stick used to clean the teeth), perform ablution and pray.

He, *sallallaahu 'alayhi wa sallam,* constantly communicated with his Lord, praising Him and demonstrating fear and hope.

Sometimes he, *sallallaahu 'alayhi wa sallam,* would sleep on a mattress, and sometimes on the floor, on mats made from straw or on his bed.[2]

His speech, laughter and rears: He, *sallallaahu 'alayhi wa sallam,* did not speak very much. He used to speak slowly and clearly, not too fast for his speech to be memorized, and not too slow that there would be periods of silence. His guidance was the most perfect of guidance.

Often, he, *sallallaahu 'alayhi wa sallam,* repeated his words three times so people would understand it and when he greeted others he would do so three times[3]. He, *sallallaahu 'alayhi wa sallam,* would be silent for long periods of time, speaking of nothing unnecessarily. He, *sallallaahu 'alayhi wa sallam,* used to say a lot in a few words.

He, *sallallaahu 'alayhi wa sallam,* did not speak on matters that did not pertain to him. He, *sallallaahu 'alayhi wa sallam,* only spoke of things that generated reward and whenever he disliked something his facial expression would show it.

Most of his laughter was in the form of smiling. The most that would appear from his smile were his front molars. He, *sallallaahu 'alayhi wa sal-*

1 Reported by At-Tirmithi (3398) on the authority of Huthayfah ibn Al-Yamaan.
2 *Zaad Al-Ma'aad* (246/4) and (155/1).
3 Reported by Al-Bukhaari (94) on the authority of Anas.

lam, would laugh at things that were funny or things that were considered amazing.[1]

As for his crying: It was similar to his laughter. He, *sallallaahu 'alayhi wa sallam,* did not breathe hard while crying. His eyes would tear up and there would be some sounds in his chest.

Sometimes he, *sallallaahu 'alayhi wa sallam,* would cry because someone had died, sometimes out of fear for his nation, sometimes out of fear from Allah, and sometimes when listening to the Quran. He, *sallallaahu 'alayhi wa sallam,* cried out of love as well as out of glorification to Allah.

When his son Ibraaheem died, the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* cried out of mercy. And he, *sallallaahu 'alayhi wa sallam,* cried when seeing one of his daughters on her deathbed.[2]

And he, *sallallaahu 'alayhi wa sallam,* cried while listening to 'Abdullaah ibn Mas'ood (a companion) reciting Chapter An-Nisaa' of the Quran.[3]

He, *sallallaahu 'alayhi wa sallam,* also cried when 'Uthmaan ibn Math'oon (a companion) passed away, and while praying the "eclipse prayer".

He, *sallallaahu 'alayhi wa sallam,* cried while sitting near the grave of one of his daughters and he used to cry while praying the night prayer.[4]

His speeches: When he, *sallallaahu 'alayhi wa sallam*, gave his sermons, his eyes would become red, his voice would become loud, and he would become angry as if he were warning an army. He, *sallallaahu 'alayhi wa sallam*, started all of his sermons with praising Allah.

The topics of his sermons revolved around praising Allah and glorifying His attributes. He, *sallallaahu 'alayhi wa sallam,* discussed the teachings of Islam, mentioning Heaven and Hell, and things that bring about Allah's pleasure and wrath.

Ibn Al-Qayyim said, "*He, sallallaahu 'alayhi wa sallam, used to discuss matters relevant to the listeners. Sometimes he would lengthen his sermons, and*

1 *Zaad Al-Ma'aad* (1/182).
2 Reported by Ahmad (21272) on the authority of Umaamah (or Umayyah).
3 Reported by Al-Bukhaari (4582) and Muslim (800) on the authority of Ibn Mas'ood.
4 *Zaad Al-Ma'aad* (1/183).

other times he, sallallaahu 'alayhi wa sallam, would shorten them, according to the people's needs."[1]

As for his dealings with people: He, *sallallaahu 'alayhi wa sallam*, was the best in dealing with people. He, *sallallaahu 'alayhi wa sallam*, would buy, sell and enter into business partnerships. Once, when a previous partner in business came to visit him, he [the man] asked the Prophet of Allah, *sallallaahu 'alayhi wa sallam*: "Did you recognize me?" The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, responded: **"Weren't you my partner? You were a good partner. Neither did you conceal nor did you use to argue excessively."**[2]

He, *sallallaahu 'alayhi wa sallam,* also gave gifts and accepted them. He, *sallallaahu 'alayhi wa sallam,* borrowed money and property and purchased goods with deferred forms of payment.

Whenever he, *sallallaahu 'alayhi wa sallam,* borrowed money he would pay back more than he borrowed and when someone would pay him back a loan that he had borrowed from him, he, *sallallaahu 'alayhi wa sallam*, would pray for him saying: **"May Allah bless your family and wealth. The reward for giving someone a loan is praise and to pay him back."**[3]

He, *sallallaahu 'alayhi wa sallam*, dedicated a piece of land (*Waqf*; endowment) that he owned as a source of charity for the poor.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* interceded for others (in worldly affairs), and asked others to intercede for him. He, *sallallaahu 'alayhi wa sallam,* did not get angry when Bareerah (a freed slave) rejected his request for her to return to her husband. He, *sallallaahu 'alayhi wa sallam,* was indeed the best of examples.

He, *sallallaahu 'alayhi wa sallam*, would joke with others but he always spoke the truth.

He, *sallallaahu 'alayhi wa sallam,* sometimes would race others and even wrestle with them.

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1 *Zaad Al-Ma'aad* (1/191).
2 Reported by Abu Daawood (4836) and Ibn Maajah (2287).
3 Reported by An-Nasaa'i (4683) and Ibn Maajah (4242).

He, *sallallaahu 'alayhi wa sallam,* served his family members, carried materials for building the Masjid (mosque) and he used to host his guests, and sometimes would be a guest at the houses of others.

Ibn Al-Qayyim said: "*He, sallallaahu 'alayhi wa sallam, visited ill people, attended funerals, answered invitations, and looked after the needs of widows and poor people. He, sallallaahu 'alayhi wa sallam, enjoyed poetry and rewarded poets in return.*"[1]

Visiting the ill: He, *sallallaahu 'alayhi wa sallam*, visited friends who fell ill. He once visited a Jewish servant of his who was ill and visited his non-believing uncle. He, *sallallaahu 'alayhi wa sallam*, offered Islam to both of them; the servant embraced Islam, but his uncle did not.

Ibn Al-Qayyim said, "*He, sallallaahu 'alayhi wa sallam, would draw close to the sick person, sit close to his head and ask about his condition. He, sallallaahu 'alayhi wa sallam, used to wipe with his right hand over him and used to pray:* **"O Allah, the Lord of people! Take away the harm and cure, You are the healer, there is no cure but Your cure, a cure that does not leave any illness."**"[2]

As for *Sunan Al-Fitrah* (actions related to the natural disposition of man)

He, *sallallaahu 'alayhi wa sallam*, would start with his right side while wearing his shoes, combing his hair, performing ablution and giving and taking. He used his right hand for eating, drinking and ablution, and his left hand was for answering the call of nature and removing harmful objects.

As for cutting his hair, he used to either shave it all off or let it all grow. He, *sallallaahu 'alayhi wa sallam,* did not shave parts of it and leave other parts unshaven.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to like using the *Siwaak* (tooth stick used to clean the teeth) during all times; after waking up from sleep, during *Wudhoo'* (ablution), before prayer and when entering his house.

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1 *Zaad Al-Ma'aad* (165/1).
2 *Zaad Al-Ma'aad* (494/1).

He, *sallallaahu 'alayhi wa sallam,* applied perfume abundantly and never refused perfume when offered to him.

He, *sallallaahu 'alayhi wa sallam,* liked combing his hair. Sometimes he would comb his own hair, and sometimes he, *sallallaahu 'alayhi wa sallam*, would let (his wife) 'Aa'ishah comb his hair for him.



Conclusion:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, taught us sound morals and behavior by personal example, in the tradition of the Messengers and Prophets who preceded him.

We learn from his example to place our priorities correctly. The most important thing is to lead a righteous life, obeying Allah and seeking His pleasure and to do our best in every endeavor. Life is not about how much money, power or fame we amass, but how sincere and devoted we are to Allah and how much effort we spend in order to help others, improve their lives and guide them to Allah.

Allah Himself described Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, as the best role model for us to follow. Allah exalts his mention and His angels send praises upon him, and He commands us to do the same saying (what means): **«*Allah and His angels send blessings on the Prophet: O you who believe! Call for Divine blessings on him and salute him with a becoming salutation.*»** [Quran, 33:56]

The life experiences of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, and the Prophets and Messengers who preceded him are full of lessons on dealing with the many trials we face on a daily basis. People are still affected by the same weaknesses and problems that they were centuries ago. If we stick to the example of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, and follow his guidance in all matters, we will have the best chances for success in this life and, more importantly, in the life to come in the Hereafter.



Chapter Two

How Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, dealt with his family, relatives and those around him

- **Section One: How the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **dealt with his wives.**
- **Section Tow: How the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **dealt with his children.**
- **Section Three: How the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **dealt with his grandchildren.**
- **Section Four: How the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **dealt with his relatives.**
- **Section Five: The conduct of the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **with his neighbors.**
- **Section Six: The conduct of the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **with guests and hosts .**
- **Section Seven: How the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **dealt with his close Companions.**



Section One

How the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with his wives

Introduction:

Prophet Muhammad, *sallallaahu 'alayhi wa sallam,* maintained healthy, mutually fulfilling and harmonious relationships with his wives such that his treatment of them is considered exemplary of all times.

Upon studying the biography of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* and narrations, we learn that he, *sallallaahu 'alayhi wa sallam,* was very kind and tolerant towards his wives. They could not envisage life without him, even when he, *sallallaahu 'alayhi wa sallam,* gave them the choice to be released from the matrimonial bond due to their straitened circumstances, because of his generosity and kindness, consideration and compassion.

The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* consulted them when making decisions and took their advice. He, *sallallaahu 'alayhi wa sallam,* encouraged people through his enlightening words to behave kindly to women and declared that the most perfect of believers is the best of them in character and the one who is kindest to his family. Following the example of Prophet Muhammad, *sallallaahu 'alayhi wa sallam,* costs a man nothing and earns him reward from Allah, as well as his wife's love and happiness.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* provided humanity with the most equitable and humane laws to build family relationships and to cement them with feelings of mutual love, affection and kindness. They have taken into consideration the natural instincts of both husband and wife and given them appropriate and reasonable opportunities to obtain the satisfaction of their natural desires within the lawful ties of

marriage and forbidden all possible sources of temptation and also means of gratification of one's self outside the fortress of marriage. At the same time, it has tried to protect the lawful interests of both the parties in wedlock on the basis of justice, without favoring any one party, and provided sufficient safeguards for each against exploitation and aggression by the other party. Thus, it has made every effort to enable them to lead a good and peaceful life in marriage.

If in spite of all efforts, the two parties find it impossible to live together as husband and wife, it has given them the way to leave the fortress of marriage without injuring or harming the interests or feelings of the other party. In this matter also, it has treated them equally with justice and benevolence. Both of them are equipped with the proper means to leave their marital relationship with mutual agreement or through the intervention of the Islamic *Sharee'ah* (laws and legislations), thus giving full consideration to their interests in marriage and in separation, without unduly burdening either of them against their natural desires.

Allah The Almighty commanded us to emulate the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and take him as the exemplar in whose footsteps we should follow. Allah The Almighty Says (what means): **«*There has certainly been for you in the Messenger of Allah an excellent pattern [example] for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.*»** [Quran: 33:21]

Therefore, all Muslims (each according to his position) must know the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, in order to be able to emulate him. A husband cannot afford not to know the Prophet of Allah, *sallallaahu 'alayhi wa sallam;* a ruler cannot afford not to know the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, who was just when ruling; a leader cannot afford not to know the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, who was a stellar example in his leadership.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was a leading example in the manner he dealt with his wives, and a beacon of light that guides people to the best way of treating their wives which would reflect on their marital life and on the community as a whole.

Consequently, this book will focus on the aspect of the marital life of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* and how he dealt with his wives.

Examples from the marital life of the Prophet of Allah, *sallallaahu 'alayhi wa sallam:*

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had eleven wives, namely, Khadeejah bint Khuwaylid, 'Aa'ishah bint Abu Bakr, Hafsah bint 'Umar, Sawdah bint Zam'ah Al-'Aamiriyyah, Zaynab bint Jahsh Al-Asadiyyah, Zaynab bint Khuzaymah Al-Hilaaliyyah, Umm Salamah Hind bint Abu Umayyah Al-Makhzoomiyyah, Umm Habeebah Ramlah bint Abu Sufyaan Al-Amawiyyah, Maymoonah bint Al-Haarith Al-Hilaaliyyah, Juwayriyyah bint Al-Haarith Al-Mustaliqiyyah and Safiyyah bint Huyay An-Nadhriyyah.

He, *sallallaahu 'alayhi wa sallam*, died while being married to nine of them. However, Khadeejah bint Khuwaylid died before him.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, lived a joyful life with his pure wives, which reflected a practical example to the saying of Allah (which means): ***«And live with them in kindness.»*** [Quran: 4:19] Kindness here is a general term that encompasses all actions, sayings and noble manners.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was the best of people in the way he treated his wives. How can this not be the case while he, *sallallaahu 'alayhi wa sallam,* was the one who said: **"The best amongst you are those who are the best in treating their wives. Indeed I am the best in treating my wives."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was kind in his treatment, and this is evident in his biography. If people today were to emulate the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, in his treatment of his wives, many marital problems which we often hear about would be solved.

Due to the increase in the rate of divorce resulting from marital problems, we must look into the marital life of the Prophet of Allah, *sallallaahu*

1 Reported by At-Tirmithi (3895) on the authority of 'Aa'ishah.

'alayhi wa sallam, and see how he, *sallallaahu 'alayhi wa sallam*, lived his marital life which resulted in a harmonious joyful life. How did he, *sallallaahu 'alayhi wa sallam*, treat his wives? How did he, *sallallaahu 'alayhi wa sallam*, overlook some of their mistakes? We must do so because he, *sallallaahu 'alayhi wa sallam*, is the best example for us to follow and emulate.

He, *sallallaahu 'alayhi wa sallam*, would spend time with his wives and socialize with them daily:

Ibn 'Abbaas (a Companion) narrated: *"Whenever the Messenger of Allah, sallallaahu 'alayhi wa sallam, prayed the dawn (Fajr) prayer he would sit in the place he prayed, and people would sit around him until the sun had risen, then he, sallallaahu 'alayhi wa sallam, would go to his wives, one by one, greet them and supplicate for them. He, sallallaahu 'alayhi wa sallam, would then stay in the house of the wife whose turn was on that day."*[1]

Notice that the narration says that he, *sallallaahu 'alayhi wa sallam*, did this daily, and the first thing in the morning.

His wives never felt that he, *sallallaahu 'alayhi wa sallam*, was not around, because they saw him daily; compare this with those who desert their wives for days and nights, rather for months on end!

Some people spend hours with their friends daily and stay with them until late at night so that by the time a man returns home, he would be completed exhausted; his family will have gone to sleep and he would simply throw himself on bed and fall into a deep sleep.

He, *sallallaahu 'alayhi wa sallam*, would visit them and listen to what they had to say despite his responsibilities:

One night 'Aa'ishah told him the long story of Umm Zar', in which she said that eleven women gathered and pledged to reveal all their marital secrets to each other, and not to hold anything back. Each of them described her husband, and the best husband was that of Umm Zar' who described her husband's bounties and favors upon her. 'Aa'ishah said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, said to me:* **"I am to you like Abu Zar' is to Umm Zar'."**"[2]

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1 Reported by At-Tabaraani in his book *Al-Mu'jam Al-Awsat* (5216).

2 Reported by Al-Bukhaari (5189) and Muslim (2448).

A husband must allocate time to sit with his wife and hear what she has to say and socialize with her. Many wives complain that their husbands stay at work all day and when they come back home, many of them sit and watch TV or remain busy with the internet for hours, while the wife simply sits there waiting for him to pay her some attention. After he is finished, he goes to bed tired, unwilling and unable to talk, and sleeps like a dead man. Some of them might even fall asleep with the remote control in their hand. The result is that the poor wife feels neglected.

Some businessmen sit amidst their paperwork even when they go back home, so it feels as if he has a second shift of work at home after completing his first shift at the office. Again, this happens while the poor wife is waiting desperately for his attention.

Modern means of communication have facilitated for the husband to stay in touch with his wife all the time. He can send her SMS messages or call her to see how she is and this would not take more than a minute, but it would mean a lot to the wife.

His worship never held him back from spending time with his wives and being with them:

'Aa'ishah narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, would pray (the two Rak'ahs before the Dawn prayer), and if I had gotten up by then, he would talk with me, and if not, then he would lie down until it was time to pray."*[1]

He, *sallallaahu 'alayhi wa sallam*, would talk and walk with them even during travel:

'Aa'ishah narrated: *"When the Prophet of Allah, sallallaahu 'alayhi wa sallam, set out on a journey, he would cast lots amongst his wives. Once, this lot came out in my favor and that of Hafsah's. We (Hafsah, and 'Aa'ishah) both went along with him; the Prophet of Allah, sallallaahu 'alayhi wa sallam, used to travel (on camel) and when it was night he would walk along with me and would talk with me."*[2]

1 Reported by Al-Bukhaari (1161).
2 Reported by Al-Bukhaari (5211) and Muslim (2445).

He, *sallallaahu 'alayhi wa sallam*, was faithful to his wives and would safeguard their rights:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, praised Khadeejah during her life and after her death, more than he praised any other wife. He, *sallallaahu 'alayhi wa sallam*, was keen on highlighting her virtues and her status in his heart, and that she maintained this status even after her death.

'Aa'ishah narrated: "*Never did I feel jealous of the wives of the Messenger of Allah, sallallaahu 'alayhi wa sallam, except in case of Khadeejah, although I did not (have the privilege to) see her. Whenever the Messenger of Allah, sallallaahu 'alayhi wa sallam, slaughtered a sheep, he, sallallaahu 'alayhi wa sallam, said:* **"Send it to the friends of Khadeejah."** *One day I said to him: '(It is) Khadeejah only who always prevails upon your mind.' Thereupon he, sallallaahu 'alayhi wa sallam, said:* **"She was such and such a woman** [praising her]**, and she was the mother of my children."**"[1]

Ibn Hajar (a scholar) said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, never ceased praising her and mentioning her even after her death. Rather, he, sallallaahu 'alayhi wa sallam, stayed faithful after her death and continued to praise her and mention her good traits and how wise and virtuous she was. All the children of the Messenger of Allah, sallallaahu 'alayhi wa sallam, were from her, except Ibraaheem, whose mother was Maariyah. His children from her were two sons and four daughters, Al-Qaasim, Abdullaah (he was born after the Prophet of Allah, sallallaahu 'alayhi wa sallam, was commissioned, and used to be also called At-Taahir and At-Tayyib) and his daughters were, Zaynab, Ruqayyah, Umm Kulthoom and Faatimah.*"[2]

He, *sallallaahu 'alayhi wa sallam*, would praise Khadeejah whenever he mentioned her name:

'Aa'ishah narrated: "*Whenever the Messenger of Allah, sallallaahu 'alayhi wa sallam, mentioned the name of Khadeejah (his first wife), he praised her and did not tire of praising her and supplicating Allah for her forgiveness.*"[3]

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1 Reported by Al-Bukhaari (3818) and Muslim (2435).

2 *Fat-h Al-Baari* (137/7).

3 Reported by At-Tabaraani (319/16).

These days when one looks at the condition of people, one wonders at the state of affairs. You find a man marrying a new wife after the death of his first wife, and whenever he sits in a gathering, he would praise the second wife and starts enumerating the mistakes of the first. Another case one comes across is a man who divorces his wife, and brags about how patient he was with her despite her dispraised traits. Some people never mention any good quality of the wife regardless of how good she is to him.

He, *sallallaahu 'alayhi wa sallam*, would brighten whenever anything reminded him of Khadeejah:

'Aa'ishah narrated: "*Once Haalah bint Khuwaylid, Khadeejah's sister sought permission to enter upon the Messenger of Allah, sallallaahu 'alayhi wa sallam. He remembered Khadeejah, because their voices were similar. He, sallallaahu 'alayhi wa sallam, became very happy and said:* **"O Allah, let it be Haalah** (Khadeejah's sister)**!"** *I felt jealous and said: 'You keep mentioning this old lady from Quraysh whose teeth fell (due to old age) who died a long time ago, and Allah replaced her for you with someone better (meaning myself).' His facial expression changed reflecting disturbance, which I usually saw only when a cloud would cover the sky (fearing punishment like previous nations) or when he was receiving revelations. He, sallallaahu 'alayhi wa sallam, then said:* **"Allah did not replace me with someone better than her; she believed in me when people disbelieved in what I came with; she believed my words when people belied me; she supported me with her wealth when people deprived me, and Allah gave me children from her."**

At this, 'Aa'ishah said: "*I swear by The One Who had sent you with the Truth, I will never mention her except in praise after today.*"[1]

Ibn Hajar said: "*The narration proves that when one loves someone, he loves things that they love and things that are related to that person and those who resemble that person.*"[2]

He, *sallallaahu 'alayhi wa sallam*, was faithful to Khadeejah and would be kind to her friends:

1 Reported by Ahmad (24343) and At-Tabaraani (14/23).
2 *Fat-h Al-Baari* (140/7).

'Aa'ishah narrated: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, would mention Khadeejah frequently. Whenever he, sallallaahu 'alayhi wa sallam, slaughtered a sheep, he would cut it into pieces and send them to her friends."*[1]

Another narration reads: *"Whenever he, sallallaahu 'alayhi wa sallam, slaughtered a sheep, he would look for her friends and gift them from it."*[2]

Al-Mubaarakpoori (a scholar) said: *"Gifting her friends reflects his faithfulness to her and not forgetting her kindness."*[3]

An-Nawawi (a scholar) said: *"This is evidence that he, sallallaahu 'alayhi wa sallam, was a faithful man and dealt with his wives in kindness during their lives and even after their death, and that he was generous with their friends and relatives."*[4]

Anas narrated: *"Whenever the Messenger of Allah, sallallaahu 'alayhi wa sallam, received any gift, he would say:* **"Take it to so and so** [female companion] **because she was a friend of Khadeejah. Take some to the household of so and so, because she loves Khadeejah."***"*[5]

He, *sallallaahu 'alayhi wa sallam*, showed great kindness to his wives' friends:

'Aa'ishah narrated: *"An old lady came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, while he was in my house, so he, sallallaahu 'alayhi wa sallam, asked her:* **"Who are you?"** *she replied: "I am Jaththaamah Al-Muzaniyyah." He, sallallaahu 'alayhi wa sallam, said:* **"Rather you are Hussaanah. How are you and your people? How are you doing? How is life with you since I saw you last?"** *She said: 'We are just fine, O Messenger of Allah. May my father and mother be sacrificed for you!' After she left I said: 'O Messenger of Allah, why were you so friendly and kind with this old lady?' He, sallallaahu 'alayhi wa sallam, replied:* **"O 'Aa'ishah, she used to visit us during the**

1 Reported by Al-Bukhaari (3534) and Muslim (2435).
2 Reported by At-Tirmithi (1940).
3 *Tuhfat Al-Ahwathi* (134/6).
4 The explanation of An-Nawawi on the book of Muslim (202/15).
5 Reported by Al-Bukhaari (232) in his book *Al-Adab Al-Mufrad*.

lifetime of Khadeejah and being kind to old friends is a sign of one's good faith.""[1]

Note: Although this woman was an old woman, yet he, *sallallaahu 'alayhi wa sallam*, changed her name to a nicer name. Jaththaamah means a lazy person who does not want to exert any effort, while Hussaanah indicates goodness and beauty. It was the practice of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to change the names that had a negative meaning to ones with good meanings.

Being faithful and kind to people is a sign of one's good faith. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, received this old lady with kindness and gave her a warm welcome as a way of being faithful to the wife who stood by him and relieved him during times of distress.

Many men nowadays, are ungrateful to their wives who persevered through rough times and helped them build their life and establish themselves by enduring rough times patiently. The behavior of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, reflects true faithfulness to the wife.

He, *sallallaahu 'alayhi wa sallam*, did not hesitate to state his love for his wife:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said about Khadeejah: **"Her love had been nurtured in my heart by Allah Himself."**[2]

An-Nawawi (a scholar) said: *"This indicates that her love is a virtue of Khadeejah which Allah granted her."*[3]

The love of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, for 'Aa'ishah was more obvious and well-known. He, *sallallaahu 'alayhi wa sallam*, did not love a woman like he loved her, and she was the only one whom he married as a virgin. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, did not hide his love for her.

'Amr ibn Al-'Aas (a Companion) asked the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, *"Who amongst the people is dearest to you?"* He,

1 Reported by Al-Haakim *Nasaa'i* (17/1).
2 Reported by Muslim (2435) on the authority of 'Aa'ishah.
3 The explanation of An-Nawawi on the book of Muslim (201/15).

sallallaahu 'alayhi wa sallam, said: **"'Aa'ishah."** He ('Amr) then said: *"Who amongst men?"* He, *sallallaahu 'alayhi wa sallam*, said: **"Her father."**[1]

Contrary to the Prophetic guidance, some men stay years without expressing love to the wife, while others may even consider this unbefitting and not manly. Expressing one's love to the wife is one of the strongest means to improve and strengthen marital relations and maintain a happy marital life.

A wife likes her husband to make her feel loved and to express this verbally and to do so frequently. Unfortunately, some women resort to illicit relations because they find someone whom they could talk to and who would say sweet words that she may have never heard from her husband.

He, *sallallaahu 'alayhi wa sallam*, would kiss his wife before leaving the house:

'Urwah (a Companion) reported on the authority of his maternal aunt 'Aa'ishah that she said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, used to kiss some of his wives, and then leave for the congregational prayer without performing ablution (again)." I said: 'It is no one else but you (whom he used to kiss).' So she laughed."*[2]

He, *sallallaahu 'alayhi wa sallam*, would even kiss his wives while fasting. 'Aa'ishah said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, would kiss and embrace (his wives) while he was fasting, for he had the most control of all of you over his desires."*[3]

He, *sallallaahu 'alayhi wa sallam*, would drink after his wife, placing his lips where 'Aa'ishah had placed hers:

'Aa'ishah narrated: *"I would drink when I was menstruating, then I would hand it (the vessel) to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and he would put his mouth where mine had been and drink, and I would eat flesh from a bone when I was menstruating, then hand it over to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and he would put his mouth where mine had been."*[4]

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1 Reported by Al-Bukhaari (3662) and Muslim (2384).
2 Reported by At-Tirmithi (79), Abu Daawood (178), An-Nasaa'i (170) and Ibn Maajah (502).
3 Reported by Al-Bukhaari (1927) and Muslim (1106).
4 Reported by Muslim (300).

'Ali Al-Qaari (a scholar) said: "*He followed every trace of hers to show how much he, sallallaahu 'alayhi wa sallam, loved her.*"[1]

This practice has a great impact on the wife when one does it. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, placed his mouth where her mouth was after she ate or drank only to show her his love and compassion towards her.

The Prophet of Allah, sallallaahu *'alayhi wa sallam*, would sleep placing his head on the thigh of 'Aa'ishah:

'Aa'ishah narrated: "*We went with the Prophet of Allah, sallallaahu 'alayhi wa sallam, on one of his journeys and on the way my necklace was broken (and fell somewhere). The Messenger of Allah, sallallaahu 'alayhi wa sallam, along with other people stayed there to search for it. There was neither any water at that place nor did people have any water with them. Abu Bakr came admonishing me while the Messenger of Allah, sallallaahu 'alayhi wa sallam, was sleeping with his head on my thigh. Abu Bakr scolded me and pushed my side with his hand. And there was nothing to prevent me from stirring but for the fact that the Messenger of Allah, sallallaahu 'alayhi wa sallam, was lying upon my thigh.*"[2]

'Aa'ishah also narrated: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, would sleep with his head on my thigh while I was menstruating, and then get up and start reciting the Quran.*"[3]

This narration reflects his kind treatment, consideration and noble manners, and it proves that one should not be repelled from touching, sitting and eating with, or being close to his wife during menstruation.

He, *sallallaahu 'alayhi wa sallam*, would sleep with his wife using the same cover:

Umm Salamah (the wife of the Prophet) also narrated: "*While I was lying down with the Prophet of Allah, sallallaahu 'alayhi wa sallam, under a single woolen sheet, I suddenly got my menses. So I slipped away from under the cover and I took up the clothes (which I wore) in menses. He, sallallaahu 'alayhi wa*

1 *Mirqaat Al-Mafaateeh* (487/2).
2 Reported by Al-Bukhaari (4607) and Muslim (550).
3 Reported by Al-Bukhaari (3672) and Muslim (267).

sallam, said: **"Have you menstruated?"** *I said: 'Yes." So he, sallallaahu 'alayhi wa sallam, called me back and I lay down with him again under the cover."*[1]

An-Nawawi said: *"It is possible that she might have feared that some blood may stain him, sallallaahu 'alayhi wa sallam, and therefore decided to sneak away. It is also possible that she felt disgusted by the blood and thus decided to change her clothes with clean ones."*[2]

The wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, Maymoonah narrated: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to lie down with me while I was menstruating and there would be a cloth between me and him."*[3]

Some men stay away from their wives when they are menstruating and do not sleep in the same bed. This contradicts the practice and guidance of the Prophet of Allah, *sallallaahu 'alayhi wa sallam.* It also harms the woman psychologically, because women usually become disturbed during menstruation and her mood changes, so if her husband stays away from her and shuns her, then this would worsen her situation and depress her even further.

He, *sallallaahu 'alayhi wa sallam*, would bathe with his wives using the same container:

'Aa'ishah narrated: *"I used to bathe with the Messenger of Allah, sallallaahu 'alayhi wa sallam, from one vessel between me and him. He, sallallaahu 'alayhi wa sallam, would rush to take the water before me and I would try to take it before him, and he, sallallaahu 'alayhi wa sallam, would say*: **"Leave it for me** [the water**]."** *And I would say, 'You leave it for me.'"*[4]

Umm Salamah narrated: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, and I took a bath from the same vessel while I had my menses."*[5]

He, *sallallaahu 'alayhi wa sallam*, would express his fondness by making a diminutive form of her name:

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1 Reported by Al-Bukhaari (298) and Muslim (296).
2 The explanation of An-Nawawi on the book of Muslim (207/3).
3 Reported by Muslim (295).
4 Reported by Al-Bukhaari (250) Muslim (321) and An-Nasaa'i (239) and the wording is his.
5 Reported by Al-Bukhaari (322) and Muslim (322).

'Aa'ishah narrated: *"One day a few Abyssinian boys entered the mosque and started playing, so the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"O Humayraa'**[1]**, would you like to watch them** [while they play]**?"** *I said: 'Yes.'"*[2]

Al-Qaadhi 'Iyaadh (a scholar) said: *"Giving her this name is a way of expressing love and mercy to her."*[3]

He, *sallallaahu 'alayhi wa sallam*, would accompany them to feasts out of kindness:

Anas narrated: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, had a neighbor who was Persian (by descent), and he was an expert at preparing soup. He prepared (soup) for the Messenger of Allah, sallallaahu 'alayhi wa sallam, and then came to him to invite him (to the feast). He (the Messenger of Allah, sallallaahu 'alayhi wa sallam) said:* **"Here is 'Aa'ishah also, is she also invited** [to the food]**"**? *He (the neighbor) said: 'No'. Thereupon the Messenger of Allah, sallallaahu 'alayhi wa sallam, also said:* **"No** [then I cannot join the feast]**"**. *He returned to invite him, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"Here is 'Aa'ishah also, is she also invited** [to the food]**"**? *He said: 'No'. Thereupon the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"No** [and declined his offer]**"**. *He returned to invite him and the Messenger of Allah, sallallaahu 'alayhi wa sallam, again said:* **"She is also there"**. *He (the host) said: 'Yes' for the third time. Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, accepted his invitation, and both of them (him and 'Aa'ishah) set out until they came to his house."*[4]

An-Nawawi said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, hated to be singled out for the invitation without taking 'Aa'ishah. This reflects his kind treatment and how he guarded the rights of marital life and dealt with his wives with the highest level of manners."*[5]

He, *sallallaahu 'alayhi wa sallam*, would bid farewell to his wives if they visited him:

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1 This is a nickname extracted from the Arabic word *Al-Hamraa'*, which is a reddish white color, referring to her skin color.

2 Reported by An-Nasaa'i in his book *As-Sunan Al-Kubra* (8951).

3 *Mashaariq Al-Anwaar* (702/1).

4 Reported by Muslim (2037).

5 The explanation of An-Nawawi on the book of Muslim (209/13).

Safiyyah bint Huyay narrated: "*The Prophet of Allah, sallallaahu alayhi wa sallam, was performing I'tikaaf (residing in the mosque in seclusion for the purpose of worship) and I went to visit him during the night. I talked to him and then I got up to go. He, sallallaahu alayhi wa sallam, got up with me and accompanied me to my house. Two men of the Ansaar passed by them and when they saw the Prophet of Allah, sallallaahu 'alayhi wa sallam, they quickened their pace. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: 'Hold on, she is Safiyyah bint Huyay (my wife).' They said: 'Glory be to Allah, O Messenger of Allah [we did not have any doubt about you]!' Thereupon, the Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **"Satan flows in the person like blood. I feared that he might have whispered some** [ill thoughts] **into your heart."**"[1]

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, interrupted his worship (*I'tikaaf*) so that he would walk her back to her house and to protect her on her way back. He, *sallallaahu 'alayhi wa sallam*, did so despite the fact that one should not leave the mosque once he enters it with the intention of *I'tikaaf* unless it is a necessity, or else his worship is interrupted.

He, *sallallaahu 'alayhi wa sallam*, lived a harmonious life with his wives:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, practically applied the saying of Allah (which means): ***«And live with them in kindness.»*** [Quran: 4:19]. It is not surprising after this to see that when the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, spoke about his wives he would say: **"The most perfect in faith amongst the believers are those who are the best in manners, and the best amongst you are those who are the best in treating their wives."**[2]

He, *sallallaahu 'alayhi wa sallam*, never lay a hand on any of his wives or criticized her:

'Aa'ishah narrated: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, never hit anyone neither a servant nor a woman except when he was fighting in the Cause of Allah.*"[3]

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1 Reported by Al-Bukhaari (2038) and Muslim (2175).

2 Reported by At-Tirmithi (1082) on the authority of Abu Hurayrah.

3 Reported by Muslim (2328).

Some men in our time beat their wife, hitting her on the face and head, using a stick, shoes and other things for the most ridiculous reasons.

Iyaas ibn `Abdullaah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Do not hit women."** When `Umar came to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and complained saying, '*The women have become very daring towards their husbands,*' He, *sallallaahu 'alayhi wa sallam*, gave permission to beat them lightly. Then many women went to the wives of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, complaining of their husbands (beating them), and he (Prophet Muhammad, *sallallaahu 'alayhi wa sallam*) said: **"Many women have gone round Muhammad's wives complaining of their husbands. Those who do so** [that is, those who take to beating their wives] **are not the best among you."**[1]

Al-'Atheem Abaadi (a scholar) said: *"The term,* **"Those who take to beating their wives, are not the best among you"** *means, men who beat their wives are not the best, but rather those who persevere and tolerate whatever bad manners or wrong behavior their wives have and refrain from beating them are indeed the best amongst you."*[2]

He, *sallallaahu 'alayhi wa sallam*, instructed men to be kind to women:

Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Adhere to my instructions with regard to women: Act kindly towards women."**[3]

An-Nawawi said: *"The narration encourages kindness to women and enduring wrong behavior when it happens and tolerate it and act softly in return."*[4]

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, also said: **"Women were created from a crooked rib. If you attempt to straighten it; you will break it. So tolerate her behavior you will live with her happily."**[5]

1 Reported by Abu Daawood (2146) and Ibn Maajah (1985).
2 *'Awn Al-Ma'bood* (130/6).
3 Reported by Al-Bukhaari (3331) and Muslim (1468) on the authority of Abu Hurayrah.
4 The explanation of An-Nawawi on the book of Muslim (57/10).
5 Reported by Ahmad (19589) on the authority of Samurah ibn Jundub.

He, *sallallaahu 'alayhi wa sallam*, repeatedly instructed men to treat women kindly on every occasion. In his sermon during the Farewell Pilgrimage, he, *sallallaahu 'alayhi wa sallam*, singled out a section of his speech for this purpose saying: **"Treat women kindly, for they are like captives in your hands."**[1]

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, repeated these instructions with regard to women, because he knew that they have the tendency of repeating the behavior that would upset their husbands and that few men would be able to endure patiently and that most men would be enraged by their conduct. This would consequently lead to divorce and division of the family.

Knowing this, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, instructed husbands to the method which would help maintain the unity of the family and harmony in marital life. Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"A believer must not hate a believing woman** [his wife]**; if he dislikes one of her characteristics he will be pleased with another."**[2]

An-Nawawi said: "*Meaning, he should not hate her because even if she has a dispraised quality, he will see in her qualities that are pleasing to him. For example, a woman may be aggressive but very religious, she may speak to him rudely, but she is chaste, and so on.*"[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, always treated his wives with gentleness and was always cheerful. He, *sallallaahu 'alayhi wa sallam*, was keen on making them happy, sitting with them, joking with them, consulting them, listening to them, condoling them, checking on them and would overlook their mistakes and shortcomings.

In fact, he used to instruct people to treat his wives' people kindly. Abu Tharr (a Companion) narrated: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"You would soon conquer Egypt and that is a land which is known** [as the land of Al-Qeeraat][4]**. So when you conquer it, treat its**

1 Reported by At-Tirmithi (1083) and Ibn Maajah (1851) on the authority of 'Amr ibn Al-Ahwas.
2 Reported by Muslim (2672) on the authority of Abu Hurayrah.
3 The explanation of An-Nawawi on the book of Muslim (58/10).
4 A type of currency used there.

inhabitants well for there lies upon you the responsibility due to blood relationship and responsibility due to the relationship of marriage.""[1]

An-Nawawi said: "*The term,* **"the responsibility due to blood relationship"** *means, they have a due right to them because Hagar the mother of Prophet Ishmael was from them. The term,* **"responsibility due to relationship of marriage"** *because the Messenger of Allah, sallallaahu 'alayhi wa sallam, married a woman from them (Maariyah the mother of his son Ibraaheem).*"[2]

He, *sallallaahu 'alayhi wa sallam*, was considerate of his wives' feelings:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would notice when one of his wives was happy with him or upset. For example, he, *sallallaahu 'alayhi wa sallam*, said to 'Aa'ishah: **" I can well discern when you are pleased with me and when you are annoyed with me."** She asked, "*How do you discern it?*" Thereupon he, *sallallaahu 'alayhi wa sallam*, replied: **"When you are happy with me you take an oath saying, 'I swear by the Lord of Muhammad. However, when you are upset you would say, 'I swear by the Lord of Abraham."** 'Aa'ishah said: "*Yes (you are right) O Messenger of Allah, but by Allah, I leave nothing but your name.*"[3]

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, was not the type who never cared whether his wife was happy or upset. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had to take care of the responsibility of the state, battles, preparing armies, propagating his message to the universe, sending messengers to heads of state and following up on all other related affairs. Despite the heavy load he had to shoulder, he, *sallallaahu 'alayhi wa sallam*, did not allow these responsibilities to prevent him from following up with his wives and being considerate towards their feelings.

Compare this to husbands who could not care less if their wives are upset or not, are negligent regarding their affairs, show no consideration for their feelings and are indifferent if their wives are not happy. Indeed, there is a massive difference between them and the Messenger of Allah,

1 Reported by Muslim (2543).
2 The explanation of An-Nawawi on the book of Muslim (97/16).
3 Reported by Al-Bukhaari (5228) and Muslim (2439).

sallallaahu 'alayhi wa sallam, who was a leading example to humanity in all aspects.

One example exemplifying his care and consideration for his wives' feelings is in the story of the dispute between two of his wives. Hafsah said something that hurt the feelings of Safiyyah and saddened her by calling her the daughter of a Jew (which she was). Safiyyah cried and complained to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, defended her and comforted her heart with words that calmed her down and made her happy.

Another example that embodied the great consideration the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had towards his wives is the story of the Safiyyah's camel.

Safiyyah narrates: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, took his wives along on a journey to perform Hajj (pilgrimage). After travelling for some time, a man took hold of the camel and started spurring them to go fast. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to him,* **"Be careful with the fragile vessels** [women]**!"** *While we were travelling, my camel knelt down (due to illness) and it was the best of all camels to ride. I started to cry and the news reached the Prophet of Allah, sallallaahu 'alayhi wa sallam, who came to me and started wiping my tears with his hands.*"[1]

Wiping the wife's tears with one's hands is a great way of comforting her and expressing one's emotions and feelings towards her. Though the reason of her crying was not something major (the kneeling of her sick camel), yet the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not undermine this and comforted her and showed her love and concern.

He, *sallallaahu 'alayhi wa sallam*, would comfort his wives when they felt unwell:

During the Farewell *Hajj* (pilgrimage) 'Aa'ishah got her menses and started to cry. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, entered upon her and saw her crying and asked: **"Why are you crying? Did you get your menses?"**

'Aa'ishah said: "*Yes.*"

1 Reported by Ahmad (26325).

He, *sallallaahu 'alayhi wa sallam*, replied: **"This is something which Allah has decreed upon women. Do what a pilgrim does except for Tawaaf** [circumambulating the Ka'bah]**."**

After she finished her menses and completed *Hajj*, she wanted to make up for the *'Umrah* (minor pilgrimage) that was interrupted by her menses, so he, *sallallaahu 'alayhi wa sallam*, commanded (her brother) 'Abdur-Rahmaan to take her to the area of Tan'eem to assume *Ihraam* and then take her to perform the make-up 'Umrah.[1]

Men should be mindful of the state of the woman and the changes that happen to her due to menses and post-partum bleeding. Women usually become extra tired and they undergo various aches and pains and mood swings. When the husband shows consideration during these times in particular, the wife would consider it as a favor from him upon her, and would appreciate it.

He, *sallallaahu 'alayhi wa sallam*, performed *Ruqyah* on them when they became ill:

'Aa'ishah narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, used to visit his wives when they fell sick and place his right hand and perform Ruqyah for them (i.e. recite certain supplications and verses of the Quran as treatment). He, sallallaahu 'alayhi wa sallam, would say:* ***'Allaahumma Rabban-naasi, ath-hibil-ba'sa, washfi, Antash-Shaafi, la shifaa'a illa shifaa'uka, shifaa'an la yughaadiru saqama*** [O Allah! the Lord of mankind! Remove this disease and cure (her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease]**.'**"[2]

The fact that the husband asks about the source of pain, places his hand mercifully on it and performs *Ruqyah*, has a great impact of the wife even if the pain remains, because she would feel that her husband cares for her, is considerate, feels her pain and empathizes with her suffering.

In the long narration of Umm Zar' on the authority of 'Aa'ishah in which eleven women gathered to reveal all their marital secrets to each

1 Reported by Al-Bukhaari (316) and Muslim 1211).
2 Reported by Al-Bukhaari (5743) and Muslim (2191).

other, one of them complained about her husband saying, *"He never extended a hand to feel my pain."*[1]

Ibn Hajar said: *"She meant to complain about him being inconsiderate and wanted to describe him to be uncompassionate."*[2]

There are husbands who truly have no consideration and want to see his wife up and about all the time, and he would not tolerate being around her if she becomes unwell.

The wife may go through hard times, problems and difficulties and needs someone to comfort her and bring a smile to her lips by dealing with her in a cheerful manner and speaking to her in a loving tone. She needs someone to take some of the burdens off her shoulders and relieve some of the distress she suffers from in order to make her feel that she is not facing this tough life with its hardship all alone.

The woman may lose a close relative (a father, mother or brother) and needs someone to help her endure this calamity patiently, remind her with the virtue of perseverance and console her. However, some people lack this quality and you find many a man indifferent towards what his wife is suffering from and the hardships she faces, the afflictions that befall her and the problems she goes through.

Some may even go to the extent of belittling her grief and sorrow, mocking her and making fun of what she is suffering from.

Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"O Allah, I make you witness that I conveyed the rights** [and rulings pertaining to them] **of two types of people, orphans and women."**[3]

He, *sallallaahu 'alayhi wa sallam*, even tolerated improper behavior towards him by his wife:

An-Nu'maan ibn Al-Basheer (a Companion) narrated: *"Abu Bakr came and sought permission to enter upon the Messenger of Allah, sallallaahu 'alay-*

1 Reported by Al-Bukhaari (5189) and Muslim (2448).
2 *Fat-h Al-Baari* (263/9).
3 Reported by Ibn Maajah (3678).

hi wa sallam, and overheard (his daughter) 'Aa'ishah raising her voice over his voice. He was granted permission to enter.

He said to her while pulling her (aggressively), 'How dare you raise your voice over the voice of the Messenger of Allah, sallallaahu 'alayhi wa sallam?'

So the Messenger of Allah, sallallaahu 'alayhi wa sallam, stood between them (to protect her).

After Abu Bakr left, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said to her (to comfort her and make her happy after what her father did): **"Did you not see how I protected you and stood between you and him?"**

Later Abu Bakr came back and found him laughing with her. Abu Bakr was granted permission to enter, and addressed the Prophet of Allah, sallallaahu 'alayhi wa sallam, saying, 'O Messenger of Allah, include me in your peace as I was part of your war.'"[1] Meaning, let me be part of your joyful times, as I was part of the time you had a problem.

He, *sallallaahu 'alayhi wa sallam*, would tolerate it if his wife separated herself from him all day:

'Umar said: *"We the people of Quraysh used to dominate over our wives but when we came to Madeenah we found that the Ansaar (residence of Madeenah) had their wives dominating them. So our wives began to learn from their wives. One day I became angry with my wife and she began to answer me back (argue back and refuse to take my instructions without argument). I became angry with her and did not approve that she should answer me back.*

She said: 'You do not like that I should retort upon you, but, by Allah, the wives of the Prophet of Allah, sallallaahu 'alayhi wa sallam, retort upon him and any one of them separates herself from him for a day until night.

'Umar continued, *"I rushed and entered upon Hafsah (his daughter) and said: 'Does one of you retort upon the Messenger of Allah, sallallaahu 'alayhi wa sallam?' She said: 'Yes'. Then I said: 'Do you separate yourself from him for a day until night?' She said: 'Yes'".*[2]

1 Reported by Ahmad (17927).
2 Reported by Al-Bukhaari (89) and Muslim (1479) on the authority of Ibn 'Abbaas.

Ibn Hajar said: *"This narration proves that being tough with women is a dispraised characteristic, because the Prophet of Allah, sallallaahu 'alayhi wa sallam, adopted the style of the Ansaar in dealing with women and gave up the way his own people (Quraysh) dealt with them. It also proves that one should be patient with his wife and overlook her mistakes and forgive their minor mistakes, unless it is a right for Allah."*[1]

He, *sallallaahu 'alayhi wa sallam*, used to help his wives in their housework:

Al-Aswad ibn Yazeed narrated that 'Aa'ishah was asked, *"What did the Messenger of Allah, sallallaahu 'alayhi wa sallam, do inside his house?" She answered, "He, sallallaahu 'alayhi wa sallam, kept himself busy helping his wife (in her housework), and when it was the time for the prayer, he, sallallaahu 'alayhi wa sallam, would get up for prayer."*[2]

Another narration reads, *"He, sallallaahu 'alayhi wa sallam, was but a human being, he would mend his garment, milk the sheep and serve himself."*[3]

One more narration reads, *"He, sallallaahu 'alayhi wa sallam, would clean his clothes and repair his shoes and do what men regularly do at home."*[4]

In our times, some men overburden their wives with housework she cannot bear. He would see that she is exhausted or sick and would react indifferently towards her and would not extend a helping hand to her. Indeed, this is not the kind treatment with which Allah commanded us to deal with our wives, nor is it following in the footsteps of the Messenger of Allah, *sallallaahu 'alayhi wa sallam.*

He, *sallallaahu 'alayhi wa sallam*, helped his wives mount the riding animal:

Anas narrated: *"When Safiyyah was trying to mount the camel, I saw the Prophet of Allah, sallallaahu 'alayhi wa sallam, placing his cloak around her (so that she would not be exposed while mounting the animal), and then he, sallallaa-*

1 *Fat-h Al-Baari* (291/9).
2 Reported by Al-Bukhaari (676).
3 Reported by Al-Bukhaari (541) in his book *Al-Adab Al-Mufrad* and At-Tirmithi (113) in his book *Ash-Shamaa'il*.
4 Reported by Ahmad (24382).

hu 'alayhi wa sallam, would kneel next to the camel and she would place her foot on his knee and mount the animal."[1]

This reflects his ultimate humbleness towards his wives and the kind treatment they received from him*, sallallaahu 'alayhi wa sallam.*

He, *sallallaahu 'alayhi wa sallam*, would pay attention to his personal hygiene and smell:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, would use the tooth stick (*Siwaak*) to clean his teeth as soon as he entered his house so that his wife would not smell a bad odor from his mouth.

Shurayh ibn Haan'i (a Follower belonging to the generation succeeding the Companions) narrated that he asked 'Aa'ishah, *"What was the first thing the Prophet of Allah, sallallaahu 'alayhi wa sallam, would do when he entered the house?"* She said: *"Clean his teeth with a Siwaak."*[2]

As-Suyooti (a scholar) said: *"The wisdom behind this is that his mouth smell might have changed after talking to people all day, and thus he, sallallaahu 'alayhi wa sallam, was keen on removing any odor as a way of being extra nice and kind in his treatment to his wives."*[3]

He, *sallallaahu 'alayhi wa sallam*, was keen on cleaning his teeth and mouth when waking up:

'Aa'ishah narrated: *"Never did the Prophet of Allah, sallallaahu 'alayhi wa sallam, sleep, whether during the day or at night, and wake, but that he would use Siwaak (to clean his teeth) before he performed ablution."*[4]

Al-Qurtubi (a scholar) said: *"This is evidence that it is recommended to use Siwaak frequently, because one's mouth smell changes (to become bad) for different reasons during the day."*[5]

Ibn Al-Qayyim said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, liked the use of Siwaak, and would use it whenever he woke up, at the time*

1 Reported by Al-Bukhaari (2893) and Muslim (1365).
2 Reported by Muslim (253).
3 *Haashiyat As-Suyooti* (10/1).
4 Reported by Abu Daawood (57).
5 *Al-Mufhim* (136/3).

he performed ablution, before he started his prayer, and whenever he entered his house. He, sallallaahu 'alayhi wa sallam, used Siwaak taken from Arak trees."[1]

This is a very important matter, namely paying great attention to one's personal hygiene and body odor because many problems arise due to the negligence of husbands to this issue.

He, *sallallaahu 'alayhi wa sallam*, was keen on smelling pleasant all the time:

'Aa'ishah narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, would be very upset if he had a bad odor emitting from him."*[2] In another narration on the authority of Ibn 'Abbaas (a Companion), *"The thing which would upset the Prophet of Allah, sallallaahu 'alayhi wa sallam, the most was if a bad odor emitted from him."*[3]

Of his known qualities is that he, *sallallaahu 'alayhi wa sallam*, used to like perfume and would use it frequently. Anas ibn Maalik narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The things which were endeared to me the most of your worldly matters are two: perfumes and women, and the delight of my eye was placed in** [performing] **the prayer."**[4]

In fact, he, *sallallaahu 'alayhi wa sallam*, abandoned some permissible things because they give the mouth a bad smell, like garlic and onions.

Compare this to smokers who enter their house with the filthy smell of cigarettes emitting from them, while his wife had adorned herself for him and put on nice perfumes to receive him in the best appearance, he walks in on her with this bad odor of cigarettes.

He, *sallallaahu 'alayhi wa sallam*, adorned himself for his wives and would command people to do so:

Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"He who has hair should honor it."**[5]

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1 *Zaad Al-Ma'aad* (167/1).
2 Reported by Al-Bukhaari (6972) and Muslim (1474).
3 Reported by At-Tabaraani in his book *Al-Mu'jam Al-Awsat* (8764).
4 Reported by An-Nasaa'i (3939).
5 Reported by Abu Daawood (4163) on the authority of Abu Hurayrah.

Al-'Atheem Abaadi said: "*Meaning, let him clean it, oil it, comb it and not leave it disheveled, because cleanliness and a nice appearance is something which people like to see.*"[1]

A husband must adorn himself for his wife and maintain cleanliness for her, as Ibn 'Abbaas said: "*I like to adorn myself for my wife, just as I like her to adorn herself for me, because Allah Says (what means):* ***«And due to them [i.e. the wives] is similar to what is expected to them, according to what is reasonable.»***[2] *[Quran: 2:228]*"[3]

Sahl ibn Sa'd Al-Ansaari (a Companion) narrated: "*One day a man looked into the room of the Messenger of Allah, sallallaahu 'alayhi wa sallam, and saw him holding a comb in his hand and combing his hair with it.*"[4]

He, *sallallaahu 'alayhi wa sallam*, would let one of his wives comb his hair and wash it:

'Aa'ishah narrated: "*When the Messenger of Allah, sallallaahu 'alayhi wa sallam, was in I'tikaaf, he inclined his head towards me and I combed his hair.*[5]"[6]

'Aa'ishah narrated: "*I used to wash the hair of the Messenger of Allah, sallallaahu 'alayhi wa sallam, while I had my menses.*"[7]

It is evident from the biography of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, that he attached great importance to different aspects of keeping a neat appearance and cleanliness. He, *sallallaahu 'alayhi wa sallam*, encouraged his Nation to do so as well so that people maintain themselves in the best form and the best appearance.

He, *sallallaahu 'alayhi wa sallam*, honored their requests so long as it did not include anything impermissible:

When describing the pilgrimage of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, Jaabir ibn 'Abdullaah (a Companion) narrated the inci-

1 *'Awn Al-Ma'bood* (1183/9).
2 The wife has specific rights upon her husband, just as the husband has right upon her.
3 *Tafseer Ibn Jareer At-Tabari* (532/4).
4 Reported by Al-Bukhaari (5924) and Muslim (2156).
5 The window of her room overlooked the mosque, and thus it was easy for him to incline his head to her through the window.
6 Reported by Al-Bukhaari (2029) and Muslim (297).
7 Reported by Al-Bukhaari (301) and Muslim (297).

dent of 'Aa'ishah getting her menses and that she was unable to perform *'Umrah* before *Hajj* and was crying. Jaabir ibn 'Abdullaah said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, was an easy man to deal with and very well mannered, and whenever she (his wife) wished to do something, he would allow her to do it."*[1]

Another example is the story of 'Aa'ishah; She narrated: *"One day the Messenger of Allah, sallallaahu 'alayhi wa sallam, was sitting with me, when we heard loud voices, so he, sallallaahu 'alayhi wa sallam, got up to see what was happening, and found out it was only some Ethiopian boys playing with their spears, so he said to me:* **"O 'Aa'ishah, do you want to come and watch them play?"** *So I went and placed my chin on his shoulder, sallallaahu 'alayhi wa sallam, and watched them play. He, sallallaahu 'alayhi wa sallam, asked me:* **"Have you had enough** [of watching**]?"** *I continued to say no in order to see my status with him (to see how long he would tolerate standing like that)."*[2]

Ibn Battaal (a scholar) said: *"It proves the noble manners he, sallallaahu 'alayhi wa sallam, possessed and that one should favor what makes his wife rejoice over his own comfort, so long as the matter does not include any prohibition."*[3]

Another narration reads, *"I continued to watch them until I was the one to stop and get up and leave."*[4]

Ibn Battaal said: *"It proves that the husband should endure his wife's behavior even if he dislikes what she is doing, as long as it is not a prohibited matter."*[5]

He, *sallallaahu 'alayhi wa sallam*, did not mind his wives listening to permissible rhymes:

'Aa'ishah narrated: " *The Messenger of Allah, sallallaahu 'alayhi wa sallam, came (to my room) while there were two girls with me singing what the two tribe of the Ansaar (Al-Aws and Al-Khazraj) recited to one another at the Battle of Bu'aath. He, sallallaahu 'alayhi wa sallam, lay down on the bed and turned his face away. Then Abu Bakr came and he scolded me and said: 'The*

1 Reported by Muslim (1213).
2 Reported by At-Tirmithi (3691). The narration was originally reported by Al-Bukhaari (455) and Muslim (892).
3 The explanation of Ibn Battaal on the book of Al-Bukhaari (548/2)
4 Reported by Muslim (892)
5 The explanation of Ibn Battaal on the book of Al-Bukhaari (298/7).

wind instruments of Satan in the house of the Messenger of Allah (referring to their singing)!' The Messenger of Allah, sallallaahu 'alayhi wa sallam, turned towards him and said: **"Leave them alone."** *And when he, sallallaahu 'alayhi wa sallam, became inattentive, I gestured to them and they went out, and it was the day of 'Eed."*[1]

Ibn Hajar said: *"This narration proves that it is recommended for one to make his family enjoy 'Eed days by doing different things that would cause them to rejoice and relax after having performed an act of worship (fasting and praying long hours at night during Ramadhaan). It also proves that one should be lenient and soft with women and foster her love."*[2]

Ibn Rajab (a scholar) also said: *The Messenger of Allah, sallallaahu 'alayhi wa sallam, allowed his wives to enjoy themselves during 'Eed and wedding events by reciting poems without musical instruments except that he, sallallaahu 'alayhi wa sallam, allowed them to play the tambour.*

He, *sallallaahu 'alayhi wa sallam*, allowed young girls to come and play with 'Aa'ishah:

'Aa'ishah narrated: *"I used to play with dolls in the presence of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and my girlfriends also used to play with me. When the Messenger of Allah, sallallaahu 'alayhi wa sallam, entered (my room) they would hide themselves, but the Messenger of Allah, sallallaahu 'alayhi wa sallam, would call them to join and play with me."*[3]

An-Nawawi said: *"This is a sign of his kindness and good treatment to his wife."*[4]

'Aa'ishah narrated: *"When the Messenger of Allah, sallallaahu 'alayhi wa sallam, arrived after the expedition to Tabook or Khaybar (the narrator is doubtful), the wind raised an end of a curtain which was hung in front of her storeroom, revealing some dolls which belonged to her.*

He, sallallaahu 'alayhi wa sallam, asked: **"What is this?"** *She replied: 'My dolls.' Among them he, sallallaahu 'alayhi wa sallam, saw a horse with wings*

1 Reported by Al-Bukhaari (950) and Muslim (892).
2 *Fat-h Al-Baari* (443/2).
3 Reported by Al-Bukhaari (6130) and Muslim (2440).
4 The explanation of An-Nawawi on the book of Muslim (205/10).

made of rags, and asked: **"What is this I see among them?"** *She replied: 'A horse.' He, sallallaahu 'alayhi wa sallam, asked:* **"What is this that it has on it?"** *She replied: 'Two wings.' He, sallallaahu 'alayhi wa sallam, asked:* **"A horse with two wings?"** *She replied: 'Have you not heard that Solomon had horses with wings?' Thereupon the Messenger of Allah, sallallaahu 'alayhi wa sallam, laughed so heartily that I could see his molar teeth."*[1]

Playing and joking between the spouses fills their hearts with joy, harmony and love. This strengthens the marital bond, and deepens compassion and love between them.

Al-Qaasimi (a scholar) said: *"Joking and being playful is something which delights women's hearts."*[2]

Ad-Daynoori (a scholar) said: *"Despite how firm he was, 'Umar used to say, "A man should act (as playful) as a child with his wife, but acts like a real man when the need arises (outside his house)."*[3]

Many men smile and laugh with their friends and colleagues but once they enter their house, the smile disappears and they put on a frown.

He, *sallallaahu 'alayhi wa sallam*, used to race with his wives:

'Aa'ishah narrated: *"While I was on a journey along with the Messenger of Allah, sallallaahu 'alayhi wa sallam, and I had not gained weight yet. He, sallallaahu 'alayhi wa sallam, said to the people:* **"Proceed** [ahead of us]**"**, *so they did and then he, sallallaahu 'alayhi wa sallam, said to me:* **"Come so that I would race with you."** *We did, and I outstripped him on my feet. He left me for some time, and then when I became fleshy (gained weight) and forgot about this race, and was with him on a journey, he, sallallaahu 'alayhi wa sallam, said to the people:* **"Proceed** [ahead of us]**"**, *so they did and then he, sallallaahu 'alayhi wa sallam, said to me,* **"Come so that I would race with you."** *We did, and he outstripped me. He, sallallaahu 'alayhi wa sallam, started to laugh and said:* **"This is for that."***"*[4]

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1 Reported by Abu Daawood (4932).
2 *Maw'ithat Al-Mu'mineen* (page 168).
3 *Al-Mujaalasah Wa JAwaahir Al-'Ilm* (430/3).
4 Reported by Ahmad (25745), Abu Daawood (2578) and Ibn Maajah (1979).

He, *sallallaahu 'alayhi wa sallam*, meant that I won this race in return for your winning the first race, so it is one for one. Despite the overwhelming responsibilities he, *sallallaahu 'alayhi wa sallam*, had, yet he made time to entertain his wives and attend to their needs and do things (like the race) to bring joy to their hearts.

Nowadays, many men feel embarrassed to do things like this with their wives, even if they were in an open desert.

He, *sallallaahu 'alayhi wa sallam*, would talk with his wives while on a journey at night:

'Aa'ishah narrated: "*Whenever the Messenger of Allah, sallallaahu 'alayhi wa sallam, would set out on a journey, he used to cast lots amongst his wives. Once the lot came out in my favor and that of Hafsah's. We (Hafsah, and myself) both went along with him. The Prophet of Allah, sallallaahu 'alayhi wa sallam, used to travel (on camel), and when it was night he, sallallaahu 'alayhi wa sallam, would walk along with me and talk with me. Hafsah said to me: 'Would you like to ride upon my camel tonight and allow me to ride upon your camel and you would see (what you do not generally see) and I would see (what I do not see) generally?' I said: 'Yes'. So I rode upon the camel of Hafsah and Hafsah rode upon my camel. The Messenger of Allah, sallallaahu 'alayhi wa sallam, came near my camel (whereas) Hafsah had been riding over that. He, sallallaahu 'alayhi wa sallam, greeted her and then rode with her until they came down. I thus missed (the company of the Prophet) and when they sat down, I felt jealous. I put my foot in the grass and said: 'O Allah, let the scorpion sting me or the serpent bite me. And so far as the Messenger is concerned, I cannot say anything about him because he is Your Messenger.*"[1]

'Aa'ishah uttered these words because of her extreme jealousy, and things that women say due to jealousy should be overlooked.

Out of his perfect compassion, he, *sallallaahu 'alayhi wa sallam*, instructed the man driving the camel to do so slowly.

Anas ibn Maalik reported that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, was on a journey and he had a black slave called Anjashah, and

1 Reported by Al-Bukhaari (5211) and Muslim (2445).

he was driving the camels (very fast, and there were women riding on those camels). The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"O Anjashah! Drive** [the camels] **slowly with the glass vessels** [women riding on them]**!"**[1]

Scholars said that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, likened women to glass vessels because they are delicate, are easily affected, cannot (usually) tolerate hardship, and are weak. This is how glass vessels are, they are fragile and cannot tolerate much pressure or else they break easily.

An-Nawawi said: "*This means to drive camels slowly, because this fast speed of the camel would exhaust the one riding on them, and since women are weak in general, they would get weaker if the camels were going fast. Consequently they could get harmed and could even fall, and this is why he, sallallaahu 'alayhi wa sallam, instructed him not to go fast.*"[2]

He, *sallallaahu 'alayhi wa sallam*, would watch his wives joke together and smile:

'Aa'ishah narrated: "*Sawdah bint Zam'ah (the Prophet's wife) visited us one day. The Messenger of Allah, sallallaahu 'alayhi wa sallam, sat between me and her placing one of his legs in my lap and the other in her lap. I had cooked Hareera (soup made from a variety of vegetables with lentils, chickpeas, and coriander) for her. I said to her, 'Eat.' but she refused, so I said: 'By Allah, you will eat or I will splash it on your face.' She still refused to eat, so I took from of it and splashed it on her face. The Messenger of Allah, sallallaahu 'alayhi wa sallam, started laughing and protected Sawdah with his thigh and said to her:* **"Splash her face"** *so she did, and he, sallallaahu 'alayhi wa sallam, started to laugh again. Suddenly, we heard 'Umar saying, 'O 'Abdullaah ibn 'Umar (his son), O 'Abdullaah ibn 'Umar'! The Messenger of Allah, sallallaahu 'alayhi wa sallam, said to us:* **"Get up and clean your faces, because I think 'Umar will come in now."**"[3]

If something like this were to happen nowadays between two wives while their husband was present, he might divorce them. These wrong

1 Reported by Al-Bukhaari (2323) and Muslim (6161).

2 The explanation of An-Nawawi on the book of Muslim (81/15).

3 Reported by An-Nasaa'i (8917) in his book *As-Sunan Al-Kubra* and Abu Bakr Ash-Shaafi'i (112) in his book *Al-Fawaa'id*.

reactions or behaviors usually happen due to the lack of knowledge regarding Prophetic guidance, and how the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, dealt with his wives and how he was humorous and joked with them.

This narration highlights the justice of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, between his wives even in their lighter moments. Even though he, *sallallaahu 'alayhi wa sallam*, loved 'Aa'ishah more than the rest of his wives, yet this did not make him an unfair husband. He did not incline towards her and act in her favor and helped the other wife splash her face as she had splashed hers. He, *sallallaahu 'alayhi wa sallam*, succeeded in making the gathering a fun one and they all laughed joyfully.

He, *sallallaahu 'alayhi wa sallam*, listened to the humor of his wives:

'Aa'ishah narrated: "*I said to the Messenger of Allah, sallallaahu 'alayhi wa sallam, O Messenger of Allah! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He, sallallaahu 'alayhi wa sallam, said:* **"**[I will let my camel graze] **of the one of which nothing has been eaten before."** *(The sub-narrator added: 'Aa'ishah meant that the Messenger of Allah, sallallaahu 'alayhi wa sallam, had not married a virgin besides herself).*"[1]

Conclusion:

The family life of Prophet Muhammad, *sallallaahu 'alayhi wa sallam,* was shaped around Islamic principles and he, *sallallaahu 'alayhi wa sallam,* implemented in his own life the principles he preached to his nation. His marriages, which involved a multitude of situations and aspects, were models for Muslims in all respects. While his marriage to Khadeejah introduces to us an example of monogamous life, his other marriages bring up a rich variety of his attitudes towards his different wives, each with a different personality.

In return for his wives' loyalty and commitment to him, the Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, always observed their rights.

1 Reported by Al-Bukhaari (5077).

Observing the rights of one's spouse is a principle set by the Quran itself, which can be seen in the following verse (which means): **«*...And they [women] have rights similar to those [of men] in kindness...*»** [Quran, 2: 28]

Likewise, all the wives of Prophet Muhammad, *sallallaahu 'alayhi wa sallam,* observed his rights over them both as a husband and a Prophet. Love and respect between spouses is integral to happiness and peace in family life, which finds expression in many Prophetic narrations and in actual examples from his life. In a narration, he, *sallallaahu 'alayhi wa sallam,* said: **"The best among you are those who behave best toward their wives."**[1]

In other narrations he, *sallallaahu 'alayhi wa sallam,* said: **"A believing man should not hate a believing woman** [his wife]**; if he dislikes one of her characteristics, he will be pleased with another."**[2] and he, *sallallaahu 'alayhi wa sallam,* also said: **"Take my advice with regard to women: Act kindly towards women."**[3]

These, and many other narrations, are all commands to foster love and respect between spouses, which leads to a stable family and community.

How the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* trained his wives and dealt with their problems

This section covers two aspects of the dealings of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with his wives: one is the way he trained them to become leading examples for other believing women to follow, and the second is the way he, *sallallaahu 'alayhi wa sallam*, dealt with the domestic problems that occurred between him and his wives.

First aspect: How the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, trained his wives in order to make them leading examples for other believing women:

Even though the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, joked and behaved in a lighthearted manner with his wives, yet he, *sallallaahu 'alayhi wa sallam*, was keen on training them and making leading examples out of them.

1 Reported by At-Tirmithi (1082) on the authority of Abu Hurayrah.
2 Reported by Muslim (2672) on the authority of Abu Hurayrah.
3 Reported by Al-Bukhaari (3331) and Muslim (1468) on the authority of Abu Hurayrah.

He, *sallallaahu 'alayhi wa sallam*, did so owing to the feeling of responsibility he had as a husband and in implementation of his own words where he said: **"Allah will call each person to account in respect of the subjects whom He had entrusted to them, did he ruin them or protect them? Until He** [Allah] **will call the man to account in respect of his household."**[1]

Ibn `Umar (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family."**[2]

The man is responsible for teaching his wife, guiding her and instructing her. There have been evil consequences in the lives of many women when their husbands abandoned their role in teaching them matters of religion and things that benefit them in the Hereafter.

He, *sallallaahu 'alayhi wa sallam*, instructed his wives to be devout worshippers:

Umm Salamah (the wife of the Prophet) narrated: *"One night the Messenger of Allah, sallallaahu 'alayhi wa sallam, got up and said:* **"Glory be to Allah! How many afflictions Allah has descended tonight and how many treasures Allah has sent down** [disclosed]**! Who will go and wake the sleeping lady occupants of these dwellings** [referring to his wives] **up for prayers. A well-dressed** [soul] **in this world may be naked in the Hereafter."**"[3]

When Allah disclosed to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, the afflictions and treasures (rewards) that were sent down in one night, he, *sallallaahu 'alayhi wa sallam*, got up in a state of astonishment and terror, because of the extent of good and evil that descended.

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, was astonished at the fact that people were heedless of the extent of rewards and afflictions, because this should stimulate them to rejoice (for the reward) and fear

1 Reported by An-Nasaa'i (9174) on the authority of Anas ibn Maalik.
2 Reported by Al-Bukhaari (893) and Muslim (1829).
3 Reported by Al-Bukhaari (7069).

the punishment awaiting those who commit the evil. This is why he, *sallallaahu 'alayhi wa sallam*, asked that his wives be woken up. This was an indication from him to his wives that they should not be heedless of performing acts of worship, and that they should not simply rely on the fact that they are the wives of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. This narration encourages husbands to wake their wives up to pray at night, especially during the times when a celestial event is happening (i.e. like strong winds, hurricanes, tornadoes, eclipse and so on).

He, *sallallaahu 'alayhi wa sallam*, taught them how to seek refuge in Allah from evil:

'Aa'ishah (the wife of the Prophet) narrated: *'The Messenger of Allah, sallallaahu 'alayhi wa sallam, took me by my hand (one night) and pointed to the moon and said:* **"O 'Aa'ishah, seek refuge in Allah from this, for it is what is meant by the saying Allah** (which means)**: «*And from the evil of darkness when it settles.*»** [Quran: 113:3]**"**[1]

Ibn Katheer (a scholar) said: *"The reason he, sallallaahu 'alayhi wa sallam, commanded her to seek refuge from the darkness of the night is that evil usually spreads during it. There is another narration which specified it to the moon, which does not contradict this verse, because the moon is the sign by which night is recognized and it only appears during it (night)."*[2]

This narration shows how keen he was on teaching his wives, by taking her by the hand, showing her what he wanted to teach her and then asking her to perform an action based on this knowledge while explaining the reason behind it.

He, *sallallaahu 'alayhi wa sallam*, taught them beneficial supplications:

Juwayriyyah (the wife of the Prophet) narrated: *The Messenger of Allah, sallallaahu 'alayhi wa sallam, came out from my room in the morning as I was busy observing my dawn prayer in my place of worship. He, sallallaahu 'alayhi wa sallam, came back in the forenoon and I was still sitting there. He, sallallaahu 'alayhi wa sallam, said to me:* **"Have you been in the same position since I**

1 Reported by At-Tirmithi (3288).
2 *Tafseer Ibn Katheer* (536/8).

left you?" *I said: 'Yes.' Thereupon the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"I recited four words three times after I left you and if these are to be weighed against all what you have recited since morning these would outweigh them and** [these words] **are: " Glory be to Allah and praise is due to Him according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink** [used in recording] **words** [for His Praise]**."**"[1]

As-Sindi (a scholar) said: *"This means that there are some supplications better than others, because they are more comprehensive and include the names and attributes of Allah. Therefore, shorter and fewer supplications would be more rewarding than others that are more or longer."*[2]

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, guided and taught her what to say so that she could get more reward by exerting a lesser effort.

He, *sallallaahu 'alayhi wa sallam*, guided them to the easiest and best worship:

'Aa'ishah narrated: *"I used to like entering the Ka'bah and pray inside it, and one time the Prophet of Allah, sallallaahu 'alayhi wa sallam, took me by my hand and led me inside the Hijr (the semicircular fence attached to the Ka'bah) and said:* **"Pray in the *Hijr* if you wish to pray inside the Ka'bah because it is part of it."**"[3] So he, *sallallaahu 'alayhi wa sallam*, guided her to an easier way of praying inside the Ka'bah.

He, *sallallaahu 'alayhi wa sallam*, instructed them not to be hard on themselves in worship:

Anas (a Companion) narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, entered the mosque and found a rope tied between two of its pillars; so he, *sallallaahu 'alayhi wa sallam*, asked: **"What is this?"** People said: 'It is for Zaynab. She prays and when she slackens or feels tired she holds it.' Upon this the Messenger of Allah, *sallallaahu 'alayhi wa*

1 Reported by Muslim (2726).
2 The explanation of As-Suyooti and As-Sindi on the book of An-Nasaa'i (78/3).
3 Reported by Abu Daawood (802) and An-Nasaa'i (2912).

sallam, said: **"Untie it. Let one pray as long as one feels fresh but when one becomes tired one must stop it.""**[1]

An-Nawawi (a scholar) said: *"This narration is evidence that one should not be hard on himself in worship and should be balanced, and that one should perform the acts of worship when they are energetic and as soon as one feels tired, they should stop and resume once they regain energy."*[2]

When 'Aa'ishah informed the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, about a woman who prays the entire night and does not sleep at all, he disapproved of it. 'Urwah ibn Az-Zubayr (a Companion) narrated that 'Aa'ishah the wife of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, told him that once Al-Hawlaa' bint Tuwayt (a woman Companion) passed by her at the time when the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, was with her.

'Aa'ishah said: *"I said to the Messenger of Allah, sallallaahu 'alayhi wa sallam, people claim that Al-Hawlaa' bint Tuwayt does not sleep at night.' Upon this the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"She does not sleep at night! Choose an act that you are capable of doing** [continuously]. **By Allah, Allah would not grow weary, but you will grow weary."**"[3]

An-Nawawi said: *"The term,* **"She does not sleep at night"** *was said by the Prophet of Allah, sallallaahu 'alayhi wa sallam, to show his disapproval of the act and to express how difficult she is on herself."*[4]

He, *sallallaahu 'alayhi wa sallam*, encouraged them to perform continuous deeds even if they were little:

'Aa'ishah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The dearest deeds to Allah are those which are continuous, even if they were little."** Al-Qaasim ibn Muhammad (a Follower belonging to the generation succeeding the Companions) said: *"Whenever 'Aa'ishah performed a deed, she would never stop performing it."*[5]

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1 Reported by Al-Bukhaari (1150) and Muslim (784).
2 The explanation of An-Nawawi on the book of Muslim (73/6).
3 Reported by Al-Bukhaari (43) and Muslim (785).
4 The explanation of An-Nawawi on the book of Muslim (73/6).
5 Reported by Al-Bukhaari (6465) and Muslim (783).

Ibn Al-Jawzi (a scholar) said: "*Allah The Almighty loves continuous deeds because of two things; first, is that stopping a deed after having performed it is like abandoning it. Second, is that one who performs a deed continuously is like a servant who continuously serves his master. The one who always stands by the door of his master for some time during the day is not like one who stands by the door a full day and then leaves the place.*"[1]

He, *sallallaahu 'alayhi wa sallam*, encouraged them to spend in charity:

'Aa'ishah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said to her: **"O 'Aa'ishah, shield yourself from the Hellfire even by spending as little as half a date."**[2]

The intended meaning of "half a date" is to encourage spending even if it is something little. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, encouraged her to protect herself from the fire of Hell by performing an act of worship, even if it appears insignificant. No matter how little the amount one spends, it will still shield him from Hell.

'Aa'ishah narrated: "*Once a beggar came asking for charity while the Messenger of Allah, sallallaahu 'alayhi wa sallam, was with me, so I instructed (the servant) to give him something. However, before it was given to him I called the servant to show me what she was going to give him before she gives it to him (so she knows how much would be remaining to her). The Messenger of Allah, sallallaahu 'alayhi wa sallam, said to her*: **"O 'Aa'ishah, are you keen on knowing what goes in your house and that nothing leaves** [is spent in charity] **except with your knowledge** [i.e. the amount]**?"** *I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, said:* **"O 'Aa'ishah, spend** [charitably] **and do not hoard; otherwise, Allah will withhold from you."**[3]

Ibn Hajar (a scholar) said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, instructed in this narration not to prevent charity out of fear that wealth would run out, because it (not spending in charity) is actually one of the means that lead to one becoming deprived from his provisions being blessed. This is so, because Allah rewards generously for the charity one spends. The result will be*

1 *Fat-h Al-Baari* (103/1).
2 Reported by Ahmad (23980).
3 Reported by Abu Daawood (1700) and An-Nasaa'i (2549).

that Allah will provide the one who does not enumerate when spending in charity without an end and from means he never expects (to receive provisions from)."[1]

Another example illustrating how the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, trained his wives to be generous and spend in charity is that of the slaughtered sheep. 'Aa'ishah narrated: "*Once we slaughtered a sheep (and spent from it in charity). The Messenger of Allah, sallallaahu 'alayhi wa sallam, came later and asked*: **"How much is left of it?"** *I said: 'It's all gone except for the shoulder.' He, sallallaahu 'alayhi wa sallam, said*: **"Rather, it is all remaining except for its shoulder."**[2]

Al-Mubaarakpoori (a scholar) said: "*Meaning, what you spent in charity is, what is remaining (i.e. you will obtain reward for it), and what you kept for yourself is the part (of the animal) that is gone (consumed without obtaining reward for it).*"[3] In this, he, *sallallaahu 'alayhi wa sallam*, was referring to the saying of Allah (which means), ***«Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.»*** [Quran: 16:96]

He, *sallallaahu 'alayhi wa sallam*, explained that the one who spends in charity would be the fastest in joining him in Paradise:

'Aa'ishah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The fastest amongst you in joining me** [in Paradise] **is the one who has the longest arm** [spends more in charity]**."** 'Aa'ishah added, "*So we used to stretch our arms to see who has the longest arm, and it was Sawdah. But the one amongst us (who truly had) the longest arm was Zaynab because she used to do things with her hand (and sell it) and then spend its price in charity.*"[4]

An-Nawawi said: "*In the beginning they thought that the Prophet of Allah, sallallaahu 'alayhi wa sallam, was referring to the actual arm's length, and that is why they used to measure their arms in length, and Sawdah had the longest arm. On the other hand, Zaynab was the most generous of all, and when she died (she was the first to die after the death of the Prophet of Allah, sallallaahu 'alayhi*

1 *Fat-h Al-Baari* (300/3).
2 Reported by At-Tirmithi (2394).
3 *Tuhfat Al-Ahwathi* (142/7).
4 Reported by Al-Bukhaari (1420) and Muslim (2452).

wa sallam) they realized that it was a metaphor and that the Prophet of Allah, sallallaahu 'alayhi wa sallam, meant by that the one who spent more in charity and is more generous."[1]

Ibn Hajar said: *"This narration is evidence that one should spend as much as he can in charity while he is able to, and that this would be a means for him to join the Prophet of Allah, sallallaahu 'alayhi wa sallam, in paradise which is the ultimate virtue one can achieve."*[2]

He, *sallallaahu 'alayhi wa sallam*, trained them to be virtuous:

'Aa'ishah narrated: *"Aflah came to visit me after the verse commanding women to observe Hijab was revealed. He was the brother of Abu Al-Qu'ays whose wife had breastfed me. Aflah sought permission (to enter) but I said: 'By Allah, I would not permit Aflah to enter unless I have solicited the opinion of the Messenger of Allah, sallallaahu 'alayhi wa sallam, for Abu Al-Qu'ays was not the one who suckled me, rather it was his wife who did.'"*

'Aa'ishah continued,

> *"When the Messenger of Allah, sallallaahu 'alayhi wa sallam, entered, I said: 'O the Messenger of Allah, Aflah is the brother of Abu Al-Qu'ays; he came to me to seek my permission for entering (my residence).I did not like the idea of granting him permission until I had solicited your opinion. Thereupon the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"What stopped you from granting him permission?"** *I said: 'Abu Al-Qu'ays was not the one suckled me, rather it was his wife who did'. Thereupon the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"Grant him permission as he is your uncle** [the brother of her foster-father is considered her uncle]**."**"[3]

He, *sallallaahu 'alayhi wa sallam*, prevented them from addressing any matter without knowledge:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, used to warn his wives against addressing a matter without having the requisite knowl-

1 The explanation of An-Nawawi on the book of Muslim (8/16).
2 *Fat-h Al-Baari* (286/3).
3 Reported by Al-Bukhaari (4796) and Muslim (1445).

edge to address it. This is so that they do not hastily pass a ruling or make a wrong judgment on any matter.

'Aa'ishah narrated: " *The Messenger of Allah, sallallaahu 'alayhi wa sallam, was called to lead the funeral prayer of a child of the Ansaar (the original residents of Madinah who supported the Muslims who migrated to them).*

I said: 'O Messenger of Allah, there is happiness for this child who will be a bird from the birds of Paradise since he committed no sin nor has he reached the age when one can commit sin.' He, sallallaahu 'alayhi wa sallam, said: **"O 'Aa'ishah, don't be hasty, it may be otherwise, because Allah created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins."**"[1]

An-Nawawi said: *"The Muslim scholars have unanimously agreed that if any Muslim child dies (before reaching puberty) then he will be admitted to Paradise because he died before reaching the age of puberty when one is held accountable for his deeds. The scholars also stated that the previous narration was only to teach 'Aa'ishah not to hasten in passing a judgment or a ruling without being fully certain that it is correct and without having evidence to substitute her statement."*[2]

He, *sallallaahu 'alayhi wa sallam*, commanded his wives to maintain piety and noble manners:

'Aa'ishah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to her: **"O 'Aa'ishah, always be conscious of Allah and maintain** [the quality of] **kindness** [leniency] **because whenever kindness** [leniency] **is added to something, it adorns it; and whenever something is devoid of kindness** [leniency]**, it becomes disfigured** [and defective]**."**[3]

Al-'Atheem Abaadi said: *"The term* **"adorns it"** *means perfects it."*[4]

He, *sallallaahu 'alayhi wa sallam*, trained them upon tolerance, kindness and forbearance:

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1 Reported by Muslim (2662).

2 The explanation of An-Nawawi on the book of Muslim (207/16).

3 Reported by Ahmad (23786). A summarized version of the narration is also reported by Muslim (2594).

4 *'Awn Al-Ma'bood* (113/13).

'Aa'ishah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to her: **"O 'Aa'ishah, always be kind, for when Allah Wills goodness for a household, He guides them to kindness."**[1]

He, *sallallaahu 'alayhi wa sallam*, used to train them to use good words and refrain from ill speech:

'Aa'ishah narrated that some Jews came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and said: *"As-Saamu 'Alaykum"* (which means, death be on you). The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and said: *"Wa 'Alaykum"* (which means, and on you too). 'Aa'ishah said (to them), *"Death be on you, and may Allah curse you and shower His wrath upon you!"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Be calm, O 'Aa'ishah! You should be kind and lenient, and beware of roughness and bad words."** She said (to the Prophet), *"Haven't you heard what they (Jews) have said?"* He, *sallallaahu 'alayhi wa sallam*, said: **"Haven't you heard what I have said** [to them]**? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected** [by Allah]**."**[2]

He, *sallallaahu 'alayhi wa sallam*, taught his wives matters related to creed:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, trained them to act on the basis of the fear of Allah. Whenever clouds appeared in the sky or the wind blew, he, *sallallaahu 'alayhi wa sallam*, would keep on going in and out of his residence and the color of his face would change.

'Aa'ishah narrated: *'Whenever he, sallallaahu 'alayhi wa sallam, saw dark clouds or wind, the signs of fear were depicted on his face. I said: 'O Messenger of Allah, I find people being happy when they see dark clouds in the hope that it would bring rain, but I find that when you see that (i.e. the cloud) anxiety becomes evident on your face.' He, sallallaahu 'alayhi wa sallam, said:* **"O 'Aa'ishah, I am afraid that there may be a punishment in it, for one of the** [previous] **nations was punished with wind, when these people saw the punish-**

1 Reported by Ahmad (23906).
2 Reported by Al-Bukhaari (2935) and Muslim (2165).

ment [approaching them] **they** [thought it was only bringing rain and] **said** (what means): ***«This is a cloud bringing us rain!»*** [Quran: 46:24].**"**"[1]

He, *sallallaahu 'alayhi wa sallam*, explained creed-related mistakes people commit:

'Aa'ishah narrated: *"When the Prophet of Allah, sallallaahu 'alayhi wa sallam, became ill, some of his wives (who were next to him) talked about a church which they had seen in Ethiopia and it was called Mariya. Umm Salamah and Umm Habeebah had been to Ethiopia, and both of them narrated its (the church's) beauty and the pictures it contained. The Prophet of Allah, sallallaahu 'alayhi wa sallam, raised his head and said:* **"Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. Those are the worst creatures in the Sight of Allah."**"[2] Despite his illness, he, *sallallaahu 'alayhi wa sallam*, did not let such an important issue pass without highlighting the mistake these people had committed. Rather he, *sallallaahu 'alayhi wa sallam*, warned his wives and guided them to the path which would save them.

He, *sallallaahu 'alayhi wa sallam*, would not allow any evil to be committed in his house:

Protecting one's household from evil is one of the greatest obligations upon the head of the household. It is included in the saying of Allah (which means): ***«O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones.»*** [Quran: 66: 6]

'Aa'ishah narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, entered upon me while there was a curtain with pictures (of animals) in my room. His face became red with anger, and then he took hold of the curtain and tore it into pieces and said*: **"Such people as paint** [or depict] **these pictures will receive the severest punishment on the Day of Resurrection."**"[3]

He, *sallallaahu 'alayhi wa sallam*, would condemn ill behavior on their part:

1 Reported by Al-Bukhaari (4829) and Muslim (899).
2 Reported by Al-Bukhaari (427) and Muslim (528).
3 Reported by Al-Bukhaari (6109).

'Aa'ishah narrated: *"I imitated a person before him (to mock them). He, sallallaahu 'alayhi wa sallam, said:* **"I do not like that I imitate anyone even if I should get such and such."**"[1]

Al-'Atheem Abaadi (a scholar) said: *"The term,* **"I do not like that I imitate anyone"** *means, it would not please me to imitate a person's words, way of talking, or actions as a way of disgracing them. The term,* **"even if I should get such and such"** *means, even if I were to be given a huge amount of worldly possessions (or gains)."*[2]

Al-Mubaarakpoori said: *"An-Nawawi said: 'Imitating others is a form of backbiting, which is prohibited. This would be something like walking with a limp and while bowing one's head and other similar issues that are related to one's appearance.'"*[3]

He, *sallallaahu 'alayhi wa sallam*, warned his wives against minor sins:

'Aa'ishah narrated: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"O 'Aa'ishah, beware of insignificant** [minor] **sins, for there is an angel assigned by Allah to record it."**"[4]

As-Sindi said: *"The term,* **"beware of insignificant** [minor] **sins"** *refers to sins that people deem as insignificant and thus commit them without giving heed to them. The term,* **"there is an angel assigned by Allah to record it"** *means that these sins are (though insignificant in the sight of man) yet they are great in the sight of Allah since He allocated an angel specially to record them."*[5]

He, *sallallaahu 'alayhi wa sallam*, trained them to ask if a matter was unclear:

Abu Mulaykah (a Follower belonging to the generation succeeding the Companions) said that 'Aa'ishah never heard something which she did not fully understand but she asked the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, in order to make sure she understood it properly. Once, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"He who is held**

1 Reported by Abu Daawood (4875) and At-Tirmithi (2502).
2 *'Awn Al-Ma'bood* (151/13).
3 *Tuhfat Al-Ahwathi* (176/7).
4 Reported by Ibn Maajah (4243).
5 The explanation of As-Sindi on the book of Ibn Maajah (59/8).

to account will be punished." At this 'Aa'ishah asked, *'Does Allah The Almighty not Say (what means):* ***«Then as for he who is given his record in his right hand. He will be judged with an easy account»*** [Quran: 84:8]?' He, *sallallaahu 'alayhi wa sallam*, replied: **"This refers to merely presenting the records of deeds** [without holding him to account]**. However, the one who gets questioned regarding his deeds will be destroyed.""**[1]

He, *sallallaahu 'alayhi wa sallam*, had great protective zeal for his wives:

'Aa'ishah narrated:

> *"An effeminate male used to visit some of the wives of the Messenger of Allah, sallallaahu 'alayhi wa sallam, and they would consider him the same as an eunuch or a male attendants having no physical desire (i.e. an abnormal condition in which a man is devoid of sexual feeling, which is mentioned in the Quran). One day the Messenger of Allah, sallallaahu 'alayhi wa sallam, entered while this male was in one his wives' residence and he (the effeminate male) was describing a woman to her (the Prophet's wife) and how well-endowed she was. Upon hearing this, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"This man is aware of how to describe women** [as a man who has desire for them]**. He is not allowed in your residences** [any more]**."** *So his wives forbade him from visiting them after that."*[2]

Ibn Hajar said: *"The reason why the wives of the Prophet of Allah, sallallaahu 'alayhi wa sallam, allowed this man to visit them is because he was an effeminate male (as mentioned in the narration) and they firmly believed that he has no desire for women, and that his visit is permissible. However, when the Prophet of Allah, sallallaahu 'alayhi wa sallam, heard his description of women, he, sallallaahu 'alayhi wa sallam, decided that he could have desire for women and thus prevented him from visiting them again. Moreover, the Prophet of Allah, sallallaahu 'alayhi wa sallam, feared that this man would go around describing women to others. This narration is evidence that women who fear that a person could go*

1 Reported by Al-Bukhaari (103) and Muslim (2876).
2 Reported by Al-Bukhaari (4324) and Muslim (2181).

and describe them to others should prevent him from seeing them (unveiled), and it also proves that one should distant oneself from matters that are uncertain."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had great protective zeal for his wives (as every Muslim should), unlike those who have stripped themselves of their religion and all virtuous traditions, who try to weaken the sense of protectiveness within the Muslim community.

He, *sallallaahu 'alayhi wa sallam*, never thought ill of them and would give them the benefit of doubt:

Anas narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would not enter upon his wives at night whenever he returned from a journey. He would only enter upon them at early morning or around sunset.[2]

As a matter of fact, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, forbade men from entering upon their wives at night (when returning from a journey). Jaabir ibn 'Abdullaah (a Companion) narrated: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, forbade that a man should enter upon his family at night, doubt them, sneak in on them (to see if they are doing something wrong behind his back) or searching for their mistakes."*[3]

It is disliked for one who has been travelling for a long period to enter upon his wife suddenly at night. However, one whose journey is short and is expected to return at night, then there is no problem in him entering upon her at night.

Ibn Hajar said: "*This narration encourages compassion and love between the spouses. Despite the fact that both spouses know each other very well and none of their shortcomings are concealed, yet Allah commanded that one should not enter upon the wife suddenly at night lest he sees something about her which would be off putting .*"[4]

Informing the wife before entering and not doing so suddenly or at a time when he is not expected would give the wife a chance to adorn her-

1 *Fat-h Al-Baari* (336/9).
2 Reported by Al-Bukhaari (1800) and Muslim (1928).
3 Reported by Al-Bukhaari (1801) and Muslim (715).
4 *Fat-h Al-Baari* (341/9).

self for her husband and be ready to receive him. Jaabir ibn 'Abdullaah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"If one of you should happen to return** [from a trip] **at night, then let him not enter upon his wife at night in order to give a chance for the one who needs to clean herself to do so and the one whose hair is messy to comb it."**[1]

Ibn Hajar said: *"A man who leaves in the morning to work or other needs is not asked to warn or inform his wife about his return since she expects him back at night, unlike the one has been gone for a long period, the latter is addressed by the narration. This is because his wife (the one who was gone for long) feels safe from him returning, and thus would not be ready to receive him, like being untidy or unadorned which could cause a feeling of resentment and disaffection towards one another."*[2]

When a man informs his wife before departure about the time of his return, then she would be expecting him on that day and time. This is another situation in which a man is not addressed with this narration.

He, *sallallaahu 'alayhi wa sallam*, was wise when dealing with his wives' jealousy:

Jealousy is a natural feeling that Allah The Almighty instilled in women by nature, as in the saying of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*: **"Allah has decreed for women to be jealous."**[3]

The wives of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, were no different, and they were jealous about him. The following is an example showing the jealousy of 'Aa'ishah and how it led her to follow the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, to see where he went.

'Aa'ishah narrated:

> *"When it was my turn for the Messenger of Allah, sallallaahu 'alayhi wa sallam, to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down*

1 Reported by Al-Bukhaari (5246) and Muslim (715).
2 *Fat-h Al-Baari* (340/9).
3 Reported by At-Tabaraani (10040) and others on the authority of Ibn Mas'ood.

till he thought that I had gone to sleep. He, sallallaahu 'alayhi wa sallam, took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly.[1] *I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps until he reached the Baqee' graveyard.*

He, sallallaahu 'alayhi wa sallam, stood there and he stood for a long time. He, sallallaahu 'alayhi wa sallam, then lifted his hands three times, and then turned around (to return home) and I also turned around. He, sallallaahu 'alayhi wa sallam, quickened his steps and I also quickened my steps. He, sallallaahu 'alayhi wa sallam, ran and I too ran. He, sallallaahu 'alayhi wa sallam, came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in bed, he (the Prophet of Allah, sallallaahu 'alayhi wa sallam) entered the (house), and said: **"Why is it, O 'Aa'ishah, that you are out of breath?"** *I said: 'There is nothing.' He, sallallaahu 'alayhi wa sallam, said:* **"Tell me or The Subtle and The All-Knowing would inform me."** *I said: 'O Messenger of Allah, may my father and mother be ransomed for you …' and then I told him the whole story. He, sallallaahu 'alayhi wa sallam, said:* **"Were you that dark thing** [your shadow] **that I saw in front of me?"** *I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, struck me on the chest which caused me pain, and then said:* **"Did you think that Allah and His Messenger would deal unjustly with you?"**[2]

He, sallallaahu 'alayhi wa sallam, said: **"Gabriel** [the angel] **came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you** [for he did not come to you]**, as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be fright-**

1 The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, closed the door lightly lest he wakes her up, or disturb her sleep and then she would wake up after he was gone and become frightened for being all alone in the darkness of the night.

2 This question was asked because it would have been unjust if the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, went to one of his other wives while it is the turn of another.

> **ened. He** [Gabriel] **said: 'Your Lord has commanded you to go to the inhabitants of Baqee'** [to those lying in the graves] **and beg pardon for them. I said: O Gabriel, how should I pray and beg forgiveness for them? He said: Say, Peace be upon the inhabitants of this place** [graveyard] **from among the Believers and the Muslims, and may Allah have mercy upon those who have gone ahead of us, and those who come later on, and we shall, God willing, join you."**"[1]

'Aa'ishah enjoyed a special status with the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and she knew her status very well, yet she was jealous regarding the rest of his wives. In fact, she was jealous of one of his wives who had died. She used to say, "*I was never jealous of anyone as much as I was jealous of Khadeejah.*"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was wise in how he dealt with the jealousy of his wives:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, never reacted to jealousy the way many men do these days when they notice their wives' jealousy. Some men would rebuke their wives and command them not to ask him about what he does, and magnify the problem because of the way he reacts. This does nothing but increase jealousy in the heart of the wife and make the wife's doubts go in all directions, all of which is the result of an improper reaction on the part of the husband and his lack of wisdom, which he must learn from the Prophet of Allah, *sallallaahu 'alayhi wa sallam.*

He, *sallallaahu 'alayhi wa sallam*, would face jealousy with a smile and tolerance:

Anas narrated:

> *"While the Prophet of Allah, sallallaahu 'alayhi wa sallam, was in the house of one of his wives ('Aa'ishah), one of the Mothers of the Believers*[3] *sent a meal in a dish. The wife at whose house the Prophet*

1 Reported by Muslim (974).

2 Reported by Al-Bukhaari (3816) and Muslim (2435).

3 Some narrations say it was Umm Salamah, while other narrations say it was Zaynab bint Jahsh.

> *of Allah, sallallaahu 'alayhi wa sallam, was, struck the hand of the servant (out of jealousy), causing the dish to fall and break. The Prophet of Allah, sallallaahu 'alayhi wa sallam, gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish, smiled and said:* **"Your mother** [my wife] **felt jealous."** *Then he, sallallaahu 'alayhi wa sallam, delayed the servant till a (sound) dish was brought from the wife at whose house he was. He, sallallaahu 'alayhi wa sallam, gave the sound dish to (the servant to take back to) the wife whose dish had been broken and kept the broken one at the house where it had been broken."*[1]

This story reflects the kindness and tolerance of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with his wives. He, *sallallaahu 'alayhi wa sallam*, did not rebuke her for breaking the dish, did not get angry at her, and nor did he say any harsh words to her. He, *sallallaahu 'alayhi wa sallam*, understood her jealousy. On the other hand, he, *sallallaahu 'alayhi wa sallam*, did not overlook the right of the one whose dish was broken and secured a replacement for what was ruined of her property.

Ibn Hajar said: *"This story guides us to pardon women for their jealousy, because when they are in such a state, they may do things while their minds are blocked due to the anger resulting from jealousy."*[2]

He, *sallallaahu 'alayhi wa sallam*, would condemn any improper words resulting from jealousy:

`Aa'ishah said: *"I said to the Prophet of Allah, sallallaahu 'alayhi wa sallam: 'Such and such of Safiyyah is sufficient for you.' (She meant to say that she was a woman with a short stature). He, sallallaahu 'alayhi wa sallam, said:* **"You have indeed uttered a word which would pollute the sea if it were mixed in it."**"[3]

Al-Mubaarakpoori said: *"Meaning, if this word of backbiting was a substance that can be mixed with the water of the sea, it would have polluted it despite its large amount (i.e. the water). If this is the case when mixed with some-*

1 Reported by Al-Bukhaari (5235).
2 *Fat-h Al-Baari* (325/9).
3 Reported by Abu Daawood (4875) and At-Tirmithi (2502).

thing this huge, then how would the case be if it is mixed with man's deeds that are much less than the size of the sea?"[1]

Second aspect: Marital problems in the household of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and how he dealt with them:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, lived a blessed joyful life with his wives, which was a practical implementation of the divine instruction mentioned in the verse (which means): ***«And live with them in kindness.»*** [Quran: 4:19]

However, no house is completely free from problems, even the blessed house of prophethood had occasional problems that arose. Since the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, is our leading example, then problems had to happen in order for us to learn from him how to deal with marital problems and to react to them according to his guidance.

This is a very important issue for every husband, because the danger is not that problems take place since no house is free from having disputes, but the real danger is when wisdom is not applied when dealing with problems. This causes problems to magnify and couples desert each other and then divorce takes place.

How did the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, deal with marital problems and how did he solve them?

The Prophet's household went through very difficult times, like the incident of *Al-Ifk* (the false allegation against his wife 'Aa'ishah), the story when his wives asked for an increase in their allowances and the story of Maariyah when he, *sallallaahu 'alayhi wa sallam*, made her forbidden upon himself. Let us mention each of these examples and see how the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with each one of them.

The story of Al-Ifk:

This was a harsh and difficult trial which 'Aa'ishah went through and many things took place until Allah exonerated her and revealed what proved her innocence from above the seven heavens.

'Aa'ishah narrated:

1 *Tuhfat Al-Ahwathi* (177/7).

"Whenever the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, intended to set out on a journey he cast lots amongst his wives and he, *sallallaahu 'alayhi wa sallam*, took the one with him in whose favor the lot was cast. It so happened that he cast lots amongst us while setting out on a battle and it was cast in my favor, so I set out along with the Messenger of Allah, *sallallaahu 'alayhi wa sallam*. This relates to the period when the revelation concerning the commands of veil had been made. I was carried in a *Hawdaj* (a cabinet that is usually placed on the back of the camel to carry women) and I was brought down where we alighted for rest.

In short, when we set out on the return journey from the expedition and our caravan was near Madinah, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, commanded one night to march forward. I also got up when the command for the march was given and moved on until I went out of the encampments of the army and after relieving myself, I came back to my place. I touched my chest and found that my necklace, which was made of the stones from *Thafaar* (a place in Yemen), was broken and lost. I retraced my steps and tried to search for my necklace and this delayed me there.

The group of people who saddled my ride and placed my *Hawdaj* carrying me upon the camels marched on. They were under the impression that I was in it. The women in those days were light of weight and they were not fleshy, as they ate less food; so they did not perceive the weight of my *Hawdaj* as they placed it upon the camel as I was a young girl at that time. So they drove the camel and set out.

I found my necklace after the army had marched, and I came to my place and there was none to call and none to respond (to the call). I waited in my place (where I was before they had left) under the impression that when the people would not find me they would come back. So I kept sitting at my place and then I was overpowered by sleep and I slept.

Safwaan ibn Mu'attal As-Sulami, who had lagged behind the army because of taking rest came to my place walking in the latter part of the night and he saw the body of a person who was asleep. He came to me and recognized me as he had seen me before it was enjoined to observe veil. I got up by his voice as he recited *'Inna lillaahi wa inna ilayhi raaji'oon'* [To Allah we belong and to Him we have to return] and I covered my face with my veil. By Allah, he did not speak to me a word and I did not hear a word from him except *'Inna lillaahi wa inna ilayhi raaji'oon'*.

He made his camel kneel down and I mounted the camel as he pressed the camel's foreleg and he moved on leaning the camel by the nose string on which I was riding until we came to the army where it had encamped for rest because of extreme heat.

Woe be upon those who harbored doubts about me and the most notorious among them was 'Abdullaah ibn Ubayy, the head of the hypocrites.

We came to Madinah and I fell sick for a month. The people had been deliberating over the statements of those who had brought these false accusations against me. I was absolutely unaware of anything concerning that.

I did not see the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, treating me with the kindness with which he treated me before I fell ill, and this caused me to feel something was not right. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would come and greet me with *'Assalaamu 'Alaykum'* and only ask me how I was. This caused doubt in my mind, but I was unaware of the evil that was taking place.

After my health became a little better, I went outside (to relieve myself) and Umm Mistah accompanied me. Something got into the headdress of Umm Mistah and she exclaimed in annoyance: 'Woe be upon Mistah'! And I said: 'Woe be upon what you say! Do you curse a person who had participated

in the battle of Badr?' She said: 'Naive woman, have you not heard what he said?' I said: 'What did he say?' She conveyed to me the statement of those who had brought false allegations against me, and as a result my illness was aggravated.

I went back to my house and the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, came to me and he greeted me and then said: **"How is that woman** [referring to her]**?"** I said: 'Do you permit me to go to the (house) of my parents?' and I had at that time made up my mind to confirm this news from them (my parents). The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, permitted me.

So I came to (the house of) my parents and said to my mother, 'Mother, do you know what the people are talking about?' She said: 'My daughter, you should not worry. By Allah, if there is an attractive woman who is loved by her husband and he has co-wives also, they would talk many a thing about her.' I said: '*Subhaan Allah*! What are the people talking about?' I wept the whole night until it was morning without sleeping and I wept even in the morning.'

As the revelation was delayed (in regard to this matter), the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, called 'Ali ibn Abu Taalib and Usaamah ibn Zayd in order to seek their advice with regard to the separation of his wife ('Aa'ishah). Usaamah ibn Zayd told the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, about the innocence of his wife ('Aa'ishah) and what he knew about his love for her. He said: 'O Messenger of Allah, she is your wife and we know nothing else about her but goodness.' And as for 'Ali ibn Abu Taalib, he said: 'Allah has not put any unnecessary burden upon you (in regard to your wives). There are a number of women besides her. However, ask her maidservant (Bareerah) she will tell you the truth.'

So, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, called Bareerah and said: **"O Bareerah, did you see anything**

[suspicious] **about 'Aa'ishah which can cause doubt about her?"**

Bareerah said: 'By Him Who sent you with the truth, I have seen nothing objectionable in her except this much that she is a young girl and she goes to sleep while kneading the flour and the lamb comes and eats that.'

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, asked Zaynab bint Jahsh, the wife of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, about me and what she knew or what she had seen in me, and she said: 'O Messenger of Allah, I shall not say anything without hearing (with my ears) and seeing with my eyes. By Allah, I find nothing in her but goodness.' She (Zaynab) said so while she was the only lady who amongst the wives of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, who used to vie with me in rank with the Messenger of Allah, *sallallaahu 'alayhi wa sallam*. However, Allah saved her in bringing false allegations against me because of her consciousness of Allah and piety.

Thereupon the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, mounted the pulpit and sought vengeance against 'Abdullaah ibn Ubayy ibn Salool, and he said: **"Who would support me to punish a person who has hurt by falsely slandering the reputation of my wife? I swear by Allah, I know nothing about my wife but good. He has also accused a person whom I know very well for his virtue, and he never entered my house except in my company."**

Sa'd ibn Mu'aath stood up and said: 'O Messenger of Allah, I defend your honor against him. If he belongs to our tribe Al-Aws we would strike his neck, and if he belongs to the tribe of our brothers from the tribe of Al-Khazraj then order us, and we would comply with your order.'

'The two tribes of Al-Aws and Al-Khazraj became so angry, until they were about to fight each other. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, remained standing on the

pulpit and tried to subside their anger until they became silent.'

'Aa'ishah further narrated:

'I spent the whole day weeping and even the night and could not sleep the next night as well. My parents thought that this constant weeping of mine would break my heart. I wept and they sat beside me.

Meanwhile a woman of the *Ansaar* came to see me. I permitted her to see me and she also began to weep. And as we were in this very state, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, came and he greeted me and then sat down. He, *sallallaahu 'alayhi wa sallam*, had not sat with me over the past month when this false allegation was spread, and there was no revelation (to clarify) my case.

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, recited *Tashahhud* (i.e. to testify that there is none worthy of worship but Allah and that Muhammad is His Messenger) and then said: **"Coming to the point, O 'Aa'ishah, this is what has reached me about you; if you are innocent, then Allah would Himself vindicate your honor, and if accidentally there has been a lapse on your part, then seek forgiveness of Allah; He will pardon you, for when a servant makes a confession of his fault and turns** [to Allah] **remorsefully, Allah also turns to him** [Mercifully] **accepting his repentance."**

When the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, spoke, my tears dried up and not even a single drop of tear rolled out of my eyes. I said to my father: 'You give a reply to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, on my behalf.' He said: 'By Allah, I do not know what I should say to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*.' I then said to my mother: 'Give a reply to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, on my behalf.' But she said: 'By Allah, I do not know what I should say to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*.'

I was a young girl at that time and I had not memorized much of the Quran (but I said): 'By Allah, I perceive that you have heard about this and it has settled down in your mind and you have taken it to be true, so if I say to you that I am quite innocent – and Allah knows that I am innocent – you would never believe me to be true. And if I confess to (the alleged) lapse before you, whereas Allah knows that I am completely innocent and I have not committed this sin at all, in that case you will take me to be true. By Allah, I, therefore, find no other alternative for me and for you except that what the father of (prophet) Joseph said (what means): ***«...So patience is most fitting. And Allah is The One sought for help against that which you describe.»*** [Quran: 12:18].'

After this, I turned my face to the other side and lay down on my bed. By Allah, I was fully aware that I was innocent but I did not expect that Allah would send down a revelation in the form of Quranic verses to prove my innocence, as I did not think myself so important that Allah, The Exalted and Glorious, would speak in this matter in words to be recited. I only hoped that Allah would, in a vision, give an indication of my innocence to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, during his sleep.

By Allah, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, had not moved an inch from where he had been sitting and none from the members of my family had gone, that Allah The Exalted and Glorious, descended revelation upon the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, there and then, and he felt the burden which he, *sallallaahu 'alayhi wa sallam*, used to feel at the time of receiving revelation.

He, *sallallaahu 'alayhi wa sallam*, began to perspire because of the load of the words of Allah as they descended upon him, even during the winter season and drops of his sweat fell like silvery beads. When this state of receiving revelation was over, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, smiled and the first words which he spoke to me were that he

said: **"O 'Aa'ishah, glad tidings for you. Verily, Allah has vindicated your honor."**

My mother who had been standing by me said: 'Get up (and thank the Holy Prophet).' I said: 'By Allah, I shall not thank him and laud him, but Allah Who has descended revelation vindicating my honor.'

'Aa'ishah continued:

Allah, The Exalted and Glorious, revealed the verses (which mean): ***«Verily, those who spread the slander are a group among you...»*** and ten subsequent verses about my innocence [Quran: 24:11-20].'[1]

There are many things one can benefit from the way the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, dealt with his wife in the story of *Al-Ifk*:

1. *The method of prudence and assertion:* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, followed the method of assertion to confirm facts and find out what the truth was regarding the false allegations against his wife before judging her. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not rush to conclusions so that his judgment would be a fair one. A full month had passed without him, *sallallaahu 'alayhi wa sallam*, addressing the issue with 'Aa'ishah so that he would do all the needed investigations in order to reach a fair judgment.
2. *The method of changing the way of treatment:* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, changed the way he treated 'Aa'ishah. He, *sallallaahu 'alayhi wa sallam*, did not sit with her as much as he used to before, and he was not as warm with her during her illness as he used to be. This method reflects his wisdom, *sallallaahu 'alayhi wa sallam,* as he did not desert her, because had he done so, then it would be a punishment for something he had no proof for and which was not yet confirmed. He, *sallallaahu 'alayhi wa sallam*, would still go and check on her and ask how she was.

1 Reported by Al-Bukhaari (2661) and Muslim (2770).

On the other hand, he, *sallallaahu 'alayhi wa sallam*, did not show the full love he used to in order to make her realize that something was wrong.

Ibn Hajar said: "*This story confirms that the husband must treat his wife kindly, and if it reaches him that she had done something wrong, then he should ascertain the truth. It also guides men to the method of changing the type of treatment so as to make her realize that something had gone wrong, and then she would confess if she was truly guilty.*"[1]

An-Nawawi said: "*From the benefits one learns from this story is that the husband should change the way he treats his wife so that she realizes that something is wrong and thus ask about it and clear herself from guilt and defend herself.*"[2]

3. *The method of seeking opinion and advice:* The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, investigated the matter to find out the reality of the rumor. He, *sallallaahu 'alayhi wa sallam*, was asking about the manners of 'Aa'ishah in secrecy without making her feel that he was checking on her conduct and manners. He, *sallallaahu 'alayhi wa sallam*, asked Usaamah ibn Zayd, 'Ali ibn Abu Taalib, Zaynab bint Jahsh and the maid of 'Aa'ishah. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, selected those whom he asked for a reason. For example, 'Ali and Usaamah were two people very close to the household of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*.

   Ibn Hajar said: "*The reason he, sallallaahu 'alayhi wa sallam, selected these people to ask and seek advice from is that 'Ali for example, was brought up in his house, and after he married Faatimah he became even more connected and closer to the house of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and would be more exposed than others to what takes place in his house. Usaamah also lived long with the Prophet of Allah, sallallaahu 'alayhi wa sallam, and was one of the most beloved companions to him. Moreover, both 'Ali and Usaamah were young and would thus be gutsy and would speak out, whereas older people would balance matters*

1 *Fat-h Al-Baari* (479/2).
2 The explanation of An-Nawawi on the book of Muslim (117/17).

and would judge consequences before talking. This could lead an older person not to say what he knows."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, selected two from amongst the women to ask about 'Aa'ishah:

The first was from within the household of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, namely his wife (who was also his cousin). The second was the maid, since she was the closest to 'Aa'ishah and aware of all her affairs.

There is no doubt that this choice reflects the wisdom of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and the perfect manner he dealt with an issue that touches the honor of individuals.

After the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did this secretive investigation which was an indicator to the resulting ruling on the matter, he, *sallallaahu 'alayhi wa sallam*, ascended the pulpit and exposed the reality of the one who was behind these false allegations, namely the head of hypocrites, 'Abdullaah ibn Ubayy, saying: **"Who would support me to punish a person who has hurt by falsely slandering the reputation of my wife?"**

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, then directly defended his wife in front of all people saying: **"I swear by Allah, I know nothing about my wife but good."** The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was certain of his wife's innocence, but he was waiting for divine revelation to absolutely confirm her innocence.

The delay of revelation reflects perfect wisdom, and importantly that Allah wanted to teach the Muslim Nation through this incident how to deal with such sensitive situations in order to preserve families from breaking up.

4. *The method he dealt with 'Aa'ishah:* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, openly and clearly asked her about the allegation in order to find a solution for the problem and so that facts would become exposed and hearts would get comforted.

1 *Fat-h Al-Baari* (469/8).

5. *Tolerating her behavior after discovering the truth:* Her reaction to her mother's words when she told her: *'Get up (and thank the Holy Prophet).'* She replied, *'By Allah, I shall not thank him and laud him, but Allah Who has descended revelation vindicating my honor.'*

An-Nawawi said: *"The innocence of 'Aa'ishah from the incident of Al-Ifk is confirmed by the Quran, and thus anyone who doubts her innocence becomes a non-believer and apostates according the consensus of all Muslim scholars."*[1]

The incident when his wives asked for more material maintenance:

The following story illustrates how the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with the economic problems that form within a family, which stem from when a family member asks for more money.

Jaabir ibn `Abdullaah narrates this story, saying,

> 'Abu Bakr approached the door of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, wanting to ask permission to enter. He found people sitting at the Prophet's door, and none of them were given permission to enter. Abu Bakr was given permission and entered. Then, `Umar approached and asked for permission to enter, and was also granted permission to enter. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was found sitting beside his wives, silent and speechless. He (Abu Bakr) said: 'I will say something to make the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, laugh.' He said: 'O Allah's Messenger! If only you had seen [Habeebah] the daughter of Khaarijah (the wife of Abu Bakr); she asked me for money, so I went up to her and poked her neck (with his hand or finger; this is meant in jest).' After Abu Bakr said that, the Prophet began to laugh and said: **'These women are around me, asking me for more money as well.'**
>
> At that moment, Abu Bakr went to `Aa'ishah and hit her on her neck, and `Umar went to Hafsah and hit her on her neck. Both of them said: 'Are you asking Allah's Messenger for something he does not possess?' Then, Allah's Messen-

1 The explanation of An-Nawawi on the book of Muslim (117/17).

ger, *sallallaahu 'alayhi wa sallam*, stopped them (Abu Bakr and `Umar) [from hitting `Aa'ishah and Hafsah]. `Aa'ishah and Hafsah both replied, 'By Allah, we do not ask Allah's Messenger, *sallallaahu 'alayhi wa sallam*, for anything that he does not possess.' Then, the following verses were revealed (which means): «***O Prophet (Muhammad)! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner [divorce]. But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for gooddoers amongst you an enormous reward.***» [Quran: 33:28-29]

So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, began with `Aa'ishah saying to her: **"O `Aa'ishah, I wish to open a discussion with you on a particular matter, and I would like that you do not be hasty in your decision and that you consult your father** [before making a decision]**."** She said: 'And what is that issue, O Allah's Messenger?' Then, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, recited the verse to her, to which she said: 'Should I need to consult my father about you, O Allah's Messenger? Surely, I choose Allah, His Messenger and the home of the Hereafter, and I also request that you do not tell any of your wives of what I have said.' The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, replied to her: **"If any of my wives ask me about it, I will tell them. Allah did not send me harsh** [or someone who makes things difficult for others] **or stubborn, but rather sent me as a teacher and as someone who makes things easy."** Then, the rest of the Prophet's wives were given the same choice [that was mentioned in the verse], and all of them gave the same answer that `Aa'ishah gave."[1]

This story shows how the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with his wives when they asked for more material maintenance. In the beginning, he was silent and speechless, and did not give them any

1 Reported by Muslim (1478).

response, as Jaabir said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, was found sitting beside his wives, silent and speechless.*"

This is the first method the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, took to solve this problem, to disregard and overlook the issue. The reason he chose this method is because in many marital disputes; conflict is not the solution, and arguing does not help, either. To the contrary, arguing might actually further complicate the issue.

The second method the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, took to solving this issue was that he gave them a choice. He, *sallallaahu 'alayhi wa sallam*, gave them the choice between remaining with him in the condition that he was in or leaving him. This is something that the Islamic *Sharee`ah* teaches: a husband can give his wife a choice between staying with him or leaving him if she asks him for things he cannot accomplish.

The method of giving a choice that was used by the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, in handling that material issue is a clear example of how the concept of deliberation and consultation takes place in marital life.

Likewise, Allah's Messenger, *sallallaahu 'alayhi wa sallam*, ordered them to take the issue into careful consideration, without hastening to make a decision. He, *sallallaahu 'alayhi wa sallam*, said: **"I will mention an issue to you, so you should consider it without hastening** [to reach a conclusion]**."**

This is contrary to what many husbands do when they constantly threaten their wives with divorce. It reaches the point that anytime she makes a mistake, he tells her, 'I will divorce you, I will divorce you.' And if she has any shortcomings with respect to her dealing with him, he says to her, 'I will divorce you; if you leave the house, you are divorced; if you answer the phone you are divorced; if you talk to so-and-so among your female friends, you are divorced.'

Another point of benefit that can be taken from this story is that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not resort to hitting or insulting his wives, but rather, took a very kind and pleasant approach to dealing with them.

Further, when Abu Bakr and `Umar stood to hit `Aa'ishah and Hafsah respectively, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, prevented them from doing so, because hitting does not solve problems; rather, most problems can be solved through discussion and subsequent persuasion.

One issue that a wife must take into consideration is that she may be leaving a wealthy household that is luxurious in favor of her husband's home, and her husband might be poor, or a student, or an employee who is barely making ends meet. In that case, a wife should take the difference [in lifestyles] into consideration, since this is the predestination of Allah, as Allah said (what means)**: *«It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.»*** [Quran: 43:32]

So the fact that the woman was spoiled and her father bought her something new everyday, does not mean that she should exhaust her husband by going overboard [in asking for new things] when she moves into her husband's house.

Asking for more spending money, and asking for too much [material things] is something very embarrassing for a husband, especially if he is poor. Furthermore, it might push a husband who has weak faith to resort to unlawful means of acquiring money, thereby, harming himself and his family by pursuing unlawful earnings, such as those earned through bribery or theft. In this case, the husband would put himself in a position wherein he is likely to be fired from his job, or imprisoned, and the result would be that he loses his religion and his livelihood.

In contrast, a husband should understand that his wife was in a wealthy house, and should strive to bring whatever things he is able to bring her, which falls within the confines of being religiously permissible.

The agreement made between some of his wives, where they tried to trick him, *sallallaahu 'alayhi wa sallam:*

`Aa'ishah said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, liked sweets and honey. After he prayed the `Asr prayer, he would visit his wives and would be intimate with them. Allah's Messenger, sallallaahu 'alayhi wa sallam, used to drink honey when at the house of Zaynab bint Jahsh, and would spend time with her, so I said: 'By Allah, we will trick him.' So, Hafsah and I made an*

agreement that whoever among us two he visits first should say to him, 'Have you eaten Maghaafeer (a sweet tasting gum type substance that seeps from a tree called al-`Urfut; it has a very foul smell), you smell like Maghaafeer.'

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, used to hate that he would smell bad or have an odor to him.

So when he, *sallallaahu 'alayhi wa sallam*, entered the home of one of them, she said to him what they had agreed to say, and he responded: **"No, but rather I was drinking honey at Zaynab bint Jahsh's house; I will not do that again, and I have sworn by Allah** [that I will not do that again]**, so do not inform anyone of this."** Then, the following verses were revealed (which mean): «***O Prophet! Why do you ban [for yourself] that which Allah has made lawful to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you [O men], the dissolution of your oaths. And Allah is your Mawla [Lord, or Master, or Protector, etc.] and He is the All-Knower, the All-Wise. And [remember] when the Prophet disclosed a matter in confidence to one of his wives [Hafsah], so when she told it [to another i.e. Aa'ishah], and Allah made it known to him, he informed part thereof and left a part. Then when he told her [Hafsah] thereof, she said: 'Who told you this?' He said: 'The All-Knower, the All-Aware [Allah] has told me'. If you two [wives of the Prophet of Allah, namely Aa'ishah and Hafsah] turn in repentance to Allah, [it will be better for you], your hearts are indeed so inclined [to oppose what the Prophet likes], but if you help one another against him [Muhammad], then verily, Allah is his Mawla, and Gabriel, and the righteous among the believers, and furthermore, the angels are his helpers. It may be if he divorced you [all] that his Lord will give him instead of you, wives better than you, Muslims [who submit to Allah], believers, obedient to Allah, turning to Allah in repentance, worshipping Allah sincerely, fasting or emigrants [for the sake of Allah], previously married and virgins.***» [Quran: 66:1-5][1]

When Allah said (what means): ***"but if you help one another against him,"*** it means that they cooperated with one another until Allah's Messenger, *sallallaahu 'alayhi wa sallam*, forbade that item from himself.

1 Reported by Al-Bukhaari (6972) and Muslim (1474).

Using the method of deserting his wives:

After the situation where his wives asked for more money and the story of the honey, he, *sallallaahu 'alayhi wa sallam,* boycotted his wives for a month.

Ibn Hajar said: *"It might be that all of these things put together led to the Prophet of Allah, sallallaahu 'alayhi wa sallam, to boycott his wives. Actually, that explanation is closest to his kind natured manners, patience, forbearance, and that he only resorted [to this method] when there were repeated offenses that deserved such treatment."*

`Abdullaah ibn `Abbas narrated that he asked `Umar ibn Al-Khattaab saying, "O Commander of the Believers, who are the two wives of the Prophet who were addressed by Allah when He said (what means): ***«If you two [wives of the Prophet of Allah, namely Aa'ishah and Hafsah] turn in repentance to Allah, [it will be better for you], your hearts are indeed so inclined [to oppose what the Prophet likes].»*** He said: 'I am so surprised at your question, O Ibn `Abbaas; the two women being addressed in that verse are `Aa'ishah and Hafsah.'

Then he began to narrate the entire story to me, saying, 'We, the people of Quraysh were a people that were dominant over our women. But when we entered Madinah, we found that men were dominated by their women. So our women (meaning, those originally from Quraysh) began to learn from their women (the *Ansaar*).' He continued, saying, 'My home was in the `Awali of Madinah (one of the areas in Madinah), on the land of the offspring of Umayyah ibn Zayd. One day, I became angry and shouted at my wife, and she responded back, and I disliked that she argued and talked back to me. Then she said to me, 'Why do you dislike that I responded? By Allah, the wives of the Prophet respond back as well, and even boycott him from the morning, until nighttime.'

So I left my home and entered the house of Hafsah and said to her, 'Do you answer back to Allah's Messenger?' She said: 'Yes,' I said: 'And does one of you (meaning, the wives of the Prophet) boycott him from the morning until nighttime?' She said: 'Yes;' so I said to her, 'Whoever among you that does that will be ruined and will surely lose; does any one of you feel secure that Allah will become angry at one of you due to

the anger of His Messenger, and next thing you know, she is destroyed? Do not answer back to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and do not ask him anything, but ask me for whatever you want. Do not be deluded by what your neighbor (`Aa'ishah) does, for she is more beautiful than you are, and more beloved to Allah's Messenger than you are.'

`Umar continued, 'I had a neighbor from the *Ansaar*, and he and I had an agreement that we would alternate work days, whereby he would go and learn with the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, one day, and bring me news about the revelation, and I would do the same the next day. We were talking about how (the tribe of) Ghassaan (the Christians of the Levant) were preparing their horses to attack us. So my companion went, then came back at nighttime, knocked on my door, and called out to me. I went out to him and he said to me, 'Something of a great magnitude has just happened.' I said: 'What is it? Has Ghassaan approached?' He said: 'No, it is greater and graver than that. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, has divorced all of his wives.' So I said: 'Hafsah has indeed become unsuccessful and has lost, and I had expected this to happen.' After I prayed the morning prayer and got dressed, I went to Hafsah's house, and she was there crying. I said to her, 'Has Allah's Messenger, *sallallaahu 'alayhi wa sallam*, divorced you all?' She said: 'I do not know, he has secluded himself in that room.'

So I went to the room and asked a servant of the Prophet of Allah, *sallallaahu 'alayhi wa sallam to ask* said: permission for me to enter, and say that it is `Umar. The servant entered the room, then came back to me and said: 'I mentioned you to him, and he remained silent.' So I left at that point, and headed towards the pulpit and sat beside it. There was a group sitting there as well, and some of those present were crying. I sat for a short while, but could not endure the situation, so I went back to the servant and said: 'Ask permission for me to enter, and mention that it is `Umar.' Again, he entered [the room of the Prophet] then exited and said to me, 'I mentioned you to him, and he remained silent.' So I turned away again, but as I turned away, the servant called me and said: 'enter; he has given you permission]' So I entered, and greeted him Allah's Messenger with greetings of peace, and found that he was reclining on a straw mat that was woven with palm leaves, and it had left a mark on his side. He

was also reclining on a leather pillow, stuffed with fiber. I then said to him, while I was standing, 'Have you divorced your wives?' He, *sallallaahu 'alayhi wa sallam*, said: **'No,'** so I said: 'Allah is the Greatest (*Allahu Akbar*)!'

While I was still standing, I said: (while I was trying to find out if he is going to be pleased with me or not), 'We, the people of Quraysh, used to be people who dominated women, but when we got to Madinah, we found people that are dominated by their women; and our women began learning from their women to the point that I became angry with my wife one day and shouted at her, and found that she spoke back to me. I was displeased that she spoke back to me. So she said to me, 'Why are you displeased that I spoke back to you, when by Allah, the wives of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, do the same to him, and boycott him from morning until nighttime?' So I said: 'Whoever among them does that will be unsuccessful and will sure lose. Does one of them have enough confidence that Allah will not be angry at her due to the anger His Messenger has towards her, and then next thing you know, she is destroyed?'

After I said that, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, smiled. I then said: 'What if you saw me when I went to Hafsah and said: 'Do not be deluded by your neighbor (`Aa'ishah), for she is more beautiful than you, and more beloved to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, than you.' He then smiled again, and when he did, I sat down and said to him, 'May I say something, O Allah's Messenger?' He, *sallallaahu 'alayhi wa sallam*, said: **'Yes,'** so I continued to speak to him until he was relieved of the anger that showed on his face, and he smiled, and then laughed, and his smile was one of the most handsome smiles.

Then I sat and looked around the house, finding nothing that would attract the eye besides three furs that had not been tanned yet. I said: 'Supplicate to Allah, O Allah's Messenger, that he makes your *Ummah* rich, as he has made Persia and Byzantium rich, even though they do not worship Allah.' He, *sallallaahu 'alayhi wa sallam*, said to me: **'Are you in a state of doubt, O son of Al-Khattaab? They are a people whose pleasures have been hastened to them during this worldly life.'** So I said: *'Seek Allah's forgiveness for me, O Allah's Messenger.'*

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had made an oath to boycott them for a month, due to the extent of how angry he was at them, until Allah gently reproached him for that.'"[1]

Anas ibn Maalik said: "*Allah's Messenger took an oath (Ilaa') with regards to his wives and remained in a separate room for twenty-nine days, then went to his wives. Someone said to him, 'O Allah's Messenger, you gave an oath for a month.' To which he, sallallaahu 'alayhi wa sallam, replied*: **"A month can be twenty-nine days."**"[2]

Note: Among the lessons we can learn from this story of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, is that boycotting his wives is one method that solves marital problems.

Allah's Messenger, *sallallaahu 'alayhi wa sallam*, used this method when he swore that he would not enter their homes for an entire month, due to the severity of his anger with them.

Boycotting is a profound psychological punishment, and it is one of the most severe punishments that can be incurred on one's wife. The way to boycott varies. Either boycotting takes place in bed (meaning that the husband sleeps in the same bed as his wife, but does not have intercourse with her), and that is the most severe, or it could be that he leaves the house completely. It is from the mercy of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with his wives that he boycotted them by leaving the house completely.

Benefits of the narration:

- An individual should have patience with his wives, disregard the harshness of their speech, and should pardon their mistakes when it comes to their dealings with his rights, but not pardon them if the matter is related to the rights of Allah
- Putting too much pressure on women is something that is censured, because the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, took the conduct of the *Ansaar* towards their wives (i.e. being tolerant), and abandoned the conduct of his people

1 Reported by Al-Bukhaari (2468) and Muslim (1479).
2 Reported by Al-Bukhaari (1911).

- If an individual finds his friend in a troubled state, it is recommended to talk to him about something that will make his worries go away and to humor him, due to the statement of 'Umar (in one of the narrations), "*I will say something that will make the Prophet laugh.*"[1]



Conclusion:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam* and his wives maintained a high standard of behavior in the Prophet's household. The etiquettes of good behavior and sound moral conduct were central to the lives of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* his wives, Companions and the entire Muslim community. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, strove hard always to do justice to all the roles he held.

Even when complications or tensions arose during the course of married life, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, managed successfully to be an exemplary husband. This is seen in the wisdom with which he dealt with situations of marital strife. Muslims are required to adopt the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, as their role-model, as the manner in which they conduct themselves in their homes, in the patience, respect, love and tolerance they show their wives, defines their character and speaks volumes about their standard of faith.



1 *Fat-h Al-Baari* (9/291).

Section Tow

How the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with his children

Introduction:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was the best of people to his family and the best at maintaining ties of kinship. This is clearly seen in the way he dealt with his children and cared for and provided for them in the best possible way. The relationships of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with the children around him were based on compassion and care. He, *sallallaahu 'alayhi wa sallam*, raised his own children, stepchildren and grandchildren on Islamic principles and continued to look out for them even after their marriages. He, *sallallaahu 'alayhi wa sallam*, not only took care of some of their material needs, but was also there for their spiritual needs. He, *sallallaahu 'alayhi wa sallam*, did not differentiate between his own children and his stepchildren or other Muslim children in the community, but treated them all with the same love and compassion, and drew their attention to whatever was necessary for their education.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, shared all the worries and joys of his children, not only in his role as the Messenger of Allah but also as their loving and concerned father. He, *sallallaahu 'alayhi wa sallam*, was fond of children and showed an interest in their activities. He, *sallallaahu 'alayhi wa sallam*, played and joked with them, patted their heads affectionately if he passed them on the streets and gave them lifts on his riding animal.

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, never held back his love for children and was always demonstrative about his affection. He, *sallallaahu 'alayhi wa sallam*, was always patient and considerate with children and took great pains not to hurt their tender feelings. Some people,

fresh from the pre-Islamic era of ignorance, wondered why the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, played and joked with children and took such a keen interest in them. To them, the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Whoever is not merciful to others will not be treated mercifully."**

Today, child psychologists and educators affirm the efficacy of the Prophet's methodology in dealing with children. This proves that the principles he, *sallallaahu 'alayhi wa sallam*, followed are timeless and have lost none of their significance over centuries. The example of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, is the best model for dealing with the youngest members of society, which ensures a brighter future for the entire society.

He, *sallallaahu 'alayhi wa sallam*, was blessed with a number of children:

He had three sons: Al-Qaasim, 'Abdullaah, and Ibraaheem. As for At-Tayyib and At-Taahir, the correct opinion is that they are two nicknames for his son 'Abdullaah, not two other sons. All these children died when they were young.

Al-Qaasim died in Makkah when he was two years and some months old, thereafter the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was given the nickname of Abu Al-Qaasim (the father of Al-Qaasim) in reference to him. His mother was Khadeejah bint Khuwaylid.

'Abdullaah was also born to Khadeejah but after the beginning of the prophethood of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, he passed away in Makkah.

As for Ibraaheem, his mother was Maariya Al-Qibtiyyah. He was born in Madeenah in the month of *Thul-Hijjah* (the 12th month in the lunar calendar) in the eighth year of the *Hijrah* (migration) and died in year ten of the *Hijrah*, when he was only 17 or 18 months old.

He, *sallallaahu 'alayhi wa sallam*, was also blessed with four daughters: Zaynab, Ruqayyah, Faatimah and Umm Kulthoom, and all were born to Khadeejah.

His first daughter was Zaynab and she married Abu Al-'Aas ibn Ar-Rabee'. As for Ruqayyah, she was his second daughter and she married 'Uthmaan ibn 'Affaan.

Umm Kulthoom was his third daughter. 'Uthmaan ibn 'Affaan married her after the death of her sister Ruqayyah, and she also passed away while she was married to him. As for Faatimah, she was his fourth and final daughter, as well as the most beloved to him. She was born when the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was 41 years old, and passed away only six months after his death. She was married to 'Ali Ibn Abu Taalib.

These were the children of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*.

He, *sallallaahu 'alayhi wa sallam*, chose beautiful names with good meanings for them:

If we look at the names of the Prophet's children, we observe that they are all beautiful names. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, always encouraged giving names with good meanings, and he, *sallallaahu 'alayhi wa sallam*, would change names that had bad meanings.

Sufyaan Ath-Thawri (a scholar) said: *"It is said that the right of a child over his father is that he should choose a good name for him, and to marry him off when he is mature enough, and provide him to perform Hajj, and to teach him good manners and etiquettes."*[1]

He, *sallallaahu 'alayhi wa sallam*, named his children on the day of their birth:

Anas ibn Maalik (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Tonight a boy was born to me, so I named him after my father Ibraaheem** [Abraham]**."**[2]

Prophetic guidance in dealing with his sons and daughters

1 Reported by Ibn Abu Ad-Dunya in his book *Al-'Iyaal* (171).

2 Reported by Muslim (2315). The term **"...after my father Ibraaheem** [Abraham]**"** means after Prophet Abraham. Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, referred to him as his father because Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, is a descendant of Prophet Ishmael, the son of Prophet Abraham.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, loved and honored his daughters, this is a lesson for the one who is blessed with daughters, even if they are many. He should show happiness at having them, thank Allah for the offspring He has given him, and make sure to give them a good upbringing and teach them noble manners.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Whoever is tested with some daughters and he is good to them, they will be a barrier for him from the Hellfire."**[1] The meaning of tested is that Allah will see how he acts towards them, will he treat them well or not? Thus, whoever is good to them, they will be a protection and barrier for him from the Hellfire because of his good treatment of his daughters. This is because the girl is weak and vulnerable, so she needs special care and greater attention.

One of the obligations of the father is to marry his daughter to a worthy man who is both religious and has good manners.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, married his daughters to the best of men:

He, *sallallaahu 'alayhi wa sallam*, married Zaynab to Abu Al-'Aas ibn Ar-Rabee' from the tribe of Quraysh, who was the son of her maternal aunt, Haalah bint Khuwaylid. Abu Al-'Aas was known in Makkah for his wealth and business and his trustworthiness.

Zaynab, stayed with her husband, and remained a believer, while he stayed upon his polytheism. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, then made the *Hijrah* to Madeenah (migration) while she stayed behind in Makkah, and he could not take his daughter with him. Thus, when the Quraysh went to the Battle of Badr, Abu Al-'Aas ibn Ar-Rabee' went with them and was captured by the Muslims as a prisoner of war.

'Aa'ishah (the wife of the Prophet) narrated that when the people of Makkah sent the ransom for the captives (of Badr), Zaynab sent some money and a necklace belonging to her as a ransom for Abu Al-'Aas. The necklace had previously belonged to her mother Khadeejah, which had been a present from her when Zaynab married Abu Al-'Aas. When the

1 Reported by Al-Bukhaari (5995) and Muslim (2629) on the authority of 'Aa'ishah.

Prophet of Allah, *sallallaahu 'alayhi wa sallam*, saw the necklace it affected him greatly and he said: **"If you see it fit to release her captive and to return to her what belongs to her** [i.e. then do so]**."** They agreed and the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, made Abu Al-'Aas promise to send Zaynab back to him. He, *sallallaahu 'alayhi wa sallam*, sent Zayd ibn Haarithah and another man from the Ansaar, and said: **"Wait at a place called Batn Ya'jaj until Zaynab passes by, then accompany her until you bring her back here."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, praised Abu Al-'Aas ibn Ar-Rabee' and said: **"He spoke to me and told the truth, and he promised me and fulfilled his promise."**[2] He had promised the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, that he would return to Makkah after the Battle of Badr so he could send his daughter Zaynab back to him. He fulfilled his promise and separated from her, even though he loved her.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, married his daughter Ruqayyah to the righteous ruler 'Uthmaan ibn 'Affaan. One of the outstanding characteristics for which 'Uthmaan was known was his *Hayaa'* (shyness). The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, loved him very much, respected him greatly and gave him the glad tidings of Paradise. So when Ruqayyah died, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, married 'Uthmaan to her sister, Umm Kulthoom and she too passed away while being married to 'Uthmaan.

He, *sallallaahu 'alayhi wa sallam,* married his daughter Faatimah to 'Ali ibn Abu Taalib who was one of the first young people to believe in the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. 'Ali was raised in the home of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, before Islam and remained with him, *sallallaahu 'alayhi wa sallam*, until his Prophethood. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, loved him, drew him close and gave him the glad tidings of Paradise.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would ask the opinion of his daughters in their marriages

1 Reported by Abu Daawood (2692).

2 Reported by Al-Bukhaari (3110) and Muslim (2449) on the authority of Al-Musawwar Ibn Mukhramah.

'Ataa' ibn Rabaah (a scholar) narrated that when 'Ali proposed to Faatimah, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, came to her and said: **"'Ali has mentioned you."** She stayed silent, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, married her to 'Ali[1].

This was because the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, considered her silence as a form of acceptance of the husband, for the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The virgin girl should not be married off until she gives her permission."** They asked him, "How can she give permission?" He, *sallallaahu 'alayhi wa sallam*, replied: **"For her to stay silent."**[2]

Thus, the daughter is a trust in her father's house, and it is not permissible for her father to marry her to a man against her wishes.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not exaggerate in the dowry of his daughters:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, married his daughter with a very small dowry. Ibn 'Abbaas (a Companion) narrated that 'Ali said: *"I married Faatimah and the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Give her something.'** *I said: 'I have nothing.' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Where is your "Hutami" armor?'** *I said: 'It is with me.' So he told me to give it to her."*[3]

Ibn Al-Atheer (a scholar) said: *"Hutami armor is in reference to a tribe called Hutamah ibn Muhaarib that produced it. Or, it is a reference to the word's original meaning in Arabic of breaking, i.e. it breaks swords when they hit it."*[4]

This simple armor was the dowry of the daughter of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, his youngest daughter, and the leader of the women in Paradise!

As for the modern custom of making the dowry very expensive, this is not from the guidance of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. If making the dowry a large amount was a form of honor (for the bride),

1 Reported by Ibn Sa'd (20/8) in his book *At-Tabaqaat*.
2 Reported by Al-Bukhaari (5136) and Muslim (1419) on the authority of Abu Hurayrah.
3 Reported by Abu Daawood (2125) and An-Nasaa'i (3375).
4 *An-Nihaayah* (9941).

then the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would have been the first to do so.

The preparation for his daughters' new homes:

'Ali narrated that when the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, married him to Faatimah, he sent with her a garment, a pillow made from leather stuffed with date-palm leaves, two hand-mills, and two containers.[1]

This shows the virtue of making the marriage easy, and shows that marriage preparations should be according to a person's ability. Therefore, both the bride and groom should not exaggerate in going beyond their financial means in preparing their home for marriage.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave them a small house behind the house of his wife, 'Aa'ishah from the north, facing the door known as "The Door of Gabriel." There was a small door in their house that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would sometimes enter from and which led to his house.

The father of the bride should help in the expenses of the marriage, and he should not say that everything is upon the groom. Nowadays, the groom is usually a young man who has recently graduated or just started work, and his salary may be low and he would naturally need help with the expenses.

The wedding feast of his daughters was very simple:

Buraydah (a Companion) narrated that when 'Ali proposed to Faatimah, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"A wedding must have a wedding feast."** So Sa'd (a Companion) said that he would bring a sheep, and another person said he would bring such and such amount of wheat.[2]

It is better to hold the wedding feast after the consummation of the marriage because this is the practice of the Prophet of Allah, *sallallaahu*

1 Reported by Ahmad (821).
2 Reported by Ahmad (22526).

'alayhi wa sallam. However, if this is not possible then one can make it before the consummation, during the marriage contract, or even after it.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, took care of his daughters even after marriage:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, not only took care of his daughters when they got married, he continued to do so even after the wedding. Nothing took his attention away from them, and he thought about them even in his most difficult times. When the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, wanted to leave for the battle of Badr to fight the Quraysh, his daughter Ruqayyah was sick. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered her husband 'Uthmaan ibn 'Affaan to stay behind in Madeenah to take care of Ruqayyah. Then the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave him a portion of the booty from the battle and promised him the same reward (in the Hereafter) of one who fought therein.

Ibn 'Umar said to a person who criticized 'Uthmaan because he stayed behind in Badr, "As for his absence in the Battle of Badr, that was because he was married to the daughter of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and she was sick. So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, told him: **"You have the reward and a portion of the booty of a person who fought in the Battle of Badr."**[1]

He, *sallallaahu 'alayhi wa sallam*, did not interfere in minor arguments between his daughters and their husbands:

Sahl ibn Sa'd (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, came to the house of Faatimah, and he did not find 'Ali in the house So he, *sallallaahu 'alayhi wa sallam*, said to her: **"Where is your cousin** ['Ali]**?"** She said: *"There was an argument between us, and we became angry, so he left and did not take his afternoon nap here in the house."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, told a man to look for him and the man came back and said that 'Ali was sleeping in the mosque. So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, went to him while he was lying down, and his upper garment had fallen on his side, and some

1 Reported by Al-Bukhaari (3130).

of the dirt from the floor was on him. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, began wiping the soil off him, and saying: **"Get up, Abu Turaab[1]!"**[2]

Ibn Hajar (a scholar) said: "*From the benefits of this narration is that it is wise to humor the husband of one's daughter and calm his anger if they (the couple) have a disagreement.*"[3]

We notice that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not ask about the details of the argument between Faatimah and 'Ali or the reason they became angry. Rather he overlooked all that and went to 'Ali trying to make him happy. Many times when the family gets involved in an argument between the couple, it only causes the problems to increase and become more serious.

Among other benefits is that the narration tells us about the good manners of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, because he went to 'Ali to try to please him, and he wiped the dirt off him to cheer him up and he jokingly called him by his nickname "Abu Turaab" to put him at ease. He did not blame 'Ali for making his daughter angry, even though she had a high status in the eyes of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, nor did he speak to him about that, and this is from his wisdom.

Thus, this narration tells us about the virtue of being gentle to the daughter's husbands, and calming them down and not blaming them to preserve their love.

Ibn Battaal (a scholar) said: "*From the benefits of the narration is that even the most virtuous people may still develop problems with their wives, as anger is an integral part of human nature. This may even cause him to leave his house out of anger, and he should not be blamed for that. It is also possible that the reason 'Ali left the house was his fear that he may say something while he was angry that would not be befitting to the high status of Faatimah. Thus, he cut off that possibility by leaving the house until they both calmed down.*"[4]

1 A nickname for 'Ali which means the man with soil on him.
2 Reported by Al-Bukhaari (441) and Muslim (2409).
3 *Fat-h Al-Baari* (536/1).
4 *Fat-h Al-Baari* (588/10).

It is better for the husband to leave the house if he feels that the heat of the arguments may cause the marital problems to increase. Just as leaving the house in such a situation may cause him to look at himself and to realize any mistakes that have been made, which may not occur if he stayed home.

As for Faatimah, she did not leave the home; rather, she stayed in her own house. This is something that lessens the problem and its effects, as opposed to if she had left for her father's home.

Thus, it is the responsibility of the family to have a positive role in guiding, advising the wife to be patient and to treat her husband kindly.

If one of his daughters visited him, he, *sallallaahu 'alayhi wa sallam*, would welcome and honor her:

'Aa'ishah said: when Faatimah visited the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, he would stand up to receive her, kiss her and seat her in his place. And when the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, visited Faatimah she would stand up to him, kiss him and seat him in her place.[1]

In the narration reported by Abu Daawood (a scholar): *"He took her hand, and kissed her. He did this out of honor for her."*

'Aa'ishah narrated that Faatimah came one day, and she walked like the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Welcome, my daughter."** Then he sat her down on his right or left.[2]

This narration indicates the place of Faatimah in the Prophet's heart, his love for her and the way he honored her when he met her.

Where are these gentle manners in the hardhearted people who think that frowning and severity are signs of manhood and a good way to raise children, especially their daughters?

He, *sallallaahu 'alayhi wa sallam*, raised his daughters to disdain the worldly life and to give charity:

1 Reported by Abu Daawood (5217) and At-Tirmithi (3872).
2 Reported by Al-Bukhaari (3624) and Muslim (2450).

'Abdullaah ibn 'Umar (a Companion) narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, came to Faatimah and he found a curtain on her door, so he did not enter and he would rarely return from a journey without starting with visiting her. When 'Ali came and saw her concerned, he asked her what the problem was. She replied, *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, came to my house but he did not enter."* 'Ali went to him and said: "O Messenger of Allah, Faatimah is concerned because you came to her but did not enter the house." So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"What do I have to do with this life and what do I have to do with its ornaments? I saw a colored striped curtain on her door** [so I did not enter]**."** So 'Ali went back to her and told her what he said. At this, she said: *"Tell him to order me to dispense with it as he wishes."* So he went and said that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Tell her to give it in charity to the children of so-and-so** [a family that was in need]**."**[1]

Ibn Hajar (a scholar) said: *"Al-Muhallab and others said: "The Prophet of Allah, sallallaahu 'alayhi wa sallam, hated for his daughter what he hated for himself, that the good things would be their reward in this life only and not in the next. He did not intend that putting a curtain on the door is forbidden."*[2]

He, *sallallaahu 'alayhi wa sallam*, guided his daughters to the best of this life and the next:

'Ali narrated: *"Faatimah complained about the effect on her hands from using the mill, so she came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, to ask him for a servant girl. She did not find him, but she mentioned it to 'Aa'ishah, who mentioned it to him when he came home."*

'Ali continued, *"So he came to us when we had gone to bed. We were going to stand up, but he, sallallaahu 'alayhi wa sallam, told us:* **"Stay in your places."** *Then he, sallallaahu 'alayhi wa sallam, sat between us, until I felt the coldness of his feet on my chest. Then he, sallallaahu 'alayhi wa sallam, said:* **"Should I not guide you two to what is better for you than a servant? When you go to bed, then say *Allahu Akbar* 34 times** [Allah is The Greatest]**, *Subhaanal-***

1 Reported by Al-Bukhaari (2613) and Abu Daawood (4149).
2 *Fat-h Al-Baari* (229/5).

***laah* 33 times** [Glory be to Allah]**, and *Alhamdulillaah* 33 times** [Praise be to Allah]**. This is better for you than a servant."**"[1]

The reason the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not give them a servant is that he chose to donate whatever came to him to the poor people of the *Suffah*, and he was of the view that patience was better for his family because it is greater in reward.

It also shows the gentleness used in dealing with one's daughter and her husband, as he did not ask them to get up when he came to them and left them to stay in bed. He, *sallallaahu 'alayhi wa sallam*, even sat between them, and taught them what was better than the servant they had asked for. This is a method of teaching a person what is better than what they had asked for, showing them that preparing for the next life, having patience and not being deceived by this worldly life, is more important than what they were seeking.[2]

He also taught her another supplication that would be better for her than a servant. Abu Hurayrah (a Companion) narrated that Faatimah came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, asking for a servant. He, *sallallaahu 'alayhi wa sallam*, told her to say: **"O Allah, Lord of the seven heavens, and Lord of the Earth, and Lord of the mighty throne. Our Lord, and the Lord of all things: The one who splits the seed and the date seed, and revealed the Torah, the gospel, and the Quran: I seek refuge in you from the evil of everything that you have taken by his forelock. O Allah, You are Al-Awwal** [The First] **so there is nothing before You, and You are Al-Aakhir** [The Last] **so there is nothing after You. You are Ath-Thaahir** [The highest] **so there is nothing above You, and You are Al-Baatin** [aware of the subtlest secrets] **so there is nothing closer than You. Settle our debt for us and enrich us from poverty."**[3]

He, *sallallaahu 'alayhi wa sallam*, advised Faatimah to take responsibility for her actions:

1 Reported by Al-Bukhaari (3705) and Muslim (2727).
2 *Fat-h Al-Baari* (124/11).
3 Reported by Muslim (2713).

He, *sallallaahu 'alayhi wa sallam*, told her: **"O Faatimah, rescue yourself from Hellfire, for I cannot save you from Allah."**[1]

The wording of this narration as reported by Al-Bukhaari is: **"O Faatimah, daughter of Muhammad! Ask whatever you want of my wealth,** [but] **I cannot save you from Allah."**

Meaning: do not depend on your noble lineage, for I cannot protect you from any harm that Allah intends for you (as a result of your action).[2]

He, *sallallaahu 'alayhi wa sallam*, ordered her to perform night prayers:

'Ali ibn Abu Taalib narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, came to him and Faatimah one night, and he, *sallallaahu 'alayhi wa sallam*, asked them: **"Do you two not pray** (at night)**?"** 'Ali replied, *"O Messenger of Allah, our souls are in the Hands of Allah, when he wishes to make us wake up, he will do so."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, left when I said that, and did not reply to me. Then I heard him when he was leaving, hitting his thigh and saying (what means): ***«But man has ever been, most of anything, [prone to] dispute.»*** [Quran: 18:54][3]

Ibn Hajar said: *"Ibn Battaal said: "This indicates the virtue of praying at night, and waking up one's family if they are sleeping for that. If the Prophet of Allah, sallallaahu 'alayhi wa sallam, had not known of the great reward of night prayers, he would not have bothered his daughter and cousin at a time of sleep. However, he chose that virtue for them over laziness, following the command of Allah (which means):* ***«And order your family with prayer.»*** [Quran: 20:132]*"*[4]

Ibn Battaal (a scholar) said: *"His statement: 'Then I heard him when he was leaving, hitting his thigh' was because of the Prophet's surprise at 'Ali's quick reply, and his disagreement with the excuse that he made. He did not like the excuse because he used predestination to leave off a responsibility, which is unacceptable. However, since the night prayers are only recommended and not obligatory, the Prophet of Allah, sallallaahu 'alayhi wa sallam, simply left and*

1 Reported by Al-Bukhaari (2753) and Muslim (204) on the authority of Abu Hurayrah.
2 The explanation of An-Nawawi on the book of Muslim (80/3).
3 Reported by Al-Bukhaari (1127) and Muslim (775).
4 *Fat-h Al-Baari* (11/3).

said the verse, but if it had been an obligatory matter he would not have left without them performing it."[1]

From his guidance with his daughters is that he, *sallallaahu 'alayhi wa sallam*, would try to cheer them up:

'Aa'ishah narrated: "*Faatimah came walking one day, and she walked like the Prophet of Allah, sallallaahu 'alayhi wa sallam. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Welcome, my daughter."** *Then he, sallallaahu 'alayhi wa sallam, sat her down on his right or left, and whispered to her, so she cried. Then he, sallallaahu 'alayhi wa sallam, whispered to her again and she smiled."*

'Aa'ishah continued, "*I have never seen happiness so soon after sadness and I asked her what he said. Faatimah replied, 'I cannot reveal the secret of the Messenger of Allah.' After the Prophet of Allah, sallallaahu 'alayhi wa sallam, died, I asked her again. She said: 'He first told me:* **"Gabriel used to read the Quran with me once every year, and he read it with me twice this year. I think that means my time is near, and you will be the first of my family to follow me."** *When I cried, he, sallallaahu 'alayhi wa sallam, whispered to me*: **"Are you not pleased to be the leader of the women of Paradise, or the believing women?"** *I smiled when he said that.'"*[2]

He, *sallallaahu 'alayhi wa sallam*, used to maintain his relations by giving her gifts:

'Ali ibn Abu Taalib said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, gave me an outfit made of silk, so I came out wearing it. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **"O Ali, I did not give this to you for you to wear! Make it into head covers for the Faatimahs."**[3]

An-Nawawi (a scholar) said: "*The plural of Faatimah refers to: Faatimah the daughter of the Prophet of Allah, sallallaahu 'alayhi wa sallam, 'Ali's mother Faatimah bint Asad, and Faatimah the daughter of (his uncle) Hamzah.*"[4]

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1 The explanation of Ibn Battaal on the book of Al-Bukhaari (1156/3) and *Haashiyat As-Sindi* (205/3).
2 Reported by Al-Bukhaari (2624).
3 Reported by Al-Bukhaari (2614), Muslim (2071) and Ahmad (712).
4 The explanation of An-Nawawi on the book of Muslim (51/14).

He, *sallallaahu 'alayhi wa sallam*, used to console his daughters and teach them patience:

Usaamah ibn Zayd (a Companion) narrated that the Prophet's daughter sent for him, saying that one of her sons was near death, and asking him to come to them. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sent a message to her giving her greetings, and saying: **"To Allah belongs what He has taken, and to Him belongs what He gives. Everything has a specified term, so let her be patient and seek the reward from Allah."**

At this, she sent back to him asking him by Allah to come to her. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, stood up, and with him were Sa'd ibn 'Ubaadah, Mu'aath ibn Jabal, Ubayy ibn Ka'b, Zayd ibn Thaabit, and others. The child was lifted to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and he (the boy) made a sound as if water was poured into an empty container, so the Prophet's eyes filled with tears.

Sa'd was surprised (to see him cry), and said: *"O Messenger of Allah, what is this!"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"This is mercy, Allah places it in the hearts of whomsoever He wishes of His slaves. For Allah only has mercy upon the merciful ones from His slaves."**[1]

An-Nawawi said:

> *"The words:* **"To Allah belongs what He has taken, and to Him belongs what He gives. Everything has a specified term"** *was a way of encouraging her to have patience and submit to the decree of Allah. The meaning of it is that whatever Allah gave you belongs to Him, not you. Thus, He only took what belonged to Him originally. So one should not despair and become disconsolate, just as if he was asked to return something he borrowed.*
>
> *The words:* **"To Him belongs what He gives"** *means that whatever Allah gives you is still part of His kingdom, and He has the right to do with it what He wishes.*
>
> *The words: 'The Prophet's eyes filled with tears. Sa'd said: "O Messenger of Allah, what it this!"' Sa'd said this because he thought*

1 Reported by Al-Bukhaari (1238) and Muslim (923).

that any kind of crying was not lawful, and he thought that the Prophet of Allah, sallallaahu 'alayhi wa sallam, had forgotten this, so he reminded him. However, the Prophet of Allah, sallallaahu 'alayhi wa sallam, informed him that merely crying is not impermissible or disliked, rather it is a mercy and virtue. The act that is impermissible is wailing loudly while crying."[1]

He, *sallallaahu 'alayhi wa sallam*, would become sad at the death of his sons and daughters:

A person who is tested with the loss of a child should know that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, lost all of his children during his life, except for Faatimah who died after him.

From his guidance is that he, *sallallaahu 'alayhi wa sallam*, became sad at their passing away and shed tears, but he, *sallallaahu 'alayhi wa sallam*, would not say except that which pleases Allah.

Anas ibn Maalik narrated that when the Prophet's daughter Umm Kulthoom died, he saw the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sitting by the grave and he saw tears in his eyes.[2]

These were not the tears of despair or anger at the decree of Allah. They were only tears of mercy and sadness that come from the eye of a merciful person.

Anas ibn Maalik said: *"We entered upon Abu Sayf, the blacksmith, whose wife would breastfeed Ibraaheem, the son of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and the Prophet of Allah took Ibraaheem and kissed and smelled him. Then we entered upon him after that while Ibraaheem was dying and the Prophet of Allah, sallallaahu 'alayhi wa sallam, started crying."*[3]

Abdur-Rahmaan ibn 'Awf (a Companion) said: "*Even you, O Messenger of Allah!*" So he, *sallallaahu 'alayhi wa sallam*, replied: **"O Ibn 'Awf! It is mercy."** Then he followed it with another one (i.e. another tear after the first one.) He, *sallallaahu 'alayhi wa sallam*, said: **"The eyes shed tears and**

1 The explanation of An-Nawawi on the book of Muslim (225/6).
2 Reported by Al-Bukhaari (1285).
3 Reported by Al-Bukhaari (1285).

the heart is grieved, but we do not say except what pleases our Lord. We are saddened by your departure, O Ibraaheem."

Anas ibn Maalik said: *"I have not seen anyone more merciful with children than the Prophet of Allah, sallallaahu 'alayhi wa sallam."*

He also said: *"Ibraaheem was breastfed in the area of Al-'Awaali in Madeenah and the Prophet of Allah, sallallaahu 'alayhi wa sallam, would go to him and enter the house. The house would be filled with smoke (since the house owner was a blacksmith), so I would hurry to enter before the Prophet of Allah, sallallaahu 'alayhi wa sallam, and say: "Abu Sayf, the Prophet of Allah, sallallaahu 'alayhi wa sallam, has come, stop!" The Prophet of Allah, sallallaahu 'alayhi wa sallam, would then take Ibraaheem and kiss him, then leave."*

Section Three

How the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with his grandchildren

Introduction:

The genuine love and warmth that surrounds a family enables it to lead a happy and successful life and helps to bring out a righteous generation, raised on the best manners and the noblest character. The grandchildren of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, lived in such beautiful atmosphere of love and cordiality. They basked in the benevolence of their beloved, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, who nurtured them with his goodness and influenced their characters by his words and deeds. History recorded the effect of this noble influence in golden letters, which was manifested in their lofty status, noble manners and unique actions. There is little wonder in that, for they were the people who were brought up in the household of love, generosity, kindness and etiquette.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had seven grandchildren, just as he had seven children. They were:

1. Al-Hasan ibn 'Ali: He was the closest in resemblance to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and the first son of 'Ali ibn Abu Taalib and Faatimah. He was born in the third year after the *Hijrah*, and he died in the year 49 A.H.[1] He was seven years old at the time of the death of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*.

1 This refers to the Islamic calendar (which is a lunar calendar). The first year was the Islamic year beginning in 622 CE (Christian Era) during which Prophet Muhammad, *sallallaahu 'alayhi wa sallam,* migrated from Makkah to Madinah (known as the Hijrah). Each numbered year is designated A.H. (i.e. after the year of the Hijrah).

2. Al-Husayn ibn ʻAli: The second son of ʻAli and Faatimah, he was born in the fourth year after the *Hijrah* and he died in the year 61 A.H.
3. Umm Kulthoom bint ʻAli ibn Abu Taalib: She was born before the death of the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*. ʻUmar ibn Al-Khattaab married her, and she was the mother of Zayd ibn ʻUmar and Ruqayyah. She and her son Zayd both died in the year 75 A.H.
4. Zaynab bint ʻAli ibn Abu Taalib: She was born in the lifetime of the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*. She married her cousin ʻAbdullaah ibn Jaʼfar and she had children with him, and died while married to him. There are many existing descendants of Zaynab and ʻAbdullaah ibn Jaʼfar.
5. ʻAbdullaah ibn ʻUthmaan ibn ʻAffaan: He was the son of Ruqayyah the daughter of the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, he was born in Habashah (Ethiopia) and died when he was six years old.
6. Umaamah bint Al-ʼAas: She was the daughter of Zaynab (the daughter of the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*). ʻAli married her after the death of Faatimah but she did not have any children with him. When ʻAli passed away she married Al-Mugheerah ibn Nawfal, and she had no children with him either until her death.
7. ʻAli ibn Al-ʼAas: He was the brother of Umaamah bint Zaynab, and he died before the age of puberty in the lifetime of the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*.

Therefore, the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, has no descendants except from his daughter Faatimah and his descendants all return to his two grandsons, Al-Hasan and Al-Husayn only. The descendants of Al-Hasan are ascribed as Al-Hasani, and the descendants of Al-Husayn are known as Al-Husayni.

The Prophetʼs manner of dealing with his grandchildren was filled with compassion and mercy, for the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, was an exceptional example of a noble father and grandfather.

There are many manifestations of his beautiful and merciful nature in the way he cared for his children.

He, *sallallaahu 'alayhi wa sallam*, used to do *Tahneek* for them:

'Aa'ishah, the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, narrated: "*Children used to be brought to him, so he, sallallaahu 'alayhi wa sallam, would ask Allah to bless them, and then do Tahneek.*"[1]

An-Nawawi said: "*Tahneek, which means to chew on a date or something similar, then to wipe it on the palate of the child. If it is done without dates it is fine, but to use a date is better, for its sweetness is very beneficial to the baby.*"[2]

Modern science has confirmed the medical benefits of doing *Tahneek* for the growth and development of the child. Narrations regarding *Tahneek* show that it should be done with dates or something sweet, and it is the first thing that should enter his body. That is because a newborn child could suddenly die if one of two things happens: either a drop in his blood sugar or a sudden decrease in his body temperature if the surrounding weather is cold. The blood sugar (glucose) level in the newborn baby is often low, which could lead to dangerous results, such as the baby refusing to breastfeed, or limpness in his muscles, or difficulty breathing, or causing a blue tinge to the skin. It could also lead to complications such as stunted growth or mental retardation.

The cure to this is simple and that is to administer glucose dissolved in water, either in his mouth or by way of injection, and this is what happens when doing *Tahneek* with a date. Studies have proven that doing *Tahneek* also strengthens the muscles in the mouth and tongue, preparing the newborn to breastfeed easily.[3]

He, *sallallaahu 'alayhi wa sallam*, chose beautiful names for them:

This was the practice of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, in everyone he named, and he even used to change names with bad

1 Reported by Muslim (2316).

2 The explanation of An-Nawawi on the book of Muslim (124/14).

3 A translation of a summary taken from an article taken from wwww.islamweb.net http://www.islamweb.net/media/index.php?page=article , lang=A , id=143055

meanings to good ones. Thus, a Muslim should stay away from suggestive names, and names that are strange sounding or have a bad meaning.

One of his grandchildren urinated in his lap and he, *sallallaahu 'alayhi wa sallam*, did not become angry:

Lubaabah bint Al-Haarith narrated that Al-Hasan ibn 'Ali was sitting in the lap of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and then urinated. She told the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, "*Change your garment, and give me yours so that I can wash it.*" The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Only the urine of a baby girl should be washed, but the urine of a boy should have water sprinkled on it."**[1]

Abu Layla said: "*I was with the Prophet of Allah, sallallaahu 'alayhi wa sallam, and Al-Hasan or Al-Husayn was lying on his chest or stomach. I noticed that he began to urinate, so we stood up to take him. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Leave my son, do not scare him** [and leave him] **until he finishes urinating."** *Then he followed it with washing with water*[2] *and I saw his urine gushing out fast uninterrupted."*

These narrations show the extent of the gentleness of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and his love for his grandchildren.

He, *sallallaahu 'alayhi wa sallam*, took his grandchildren with him to the mosque:

Abu Bakrah (a Companion) said: "*I saw the Prophet of Allah, sallallaahu 'alayhi wa sallam, standing on the minbar (pulpit) and Al-Hasan was by his side, and he would go back and forth between the people and the Prophet of Allah, sallallaahu 'alayhi wa sallam. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"This son of mine is a leader and Allah will reconcile between two great factions of Muslims because of him."**[3]

Buraydah ibn Al-Husayb (a Companion) said that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was giving a sermon and Al-Hasan and Al-Husayn came wearing red garments, stumbling and falling over themselves and getting up. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*,

1 Reported by Abu Daawood (375) and Ibn Maajah (522).
2 Reported by Ahmad (18580).
3 Reported by Al-Bukhaari (2714).

came down (from the pulpit) and picked them up, then climbed the pulpit again and said: **"Allah has told the truth** [which means]: ***«Your wealth and children are only a trial.»*** [Quran: 64:15] **I saw these two so I was not able to have patience."** Then he returned to his sermon.[1]

This reaction from the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, reflects the perfect mercy Allah had instilled in his heart.

The saying of Allah (which means): ***«Your wealth and children are only a trial»*** [Quran: 64:15] means that they distract a person from performing acts of obedience. This narration shows that cutting off his sermon and picking them up is considered a trial which was caused by his love for them. The trials caused by children are of different levels, this being from the least of them, but one must be careful not to allow it to increase.[2] The narration also shows the Prophet's love and mercy for his grandchildren.

He, *sallallaahu 'alayhi wa sallam*, carried some of them in prayer:

Abu Qataadah Al-Ansaari (a Companion) narrated that he saw the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, leading prayer while his granddaughter from Zaynab, Umaamah bint Abu Al-'Aas was on his shoulder. When he, *sallallaahu 'alayhi wa sallam*, would bow down he, *sallallaahu 'alayhi wa sallam*, would put her down, and when he would rise up from the prostration he would lift her up.[3]

He, *sallallaahu 'alayhi wa sallam*, tolerated the playful actions of children during prayer:

Shaddad ibn Al-Haad (a Companion) narrated:

> *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, came out for Maghrib (sunset) prayer or 'Ishaa' (night) prayer and he was carrying Al-Hasan or Al-Husayn. He, sallallaahu 'alayhi wa sallam, stepped forward, put him down and then began the prayer. In the middle of the prayer, he made one of the prostrations very long. I raised myself from prostration and looked up and saw the child on the Prophet's back while he was prostrating, so I put my head back*

1 Reported by Abu Daawood (1109), At-Tirmithi (3774), An-Nasaa'i (1413) and Ibn Maajah (3600).
2 *Fat-h Al-Baari* (254/11).
3 Reported by Al-Bukhaari (516) and Muslim (543). The wording is by Muslim.

down. When the Prophet of Allah, sallallaahu 'alayhi wa sallam, finished the prayer the people said: "O Messenger of Allah, you made one of the prostrations long in the middle of the prayer, until we thought that something was wrong (like a sudden death or illness), or that revelation was coming down upon you." The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **"None of that happened, rather my son** [referring to his grandchild] **rode on my back, so I hated to make him move until he finished."**"[1]

Al-Hasan and Al-Husayn would jump on his back and he, *sallallaahu 'alayhi wa sallam*, would not get angry:

Abu Hurayrah (a Companion) said: "We were praying '*Ishaa*' behind the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and when he would prostrate Al-Hasan and Al-Husayn would jump on his back. When he raised his head, he gently moved them and put them on the ground. Then when he, *sallallaahu 'alayhi wa sallam*, would go back down, they would climb on his back again, until he finished the prayer and sat them in his lap. I went to him and said: "*O Messenger of Allah, I will return them.*" Then lightening struck in the sky, and the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, told them: **"You two go back to your mother."** The light in the sky remained until they entered upon her."[2]

Abu Bakrah (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was praying, and when he prostrated Al-Hasan would jump on his back and shoulders. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would move him gently so that he would not fall over. He did that more than once, so when he finished praying they asked him, "*O Messenger of Allah, we saw you do something with Al-Hasan we have not seen you do before.*" The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, replied: **"He is my Rayhaan** [a good smelling plant] **in this life, and indeed this son of mine is a leader, and Allah will reconcile between two factions of Muslims because of him."**[3]

1 Reported by An-Nasaa'i (1141).
2 Reported by Ahmad (10281).
3 Reported by Ahmad (19994).

Thus, we see that the Prophet's dealings with his grandchildren were based on kindness and mercy, for a small child needs love and care from his parents just as he needs food and drink. This "emotional sustenance" is essential to raising a child with a balanced personality, free from complexes.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, loved them very much:

Abu Hurayrah narrated: "I went out with the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, during the day and we were both silent, and he went to the market of Banu Qaynuqaa' and then left, then he, *sallallaahu 'alayhi wa sallam*, went to the house of Faatimah. He called out: **"Is Luka'** [the small child, referring to Al-Hasan] **there?"** We thought that she was keeping Al-Hasan so she could bathe him and put a necklace on him. Then Al-Hasan came out to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and they hugged each other. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"O Allah, I love him, so love him, and love whoever loves him."** Abu Hurayrah said: "No one was more beloved to me than Al-Hasan ibn 'Ali after the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, made this statement."[1]

An-Nawawi said: "*'Then Al-Hasan came out to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and they hugged each other'. This shows the virtue of being gentle and playing with a child and being humble with them.*"[2]

He, *sallallaahu 'alayhi wa sallam*, would kiss and hold his grandchildren:

Abu Hurayrah said that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, kissed Al-Hasan ibn 'Ali when Al-Aqra' ibn Haabis At-Tameemi was present. Al-Aqra' said: "*I have ten children, and I have never kissed any of them.*" The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, looked at him and said: **"Whoever does not have mercy will not be shown mercy."**[3]

1 Reported by Al-Bukhaari (5884) and Muslim (2421).
2 The explanation of An-Nawawi on the book of Muslim (193/15).
3 Reported by Al-Bukhaari (5997) and Muslim (2318).

This answer to Al-Aqra' shows that kissing one's child is from the parent's mercy, and likewise hugging or smelling them.[1]

He, *sallallaahu 'alayhi wa sallam*, would hold them on his shoulders:

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, came out carrying Al-Hasan and Al-Husayn on each shoulder, and he, *sallallaahu 'alayhi wa sallam*, would kiss each one of them. When he reached the people, a man remarked to him, "*O Messenger of Allah, you love them!*" The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, replied: **"Whoever loves them, then he loves me, and whoever hates them hates me."**[2]

If we were to compare the state of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with his grandchildren to ourselves, we would discover the difference of attitude, as many people nowadays have abandoned raising and playing with their children and left them with servants, nannies or babysitters. Thus, the child grows up in the care of this "imitation mother" and he does not experience any love from his real parents.

The saliva of the children would fall on him but he, *sallallaahu 'alayhi wa sallam*, would not be annoyed:

Abu Hurayrah said: "*I saw the Prophet of Allah, sallallaahu 'alayhi wa sallam, holding Al-Hasan ibn 'Ali on his shoulder and he was drooling on him.*"[3]

He, *sallallaahu 'alayhi wa sallam*, would allow them to ride with him on his mount

'Abdullaah ibn Ja'far (a Companion) said: *"Whenever the Prophet of Allah, sallallaahu 'alayhi wa sallam, returned from a journey, the children of his household would meet him. Once he returned and I was the first one, so he let me ride in front of him, and then one of the two sons of Faatimah came, so he put him behind him (on the riding animal.)"*[4]

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1 *Fat-h Al-Baari* (430/10).
2 Reported by Ahmad (9381) and Ibn Maajah (143).
3 Reported by Ibn Maajah (685).
4 Reported by Muslim (2428).

Iyaas ibn Salamah narrated that his father said: "*I led the Prophet of Allah, sallallaahu 'alayhi wa sallam, and Al-Hasan and Al-Husayn on his mule, until I brought them to the home of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and one of them was behind him, and one in front of him.*"[1]

He, *sallallaahu 'alayhi wa sallam*, played with children and made them laugh:

Ya'laa ibn Murrah (a Companion) narrated that some people went with the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to an invitation for dinner, and on the way they found Al-Husayn playing. So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, went ahead of the people and put his arms out, and Al-Husayn would run away laughing, until the Prophet of Allah, *sallallaahu ‘alayhi wa sallam,* finally picked him up. He then put one of his hands on Al-Hasan's chin, and the other on the back of his head and then kissed him. Then he, *sallallaahu 'alayhi wa sallam*, said: **"Al-Husayn is from me, and I am from Al-Husayn, may Allah love whoever loves Al-Husayn, Al-Husayn is a nation on his own."**[2]

Al-Mubaarakpoori (a scholar) said:

> *“The words: "Husayn is from me, and I am from Al-Husayn" mean that they are connected in such a way that it could be said that each one is from the other.*
>
> *The words: "Al-Husayn is a nation on his own:" i.e. in doing good deeds, or the meaning could be his many offspring will form tribes, so it is a reference that his many descendents will last, and they still exist until this day.”*[3]

He, *sallallaahu 'alayhi wa sallam*, would pray for mercy for them:

Usaamah ibn Zayd (a Companion) said that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sat him and Al-Hasan on his two knees, then he, *sallallaahu ‘alayhi wa sallam*, would hold them close to him and say: **"O Allah, have mercy upon them, for I have mercy upon them."**[4]

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1 Reported by Muslim (2423).
2 Reported by Ibn Maajah (144) and At-Tirmithi (3775).
3 *Tuhfat Al-Ahwathi* (178/10).
4 Reported by Al-Bukhaari (6003).

If he received any gifts, he, *sallallaahu 'alayhi wa sallam*, would give a portion to his relatives:

Since a gift has a great effect upon people, especially children, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would give presents to his grandchildren. 'Aa'ishah said: "*The Najaashi (ruler of Ethiopia) sent some jewelry as a gift to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and among it was a gold ring. The Prophet of Allah, sallallaahu 'alayhi wa sallam, picked it up with a stick keeping it away from him, or with his fingers. He, sallallaahu 'alayhi wa sallam, then called for Umaamah, his granddaughter from Zaynab and said to her:* **"Adorn yourself with it, my daughter."**"[1]

He, *sallallaahu 'alayhi wa sallam*, raised them from their childhood to avoid impermissible things:

Abu Hurayrah narrated that Al-Hasan ibn 'Ali took a date from some dates for charity and put it in his mouth, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, made the sound: **"Kakh, Kakh!"** for him to spit it out. He, *sallallaahu 'alayhi wa sallam*, then said to him: **"Didn't you know that we do not eat from charity?"**[2]

The narration shows that children should not do something that is prohibited upon adults, and this is the responsibility of the guardian. It also shows that they should be disciplined to do what benefits them, and to stay away from prohibited things that harm them, even though they are still not held responsible for it.[3]

A child can be a cause of cowardice and stinginess

Ya'laa Al-'Aamiri (a Companion) narrated that Al-Hasan and Al-Husayn came running to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, so he hugged them both and said: **"A child is a cause of cowardice and stinginess."**[4]

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1 Reported by Abu Daawood (4235) and Ibn Maajah (3644).
2 Reported by Al-Bukhaari (1419) and Muslim (1069).
3 The explanation of An-Nawawi on the book of Muslim (175/7) and *Fat-h Al-Baari* (355/3).
4 Reported by Ibn Maajah (3656).

As-Sindi (a scholar) said: "*The meaning of this is that a person's excessive love for his children could cause him to be stingy in giving charity, and to be cowardly and fearful of death because of them.*"[1]

The narration also shows the exceeding love of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, for Al-Hasan and Al-Husayn when he hugged them and made this statement. Such was the Prophet's nature when dealing with his grandchildren, and this was how he, *sallallaahu 'alayhi wa sallam*, would shower them with his mercy and compassion.

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Conclusion:

Thus, we see that Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, treated his children and grandchildren with great compassion and never neglected to direct them to the straight path and to good deeds. He, *sallallaahu 'alayhi wa sallam*, loved them and treated them tenderly, but did not allow them to neglect matters related to the afterlife. He, *sallallaahu 'alayhi wa sallam*, showed them how to lead a humane life and never allowed them to neglect their religious duties. His ultimate goal was to prepare them for the Hereafter.

His perfect balance in such matters is another dimension of his divinely inspired intellect. Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, was a human like us, but Allah inspired in him such an intimate affection for every living thing that he could establish a connection with all of them. As a result, he was full of extraordinary affection toward his family members and others.

Despite the fact that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, loved his children and grandchildren very much, he never let his love for them stand in the way of safeguarding them from going astray. He, *sallallaahu 'alayhi wa sallam*, taught them to be sensitive to forbidden acts early in their childhood and in doing so, established an important principle of education.

1 *Haashiyat As-Sindi* (72/7).

The Prophet did not shy away from showing his love and affection towards his daughters and granddaughters. This was not just an expression of his emotions, it was a vital and revolutionary social statement in a society where it had been the social norm to bury infant or young girls alive.

This was the relationship the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, shared with his children and grandchildren, where he loved and cherished them and was loved and cherished by them in turn.



Section Four

How the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with his relatives

Introduction:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was the kindest and most gentle of all people towards his relatives, as was testified to by those who where closest to him. For he, *sallallaahu 'alayhi wa sallam*, was described as: "*The most dutiful of people and the best at upholding the ties of kinship.*"[1]

Family and relatives who make up one's immediate environment always had special importance in pre-Islamic Arab society, which gave rise to a spirit of tribal loyalty amongst people from the same tribe and branch. Very often, this led to serious tribal wars and rivalry. Within such a context, the exemplary relationships that Prophet Muhammad, *sallallaahu 'alayhi wa sallam,* had with his tribe and family helped put aside the tribal prejudices and chauvinism and created a sound framework of relationships among family and relatives based on Islamic brotherhood, cooperation and standing up for the truth.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, taught his family, relatives and close Companions to be committed to the cause of freedom, truth and justice. The majority of the problems today arise from racism, ethnic rivalry, discrimination and social injustice. Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, decried anyone who claimed superiority on the basis of the color of skin and tribal pride. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, established a society based on One Creator and One Religion, which superseded all narrow considerations of clan or color. The Quraysh leader Abu Sufyaan, the rich trader Abu Bakr, the Persian

1 Reported by Muslim (1072) on the authority of 'Abd Al-Muttalib ibn Rabee'ah.

immigrant Salmaan Al-Faarisi and the African slave Bilaal became brothers in a family of the Muslim community.

This change of the ignorant, race-conscious, and tough Arab tribes into the civilized citizens of a new Islamic State was less imaginable to anyone than the magic of turning base metal into gold. Yet, it was made possible by the sublime personal example and guidance of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, which is the means by which his family and Companions tasted success.

The Prophet's uncles and aunts:

Ibn Al-Qayyim enumerated his uncles to be the following:[1]

1. The leader of all martyrs: Hamzah
2. Al-'Abbaas
3. Abu Taalib and his name is 'Abd Manaaf
4. Abu Lahab and his name is 'Abd Al-'Uzza
5. Az-Zubayr
6. 'Abdul-Ka'bah
7. Al-Muqawwim
8. Dhiraar
9. Qutham
10. Al-Mugheerah, and his nickname was Hajal
11. Al-Ghaydaaq, and his name was Mus'ab.

Some biographers have mentioned Nawfal and Al-Haarith as his uncles. It was also said that Al-Haarith and Al-Muqawwim are one person. The oldest of his uncles are Al-Haarith, and the youngest was Al-'Abbaas.

Seven of his uncles passed away before the advent of Islam, except for four: Abu Taalib, Abu Lahab, Hamzah, and Al-'Abbaas, and these last two became Muslim.

1 *Zaad Al-Ma'aad* (104/1).

He, *sallallaahu 'alayhi wa sallam*, also had six aunts:[1]

1. Safiyyah, the mother of Az-Zubayr ibn Al-'Awwaam
2. 'Aatikah
3. Barrah
4. Arwah
5. Umaymah
6. Umm Hakeem Al-Baydhaa'.

Out of them, Safiyyah definitely became Muslim, and the scholars disagreed over whether 'Aatikah and Arwah did or not.

The Prophet's brothers and sisters from breastfeeding:

The prophet of Allah, *sallallaahu alayhi wa sallam,* had three of brothers and two sisters from breastfeeding. His brothers were:

1. Hamzah ibn Abdul Muttalib.
2. Abu Salamah ibn 'Abdul Asad.
3. Abu Sufyaan ibn Al-Haarith.

His sisters were:

1. Unaysah bint Al-Haarith
2. Shaymaa' bint Al-Haarith.

He, *sallallaahu 'alayhi wa sallam*, called for the kind treatment of his relatives:

Zayd ibn Arqam (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, stood up one day amongst us to give a speech at a river called Khumm between Makkah and Madinah. He, *sallallaahu 'alayhi wa sallam*, praised Allah, and advised and reminded us, then he said: **"O people, I am only a human, and the time may be close that the messenger of my Lord will come, so I will respond** [i.e. he will pass away]. **I am leaving with you the two heavy things, the first is the Quran, which contains guidance and light, whoever adheres to it firmly will be on the guidance, and whoever does not will be misguided. And**

1 *Zaad Al-Ma'aad* (105/1).

also my household [family and relatives]**, take care of my family and relatives** [he repeated it three times]**."**

Abu Bakr (a Companion and the first Caliph) used to say, "*Take care of Muhammad, sallallaahu 'alayhi wa sallam, in terms of his family.*"[1] Ibn Hajar (a scholar) said: *"Meaning not to harm them or act badly towards them."*[2]

Husayn ibn Sabrah (a Companion) asked Zayd, "*Who are his household? Are his wives included amongst them?*" He said: "*His wives are from his household, but what is meant here is those who are not allowed to accept charity after him.*" He said: "*Who are they?*" Zayd answered, "*The family of 'Ali, the family of 'Aqeel, the family of Ja'far, and the family of Al-'Abbaas.*"[3]

'Aa'ishah (the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) narrated that Abu Bakr said to 'Ali, "*By the One in whose Hand is my soul, I would rather fulfill the ties of kinship towards the relatives of the Prophet of Allah, sallallaahu 'alayhi wa sallam, more so than my own relatives.*"[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, visited the grave of his mother and cried there:

Abu Hurayrah (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, visited his mother's grave, then he cried, and caused those around him to cry. He, *sallallaahu 'alayhi wa sallam*, said: **"I asked permission from my Lord to seek forgiveness for her, but He did not allow me. Then I asked Him permission to visit her grave, so He allowed me that. So visit graves, for it reminds one of death."**[5] The reason he, *sallallaahu 'alayhi wa sallam*, cried is from sadness that she did not reach his time to believe in him.

Buraydah (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, reached a marked grave, so he sat down and the people sat with him. He, *sallallaahu 'alayhi wa sallam*, moved his head as if he was speaking, then he cried. 'Umar ibn Al-Khattaab (a Companion; the second Caliph) said to him, "*What is making you cry, O Messenger of Allah?*"

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1 Reported by Al-Bukhaari (3713).
2 *Fat-h Al-Baari* (79/7).
3 Reported by Muslim (2408).
4 Reported by Al-Bukhaari (3712).
5 Reported by Muslim (976).

He, *sallallaahu 'alayhi wa sallam*, said: **"This is the grave of Aaminah bint Wahb, I asked my Lord if I could visit her grave so He gave me permission, then I asked permission to seek forgiveness for her but He did not allow me, so I became sad for her and cried."** Buraydah then said: *"I never saw more people crying than at that time."*[1]

He, *sallallaahu 'alayhi wa sallam*, was eager to call his relatives to Islam:

Abu Hurayrah said that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, stood up when Allah revealed His Saying (which means): ***«And warn, [O Muhammad], your closest kindred.»*** [Quran: 26:214] and he, *sallallaahu 'alayhi wa sallam*, said: **"O Quraysh, save yourselves, I can do nothing for you to protect you from Allah, O children of 'Abd Manaaf, I can do nothing for you to protect you from Allah. O 'Abbaas ibn 'Abd Al-Muttalib, I can do nothing for you to protect you from Allah, O Safiyyah, the aunt of the Messenger of Allah, I can do nothing for you to protect you from Allah. O Faatimah bint Muhammad, ask me whatever you wish of my wealth, but I can do nothing for you to protect you from Allah."**[2]

An-Nawawi, may Allah have mercy upon him, said: *"The meaning of this is for them not to rely on their relation to the Messenger of Allah, for he cannot protect them from any harm that Allah has decreed for them."*[3]

In the narration mentioned in the book of Muslim, he, *sallallaahu 'alayhi wa sallam,* mentioned at the end: **"But you have ties of kinship upon me that I will uphold in a good manner."**[4]

Ibn Hajar, may Allah have mercy upon him, said *"The reason that Allah ordered the Prophet of Allah, sallallaahu 'alayhi wa sallam, to warn his close relatives first is that if the evidence of the truthfulness of Islaam has been established upon them, then it will also be established on others."*[5]

1 Reported by Al-Bayhaqi (189/1) in his book *Dalaa'il An-Nubuwwah*.
2 Reported by Al-Bukhaari (2753) and Muslim (206).
3 The explanation of An-Nawawi on the book of Muslim (80/3).
4 Reported by Muslim (204).
5 *Fat-h Al-Baari* (503/8).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, also called his cousin 'Ali to Islam when he was young, and he responded and believed in him and was the first child to become Muslim. At-Tirmithi (a scholar) said: "*Some of the people of knowledge said that the first man to become Muslim was Abu Bakr, and 'Ali became Muslim when he was only eight years old, and Khadeejah was the first woman to become Muslim.*"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was eager to guide his uncle Abu Taalib:

Sa'eed ibn Al-Musayyab (a scholar) narrated that his father said: "*When Abu Taalib was near death the Prophet of Allah, sallallaahu 'alayhi wa sallam, came to him, and he found Abu Jahl and'Abdullaah ibn Abu Umayyah ibn Al-Mugheerah sitting with his uncle. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to him:* **"O my uncle, say 'None is worthy of being worshipped but Allah', a statement that I will plead your case with in front of Allah,"** *Abu Jahl and 'Abdullaah ibn Ummayah said: "Will you leave the religion of (your father) 'Abd Al-Muttalib!" The Prophet of Allah, sallallaahu 'alayhi wa sallam, continued to try to guide his uncle, and the other two would keep repeating that same statement, until Abu Taalib made his last statement that he was on the religion of 'Abd Al-Muttalib, and refused to bear witness to the oneness of Allah. So the Prophet of Allah, sallallaahu 'alayhi wa sallam, said when he died:* **"By Allah, I will continue to seek forgiveness for you as long as Allah does not forbid me to do so."** *Allah then revealed (what means):* ***«It is not [proper] for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.»*** [Quran: 9:113] *He also revealed to the Prophet of Allah, sallallaahu 'alayhi wa sallam, regarding Abu Taalib (what means):* ***«Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills.»*** [Quran: 28:56]"[2]

In another narration: The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to him: **"O my uncle, say 'None is worthy of being worshipped but Allah', I will bear witness to it for you in front of Allah."**[3]

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1 Reported by At-Tirmithi (642/5).

2 Reported by Al-Bukhaari (3884) and Muslim (24).

3 Reported by Al-Bukhaari (1360).

Yet in another authentic narration mentioned by Ahmad, Abu Taalib said to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, "*If it were not for the fact that Quraysh would criticize me and say that I only said it out of fear of death, then I would have made you happy by saying it.*"[1]

Even though his uncle died as a disbeliever, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, still interceded for him for his punishment to be lightened. Thus, Abu Taalib will be the least punished person in the Hellfire due to the intercession of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. Ibn 'Abbaas narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The lightest punishment in Hell will be for Abu Taalib, and he will wear two shoes** [of fire] **that will cause his brain to boil."**[2]

Al-'Abbaas ibn 'Abd Al-Muttalib (a Companion; the Prophet's uncle) asked, "*O Messenger of Allah, did you benefit Abu Taalib at all, for he used to care for you and become angry for your sake?*" The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, replied: **"Yes, he is only up to his ankles in the Hellfire, and if it was not for me than he would be in the deepest part of Hell."**[3]

He, *sallallaahu 'alayhi wa sallam*, took the advice and counsel of his uncle Al-'Abbaas:

'Abdullaah ibn 'Abbaas (a Companion and the Prophet's cousin) narrated: *"Al-'Abbaas came with Abu Sufyaan ibn Harb to the Prophet of Allah, sallallaahu 'alayhi wa sallam, in the year of the conquest of Makkah, and Abu Sufyaan had accepted Islam at a place near Makkah. Al-'Abbaas said: 'O Messenger of Allah, Abu Sufyaan is a man who likes honor and glory, so can you give him something?' He, sallallaahu 'alayhi wa sallam, said:* **"Yes, whoever enters the house of Abu Sufyaan will be safe, and whoever locks himself in his home will be safe."**"[4]

He, *sallallaahu 'alayhi wa sallam*, corrected their acts of worship:

Ibn 'Abbaas narrated: "*I slept at my aunt Maymoonah's home, (the wife of the Prophet of Allah,) so the Prophet of Allah, sallallaahu 'alayhi wa sallam,*

1 Reported by Ahmad (9237).
2 Reported by Muslim (211).
3 Reported by Muslim (209).
4 Reported by Abu Daawood (3031).

relieved himself, then washed his hands and face and slept for a while. When he, sallallaahu 'alayhi wa sallam, woke up he went to the container of water and opened it and performed ablution using little water, but it was sufficient, then he prayed. I got up (to pray with him) and stretched my body, so that he wouldn't know I had been watching him, then I performed ablution and stood on his left side, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, took me by my ear and made me stand aligned to him on his right side."[1]

If one of them committed a sin the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would stop him:

'Abdullaah ibn 'Abbaas narrated that Fadhl (a Companion and the Prophet's cousin) was riding behind the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and a woman from the tribe of Khath'am came, so Fadhl began to look at her, and she looked at him. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, turned Fadhl's face away from her. The woman said: "*O Messenger of Allah, the obligation of pilgrimage has reached my father while he is at a very old age, and he cannot ride on an animal. Should I perform pilgrimage on his behalf?*" The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Yes."** This was during the farewell pilgrimage of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*.[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would seek his relatives' help in important matters:

In the story of the Pledge of 'Aqabah that was narrated by Ka'b ibn Maalik (a Companion) he said:

> "*We left for pilgrimage, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, promised to meet us at 'Aqabah in the middle of the days of Tashreeq* (11, 12 *and* 13 *of the month of Thul-Hijjah*). *So we gathered in that place waiting for the Prophet of Allah, sallallaahu 'alayhi wa sallam, until he came to us with his uncle Al-'Abbaas, who had not yet become Muslim, but he wanted to attend to the affairs of his nephew and make sure he would be safe.*

1 Reported by Al-Bukhaari (6316) and Muslim (763).
2 Reported by Al-Bukhaari (1513) and Muslim (1334).

When we sat down Al-'Abbaas was the first to speak, and he said: "O Khazraj (from the Ansaar), Muhammad is from us, as you know. We have protected him from our people and he is well protected and honored in his land. But he insisted to come to you and join you, so if you think that you will fulfill what you invited him for, and can protect him from his opponents, then you can have that. But if you think that you will turn him over and not support him after he comes to you, then leave him right now, for he is well protected from his people." The Ansaar said: "We have heard what you said: so speak, O Prophet of Allah, and take what pleases you and your Lord." So he, sallallaahu 'alayhi wa sallam, spoke, and read the Quran, and called to Allah, and enjoined the people to become Muslim..."[1]

He, *sallallaahu 'alayhi wa sallam*, was good to his relatives:

There are many examples of his good treatment of his relatives. He, *sallallaahu 'alayhi wa sallam*, was concerned about their affairs, and if one of them was unmarried he would strive to get them married.

For example, in the narration of 'Abd Al-Muttalib ibn Rabee'ah ibn Al-Haarith he narrated:

"Rabee'ah ibn Al-Haarith, the cousin of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and Al-'Abbaas ibn 'Abd Al-Muttalib met and said: 'How about we send these two (meaning 'Abd Al-Muttalib ibn Rabee'ah and Fadhl ibn 'Abbaas) to the Prophet of Allah, sallallaahu 'alayhi wa sallam, so that they may speak to him and place them in charge of the Zakaah (obligatory alms), so they will give what the people give, and receive (in return as fees from Zakaah) what the people receive.' So while they were speaking, 'Ali ibn Abu Taalib came to them, so they mentioned this to him, and he said: 'Do not send them, for the Prophet of Allah, sallallaahu 'alayhi wa sallam, will not do that.' Rabee'ah said to him, 'You only say this out of jealousy of us, and you have married the daughter of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and we did not become jealous of you.'

1 Reported by Ahmad (11944).

'Ali said: 'Then send them.' So they sent them, and 'Ali took off his coat and lay on it, saying: 'I am the father of Al-Hasan, the leader, and by Allah I will not move from this place until your two sons come back to you with (a negative) answer from the Prophet of Allah, sallallaahu 'alayhi wa sallam.' Abd Al-Muttalib said: 'So when the Prophet of Allah, sallallaahu 'alayhi wa sallam, finished praying the Thuhr prayer (noon) we hurried to his home to wait for him, and he, sallallaahu 'alayhi wa sallam, took us by our ears and said: **"Tell me what is in your hearts."** *That day he was at the home of Zaynab bint Jahsh, so we entered his home with him. Each one of us wanted the other to speak, until one of us said: 'O Messenger of Allah, you are the most righteous of people, and the best at maintaining the ties of kinship. We have reached the age of marriage so we came to ask that we be placed in charge of the charity, so that we may give to you what the people give, and receive what the people receive.'*

The Prophet of Allah, sallallaahu 'alayhi wa sallam, stayed silent for a long time when we said that, and we wanted to speak, but Zaynab motioned behind her curtain for us to stay silent. The Prophet of Allah, sallallaahu 'alayhi wa sallam, then said: **"Zakaah is not suitable for the family of Muhammad, it is only the waste**[1] **of the people, and it is not permissible for Muhammad nor for the family of Muhammad. Call for me Mahyamah ibn Jaz', and Nawfal ibn Al-Haarith ibn 'Abd Al-Muttalib."** *Mahyamah was a man from the tribe of Asad that the Prophet of Allah, sallallaahu 'alayhi wa sallam, placed in charge of dividing the one fifth of the war booty.*

When they came to him, the Prophet of Allah, sallallaahu 'alayhi wa sallam, told Mahyamah: **"Marry your daughter to this young man"** *referring to Fadhl ibn 'Abbaas, so he married him to her. Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to Nawfal:* **"Marry your daughter to this young man"** *meaning me ('Abd Al-Muttalib ibn Rabee'ah), so he married her to me.*

1 Meaning, it cleanses people's wealth and souls from all filth and waste.

> *He, sallallaahu 'alayhi wa sallam, then said:* **"Give the brides such and such amount from the one fifth of the war spoils as their dowry."**"[1]

An-Nawawi (a scholar) said: "*The meaning of this could be referring to the portion of the one fifth of the spoils of war which goes towards the relatives of the Prophet of Allah, since they were considered as such. Or he could be referring to the portion of it that goes to him, sallallaahu 'alayhi wa sallam.*"[2]

From his kindness to his relatives:

When his uncle Al-'Abbaas was captured as a prisoner in the Battle of Badr, he did not have a garment to wear, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, looked for one to give to him.

Jaabir ibn 'Abdullaah (a Companion) narrated that when the prisoners of the Battle of Badr were brought, amongst them Al-'Abbaas, he was not wearing a garment. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, looked for a suitable garment, so they found one with 'Abdullaah ibn Ubayy (the chief of the hypocrites) that fit him, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave it to Al-'Abbaas. That is why the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, wrapped 'Abdullaah ibn Ubayy in his garment when 'Abdullaah ibn Ubayy died.

When some money came from Bahrain, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave a portion to his uncle:

Anas ibn Maalik narrated:

> "*Some money came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, from Bahrain, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Leave it in the mosque."** *It was the largest amount of money that came to him. When he, sallallaahu 'alayhi wa sallam, went to pray in the mosque he did not even glance at the money. Then he, sallallaahu 'alayhi wa sallam, finished the prayer and went by the money and started distributing it, and he did not see anyone except that he gave him some of it.*

1 Reported by Muslim (1072).
2 The explanation of An-Nawawi on the book of Muslim (180/7).

Then Al-'Abbaas came and said: "O Messenger of Allah, give me some, because I ransomed myself and 'Aqeel (they had both been taken prisoner in the Battle of Badr.)" The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied: **"Take from it."** *So Al-'Abbaas put some in his garment, and tried to lift it but it was too heavy for him. He said: "O Messenger of Allah, order someone to help me lift this." The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **"No."** *He then said: "Then help me yourself." The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **"No."**

Then he took out some of the money, and tried to lift it again but it was too heavy for him. He said: "O Messenger of Allah, order someone to help me lift this." The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied: **"No."** *He then said: "Then help me yourself." The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **"No."**

Then he dropped some more money, until he was able to lift it on his shoulders, and then he left. So the Prophet of Allah, sallallaahu 'alayhi wa sallam, did not leave the money until it was completely distributed."[1]

Ibn Rajab Al-Hanbali said: *"This narration shows the generosity of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and that he would not turn to it no matter how much it was. Also, Al-'Abbaas was a very large and strong man, and he took a huge amount of money, but the Prophet of Allah, sallallaahu 'alayhi wa sallam, did not stop him. Perhaps the reason that the Prophet did not help his uncle lift it or order someone to help him so that he would only take what he was able to lift, not that he wanted to stop him from taking any money."*[2]

Al-'Abbaas was considered one of the richest of the Quraysh, but he had incurred a large debt because he had to ransom himself and his nephew 'Aqeel when they were captured in Badr.

He, *sallallaahu 'alayhi wa sallam*, was eager for his relatives to perform pilgrimage with him:

1 Reported by Al-Bukhaari (3165). *Fat-h Al-Baari* (516/1).
2 *Fat-h Al-Baari* (178/3).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, tried to convince the one who did not intend to perform pilgrimage to perform it, such as in the story of Dhubaa'ah (the cousin of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*). The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, entered upon her and said: **"Do you want to go to pilgrimage?"** She said: *"I feel I may become even sicker."* He, *sallallaahu 'alayhi wa sallam*, replied: **"Go to pilgrimage, but stipulate a condition, saying: O Allah, I will stop wherever You keep me** [due to any sickness or other hindrances You Decree upon me]**."**[1]

He, *sallallaahu 'alayhi wa sallam*, used to ask about the health and affairs of his relatives:

Jaabir ibn 'Abdullaah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave permission to the family of Hazm to perform *Ruqyah* (reciting words or the Quran for healing purposes) from a snakebite.

He, *sallallaahu 'alayhi wa sallam*, also said to Asmaa' bint 'Umays: **"Why do I see the children of my brother weak and thin? Did poverty strike them?"** She said: *"No, but they have been afflicted with the evil eye"* He, *sallallaahu 'alayhi wa sallam*, said: **"Perform *Ruqyah* for them."** So I told him the *Ruqyah* I would say, so he, *sallallaahu 'alayhi wa sallam*, said: **"Perform *Ruqyah* for them."**[2]

Umm Al-Munthir bint Qays (a Companion) who was from the Ansaar, said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, and 'Ali entered my home, and we had some unripe dates, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, began to eat some. 'Ali had recently partially recovered from a sickness, so he wanted to eat some dates also, but the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Do not, you have only recently recovered."**

She continued, *"Then I made some food from barley and a kind of leafy vegetable and brought it to them, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"O 'Ali, eat from this, it is better for you."**"[3]

1 Reported by Al-Bukhaari (5089) and Muslim (1207). The wording is by Muslim.
2 Reported by Muslim (2198).
3 Reported by Abu Daawood (3856), At-Tirmithi (1960) and Ibn Maajah (3442).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sought the help of his relatives and would assign them duties:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered 'Ali to sleep in his place on the night of migration to Madinah. He, *sallallaahu 'alayhi wa sallam*, also appointed 'Ali as the leader of the army in Khaybar. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, also delegated 'Ali to slaughter the camels in the pilgrimage, and to give as charity the meat, skins and whatever saddles or cloths were on the sacrificial animals.[1]

'Ali narrated: *"The Prophet brought one hundred camels to be sacrificed during the pilgrimage, so he ordered me to distribute the meat, the skins, and the saddles and cloths that were on them."*[2]

He, *sallallaahu 'alayhi wa sallam*, made his cousin Ja'far ibn Abu Taalib the leader of those who migrated to Habashah (Ethiopia), and he (Ja'far) was the first to bring a message to their leader, An-Najaashi, and he explained to him the religion of Islam in a beautiful manner.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was overjoyed when Ja'far returned from Habashah:

Ja'far returned after the conquest of Khaybar, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, stood up to hug him and kiss him between the eyes, and said: **"I do not know what I am happier about, the return of Ja'far or the conquest of Khaybar."**[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, then gave him a place to stay next to the mosque, and gave him from the spoils of Khaybar. He, *sallallaahu 'alayhi wa sallam*, then made him the leader of the army in the Battle of Mu'tah after Zayd ibn Haarithah.

When Ja'far was martyred in Mu'tah, he consoled his family and took care of them:

'Abdullaah ibn Ja'far narrated:

1 Reported by Al-Bukhaari (1707) and Muslim (1317).
2 Reported by Al-Bukhaari (1718) and Muslim (2321).
3 Reported by Al-Haakim (4249).

"The Prophet of Allah, sallallaahu 'alayhi wa sallam, sent an army with Zayd ibn Haarithah as the leader, and said: **"If Zayd is killed or martyred, then Ja'far is the leader, and if Ja'far is killed or martyred, then 'Abdullaah ibn Rawaahah is the leader."** *Then the news (of the battle) came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, so he stood up in front of the people, and praised Allah, then said:* **"Your brothers have met the enemy, and Zayd took the banner, then he fought until he was killed or martyred. Then Ja'far ibn Abu Taalib took the banner, and he fought until he was killed or martyred. Then 'Abdullaah ibn Rawaahah took the banner, and then he fought until he was killed or martyred. Then a sword from the swords of Allah, Khaalid ibn Al-Waleed, took the banner and was given victory."**

Then he, sallallaahu 'alayhi wa sallam, came to the family of Ja'far after three days (allowing them to express their sorrow by crying), and told them: **"Do not cry over my brother after today or tomorrow, call for me the children of my brother** [Ja'far]**."** *We came to him as if we were small birds, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Call the barber for me."** *So the barber came and shaved our heads (because their mother was busy with the death of their father and was unable to clean their hair and take care of them, so shaving it was needed to protect it against lice and the like). The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"As for Muhammad, then he resembles our uncle Abu Taalib. And as for 'Abdullaah, then he resembles my looks and character."** *Then he took my hand and said:* **"O Allah, take care of the family of Ja'far, and bless 'Abdullaah in his business dealings."** *He, sallallaahu 'alayhi wa sallam, said this three times. Then our mother came to him and spoke about the fact that we were now orphans, and she made him sad. The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **"Do you fear poverty for them, and I am their supporter and protector in this life and the next?"**[1]

1 Reported by Ahmad (1753).

He, *sallallaahu 'alayhi wa sallam*, would hold small children and wipe their heads and supplicate for them:

'Abdullaah ibn Ja'far said: "*If only you saw me and Qutham and 'Ubaydullaah, the two sons of Al-'Abbaas, while we were playing and the Prophet of Allah, sallallaahu 'alayhi wa sallam, passed by us on his riding animal. He, sallallaahu 'alayhi wa sallam, told the people to lift me up, and then placed me in front of him. Then he told them to raise Qutham, and he placed him behind him. The Prophet of Allah, sallallaahu 'alayhi wa sallam, then wiped my head three times, every time saying:* **"O Allah, take care of the children of Ja'far."**[1]

Incidents showing his care for his relatives:

He, *sallallaahu 'alayhi wa sallam*, would become sad if one of them was struck with a calamity. When his uncle Hamzah was martyred and mutilated, he became extremely sad at what had happened to him and at his demise.

Abu Hurayrah narrated:

> "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, stood by Hamzah when he was martyred, and he had been mutilated, so he looked at a scene that was very painful to his heart, and said to him:* **"May Allah have mercy upon you, you were very good at maintaining the ties of kinship, and you did many good deeds. Were it not for the sadness of those you left behind, I would have left you to be resurrected from different places. By Allah, I will mutilate 70 of them in your place."**
>
> *Then Archangel Gabriel revealed while the Prophet of Allah, sallallaahu 'alayhi wa sallam, was still standing there the Saying of Allah (which means):* ***«And if you punish, punish with an equivalent of that with which you were harmed. But if you are patient, it is better for those who are patient.»*** [Quran: 16:126] *So the Prophet of Allah, sallallaahu 'alayhi wa sallam, gave expiation for his oath, and left what he had planned to do (of mutilation.)"*[2]

1 Reported by Ahmad (1763).

2 Reported by Al-Haakim (4894) and At-Tabaraani (143/3) in his book *Al-Mu'jam Al-Kabeer*.

He, *sallallaahu 'alayhi wa sallam*, supplicated to Allah for his relatives:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, supplicated for Al-'Abbaas and his children. Ibn 'Abbaas narrated: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to Al-'Abbaas*: **"Tomorrow on Monday come to me with your children, so that I may supplicate Allah for you and them. Allah will benefit you and your children by my supplication."** *So we came back the next day, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, put a cloth on us and said:* **"O Allah, forgive Al-'Abbaas and his children a forgiveness of their apparent and hidden sins, a forgiveness that will leave no sins, O Allah, protect and take care of him regarding his children."**"[1]

He, *sallallaahu 'alayhi wa sallam*, visited him when he was sick:

Umm Al-Fadhl (a Companion and the wife of Al-'Abbaas) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, visited Al-'Abbaas when he was so sick that he wished he would die. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to him: **"O 'Abbaas, O uncle of the Prophet of Allah, do not wish for death. If you are a good doer, then you can do more good deeds so it will be better for you. And if you are an evildoer, then you are given a chance to seek Allah's pleasure so it will be better for you. So do not wish for death."**[2]

He, *sallallaahu 'alayhi wa sallam*, would not be biased in religious affairs, even though they were his relatives:

Anas ibn Maalik narrated that some of the Ansaar said to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, "*Give us permission so that we will not ask for the ransom of the son of our sister, Al-'Abbaas (when he was captured in the Battle of Badr by the Muslims)." The Prophet of Allah, sallallaahu 'alayhi wa sallam, (did not allow that, and) replied*: **"Do not leave any of his ransom money."**"[3]

1 Reported by At-Tirmithi (2762).
2 Reported by Ahmad (26333).
3 Reported by Al-Bukhaari (2537).

Ibn Hajar said: "*They said regarding Al-'Abbaas "the son of our sister" because they are the maternal uncles of his father, 'Abd Al-Muttalib, for the mother of 'Abd Al-Muttalib was from Madinah. Her name was Salma bint 'Amr ibn Uhayhah, and she was from the tribe of An-Najjaar.*

The reason they called 'Abbaas, "the son of our sister" is so that it would seem that they were doing the favor of setting him free because of his relation to them. They did not say, "Your uncle," so that it would not seem that they were doing a favor upon the Prophet of Allah, sallallaahu 'alayhi wa sallam. This choice of wording shows their intelligence and good manners in speech."[1]

Ibn Hajar also said: "*Ibn 'Aa'ith narrated that when 'Umar was put in charge of restraining the captives, he tightened the restraints of Al-'Abbaas. When the Prophet of Allah, sallallaahu 'alayhi wa sallam, heard him moaning out of pain, he, sallallaahu 'alayhi wa sallam, was unable to sleep. When the Ansaar heard about that, they released him from the ropes. When they realized the Prophet of Allah, sallallaahu 'alayhi wa sallam, was pleased with their action, they wanted to set Al-'Abbaas free with no ransom to increase his pleasure, but the Prophet of Allah, sallallaahu 'alayhi wa sallam, did not allow that."*[2]

Ibn Hajar further said: "*The reason he did not allow them to do it is so there would be no bias or favoritism in the religion."*[3]

1 *Fat-h Al-Baari* (168/5).
2 *Fat-h Al-Baari* (322/7).
3 *Fat-h Al-Baari* (168/5).

Section Five

The conduct of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with his neighbors

Introduction:

The life of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, is filled with examples of the good treatment of neighbors, and the order to take care of one's neighbor, protect his honor, to cover his faults, to not look at his womenfolk and to stay away from everything that bothers him. Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, urged kind and considerate treatment towards neighbors and emphasized that they deserve respect and good treatment regardless of their religion, race or color. 'Aa'ishah (the wife of the Prophet) reported that angel Gabriel, emphasized the importance of good treatment of neighbors, to the extent that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, thought they would be granted inheritance rights.

The Prophet *sallallaahu 'alayhi wa sallam*, was the best of neighbors in both his actions and statements. He, *sallallaahu 'alayhi wa sallam*, followed the order of Allah when He placed the right of the neighbor after His own rights, when He Said (what means): «***Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.***» [Quran: 4:36]

As-Si'di (a scholar) said:

> *"The words: **"The neighbor who is near of kin"** mean that this person (the neighbor who is near of kin) has two rights over you: the*

right of a neighbor and the right of a relative. One must treat this person well according to what is customary in that society.

*The words: **"The neighbor who is a stranger"** mean that he is not a relative. A neighbor's right increases the closer his home is to yours. One must treat him well by giving him gifts, charity, invitations, good words and actions, and not harm him in any way."*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had neighbors in Madinah from both the *Ansaar* (the original residents of Madinah) and *Muhaajireen* (immigrants from Makkah to Madinah.)

Ibn Hajar (a scholar) said: "*From the neighbors of the Prophet of Allah, sallallaahu 'alayhi wa sallam, in Madinah were: Sa'd ibn 'Ubaadah, 'Abdullaah ibn 'Amr ibn Haraam (the father of Jaabir), Abu Ayoob Al-Ansaari, and As'ad ibn Zuraarah.*

Ibn Sa'd (a scholar) narrated that Umm Salamah (the wife of the Prophet) said: "*The Ansaar used to often give gifts to the Prophet of Allah, sallallaahu 'alayhi wa sallam, Sa'd ibn 'Ubaadah, Sa'd ibn Mu'aath, 'Umaarah ibn Hazm, and Abu Ayoob, because they were close neighbors of the Prophet of Allah, sallallaahu 'alayhi wa sallam.*"[2]

The tribe of Bani An-Najjaar were very proud of this honor of being his neighbors, they mentioned it in their poetry and their young girls would sing about it.

Anas ibn Maalik (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* passed by a place in Madinah, and some young girls were singing, *"We are girls from Bani An-Najjaar, what a great neighbor is Muhammad!"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Allah knows that I love you."**[3]

Aa'ishah praised those neighbors, saying: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, had some neighbors from the Ansaar, truly good neighbors, they had some borrowed animals and they would give the Prophet of Allah,*

1 *Tafseer As-Si'di* (177/1).
2 Reported by Ibn Sa'd in his book *Tabaqaat* (163/8) and *Fat-h Al-Baari* (206/5).
3 Reported by Ibn Maajah (1899).

sallallaahu 'alayhi wa sallam, from their milk, so he, sallallaahu 'alayhi wa sallam, would give it to us to drink."[1]

Prophet Muhammad, *sallallaahu 'alayhi wa sallam,* also had some neighbors that were from the *Muhaajireen*, such as Abu Bakr, 'Ali, 'Abbaas, and others.

In Makkah his neighbors were the very opposite, for they used to harm him and curse him. Ibn Is-Haaq (a scholar) narrated that the people who used to harm him, *sallallaahu 'alayhi wa sallam*, in Makkah were Abu Lahab, Al-Hakam ibn Abu Al-'Aas ibn Umayyah, 'Uqbah ibn Abu Mu'ayt, 'Adiyy ibn Hamraa', Ibn Al-Asdaa' Al-Huthali, and they were his neighbors. None of them were saved except for Al-Hakam ibn Al-'Aas.

Ibn Hishaam (a scholar) said: "*Once, one of them threw the placenta of a sheep on the back of the Prophet while he was praying, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, would go to his door and say*: **"O children of 'Abd Manaaf, what kind of neighborliness is this?"**"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, encouraged respecting the neighbor and taking care of his rights:

Aa'ishah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"**[angel] **Gabriel continued to advise me to take good care of neighbors, until I thought he would make them to be one of the inheritors."**[3]

A person from the Ansaar said: "*I came from my home looking for the Prophet of Allah, sallallaahu 'alayhi wa sallam, so I came to him and he was standing, and another man was facing him, and I thought he needed something from the Prophet of Allah, sallallaahu 'alayhi wa sallam.*

The Prophet of Allah, sallallaahu 'alayhi wa sallam, continued standing until I felt sorry for him. When the man left, I told the Prophet of Allah, sallallaahu 'alayhi wa sallam, "O Messenger of Allah, that man caused you to stand until I felt sorry for you." He, sallallaahu 'alayhi wa sallam, replied: **"You really saw him?"** *I said: "Yes." He, sallallaahu 'alayhi wa sallam, said*: **"Do you know**

1 Reported by Al-Bukhaari (2567) and Muslim (2972).
2 *Tahtheeb Seerat Ibn Hishaam* (121/1).
3 Reported by Al-Bukhaari (6014) and Muslim (2624).

who he was?" *I said: "No." The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **"That was** [angel] **Gabriel, he continued to advise me to take good care of neighbors, until I thought he would make them to be one of the inheritors."**[1]

Meaning he thought that Allah would order the neighbors to inherit from one another.

Even in the Farewell *Hajj* (pilgrimage), the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not forget to advise his Companions to take good care of their neighbors. Abu Umaamah (a Companion) narrated: *"I heard the Prophet of Allah, sallallaahu 'alayhi wa sallam, while he was on his camel in the Farewell Hajj saying*: **"I instruct you to take good care of your neighbor,"** *until he said it many times, and I thought that he would make him inherit."*[2]

He, *sallallaahu 'alayhi wa sallam*, made honoring the neighbor one of the signs of faith:

Abu Shurayh Al-'Adawi (a Companion) narrated: *"My ears heard, and my eyes saw when the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Whoever believes in Allah and the Last Day should honor his neighbor."**[3]

Ibn Rajab Al-Hanbali (a scholar) said: *"'Ataa' Al-Khurasaani the narrator of this narration was asked about the right of the neighbor over his neighbor. He replied: "If he seeks your help, help him. If he asks to borrow money, loan it. If he becomes poor then give him. If he becomes sick then visit him. If something good happens, congratulate him. If calamity strikes, then console him. If he dies, then attend his funeral."*[4]

Ibn Hajar (a scholar) said: "*Protecting the rights of the neighbor is from the perfection of faith, and even the people before Islam used to pay attention to it. It is achieved by being good to one's neighbor by whatever means possible, such*

1 Reported by Ahmad (19459).
2 Reported by At-Tabaraani (118/7) in his book *Al-Mu'jam Al-Kabeer*.
3 Reported by Al-Bukhaari (6019) and Muslim (48). The narration in Muslim reads: **"Should be kind to his neighbor"**.
4 *Jaami' Al-'Uloom Wal-Hikam* (350/1).

as giving gifts, greeting them, smiling at them, asking about them, helping them when they need assistance, and keeping all kinds of harm from him."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, negated Faith from the person whose neighbor is not safeguarded from his evil:

Abu Shurayh (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"By Allah he is not a** [true] **believer, by Allah he is not a** [true] **believer, by Allah he is not a** [true] **believer."** People asked: *"Who is that, O Messenger of Allah."* He, *sallallaahu 'alayhi wa sallam*, replied: **"The one whose neighbor is not safe from his evil."**[2]

Ibn Hajar said: *"This narration is a clear sign of the right of the neighbor, for the Prophet of Allah, sallallaahu 'alayhi wa sallam, swore on this matter three times. It also negates faith from a person who harms his neighbor by his speech, or actions; meaning that he does not have perfect faith, for it is known that a sinner has not completed faith [..] the narration negates the perfection of faith from the one who harms his neighbor as a way of reflecting the great right of the neighbor and it proves that harming him is one of the grave major sins."*[3]

He, *sallallaahu 'alayhi wa sallam*, even said that he would be forbidden from Paradise:

Abu Hurayrah (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"He will not enter Paradise, a person whose neighbor is not safe from his harm."**[4]

He, *sallallaahu 'alayhi wa sallam*, showed that harming the neighbor is worse than harming anyone else:

Al-Miqdaad ibn Al-Aswad (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to his Companions: **"What do you say regarding adultery?"** They said: *"Allah and His Messenger have forbidden it, so it is forbidden until the Day of Judgment."* He, *sallallaahu 'alayhi wa sallam*, said: **"To commit adultery with ten women is less of a sin than to commit adultery with the wife of his neighbor."**

1 *Fat-h Al-Baari* (442/10).
2 Reported by Al-Bukhaari (6016) and Ahmad (7818).
3 *Fat-h Al-Baari* (442/10).
4 Reported by Muslim (46).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, then said: **"What do you say regarding stealing?"** They said: *"Allah and His Messenger have forbidden it, so it is forbidden."* He, *sallallaahu 'alayhi wa sallam*, said: **"To steal from ten houses is less of a sin than to steal from his neighbor."**[1]

Al-Manaawi (a scholar) said: *"This is because the right of a neighbor is that he does not betray him regarding his wife. If he does so, then his punishment for that one act of adultery is more severe than ten other times with another woman."*[2]

He, *sallallaahu 'alayhi wa sallam*, made harming the neighbor a cause of incurring the curse of Allah and the people:

Abu Hurayrah narrated that a man came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to complain about his neighbor, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would tell him: **"Go and be patient."** This happened two or three times. The last time, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, told him: **"Go and put all of your possessions in the street,"** and the man did so. When the people passed by him and asked why everything was in the street, he would tell them. The people started cursing his neighbor, saying: *"May Allah do such and such to him (punish him)!"* His neighbor came to the man apologizing, and said: *"Return everything and you will never see anything you dislike from me after today."*[3]

In another narration, the neighbor came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, saying: *"O Messenger of Allah, what a thing I am facing from the people!"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"What are they doing?"** He said: *"They are cursing me."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Allah has cursed you before the people did."** The man said: *"I will never go back (to my old ways.)"* The man who complained about his neighbor came to the Prophet of Allah, so he, *sallallaahu 'alayhi wa sallam*, told him: **"Put your things back in your home, for you have been sufficed."**[4]

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1 Reported by Ahmad (23342).
2 *Faydh Al-Qadeer* (3229/5).
3 Reported by Abu Daawood (5153).
4 Reported by At-Tabaraani (356) on the authority of Abu Huthayfah.

He, *sallallaahu 'alayhi wa sallam*, showed that performing many acts of worship does not benefit one who harms his neighbor:

Abu Hurayrah narrated that a man said: *"O Messenger of Allah, there is a woman who is known for praying, fasting and giving a great deal of charity, but she harms her neighbors with her speech."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"She is in the Fire."**

The man then said: *"O Messenger of Allah, there is a woman who is known for very little fasting, charity, and prayer, and gives charity with only small pieces of dried milk, but she does not harm her neighbors with her speech."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"She is in Paradise."**[1]

The order to be good to one's neighbor includes both Muslims and non-Muslims:

Mujaahid (a Follower belonging to the generation succeeding the Companions) narrated that 'Abdullaah ibn 'Amr (a Companion) came home and found a sheep was slaughtered by his family. He asked them, *"Did you give any to our Jewish neighbor? Did you give any to our Jewish neighbor? For I heard the Prophet of Allah, sallallaahu 'alayhi wa sallam, say*: **"**[Angel] **Gabriel continued to advise me to take good care of neighbors, until I thought he would make them to be one of the inheritors."**"[2]

Ibn Hajar said:

> *"The word* **'neighbor'** *includes both a Muslim and a disbeliever, a righteous or sinful person, a friend or enemy, a stranger or resident, a beneficial or harmful person, a relative or not, and those who are close to one's home and those who live farther.*
>
> *A neighbor has different levels (in terms of his rights), the highest being one who has all of the first characteristics (i.e. Muslim, righteous, friendand lower than that is one who has just some of them.*
>
> *The lowest level is a neighbor who has all of the second characteristics (i.e. disbeliever, sinner, enemy). Every person has rights*

1 Reported by Ahmad (9298).
2 Reported by At-Tirmithi (1943).

according to these levels, and some of these characteristics may conflict, so it must be judged which characteristic outweighs another."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, considered a good neighbor as part of a person's happiness:

Naafi' ibn 'Abdul-Waarith (a Companion) said that Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, said: **"From the happiness of a person is having a good neighbor, an easy riding animal and a spacious house."**[2]

Sa'd ibn Abu Waqqaas (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Four things are from the happiness of a man: a righteous wife, a spacious house, a righteous neighbor, and an easy ride** [comfortable**]. And four things are from the misery of a man: a bad neighbor, a bad wife, a cramped house, and a difficult ride."**[3]

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, sought Allah's refuge from a bad neighbor, for he, *sallallaahu 'alayhi wa sallam*, used to say in his supplication: **"O Allah, I seek refuge with you from a bad neighbor in a place of permanent residence, for a neighbor in the nomadic areas** [i.e. a Bedouin**] will move away."**[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered his Companions to do so, saying: **"Seek refuge with Allah from a bad neighbor in a place of permanent residence, for a neighbor in the nomadic area will move away."**[5]

The best of neighbors are those who are best to their neighbor:

'Abdullaah ibn 'Amr narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The best of companions are those who treat their companions in the best way, and the best of neighbors are those who treat their neighbors in the best way."**[6]

Al-Ghazaali (a scholar) said: *"The right of the neighbor is not merely to not harm him, rather it is to endure any harm from him. Nor is it enough to merely*

1 *Fat-h Al-Baari* (442/10).
2 Reported by Ahmad (14947).
3 Reported by Ibn Hibbaan (4032).
4 Reported by Al-Haakim (1951).
5 Reported by Ibn An-Nasaa'i (5502).
6 Reported by At-Tirmithi (1867).

endure his harm, rather one must respond to him in a gentle way, to greet him first, visit him if he becomes sick, to console him in a calamity, congratulate him in a good time, to share in his happiness if he is bestowed with something, to overlook his faults, to not look at his women, to protect his home if he is absent, to be kind to his children, and to guide him of what he is ignorant, both in religious and worldly affairs."[1]

The closer his door is to yours, the greater his right:

'Aa'ishah narrated that she asked the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, *"I have two neighbors, so which one of them should I give gifts to?"* He, *sallallaahu 'alayhi wa sallam*, said: **"To the one whose door is closer to yours."**[2]

He, *sallallaahu 'alayhi wa sallam*, encouraged giving gifts to the neighbor even if it is only something small:

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"O Muslim women! Do not let women disdain** [a gift] **for her neighbor, even if it is only a hoof of a sheep."**[3]

This indicates that a neighbor should not refrain from giving a gift to her neighbor because she thinks it is too small. Rather she gives whatever she can as a gift, even if it something as small as a sheep's hoof, for it is better than nothing. He mentioned the hoof as a form of exaggeration, indicating anything very cheap and small.

Or the meaning could be referring to the one who receives the gift, i.e. that one should not think lightly of any gift that is given to him even if it is small.

The narration encourages giving gifts even it is small, because it is not always possible to give big gifts, and if many small gifts are given they become considerable. It also shows the virtue of loving one another and not burdening oneself with what he cannot afford.[4]

1 *Ihyaa' 'Uloom Ad-Deen* (213/3).
2 Reported by Al-Bukhaari (2259).
3 Reported by Al-Bukhaari (2566) and Muslim (1030).
4 The explanation of An-Nawawi on the book of Muslim (120/7), *Fat-h Al-Baari* (198/5) and *Fat-h Al-Baari* (445/10).

He, *sallallaahu 'alayhi wa sallam*, encouraged gifting food to neighbors:

Abu Tharr (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to him: **"O Abu Tharr, if you cook some broth then add more water to it, and give some to your neighbors."**[1]

In another narration he said: *"My close friend (the Prophet of Allah, sallallaahu 'alayhi wa sallam), advised me if I cook broth to increase its water, then to choose one of my neighbors and give them some of it."*[2]

Many people are heedless of this matter and do not give their neighbors any food, even though they may have cooked more than they need, and will throw the leftovers away. At the same time, some of his neighbors may go to sleep hungry because of their lack of food. This goes against the right of the neighbor and being honorable. Ibn 'Abbaas narrated that he heard the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, say: **"He does not believe in me, the one who goes to sleep full while his neighbor is hungry and he is aware of him."**[3]

Anas ibn Maalik narrated that his mother Umm Sulaym said: *"Go to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and say, 'If you would like to eat lunch at our home, then feel free.'"* So I went and told him, and he, *sallallaahu 'alayhi wa sallam*, said: **"And those who are with me also?"** I said: *"Yes."* He, *sallallaahu 'alayhi wa sallam*, said to them: **"Get up."**

I came back and went to Umm Sulaym and I was surprised by how many people had come with the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. She said to me, *"What have you done, Anas?"* So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, entered and said: **'Do you have butter?'** She replied that she did. He, *sallallaahu 'alayhi wa sallam*, told her to bring it.

So I brought it and he, *sallallaahu 'alayhi wa sallam*, opened it and said: **"O Allah, increase the blessings in it."** The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Flip it over,"** so I did. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, squeezed it while saying: **"In the name of Al-**

1 Reported by Muslim (2625).
2 Reported by Muslim (4759).
3 Reported by At-Tabaraani (751).

lah." I took the pot and over eighty men were able to eat from it. Some of it was left over, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave it to Umm Sulaym and said: **"Eat and feed your neighbors."**[1]

He, *sallallaahu 'alayhi wa sallam*, used to accept the invitation of his neighbors and bring his wife with him:

Anas ibn Maalik narrated that one of the neighbors of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was a Persian man, and he used to make delicious soup. He made some for the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and invited him, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, asked: **"And her also?"** (Meaning is 'Aa'ishah also invited?) The man said: *"No."* So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not accept.

The man came again, and the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, asked: **"And her?"** The man said: *"No."* So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not accept again. He came a third time to invite him, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"And her?"** The man said: *"Yes."* So they walked to his home.[2]

They mentioned that the reason the Persian man did not want to invite 'Aa'ishah at first is that there was only a little food, so he wanted it all to be for the Prophet of Allah, *sallallaahu 'alayhi wa sallam*.

An-Nawawi (a scholar) said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, did not like to eat the food alone without her, and this is from the good manners in a relationship and one of the rights of companionship."*[3]

He, *sallallaahu 'alayhi wa sallam*, used to endure any harm from his neighbors:

Umm Salamah (the wife of the Prophet) said: *"I was with the Prophet of Allah, sallallaahu 'alayhi wa sallam, under a blanket when one of the neighbor's sheep entered through the door and took some bread. So I stood up and took it out of its mouth. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **"You**

1 Reported by Ahmad (13135).
2 Reported by Muslim (2037).
3 The explanation of An-Nawawi on the book of Muslim (209/13).

should not have taken it so harshly, no harm of a neighbor is taken lightly."[1]

Al-Manaawi (a scholar) said: *"The meaning of this is any form of harm from a neighbor is not taken lightly, for even if it is a small act (like being harsh to his animal) it will still be considered a serious sin. Thus, enduring harm from a neighbor and responding in a good way is one of the best characteristics and manners."*[2]

Al-Hasan (a scholar) said: *"Being a good neighbor is not just to refrain from harming them, rather it is to endure if they harm you."*[3]

He, *sallallaahu 'alayhi wa sallam*, made the opinion of the neighbors the scale of a good or evil person:

'Abdullaah ibn Mas'ood (a Companion) narrated that a man came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and said: *"How can I know if I am doing good or evil?"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"If you hear your neighbors saying you have done well, then you have done well. If you hear them say you have acted badly, then you have acted badly."**[4]

A man should not prevent his neighbor from something that benefits him:

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"If one of you is asked by his neighbor to place a piece of wood in his wall, then do not prevent him."** When Abu Hurayrah narrated this narration, they lowered their heads. He said: *"Why do I see you turning away from it? By Allah, I will throw it between your shoulders (i.e. I will keep reminding you until you accept it)."*[5]

He, *sallallaahu 'alayhi wa sallam*, also recommended to offer the neighbor to buy the house before selling it to someone else.

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1 Reported by At-Tabaraani (258/23 number 535), Ibn Al-A'raabi (353) and Al-Haythami (170/8).
2 *At-Tayseer Sharh Al-Jaami' As-Sagheer* (502/2).
3 *Jaami' Al-'Uloom wa Al-Hikam* (page 141).
4 Reported by Ibn Maajah (4223).
5 Reported by Al-Bukhaari (2463), Muslim (1609) and At-Tirmithi (1273). The wording is for At-Tirmithi.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The neighbor has more right to what is next to him."**[1]



1 Reported by Al-Bukhaari (2258) on the authority of Abu Raafi'.

Section six

The conduct of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with guests and hosts

Introduction:

The true concept of hospitality is not something that is widely practiced by many people nowadays. For many people, the entertainment of guests is of primary importance in many cases for worldly reasons only, not rooted in real hospitality for the sake of Allah.

In Islam, however, hospitality is a great virtue that holds a significant purpose. Being hospitable to guests can increase societal ties as well as unite an entire community. Most importantly, Allah commands Muslims to be hospitable to guests. There is a great reward in doing so. Hospitality in Islam is multi-faceted and covers many different areas in addition to the hospitality that we show guests who visit our homes.

This is clearly manifested in many Islamic texts such as the saying of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* which was narrated by Abu Hurayrah when he said: **"Whoever believes in Allah and the Last Day should honor his guest."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, as a host:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was the most generous of all people and he would give abundantly, especially during the seasons of virtue. Ibn 'Abbaas narrated: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, was the most generous of all people in giving, and the most generous he, sallallaahu 'alayhi wa sallam, would be was in the month of Ramadhaan. The angel Gabriel used to come to him every year in Ramadhaan until it was over, and he would review the Quran with the Prophet of Allah, sallallaahu*

1 Reported by Al-Bukhaari (6018) and Muslim (47).

'alayhi wa sallam. So when the angel Gabriel met him he would be more generous than a wind (that continuously and strongly blows, indicating his speed and generosity in spending)."[1]

Anas ibn Maalik narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, was the best of people, the most generous of people, and the bravest of people."*[2]

Ibn Hibbaan (a scholar) said: *"From the most specific aspects of generosity is to treat guests well. The Arabs only considered generosity to be honoring a guest and feeding others, and whoever did not have these characteristics was not considered generous. This was to the extent that some of them would travel a mile or two looking for a guest."*[3]

The Mother of the Believers, Khadeejah (the wife of the Prophet) was the most knowledgeable of all people regarding the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and she described him with these words: *"By Allah, you keep the ties of kinship, are truthful, support the incapable person (such as the weak, children) give to the poor, honor the guests, and help (others) during calamities."*[4]

She mentioned from his attributes "honoring the guest." The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was the best at treating his guests and delegations well. The good conduct of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, showed whether he was the one receiving guests, or he was being invited.

Jaabir ibn 'Abdullaah (a Companion) narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, was never asked anything and said: No."*[5]

An-Nawawi (a scholar) said: *"This means that he was never asked for a worldly thing and answered: "No," which shows the greatness of his generosity."*[6]

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1 Reported by Al-Bukhaari (6) and Muslim (2308).
2 Reported by Al-Bukhaari (2820) and Muslim (2307).
3 *Rawdhat Al-'Uqalaa'* (page 259).
4 Reported by Al-Bukhaari (4) and Muslim (160).
5 Reported by Al-Bukhaari (6034) and Muslim (2311).
6 The explanation of An-Nawawi on the book of Muslim (71/5).

He, *sallallaahu 'alayhi wa sallam*, informed that Allah is Generous and loves generosity:

Sahl ibn Sa'd (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Indeed, Allah is Generous and loves generosity, and He loves noble manners and hates lowly manners."**[1] That is why 'Amr ibn Al-Haarith (a Companion) said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, did not leave at his death any wealth or male or female slave, he left nothing except for his white mule, his weapons, and some land that he gave in charity.*"[2] The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, at the time of his death had left his armor with a Jew as security in exchange for 30 *Saa'* (handfuls) of grain.[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, made honoring the guest a sign of faith:

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, said: **"Whoever believes in Allah and the Last Day should honor his guest."**[4] To honor him means to greet him with a smiling face, to give him food promptly, provide a place to stay and to serve him personally.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, praised the one who honors his guest, and said that he is from the best of people.

Ibn 'Abbaas narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, delivered a sermon in Tabook and said: **"There is no one like a man who takes the reins of his horse and fights in the path of Allah, and avoids the evil of people. And there is no one like a Bedouin man with his sheep, who gives food and shelter to his guest, and fulfills his rights."**[5]

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, explained that hosting the guest is a right upon every Muslim. He, *sallallaahu 'alayhi wa sallam*, said: **"The one night** [stay**] of a guest is a right upon every Muslim. So any guest or stranger that comes to someone's yard, then he** [the

1 Reported by Al-Haakim (152) in his book *Al-Mustadrak*.
2 Reported by Al-Bukhaari (2739).
3 Reported by Al-Bukhaari (2916) and Muslim (1603) on the authority of 'Aa'ishah.
4 Reported by Al-Bukhaari (6018) and Muslim (47) on the authority of Abu Hurayrah.
5 Reported by Ahmad (1988).

stranger] **is a debt upon him** [the owner of the home]**, if he** [the guest] **wishes he may take his right, or if he wishes he may leave it."**[1]

Al-'Atheem Abaadi (a scholar) said: *"Al-Khattaabi (a scholar) said: "Giving food and lodging to the guest and honoring him is from the attributes of the noble people and the habits of the righteous. Whoever withholds from hosting a guest or stranger is blameworthy."*[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to 'Uthmaan ibn Math'oon (a Companion): **"Your guest has a right upon you."**[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, explained the limits of hosting a guest:

Abu Shurayh (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Whoever believes in Allah and the Last Day should honor his neighbor with what he should be given."** They said: *"What is that, O Messenger of Allah, sallallaahu 'alayhi wa sallam?"* He, *sallallaahu 'alayhi wa sallam*, replied: **"His day and night, and hosting a guest is for three days, anything after that is charity upon him. It is not permissible for a Muslim man to stay with his brother until he makes him sinful."** They asked: *"O Messenger of Allah, how does he make him sinful?"* He, *sallallaahu 'alayhi wa sallam*, said: **"To stay with his host when he does not have anything to provide him with."**[4]

This shows that the guest or stranger has rights upon the person he stays with, and they are three levels: the obligatory right, the praiseworthy deed, and charity. The obligatory right is the night and day, the praiseworthy deed is three days, and anything above that is considered charity.

The *"guest"* that it is obligatory to provide with food and lodging and has a right over his host, is one who is a traveler from a different town or country. As for a visitor from the same town, there is no doubt that treating him well and feeding him falls under the general order to feed others and treat them well. However, he is not the guest that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, obligated honoring.

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1 Reported by Abu Daawood (3750) and Ibn Maajah (3677).

2 *'Awn Al-Ma'bood* (154/10).

3 Reported by Abu Daawood (1369) on the authority of 'Aa'ishah.

4 Reported by Al-Bukhaari (6019) and Muslim (48).

It is not permissible to be a burden upon the host by staying with him more than three days, for the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"It is not permissible for him to stay with him until he causes hardship upon him."**[1] Meaning it is not permissible for the guest to stay at a person's home after three days, unless the owner of the home asks him to stay.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, showed generosity even in times of hunger and hardship:

Al-Miqdaad ibn 'Amr (a Companion) said:

> *"A friend and I were almost going to go deaf and blind from sheer hunger, so we began to approach people but no one hosted us (since those whom they approached were poor themselves). We came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said: "O Messenger of Allah, we are extremely hungry, and we have approached people but no one has hosted us, so we came to you." So the Prophet of Allah, sallallaahu 'alayhi wa sallam, brought us to his home, and there were three goats. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Milk them and share it among us."** *We milked them and each of us would drink his portion and we would give the Prophet of Allah, sallallaahu 'alayhi wa sallam, his portion. The Prophet of Allah, sallallaahu 'alayhi wa sallam, would then come at night and greet in a voice that would not wake a sleeping person, but one who was awake would hear. He, sallallaahu 'alayhi wa sallam, would then go to the mosque to pray, and then come to the milk and drink from it. Satan came to me one night after I drank my portion, and said: "Muhammad goes to the Ansaar and they give him food, he does not need this small drink of milk!" So I went and drank it.*
>
> *When it entered my stomach and I knew that I could not reverse what I had done, Satan made me regret, saying: "Woe to you! What have you done? You have drunk the share of Muhammad, sallallaahu 'alayhi wa sallam, so he will come and not find it and then supplicate against you, so you will lose out in this life and the next."*

1 Reported by Al-Bukhaari (6135) on the authority of Abu Shurayh.

I had a garment on me that if I covered my feet with it, it would not cover my head, and if I covered my head my feet would be exposed, and I was not able to sleep. As for my two companions, they continued sleeping, and they did not do what I did. The Prophet of Allah, sallallaahu 'alayhi wa sallam, came and greeted as usual, then he went to the mosque and prayed, then he came to his drink and uncovered it but it was empty. He, sallallaahu 'alayhi wa sallam, raised his head to the sky, so I said: "Now he will supplicate against me, so I will be destroyed!" However, the Prophet of Allah, sallallaahu 'alayhi wa sallam, prayed: **"O Allah, feed whoever fed me, and give drink to whoever gave me drink."**

So I covered myself in the garment and took a knife, then I went to the goats to see which one was fattest so I could slaughter it for the Prophet of Allah, sallallaahu 'alayhi wa sallam. I found that its udder was filled with milk, and I looked and found that all of their udders were full. So I picked up a container that belonged to the family of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and started milking until it was covered by the froth. Then I came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and he said to me: **"Did you drink your portion tonight?"** *I said: "O Messenger of Allah, drink." He, sallallaahu 'alayhi wa sallam, drank from it and then handed it to me. I again said: "O Messenger of Allah, drink." So he drank from it and then handed it to me. When I knew that the Prophet of Allah, sallallaahu 'alayhi wa sallam, was full and that I had achieved his supplication, I laughed until I fell to the ground.*

The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **"One of your bad deeds, O Miqdaad."**[1] *I explained what had happened at night. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"This is only a mercy from Allah, why did you not seek my permission so we could wake up our companions and drink from it?"** *I said: "By the One Who sent you with the truth, it does not matter to me who drinks from it after you and I have drunk."*[2]

1 Meaning, you have performed a bad deed, what is it?

2 Reported by Muslim (2055).

The meaning of "*I laughed until I fell to the ground,*" is that he was scared and sad that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would supplicate against him because he drank his portion. When he realized that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was full, and his prayer was answered, he became overjoyed and laughed until he fell to the ground, because his sadness turned to happiness, and because the supplication of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, for the one who fed him was answered at the hands of Al-Miqdaad. He was also amazed by the miracle he saw, and by the bad deed he committed which ended up as a good deed.

He, *sallallaahu 'alayhi wa sallam*, used to sit with his guests and laugh with them:

Thawbaan, the freed slave of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said that a guest from the Bedouins came to us, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sat with him in front of his houses. He, *sallallaahu 'alayhi wa sallam*, started asking the man about the people's happiness with Islam and the prayer. The man continued to give the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, good news until I saw the Prophet's face glowing. Then when midday approached and it was time to eat, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, called me over and quietly told me: **"Go to the house of 'Aa'ishah and tell her the Prophet of Allah has a guest."** She said: "*By the one who sent you with the guidance and true religion, we do not have anything in our home for someone to eat.*" He, *sallallaahu 'alayhi wa sallam*, then sent me back to his other wives, and they all said as 'Aa'ishah said: until I saw the face of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, turn gloomy.

The Bedouin man was intelligent, so he realized what was happening and said to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, "*We, the people of the desert, are used to difficult times, not like the people of the cities. One of us is sufficed by a few dates and a small drink of milk, and that is the best meal for us.*" When he said that, a goat called "Thamraa" that was already milked passed by. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, called it by its name, saying: **"Thamraa, Thamraa"** so it came to him making a sound. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, took it by its leg and wiped its udder, saying: **"In the name of Allah."** Its udder filled up with

milk, and he called for a container so I brought one to him. He, *sallallaahu 'alayhi wa sallam*, started milking it and said: **"In the name of Allah,"** and he filled it up. He, *sallallaahu 'alayhi wa sallam*, then said: **"Pass it to him in the name of Allah."**

I gave the milk to the guest and he drank a large amount, and he wanted to put it down. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, told him: **"Drink again,"** so he drank again until he wanted to put it down. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, told him: **"Drink again,"** until he became full. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, then milked it again and said: **"In the name of Allah"** and filled it up, then he, *sallallaahu 'alayhi wa sallam*, said: **"Send this to 'Aa'ishah and she may drink as much as she wants."**

I came back to him, so he milked the goat again and said: **"In the name of Allah,"** and filled it up, and he sent me to all of his wives. Every time one of them drank he, *sallallaahu 'alayhi wa sallam*, would send me to the next one, saying: **"In the Name of Allah."** He did this until they all sent it back, and I came back to him. He, *sallallaahu 'alayhi wa sallam*, said: **"Give it to me"** so I gave it to him and he drank what Allah willed for him to drink. Then he gave it to me and I drank from it a drink that was sweeter than honey, and more fragrant than musk. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, then said: **"O Allah, bless the owners regarding it** (i.e. the goat)**."**[1]

If the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not find any food for his guest, he, *sallallaahu 'alayhi wa sallam*, would send him to one of his Companions to host him:

Abu Hurayrah said: that a man came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and said: *"O Messenger of Allah, poverty has struck me."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sent a messenger to one his wives (to bring something for that man to eat) but she said: *"By the One who sent you with the truth, I only have water."* He, *sallallaahu 'alayhi wa sallam*, sent to another one of his wives (to bring something for that man to eat), but she said the same, until all of them said the same thing.

1 Reported by Al-Aajurri in his book *Ash-Sharee'ah* (1048).

Then Allah's Messenger, *sallallaahu 'alayhi wa sallam*, said: **"Who will take this one as a guest in exchange for Allah's Mercy?"** A man from the Ansaar said: *"I will, O Messenger of Allah."* So he took the man to his home, and said to his wife, *"Treat the guest of the Messenger of Allah well."* She said: *"By Allah! We have nothing except the meal for my children."* He said: *"Get the food ready, and light the lamp, and put your children to sleep if they ask for dinner. Then when the guest enters, dim the lamp, and make it seem as if we are eating, and when he reaches for the food to eat, then stand up to the lantern and turn it off."* She got the food ready, turned the lamp on, and put the children to sleep. She then went to the lamp as if she was fixing it, and turned it off. Then they pretended that they were eating and they both went to sleep hungry. In the morning, the man from the Ansaar went to Allah's Messenger, *sallallaahu 'alayhi wa sallam*, who said: **"Allah has laughed** [implying His acceptance to the deed]**, from your actions last night."** Then Allah revealed His saying (which means): ***«And they give them preference over themselves even though they were in need of that.»*** [Quran: 59:9][1]

An-Nawawi said: *"This narration shows the asceticism of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and his family, and how they had patience with their hunger and poverty. It also shows that the leader of a people should be the first one to host a guest himself, and spend whatever he can from his wealth. Then he may seek the help from his companions as a way of cooperating in good deeds. It also shows the virtue of helping one another in times of hardship, and the virtue of this companion from the Ansaar and his wife."*[2]

He, *sallallaahu 'alayhi wa sallam*, would honor his guest even if he was a disbeliever:

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, hosted a non-Muslim, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered for a sheep to be milked and the man drank the milk. He, *sallallaahu 'alayhi wa sallam*, then milked another one, and the man drank, until he drank the milk of seven sheep. Then the man woke up in the morning and became a Muslim.[3]

1 Reported by Al-Bukhaari (3798) and Muslim (2054).
2 The explanation of An-Nawawi on the book of Muslim (12/14).
3 Reported by Al-Bukhaari (5397) and Muslim (2063).

He, *sallallaahu 'alayhi wa sallam*, used to serve his guests:

Jaabir ibn 'Abdullaah (a Companion) narrated that he called the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, on the day of the battle of the Trench and said to him, "*O Messenger of Allah, I have a small amount of food. So come with me, along with one or two people.*" The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, asked: **"How much** [food] **is it?"** I told him how much it was, so he, *sallallaahu 'alayhi wa sallam*, said: **"It is good and plenty."** He, *sallallaahu 'alayhi wa sallam*, then said: **"Stand up!"** So all of the *Muhaajiroon* (Emigrants of Makkah) and *Ansaar* (residents of Madinah) stood up.

When Jaabir went to his wife he said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, is coming with the Muhaajiroon and Ansaar and all of those with them!*" She said: "*Didn't he ask you?*" He replied: "*Yes.*"

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Enter and do not crowd."** He, *sallallaahu 'alayhi wa sallam*, then began to break the bread and put meat on it and then serve it to his Companions. He, *sallallaahu 'alayhi wa sallam*, continued to do that until everyone was full, and there was some left over. He, *sallallaahu 'alayhi wa sallam*, said to my wife: **"Eat from this, and give it as a gift to others, for the people have been afflicted with hunger."**[1]

The guests from the *Muhaajiroon* and *Ansaar* were actually the guests of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, even if they were in the house of Jaabir. This is because increasing the food was a miracle of the Prophet of Allah, and the original food that Jaabir had was only sufficient for a few people, but Allah made it sufficient for all the people by the blessing of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. The way the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, served them with his own hands was an example of the hospitality of the Prophet of Allah, even though it was at the home of Jaabir.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, as a guest:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was a humble guest and he would accept an invitation even it was something small. He, *sallal-*

1 Reported by Al-Bukhaari (4101) and Muslim (2039).

laahu 'alayhi wa sallam, said: **"If I was invited for a shoulder or shin** [of an animal]**, I would have accepted."**[1]

Ibn Hajar said: "*He, sallallaahu 'alayhi wa sallam, mentioned both the portions (the considerable choice and the lowly choice), since he especially liked the shoulder, whereas the shin is considered of no value.*"[2]

He, *sallallaahu 'alayhi wa sallam*, accepted any invitation, even from a child:

Anas narrated: "*I entered with the Prophet of Allah, sallallaahu 'alayhi wa sallam, upon a slave boy of his who was a tailor, so he gave the Prophet of Allah, sallallaahu 'alayhi wa sallam, a plate of Thareed (a meal of meat and bread), then the boy went back to work. I saw the Prophet of Allah, sallallaahu 'alayhi wa sallam, choosing to eat the pumpkin in it, so I would gather the pumpkin pieces and place it in front of him. From that time on I loved pumpkin.*"[3]

This narration shows the recommendation for a noble person to accept the invitation of and eat the food of one who belongs to a lower social status and eating with servants. It also shows the humbleness of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and his kind treatment of his Companions, and that he, *sallallaahu 'alayhi wa sallam*, would come to their homes to check on them. One of the benefits of the narration is that one should accept an invitation even if it is humble.

He, *sallallaahu 'alayhi wa sallam*, used to accept the invitation of a Jew to incline his heart to Islam:

Anas narrated that a Jew invited the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to some bread and oil or fat, the smell of which had changed, and he accepted the invitation.[4]

If he, *sallallaahu 'alayhi wa sallam*, was invited, and a person followed him who was not invited, he would ask permission from the host:

1 Reported by Al-Bukhaari (2568).
2 *Fat-h Al-Baari* (199/5).
3 Reported by Al-Bukhaari (2092) and Muslim (2041).
4 Reported by Ahmad (13789).

Abu Mas'ood Al-Ansaari (a Companion) said: "*A man from the Ansaar called Abu Shu'ayb had a slave who was a butcher. He saw the Prophet of Allah, sallallaahu 'alayhi wa sallam, and knew from his face that he was hungry. He told the slave, 'Woe to you, prepare some food for five people, for I want to invite the Messenger of Allah in a party of five.' He invited the Messenger of Allah, sallallaahu 'alayhi wa sallam, in a group of five people, and a man followed them. When he reached the door, he, sallallaahu 'alayhi wa sallam, said:* **"This man has followed us. If you like, you can give him permission, and if you like, he will return."** *He said: 'Rather I give him permission, O Messenger of Allah.'"*[1]

Sometimes he, *sallallaahu 'alayhi wa sallam*, went to some of his Companions so they could host him:

Abu Hurayrah narrated: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, went out one day and came across Abu Bakr and 'Umar. He, sallallaahu 'alayhi wa sallam, said:* **"What has brought you out of your houses at this hour?"** *They said: 'hunger, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said:* **"And I also, By the One in Whose Hand my soul is, came out for the same reason, so get up."** *They got up with him and went to visit a man of the Ansaar*[2]*, but he was not at home. When his wife saw him, she said: 'Welcome!' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said to her:* **"Where is so-and-so?"** *She said: 'He has gone to get water for us.' Then the man from the Ansaar came and saw the Messenger of Allah, sallallaahu 'alayhi wa sallam, and his two companions and said: 'All praise is due to Allah, today no one has more honorable guests than I.' He went and brought them a branch with unripe and ripe dates on it and said: 'Eat from this.' He then took a knife, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, said to him:* **"Do not slaughter one which gives milk."** *So he slaughtered for them and they ate from the sheep and from that branch and drank. When they were full and their thirst quenched, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said to Abu Bakr and 'Umar:* **"By The One Who has my soul in His Hand, you will be asked about this pleasure on the Day of Rising. Hunger brought**

1 Reported by Al-Bukhaari (2456) and Muslim (2036). The wording of the narration is for Muslim.
2 His name is Abu Al-Haytham ibn At-Tayyihaan according to the narration of At-Tirmithi (2369).

you out of your houses and you did not return until you had received this pleasure.""[1]

Laqeet ibn Sabrah (a Companion) said: *"We came to the Prophet's home but we did not find him, but 'Aa'ishah was home. She ordered for us to be given a meal of flour and meat, and a plate of dates. The Prophet of Allah, sallallaahu 'alayhi wa sallam, then came and said:* **"Have you eaten anything, or has anyone given you something?"** *We said: 'Yes, O Messenger of Allah, sallallaahu 'alayhi wa sallam.' So while we were sitting with the Prophet of Allah, sallallaahu 'alayhi wa sallam, the shepherd came to the pen, and there was a lamb with him making noise. The Prophet of Allah, sallallaahu 'alayhi wa sallam, asked:* **"What did it give birth to?"** *He said: 'A female.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Slaughter a sheep in its place."** *He, sallallaahu 'alayhi wa sallam, then said:* **"Do not think that we only slaughtered it because of you, rather we had one hundred sheep that we do not want to increase, so every time a female lamb is born, we slaughter a sheep in its place."**[2]

The meaning of this narration is that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not want show that he was doing a favor to the guest and he was not showing off.

Al-'Ayni (a scholar) said: "*From the benefits of the narration is that if a person comes as a guest to someone's home before he arrives, the people of the household should give him something and not wait for the head of the house to arrive. It also shows that a host should serve the guest the best that is available."*[3]

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Conclusion:

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, constantly reminded his Companions of their obligations to Allah and to one another. He, *sallallaahu 'alayhi wa sallam*, reminded them that a believer does not allow his brother or sister to go hungry or live in unfortunate conditions.

1 Reported by Muslim (2038).
2 Reported by Abu Daawood (142).
3 The explanation of Al-'Ayni on the book of Abu Daawood (335/1).

When it comes to hospitality, there are countless opportunities a Muslim can find to engage in this most noble deed, with guests, neighbors and others.

Unfortunately, today many of us fall short when it comes to following in the footsteps of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, in practicing hospitality.

Some people do not even have a nodding acquaintance with their neighbors, and many of them may even die alone and not be discovered for days on end. This is completely against the teachings of Islam and the practice of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and the righteous predecessors.

After family, neighbors are the people that we depend on the most in times of strife and calamity, and in times of need. Neighbors ought to be able to trust and rely on each other, regardless of their religion or ethnicity and must feel secure that both their honor and wealth are safe. Islam places great emphasis on the solidarity of families, neighborhoods and the wider community and on the qualities of respect, tolerance and forgiveness. Demonstrating these qualities in one's dealings with neighbors and guests from the members of the Muslim community is a demonstration of the moral values and virtues fostered by the worship of the One True God.



Section seven

How the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with his close Companions

Introduction:

The high status of the Companions of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, is well known, for they are the most pure hearted of this nation, the most knowledgeable, the least pretentious, and the most rightly guided, and in the best state. They are a people whom Allah chose to be the Companions of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and to establish the religion.

Allah has praised them in many verses, such as His statement (which means): «***And the first forerunners [in the faith] among the Muhaajiroon and the Ansaar and those who followed them with good conduct, Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.***» [Quran: 9:100]

The Companions of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had different ranks, as Ibn Taymiyyah (a scholar) said: "*The word Sahaabah (Companions) is a name that indicates anyone who accompanied the Prophet of Allah, whether for a short or long time. So every one of them has a companionship accordingly, so whoever accompanied him for one year, or a month, or an hour, or simply saw him while believing in him, has a level of companionship according to that (length of time).*"[1]

Our topic here will be the conduct of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with his close Companions who were constantly around him. The most famous of them are names like Abu Bakr, 'Umar, 'Uthmaan, 'Ali, Zubayr, 'Abdullaah ibn Mas'ood, Huthayfah ibn Al-Yamaan,

1 *Majmoo' Al-Fataawa* (464/4)

and ʻAbdur-Rahmaan ibn ʻAwf. The closest of all of them to the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, were Abu Bakr and ʻUmar. As ʻAli said: "*I used to constantly hear the Prophet of Allah, sallallaahu ʻalayhi wa sallam, say:* **'I went with Abu Bakr and ʻUmar, I entered with Abu Bakr and ʻUmar, I left with Abu Bakr and ʻUmar.'**"[1]

The Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, openly stated his love for them:

ʻAmr ibn Al-ʻAas (a Companion) narrated that the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, put him in charge of the army in the Battle of Thaat As-Salaasil. He said: "*I came to him and asked, "Who is the most beloved of people to you" He, sallallaahu ʻalayhi wa sallam, replied*: **"Aa'ishah."** *I said: 'From the men?' He, sallallaahu ʻalayhi wa sallam, replied*: **'Her father.'** *I asked, 'And then who?' He, sallallaahu ʻalayhi wa sallam, said*: **"Then ʻUmar ibn Al-Khattaab.'"**[2]

He, *sallallaahu ʻalayhi wa sallam*, did not accept for anyone to speak badly of them:

Abu Sa'eed Al-Khudri (a Companion) narrated that there was an altercation between Khaalid ibn Al-Waleed and ʻAbdur-Rahmaan ibn ʻAwf, so Khaalid, reviled him. The Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, said: **"Do not curse my Companions, for if one of you spent** [as much as**] Mount Uhud in gold, it would not be equal to the two handfuls of one of them, or even half of that** [of food he spends in charity]**."**[3]

The intent of the Prophet's statement: **"My Companions,"** is his closest Companions, the ones who became Muslim before the conquest of Makkah, and accompanied him for a long time, and fought, gave charity, migrated, and helped the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*. Thus, the early Companions from the *Muhaajiroon* and *Ansaar* are better than the rest of the Companions after them. This meaning is indicated by the fact that the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, was speaking to Khaalid ibn Al-Waleed and he was one of the Companions of the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, at the time.

1 Reported by Al-Bukhaari (3685) and Muslim (2389).
2 Reported by Al-Bukhaari (3662) and Muslim (2384).
3 Reported by Al-Bukhaari (3673) and Muslim (2541).

Ibn Hajar said: "*The prohibition of the Prophet of Allah, sallallaahu 'alayhi wa sallam, against some of the later Companions cursing those Companions who became Muslim before them, necessitates that those who came after the Prophet of Allah, sallallaahu 'alayhi wa sallam, are even more strongly prohibited from cursing those Companions who were before them.*"[1]

If this is what the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to Khaalid ibn Al-Waleed and the other Companions who become Muslim after Hudaybiyah, then what do you think he, *sallallaahu 'alayhi wa sallam*, would say about a person that was not from his Companions and was speaking badly about them?

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, respected his close Companions and ordered the people to give them the due respect:

Abu Ad-Dardaa' (a Companion) narrated:

> "*There was an argument between Abu Bakr and 'Umar and Abu Bakr made 'Umar angry, so 'Umar left him. Abu Bakr then followed him, asking 'Umar to forgive him, but he did not, until he shut his door in Abu Bakr's face. Then Abu Bakr went to the Prophet of Allah, sallallaahu 'alayhi wa sallam. While I was sitting with the Prophet of Allah, sallallaahu 'alayhi wa sallam, Abu Bakr came, lifting up one corner of his garment until his knee showed. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Your Companion has had a quarrel."** *Abu Bakr greeted him and said: "O Messenger of Allah! There was something (i.e. an argument) between me and the son of Al-Khattaab and I talked to him harshly and then regretted that, and requested him to forgive me, but he refused to do that. So I came to you." The Prophet of Allah, sallallaahu 'alayhi wa sallam, said three times:* **"May Allah forgive you, O Abu Bakr."**
>
> *Then 'Umar regretted (that he did not forgive him), and he went to Abu Bakr's house and asked if Abu Bakr was there. They replied that he was not. So he came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and greeted him, and the face of the Prophet of Allah, sallallaahu 'alayhi wa sallam, changed (due to anger). Upon seeing*

1 *Fat-h Al-Baari* (34/7).

this, Abu Bakr knelt down on his knees and said: "O Messenger of Allah, by Allah, I was more unjust (than him)." The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **"Allah sent me to you, but you said: 'You are telling a lie,' while Abu Bakr said: 'He has said the truth,' and he consoled me with himself and his money."** *He, sallallaahu 'alayhi wa sallam, then said twice,* **"Won't you then give up harming my Companion?"** *After that nobody harmed Abu Bakr."*[1]

Rabee'ah Al-Aslami (a Companion) narrated:

"The Messenger of Allah, sallallaahu 'alayhi wa sallam, gave me a piece of land, and gave Abu Bakr a piece of land. Then, the worldly life came and we argued over some palm trees. I said: "It is in my land," and Abu Bakr said: "It is in my land!" Then, there was an exchange of words between Abu Bakr and myself and Abu Bakr said something to me he disliked, and then he regretted that.

So, he said to me: "O Rabee'ah! Say back to me what I said to you, so that it would be recompense." I said: "I will not." Abu Bakr said: "Say it, or I will complain to the Messenger of Allah, sallallaahu 'alayhi wa sallam, about you!" I said: "I am not going to do it."

So, Abu Bakr went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and I went after him. The people from (the tribe of) Aslam came and said: "May Allah have mercy upon Abu Bakr! How can he complain to the Messenger of Allah, sallallaahu 'alayhi wa sallam, about you when he has said to you what he has said?" I said: "Do you know who that is? That is Abu Bakr As-Siddeeq! He is the one who was the companion of the Prophet of Allah, sallallaahu 'alayhi wa sallam, when they hid in the cave (during the migration journey from Makkah to Madinah), and he is the elder of the Muslims! Be careful that he does not turn around and see you helping me against him, so he will become angry. When he goes to the Messenger of Allah, sallallaahu 'alayhi wa sallam, he will become angry because of Abu Bakr's anger, then Allah will become angry for both of their anger, and then Rabee'ah will be destroyed!"

1 Reported by Al-Bukhaari (3661).

They asked: "So, what do you want us to do?" I said: "Return back." Abu Bakr went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and I followed him by myself and continued until he got to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and informed him of our argument as it happened.

The Prophet of Allah, sallallaahu 'alayhi wa sallam, raised his head to me and said: **"O Rabee'ah! What is going on between you and As-Siddeeq?"** I said: *"O Messenger of Allah, such and such happened, and he said something to me that he disliked, and he told me to say the same thing back to him so that it would be recompense, but I refused."*

The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **"Yes, do not return his comment to him. Rather, say 'May Allah forgive you, O Abu Bakr!'"** So I said: *'May Allah forgive you, O Abu Bakr!'"*

So, Abu Bakr went away crying."[1]

He, *sallallaahu 'alayhi wa sallam*, used to favor some of them with certain things over the rest of the Companions:

Abu Sa'eed Al-Khudri narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave a speech during his final sickness, and said: **"Allah gave a slave a choice between giving him the beauty of this life, and between what is with Him, so he chose what is with Allah."** So Abu Bakr cried profusely and said: *"May our fathers and mothers be sacrificed for you!"* I said to myself, *"Why is this old man crying, just because Allah gave a slave a choice between this life and between what is with Him, so he chose what is with Allah?"*

So (we realized) that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, was that slave, and Abu Bakr was the most knowledgeable amongst us. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"O Abu Bakr, do not cry. The person who has given me the most from his companionship and wealth is Abu Bakr. If I were to take an intimate friend from my nation, I would have taken Abu Bakr. But** [he has] **the brotherhood**

1 Reported by Ahmad (16143).

and love of Islam. Every door in the mosque should be closed, except for the door of Abu Bakr."[1]

Ibn Hajar said: *"Abu Bakr understood that this was referring to the death of the Prophet of Allah, sallallaahu 'alayhi wa sallam."*[2]

He, *sallallaahu 'alayhi wa sallam*, tolerated from them what he would not tolerate from others:

'Umar ibn Al-Khattaab said:

> *"When 'Abdullaah ibn Ubayy ibn Salool died, the Messenger of Allah, sallallaahu 'alayhi wa sallam, was called to pray over him. So when he, sallallaahu 'alayhi wa sallam, stood, I went up quickly to him and said: 'O Messenger of Allah, are you going to pray over Ibn Ubayy, when he said such and such (bad thing about you) on a certain day?" I recounted some of what he had said. The Messenger of Allah, sallallaahu 'alayhi wa sallam, smiled and said:* **"'Umar, get away from me."** *When I spoke to him persistently, he, sallallaahu 'alayhi wa sallam, said*: **"I have been given a choice and I have chosen. If I knew that he would be forgiven if I increased more than seventy times, I would have increased** (referring to the verse 80 of Chapter 9)**."**
>
> *The Messenger of Allah, sallallaahu 'alayhi wa sallam, prayed over him and then left. It was not long before the two verses of [Quran: 9] were revealed (which mean):* ***«And do not pray [the funeral prayer, O Muhammad], over any of them who have died [ever] or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.»*** [Quran: 9:84] *Later I was amazed at my audacity towards the Messenger of Allah, sallallaahu 'alayhi wa sallam, that day, and Allah and His Messenger know best."*[3]

1 Reported by Al-Bukhaari (3904) and Muslim (2382).
2 *Fat-h Al-Baari* (12/7).
3 Reported by Al-Bukhaari (1366) and Muslim (2400).

Ibn Hajar said: "*So the Prophet of Allah, sallallaahu 'alayhi wa sallam, endured the way 'Umar spoke to him in that situation, and he only turned to him and smiled.*"[1]

He, *sallallaahu 'alayhi wa sallam*, depended on some of them for his personal affairs:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, depended on Bilaal ibn Rabaah, one of the earliest Muslims, to manage his expenses.

'Abdullaah Al-Hawzaani (a scholar) said:

> *"I met Bilaal who was in charge of calling the call for prayer for the Prophet of Allah, sallallaahu 'alayhi wa sallam, in Aleppo. I said: 'O Bilaal, tell me about the spending of the Prophet of Allah, sallallaahu 'alayhi wa sallam.' He said: 'There was nothing except that I used to take care of it for him, from the time he was sent as a prophet until he died. If a person came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, as a Muslim and he was not clothed, he would send me to borrow some money, so I would buy a garment for that person and feed him.*
>
> *I once met a man from the polytheists who told me, 'O Bilaal, I have extra money, so do not borrow from anyone but me,' so I did so. One day I performed ablution and went to call the call for prayer, when I was met by that polytheist, and he was with a group of merchants. When he saw me, he said: 'O Ethiopian!' I said: "At your service." He had a terrible look on his face, and said harsh words to me. He then said: 'Do you know how much is left of the month?' I said it is close, to which he replied, 'You only have four days left, and then I will take you to account for the debt, for I did not lend you what I did out of your honor, or the honor of your companion (i.e. the Prophet). Rather I only did that so you would become my slave (when you did not repay me), and I would return you to shepherding sheep as you did before.'*
>
> *So I became worried, until I prayed the evening prayer and the Messenger of Allah, sallallaahu 'alayhi wa sallam, returned to his*

1 *Fat-h Al-Baari* (335/1).

home. I asked permission to enter upon him, sallallaahu 'alayhi wa sallam, and he gave me permission. I said: 'O Messenger of Allah, may my mother and father be sacrificed for you! The polytheist that I used to borrow from said such and such to me, and you and I do not have the money to repay him, and he will expose me. Give me permission to go to some of the tribes that have become Muslim, until Allah and His Messenger will provide what will repay the debt. I then went to my home, and slept with my sword, water pouch and shoes by my head.

I faced the horizon and I would fall asleep and wake up, and when I saw it was still nighttime I would return to sleep. When the first signs of morning showed (just before dawn) and I wanted to go out, I heard a person hurrying and calling out, 'O Bilaal, answer the Messenger of Allah, sallallaahu 'alayhi wa sallam.' I went out to him, and found four riding animals kneeling with all their loads on them. I asked permission to enter, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to me: **'Glad tidings, Allah has brought to you the repayment!'** *so I praised Allah. He, sallallaahu 'alayhi wa sallam, said:* **"Did you see the four riding animals?"** *to which I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, said:* **"They are yours, along with what is on them. For they have on them clothes and food that was given to me by the leader of Fadak, so take them and pay the debt."** *I did so, and I took their loads off and tied them up. I went to make the call for the Dawn prayer, and when the Messenger of Allah, sallallaahu 'alayhi wa sallam, prayed I went to Al-Baqee', and placed my fingers in my ears and called out, 'Whoever has a debt upon the Messenger of Allah, come here.'*

I continued to sell and repay until the Prophet of Allah, sallallaahu 'alayhi wa sallam, had no debt upon him anywhere. There remained with me a certain amount, so I went to the mosque when most of the day had passed. I found the Prophet of Allah, sallallaahu 'alayhi wa sallam, sitting in the mosque by himself, so I greeted him. He, sallallaahu 'alayhi wa sallam, said to me: **"What happened to what you had** [i.e. was it sufficient to repay the debts]**?"** *I said:*

'Allah has repaid by it everything that was upon the Messenger of the Allah and nothing else is due upon him.' He, sallallaahu 'alayhi wa sallam, said: **"Did some** [money] **remain?"** *I said: 'Yes', so he, sallallaahu 'alayhi wa sallam, said:* **"I will wait until you relieve me from it** [by spending it in charity]**, for I will not enter upon my family until you relieve me from it."** *No one came until nighttime, and when the Prophet of Allah, sallallaahu 'alayhi wa sallam, finished the prayer he asked:* **"What happened to what you had?"** *I said: 'It is still with me, for no one came to us.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, slept in the mosque that night and he remained there the second day. At the end of the day, two people came riding, so I went to them and gave them the cloth and food. Then when the Prophet of Allah, sallallaahu 'alayhi wa sallam, prayed the Night prayer, he called me and said:* **"What happened to what was with you?"** *I said: 'Allah has relieved you from it, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, glorified Allah and praised Him."*[1]

He, *sallallaahu 'alayhi wa sallam*, would check on his Companions if they were absent:

Anas ibn Maalik (a Companion) narrated that when this verse was revealed (which means): ***«O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.»*** [Quran: 49:2], Thaabit ibn Qays sat in his home, and said: *"I am from the people of the Fire!"* and stayed away from the Prophet of Allah, *sallallaahu 'alayhi wa sallam*.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, asked Sa'd ibn Mu'aath (a Companion): **"O Abu 'Amr, what is the matter with Thaabit, is he sick?"** Sa'd replied, *"He is my neighbor, I do not know anything wrong with him."* Sa'd then went to Thaabit and mentioned to him what the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said. Thaabit said: *"This verse was revealed, and as you know I am one of the loudest people in front of Allah's Messenger, sallallaahu 'alayhi wa sallam, so I am from the people of the Hellfire!"*

1 Reported by Abu Daawood (3055).

Sa'd went and mentioned this to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to which he replied: **"Rather, he is from the people of Paradise."**[1]

Qurrah ibn Iyaas (a Companion) narrated that a man came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with his son, so he said to him, *"Do you love him?"* He said: *"May Allah love you as I love him."* Then he died, so when the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not see him he asked about him. He, *sallallaahu 'alayhi wa sallam*, said to his father: **"Are you not pleased to not come to any gate of Paradise, except that you will find him running to open it for you?"**[2]

He, *sallallaahu 'alayhi wa sallam*, used to check on them particularly in difficult times:

Zayd ibn Thaabit (a Companion) narrated:

> *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, sent me on the day of the Battle of Uhud to look for Sa'd ibn Ar-Rabee' and he, sallallaahu 'alayhi wa sallam, said to me*: **'If you see him, then convey to him my greetings, and tell him: 'The Messenger of Allah asked you how you are doing'.''** *So I began to look through the dead, and I found him in his last moments. He had over seventy wounds on his body from being struck by spears, swords, and arrows.*
>
> *I said to him, 'O Sa'd, the Messenger of Allah, sallallaahu 'alayhi wa sallam, conveys to you his greeting, and asks, 'How are you doing?' He said: 'Peace be upon the Messenger of Allah and upon you. Tell him I said: 'O Messenger of Allah, I discern the fragrance of Paradise. And tell my people, the Ansaar: You have no excuse if the Messenger of Allah is harmed while you still can blink an eyelash.' Then he passed away."*[3]

1 Reported by Al-Bukhaari (3613) and Muslim (119).
2 Reported by An-Nasaa'i (1870) and Ahmad (19825).
3 Reported by Al-Bayhaqi (269/3) and Maalik (884).

Sulaymaan Al-Baaji (a scholar) said: *"This is an example of the Prophet's concern for his Companions, for he, sallallaahu 'alayhi wa sallam, used to search for one who was absent from them to know his condition."*[1]

Muhammad ibn Yoosuf Ash-Shaami (a scholar) said: *"When Sa'd said: "I find the fragrance of Paradise", it is possible that he meant that in a literal sense, meaning he smelled a fragrance that he never smelled before, so he knew that it was Paradise. Or he could have said this out of his certainty (that he would soon enter Paradise), so it was as if he could truly smell it."*[2]

He, *sallallaahu 'alayhi wa sallam*, became sad at their deaths and cried over them:

'Abdullaah ibn 'Umar (a Companion) narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, sent an army with Zayd ibn Haarithah as the leader, and he said:* **"If Zayd is killed or martyred, then Ja'far is the leader, and if Ja'far is killed or martyred, then 'Abdullaah ibn Rawaahah is the leader."** 'Abdullaah said: *"I was in that battle, and we looked for Ja'far ibn Abu Taalib and found him amongst the dead. There were over ninety wounds in his body from sword blows and arrows."*[3]

Anas ibn Maalik narrated (about the same above incident) that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave a speech, and said: **"Zayd took the banner until he was killed. Then Ja'far took the banner until he was killed. Then 'Abdullaah ibn Rawaahah took the banner, and he was killed."** He, *sallallaahu 'alayhi wa sallam*, was crying as he said this. Then he, *sallallaahu 'alayhi wa sallam*, said **"Then Khaalid ibn Al-Waleed took the banner without an order** [given to him] **and was granted victory."**[4]

'Aa'ishah narrated: *"I saw the Prophet of Allah, sallallaahu 'alayhi wa sallam, kiss 'Uthmaan ibn Math'oon when he died, until I saw his tears on his cheeks."* In another narration: *"His eyes were filled with tears."*[5]

1 *Al-Muntaqa Sharh Al-Muwatta'* (68/3).
2 *Subul Al-Huda war-Rashaad Fi Seerati Khayril 'Ibaad* (247/4).
3 Reported by Al-Bukhaari (4261).
4 Reported by Al-Bukhaari (1246).
5 Reported by Abu Daawood (3163), At-Tirmithi (989) and Ibn Maajah (1456).

Muttalib ibn 'Abdullaah (a Companion) narrated that when 'Uthmaan ibn Math'oon (a Companion) died, he was taken to be buried. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered a man to bring him a rock, but the man could not lift it. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, went to it and lifted up his sleeves.

Muttalib said: "The one who narrated this narration to me said: 'It is as if I am looking at the whiteness of the forearms of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, when he uncovered them.' He, *sallallaahu 'alayhi wa sallam*, then picked it up, and placed it by his head. He, *sallallaahu 'alayhi wa sallam*, said: **"I will recognize the grave of my brother by it** [the rock]**, and I will bury close to it whoever dies from my family.'"**[1]

'Uthmaan ibn Math'oon was the brother of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, from breastfeeding. He migrated to Ethiopia and to Madinah, and fought in the Battle of Badr. He used to forbid drinking alcohol even before Islam and was the first of the *Muhaajireen* (Muslims who migrated from Makkah to Madinah) to die in Madinah, in the month of *Sha'baan*, exactly thirty months after the migration. He was a devout worshipper and one of the best of the Companions.

He, *sallallaahu 'alayhi wa sallam*, would listen to their opinions and accept their suggestions:

Abu Hurayrah narrated:

> *"We were sitting around the Messenger of Allah, sallallaahu 'alayhi wa sallam. Abu Bakr and 'Umar were with us, among others. The Messenger of Allah, sallallaahu 'alayhi wa sallam, got up and departed. He took a long time, and we were worried that he may have been attacked, and we became alarmed. We stood up, and I was the first to stand up to help. I went to search for the Messenger of Allah, sallallaahu 'alayhi wa sallam, until I came to a garden belonging to the tribe of Bani An-Najjaar. I went around it to find a door but found none. I saw a small creek going through an opening in the wall from a well outside it, so I drew myself together like a fox, and I entered upon the Messenger of Allah, sallallaahu 'alayhi wa sallam.*

1 Reported by Abu Daawood (3206).

He, sallallaahu 'alayhi wa sallam, said: **"Abu Hurayrah?"** *I said: "Yes, O Messenger of Allah." He, sallallaahu 'alayhi wa sallam, said:* **"What happened to you?"** *I said: "You were among us, then you left and were late coming back. We were worried that you may be attacked so we became alarmed, and I was the first one to stand up. I came upon this wall, so I drew myself together like a fox, and there are other people coming after me." He, sallallaahu 'alayhi wa sallam, said:* **"O Abu Hurayrah,"** *(and he had given me his sandals)* **"Take these two sandals. Whomever you meet behind this wall that bears witness that there is none is worthy of worship except Allah, with certainty from his heart, then give him the glad tidings of Paradise."** *The first person I met was 'Umar, and he asked me, "What are these two sandals, Abu Hurayrah?" I said: "These are the sandals of the Prophet of Allah, sallallaahu 'alayhi wa sallam, he gave them to me and told me to give the glad tidings of Paradise to whoever bears witness that there is none worthy of worship except Allah, with certainty from his heart."*

'Umar hit me in the chest until I fell on the ground, and said: "Go back, Abu Hurayrah!" So I went back to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and started crying. 'Umar had followed me and came in behind me. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **"What is wrong with you, O Abu Hurayrah?"** *I said: "I met 'Umar and told him what you sent me with, so he hit me on the chest and I fell to the ground, and he told me to return." The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to him:* **"O 'Umar, what made you do that?"**

'Umar said: "O Messenger of Allah, may my parents be sacrificed for you! Did you send your sandals with Abu Hurayrah, and told him to give glad tidings of Paradise to whomever he met that witnessed that there is none worthy of worship except Allah, with certainty from his heart?" He, sallallaahu 'alayhi wa sallam, said: **"Yes."** *'Umar said: "Do not do that, for I fear that people may de-*

pend upon it. Leave them to do (good) deeds." The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **"Then leave them."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, approved the statement of 'Umar and accepted his suggestion.

In the Battle of Badr, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, accepted the suggestion of one of his Companions:

Ibn Hishaam (a scholar) said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, reached Badr and set up his camp there. Al-Hubaab ibn Al-Munthir (a Companion) asked, "This position that you have chosen, is it from Allah, so that it is not acceptable that we should move from it or is it an opinion, a strategy of war?" The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Rather, it is an opinion, a strategy of war."** *He said: "O Messenger of Allah, this is not a good position. We should move the people to the closest water source to the enemy and stay there. Then, we will empty all of the wells, build a reservoir and fill it with water. Then we will start the war, and we will have water to drink and they will have none."*

The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **"You have said the** [right] **opinion."** *The Prophet of Allah, sallallaahu 'alayhi wa sallam, then stood up and those with him, and they traveled until they reached the closest water to the enemy, and they settled there. He, sallallaahu 'alayhi wa sallam, then ordered for the wells to be emptied, and they built a reservoir over the wells and it was filled with water."*[2]

In the Battle of Uhud, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, accepted their opinion:

'Abdullaah ibn 'Abbaas narrated: "The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, took the sword called '*Thul Fiqaar*' from the booty in Badr. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, wanted to stay in Madinah to fight the polytheists when they came to fight in Uhud. However, some of the people who had not attended the Battle of Badr said: *"Let us go out to Uhud to fight them, maybe we will achieve some of the virtue that was achieved by those in Badr."* They continued trying to convince the

1 Reported by Muslim (31).

2 *As-Seerah An-Nabawiyyah*)167/3).

Prophet of Allah, *sallallaahu 'alayhi wa sallam*, until he put on his armor. When he, *sallallaahu 'alayhi wa sallam*, wore it, they started regretting their decision, and said: *"O Messenger of Allah, stay in Madinah, for the matter is up to you."* He, *sallallaahu 'alayhi wa sallam,* replied: **"It is not acceptable for a Prophet to take off his armor once he has worn it, until Allah has decided between them** [the Prophet and his followers] **and their enemy ."**[1]

On the occasion when 'Aa'ishah was falsely accused by the hypocrites (of immorality), the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, consulted his Companions. 'Aa'ishah narrated: *"When those things were mentioned regarding me, the Prophet of Allah, sallallaahu 'alayhi wa sallam, stood to give a speech and he, sallallaahu 'alayhi wa sallam, bore witness to the oneness of Allah and praised Him in a manner. He, sallallaahu 'alayhi wa sallam, deserves and then said:* **"Give me your opinions regarding some people who have accused my wife** [i.e. of immoral conduct]**. By Allah, I never experienced anything evil regarding my wife. They** [also] **accused with her a man that, by Allah, I do not know any evil regarding him, and he has never entered my home except when I was present, and I never traveled anywhere except that he was with me."**"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was concerned about the living conditions of his Companions:

The noble Companions endured all kinds of hardships and struggles, specifically those of them that were living in luxury before Islam. For example, Mus'ab ibn 'Umayr (a young Companion who was very rich before embracing Islam) left everything he had and left his mother and family so he could migrate to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*.

'Ali ibn Abu Taalib narrated:

> *"I came out on a winter day from the house of the Prophet of Allah, sallallaahu 'alayhi wa sallam, hungry and very cold. I took a skin that was missing some hair, put my head through it and then*

1 Reported by Al-Haakim (2588).
2 Reported by At-Tirmithi (3180), Al-Bukhaari (4141) and Muslim (2770).

tied the rest around me and tightened it with a palm leaf so I could stay warm.

I was extremely hungry, and if there was any food in the house of the Prophet of Allah, sallallaahu 'alayhi wa sallam, I would have eaten it. I left to search for food, and I passed by a Jew in his land who was getting water from his well. I looked at him through an opening in the wall. He said to me, 'What is the matter with you, O Bedouin? Would you want to draw water and for every bucket you will get one date?' I said: 'Yes, open the door so I may enter.' He opened it, I entered and he gave me the bucket. Every time I filled it, he would give me a date. When I got a handful, I left the bucket and said: 'That is enough for me.' So I ate them and then drank from the water.

I then came to the mosque and found the Prophet of Allah, sallallaahu 'alayhi wa sallam, there. While we were sitting with the Messenger of Allah, sallallaahu 'alayhi wa sallam, in the mosque, Mus'ab ibn Umayr came wearing only a cloak patched with fur. When the Messenger of Allah, sallallaahu 'alayhi wa sallam, saw him he cried, because of his former life of luxury and how was living then. He, sallallaahu 'alayhi wa sallam, then said: **"How will it be with you when one of you goes out in the morning wearing a garment, and goes out in the end of the day wearing another? When one dish is placed before him and another is lifted up** [meaning there will be much food]**, and you cover your houses just as the Ka'bah is covered?"** *They said: "O Messenger of Allah, sallallaahu 'alayhi wa sallam, we shall be better on that day, we can free our time for worship, and our needs will be taken care of." He, sallallaahu 'alayhi wa sallam, said:* **"Indeed, you are better today than you will be at that time."**[1]

Meaning, that the matter is not as you said: because a rich person is usually busy with his wealth and would not seclude himself and devote himself for worship. Unlike the person who only has what suffices him, because the former would be busy earning and collecting wealth, while the latter would have the time to devote to worship.

1 Reported by At-Tirmithi (2473) and (2476).

He, *sallallaahu 'alayhi wa sallam*, cheered them up if he did not give them a share of wealth for some reason:

Abu Sa'eed Al-Khudri narrated:

"When the Prophet of Allah, sallallaahu 'alayhi wa sallam, gave gifts to Quraysh and the tribes of the Arabs, he did not give anything to the Ansaar. They felt badly because of that, and they began to speak, until one of them said: 'The Prophet of Allah, sallallaahu 'alayhi wa sallam, has given to his people.' So Sa'd ibn 'Ubaadah (a Companion) entered upon the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allah, these people (the Ansaar) felt badly regarding you for the way you distributed the booty you received. You gave great wealth to the Arab tribes, and the Ansaar did not receive anything.'

The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **"What do you think about that, O Sa'd?"** *He said: 'O Messenger of Allah, I am only a man from among my people, and who am I (to be asked for an opinion)?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Gather your people in this place"** *so Sa'd went and brought them.*

Some men from the Muhaajireen came, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, allowed them to enter, and then others came and he sent them away. When everyone had gathered, Sa'd came to him and said: 'The Ansaar have gathered for you.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, came to them and praised Allah, and then he said: **"O Ansaar, what is this speech that I have heard about you, that you are upset amongst yourselves? Did I not come to you when you were misguided, so Allah guided you? You were poor, so Allah made you wealthy, and you were enemies, so Allah brought your hearts together?"** *They said: 'Rather, Allah and His Messenger have great favors upon us.' He, sallallaahu 'alayhi wa sallam, said:* **"Will you not answer me, O Ansaar?"** *They said: 'What should we answer you with, and to Allah and His Messenger belong the bounties?'*

He, sallallaahu 'alayhi wa sallam, said: **"If you wished, you could have said: and you would have been truthful, and I would have confirmed it. You came to us denied** [by your people]**, so we believed in you. You had no help, so we supported you. You were expelled, so we sheltered you, and poor so we made you wealthy. Have you become upset, O Ansaar, over some small things from this worldly life that I gave to bring people's hearts closer** [to the religion]**, while I have entrusted you to your Islam? Are you not pleased, O Ansaar, that the people will go with a sheep and a camel, and you will go back to your homes with the Messenger of Allah? By The One in Whose Hand is the soul of Muhammad, were it not for the migration I would have been one of the Ansaar. If the people went one way, and the Ansaar went another, I would have gone the way of the Ansaar. O Allah, have mercy on the Ansaar, and the children of the Ansaar, and the grandchildren of the Ansaar."**

The people then cried until their beards became wet, and they said: 'We are happy with the Messenger of Allah, sallallaahu 'alayhi wa sallam, as (our) portion and lot.' Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, left and we dispersed."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, treated his Companions according to their specific qualities:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was mindful of the jealousy of 'Umar. Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"While I was sleeping, I saw** [in my dream] **myself in Paradise, and there was a woman performing ablution by the side of a palace. I said: 'Who does this palace belong to?' They said: 'It belongs to 'Umar ibn Al-Khattaab.' I wanted to enter to look in it, but I remembered your jealousy, so I turned back and went away."** 'Umar cried and said: *'O Messenger of Allah, could I at all feel any jealousy about you?'"*[2]

1 Reported by Ahmad (11322).

2 Reported by Al-Bukhaari (3242) and Muslim (2395).

This narration shows how the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, cared about the feelings of his Companions, and it is also a clear virtue of 'Umar ibn Al-Khattaab

He, *sallallaahu 'alayhi wa sallam*, was mindful of the shyness of 'Uthmaan:

As narrated by 'Aa'ishah:

> *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, was lying down in my home and his thighs (or shins) were uncovered. Abu Bakr asked permission to enter, so he gave him permission while he was in that state, and they talked. Then 'Umar asked permission to enter, so he gave him permission while he was in that state, and they talked. Then 'Uthmaan asked permission to enter, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, sat up and fixed his garment, and then he entered and they spoke."*
>
> *When he left, I asked him, "When Abu Bakr entered, you did not mind him, and when 'Umar entered, you did not mind him. Then when 'Uthmaan entered, you sat up and fixed your clothing?" He, sallallaahu 'alayhi wa sallam, said:* **"Should I not be shy from a man even the angels are shy of!"**[1]

He, *sallallaahu 'alayhi wa sallam*, gave them glad tidings of their good end:

As in the narration of Anas ibn Maalik: that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, climbed Mount Uhud with Abu Bakr, 'Umar, and 'Uthmaan, when it shook. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Be firm, O Uhud, because there is upon you a Prophet, a Siddeeq** [truthful one, i.e. Abu Bakr]**, and two martyrs**]i.e. 'Umar and 'Uthmaan]**."**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave the glad tidings of Paradise to a number of Companions by name:

1 Reported by Muslim (2401).
2 Reported by Al-Bukhaari (3675).

He, *sallallaahu 'alayhi wa sallam*, said: **"Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthmaan is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubayr ibn Al-'Awwaam is in Paradise, Sa'd is in Paradise, 'Abdur-Rahmaan ibn 'Awf is in Paradise, and Sa'eed ibn Zayd is in Paradise."**[1]

He, *sallallaahu 'alayhi wa sallam*, also said: **"Hasan and Husayn are the leaders of the youth in Paradise."**[2]

He, *sallallaahu 'alayhi wa sallam*, said: **"I saw Paradise, and I saw** [in it] **the wife of Abu Talhah, and I heard a sound in front of me, and it was Bilaal."**[3]

The Companions who were given the glad tidings of Paradise are many, however, this is not the appropriate place for them all to be listed.

Conclusion:

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, managed to win the hearts of his close relatives and followers from around the Arabian peninsula, and to convey the message of Allah to the world successfully because of his refined manners and wise leadership. It is now the Muslims' turn to relive the conduct of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and embrace it in their daily lives. If Muslims claim that they love their Prophet, *sallallaahu 'alayhi wa sallam*, they have to demonstrate this love by following the Prophet's footsteps and his guidance in all walks of life; at home, at work, with their families, with relatives, with friends, with neighbors regardless of their race, faith, colour or status.

If we sincerely love the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, like the Companions and follow his guidance, Allah The Almighty will love us, and we will be among those closest to him in the Hereafter.



1 Reported by Abu Daawood (4649), At-Tirmithi (3748) and Ibn Maajah (134) on the authority of Sa'eed ibn Zayd.

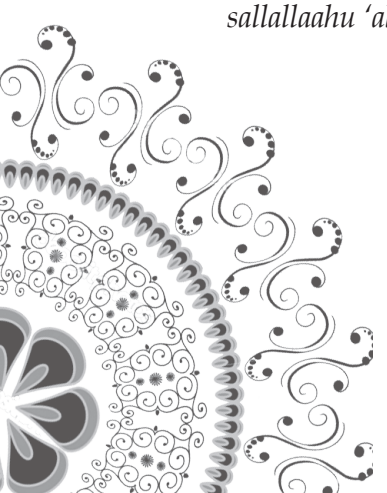
2 Reported by At-Tirmithi (3768) on the authority of Abu Sa'eed Al-Khudri.

3 Reported by Al-Bukhaari (3679) and Muslim (2457) on the authority of Jaabir ibn 'Abdullaah.

Chapter Three

How Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, dealt with specific social groups

- **Section One: The dealings of the Prophet of Allah,** *sallallaahu `alayhi wa sallam*, **with servants and slave girls.**
- **Section Tow: The Dealings of the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **with the Disabled.**
- **Section Three: The Dealings of the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **with those undergoing disasters and afflictions.**
- **Section Four: The Dealings of the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **with the Destitute.**
- **Section Five: The Dealings of the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **with the rich.**
- **Section Six: The Dealings of the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **with those of high social status.**
- **Section Seven: The Dealings of the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **with those distinguished by certain qualities.**
- **Section Eight: The dealings of the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam*, **with those who were disputing.**



Section One

The dealings of the Prophet of Allah, *sallallaahu `alayhi wa sallam*, with servants and slave girls

Introduction:

We always urge those who serve us to perfect their work and fulfill their duties, yet we probably forget – or pretend to have forgotten, the rights of those poor servants due on us. These rights have been ordained by Allah and the Prophet of Allah, *sallallaahu 'alayhi wa sallam*.

The Prophet of Allah, *sallallaahu `alayhi wa sallam*, set the most splendid of examples with regard to good dealings with servants, freed slaves, and slaves (both females and males). He, *sallallaahu `alayhi wa sallam*, set the best example of leniency and mercy towards them, whilst being just and fair with them. This is in complete accordance with his kind character, as well as the commands he, *sallallaahu `alayhi wa sallam*, gave his nation.

His Dealings with Servants and Slaves:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, treated his servants in a manner that was similar to a compassionate father towards his child, or like a merciful brother towards his brother; he never differentiated between a slave, a hired hand or helper. This caused Zayd ibn Haarithah (his freed slave) to favor the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, over his parents and tribe.

The scholars of the Prophetic biography mention that Su`da bint Tha`labah, the mother of Zayd ibn Haarithah – visited her tribe while Zayd was with her. The homes of Banu Ma`n were invaded by some horsemen, and Zayd was taken as a captive when he was a child. He was then taken to the market of `Ukaath where he was put up for sale, and was purchased by Hakeem ibn Hizaam for four hundred *Dirhams* (silver coins). He purchased Zayd for his aunt Khadeejah (the wife of the Prophet).

When the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, married Khadeejah she gave him Zayd. Later on, some people from Kalb made the pilgrimage to Makkah and saw Zayd. They recognized each other and he (Zayd) said some lines of poetry that he asked to be conveyed to his father.

They left and conveyed the message to his father. They also described his location to him, and Haarithah and Ka`b (his brother) headed for Makkah upon hearing Zayd was there. When they reached Makkah, they asked about the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and were told, "*He is in the Mosque,*" so they entered the area in which he was sitting.

They said to him, "*O son of `Abd Al-Muttalib; O son of the chief of your people, you are the neighbors of (the House of) Allah (referring to the Sacred Mosque). You relieve those who are suffering, and feed those who are hungry. We have come to you regarding our son who is a slave of yours, so that you may be kind to us by allowing us to ransom him.*"

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* responded: **"I propose something else."** They said: "*And what do you propose?*" He, *sallallaahu 'alayhi wa sallam,* said: **"I will call him here and I will give him the choice. If he chooses you two, then that is fine, and if he chooses me, then by Allah, I will not refuse the choice of someone who chooses me."** They both said to him, "*You have been more than just.*"

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, called Zayd and when he came he, *sallallaahu 'alayhi wa sallam,* asked him: **"Who are these two?"** Zayd said: "*This is my father Haarithah ibn Sharaheel, and that is my paternal uncle, Ka`b ibn Sharaheel.*"

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"I will give you the choice, if you wish, you can go with them, and if you wish, you can remain with me."** He said: "*Rather, I will stay with you.*" His father said to him, "*O Zayd, do you choose servitude over freedom, and over your father, mother, town and tribe?*" Zayd said: "*I have seen something from this man, and I will never part from him.*"

At this, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, took his hand, stood in front of the people, and said aloud: **"Bear witness that this is my son, he inherits from me and I inherit from him."**

The father's feelings were eased and Zayd was called "Zayd, the son of Muhammad," until Allah revealed the verse (which means): ***«Call them by [the names of] their fathers.»*** [Quran: 33:5][1]

How did he, *sallallaahu 'alayhi wa sallam*, treat his servants such that they began loving him as much as they did, and favored staying with him over going back to their families and tribes?

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was never averse to walking with his servant or slave girl to any place they wished to take him, in order to take care of their affairs.

Anas ibn Maalik (a Companion) said: "*A young slave girl from Madinah would take the hand of the Messenger of Allah, sallallaahu 'alayhi wa sallam, and take him wherever she wanted.*"[2]

Another narration reads, "*A young girl from Madinah would go and take the hand of the Messenger of Allah, sallallaahu 'alayhi wa sallam, and he would not take his hand out of her hand until she took him wherever she wished to take him.*"[3]

Ibn Hajar (a scholar) said: "*The expression, 'took by the hand' is in reference to his behavior, even if her need was outside Madinah, she would ask for his help in that matter. This shows the great extent of his humbleness, and shows that he, sallallaahu 'alayhi wa sallam, was free from all types of arrogance.*"[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, never haughtily rejected that one of his servants eat with him; in fact, he encouraged his nation to eat with their servants:

Abu Hurayrah (a Companion) reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said**: "When your servant brings your meals to you then if he does not let him sit and share the meals, he should at least give him a mouthful or two mouthfuls of that meal, or a meal or**

1 Reported by Ibn Sa`d in his book *At-Tabaqaat Al-Kubra* (3/42), Ibn Hajar in his book *Al-Isaabah fi Ma`rifat As-Sahaabah* (1/392) and Az-Zubayr ibn Bakkaar in his book *Al-Akhbaar Al-Muwaffaqiyyaat* (page 188).

2 Reported by Ahmad (11530) and Al-Bukhaari (6072).

3 Reported by Ahmad (12369) and Ibn Maajah (4177).

4 *Fat-h Al-Baari* (10/490).

two meals, as the slave is the one who has prepared it and undergone the heat in cooking it."[1]

In the wording of Muslim (a scholar), the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"If one of your servants prepares a meal for you and brings it, while being the one who cooked it and endured the heat and smoke when cooking it, then allow that servant to sit and eat with him, and if the food is insufficient for those who are sitting to eat it, then let one of you spare him at least a morsel or two."**

He, *sallallaahu 'alayhi wa sallam,* ordered those who had servants to feed them the same food that they eat and dress them in the same clothes that they dress in:

Al-Ma`roor ibn Suwayd (a Companion) said: "*I saw Abu Tharr in Ar-Rabathah*[2] *and he was wearing a cloak, as was his servant. I asked him about that and he said to me, the Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **'Your brothers are your servants that Allah has put under your command. So if any of you has one of his brothers under his command, let him feed him the same food that he eats, and dress him in the same clothes that he wears. Also, do not ask them to do anything beyond their capacity, and if you do, help them in doing that task."**[3]

When the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said the words: **"Your brothers,"** and made them precede, **"Your servants,"** it shows that great care is given to brotherhood.

Ibn Hajar (a scholar) said: *"The meaning of the term:* **"Let him feed him from the same food that he eats,"** *is that he should feed him the same type of food."*[4] *The meaning of the term*: **"and if you do, help them in doing that task,"** *is that a servant should be asked to do what he is able to do. If the servant is able to do it on his own then that is fine, otherwise, the owner should have someone else help the servant."*[5]

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1 Reported by Al-Bukhaari (5460) and Muslim (1663).

2 A town near Madinah which is three days away and is on the way to the peninsula. *Mu`jam Al-Buldaan* (24/3).

3 Reported by Al-Bukhaari (30) and Muslim (1661).

4 *Fat-h Al-Baari* (5/174).

5 *Fat-h Al-Baari* (5/175).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* forbade asking them to do work that was beyond their capacity:

Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"It is essential to feed the slave, clothe him and not burden him with work that he cannot handle."**[1]

An-Nawawi (a scholar) said: "*The scholars have reached a unanimous consensus that it is impermissible to burden [a slave] with work that he cannot bear, and if he does, then he is obligated to either help him himself or with someone else.*"[2]

If any of his slaves became sick, he, *sallallaahu 'alayhi wa sallam,* would visit them while they were sick, even if they were not Muslim:

Anas (a Companion) said: "*Once a Jewish boy who used to serve the Prophet of Allah, sallallaahu 'alayhi wa sallam, fell sick. The Prophet of Allah, sallallaahu 'alayhi wa sallam, went and paid him a visit. He sat by the boy's head and said to him:* **'Accept Islam.'** *The boy looked towards his father, who was also present, and the father said: 'Obey Abu Al-Qaasim,' and so the boy accepted Islam. When the Prophet of Allah, sallallaahu 'alayhi wa sallam, left, he was saying:* **'All praise is due to Allah Who saved him from the Hellfire.'**"[3]

Thus, the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* was very keen on visiting his servant and calling him to Islam.

If one of the servants died and he, *sallallaahu 'alayhi wa sallam,* was unable to witness his funeral, he would go to his grave and pray upon him:

Abu Hurayrah reported that a black woman used to sweep the mosque, and the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* noticed that he had not seen her, so he asked about her, and was told, "*She has passed away*." The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Why did you not inform me?"** Abu Hurayrah said: "*It was as if they considered the matter not worth mentioning*." They showed him where her grave was, and he, *sallallaahu 'alayhi wa sallam*, prayed (the funeral prayer) upon her, then

1 Reported by Muslim (1662).
2 The explanation of An-Nawawi on the book of Muslim (133/11).
3 Reported by Al-Bukhaari (1356).

said: **"These graves are filled with darkness for those residing in them, and Allah brightens them by my praying on them."**[1]

In another narration, "*He went with his Companions, stood at the grave, and prayed upon her while everyone was behind him. Then he, sallallaahu 'alayhi wa sallam, supplicated for her, and then left.*"[2]

He, *sallallaahu 'alayhi wa sallam*, did not become too busy to realize that a woman who used to sweep the mosque was missing. How great was this leader and how great it was to be in his blessed company!

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, supplicated for his servant:

Anas ibn Maalik said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, visited us when only me, my mother, and my maternal aunt, Umm Haraam, were present. He, sallallaahu 'alayhi wa sallam, said:* **'Stand so that I can lead you in prayer.'** *It was not the time for prayer at that time. He, sallallaahu 'alayhi wa sallam, led us in prayer, then supplicated for us and the residents of the house, with every type of good in this life and the next. My mother said: 'O Messenger of Allah, supplicate to Allah The Almighty for your servant (Anas).' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, supplicated for me with every type of good, and among the last things he, sallallaahu 'alayhi wa sallam, said while supplicating for me was:* **'O Allah, give him an abundance of wealth and children, and bless him in his wealth and children.'**"

Anas continued, "*Out of the Ansaar, I am one of the richest, and my daughter Umaynah told me that when Al-Hajjaaj reached Basra (in Iraq), more than one-hundred and twenty of my offspring had been buried.*"[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, inquired about the condition of his servants and asked about their needs:

Ziyaad ibn Abu Ziyaad, the servant of the tribe of Banu Makhzoom, narrated from one of the servants of the Prophet of Allah, *sallallaahu 'alayhi wa sallam* (either a man or woman) and that servant said: "*Among the*

1 Reported by Al-Bukhaari (458) and Muslim (956).
2 Reported by Ibn Maajah (1533) on the authority of Abu Sa`eed Al-Khudri.
3 Reported by Al-Bukhaari (1982) and Muslim (660).

things that the Prophet of Allah, sallallaahu 'alayhi wa sallam, used to say to his servants was: **'Do you have any needs** (so that I would fulfill them)**?'"**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered his servants to ask him for anything they wished, and would fulfill their wish, no matter how great or hard the request was:

Rabee`ah ibn Ka`b Al-Aslami (a Companion) said: "*I was with the Messenger of Allah, sallallaahu 'alayhi wa sallam, one night, and I brought him water to perform ablution, and I would bring him whatever he needed. He, sallallaahu 'alayhi wa sallam, said to me:* **'Ask.'** *So I said: 'I ask for your company in Paradise.' He, sallallaahu 'alayhi wa sallam, said:* **'Do you have anything else?'** *I said: 'That is all.' He, sallallaahu 'alayhi wa sallam, said:* **'Then help me achieve this for you by praying and prostrating often.'"**[2]

In another narration from Ar-Rabee`ah he said:

> "*I used to serve the Messenger of Allah, sallallaahu 'alayhi wa sallam, and take care of his needs throughout the day, until he would pray the night prayer. After he, sallallaahu 'alayhi wa sallam, would pray, and enter his house, I would stay by his door, thinking that perhaps a need would arise for the Messenger of Allah, sallallaahu 'alayhi wa sallam. I would continuously hear him repeat:* ***'Subhaan Allah, Subhaan Allah, Subhaan Allah wa bi-Hamdihi*** [Glorified is Allah; Glorified is Allah; Glorified is Allah, and He is praised]**,'** *until I got tired and went back, or I would become overcome with tiredness and sleep.*
>
> *One day, when he saw how dedicated I was to serving him, he, sallallaahu 'alayhi wa sallam, said:* **'Ask me, O Rabee`ah.'** *I said: 'Allow me to think about it, O Messenger of Allah, then I will let you know.'*
>
> *I thought about it to myself, and realized that this worldly life will be cut off and will perish, and that I have enough sustenance to suffice me, so I said to myself that I will ask the Messenger of Allah,*

1 Reported by Ahmad (15646).
2 Reported by Muslim (489).

sallallaahu 'alayhi wa sallam, for my Hereafter, because he has a very high status with Allah.'

So I went to him, and he, sallallaahu 'alayhi wa sallam, said to me: **'What have you concluded, O Rabee`ah?'** *I said: 'Yes, O Messenger of Allah, I ask you to intercede on my behalf before your Lord, so that He saves me from entering Hellfire.'*

He, sallallaahu 'alayhi wa sallam, said: **'Who ordered you to say that?'**

I said: "No, by Allah Who has sent you with the truth, no one ordered me to say that. However, when you said: 'Ask me for anything, and I will give it to you,' and since you have a special place with Allah, I looked at my affairs, and realized that this worldly life is going to be cut off and will perish, and that I have enough sustenance reaching me in this worldly life, so I thought that I should ask the Messenger of Allah, sallallaahu 'alayhi wa sallam, for something for my Hereafter.'

At that, the Messenger of Allah, sallallaahu 'alayhi wa sallam, remained silent for a long period, then said: **'I will grant you your wish, however, help me achieve that for you praying and prostrating often.'"**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* ordered that servants should be given their rights and paid immediately after they finish working:

`Abdullaah ibn `Umar (a Companion) said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said*: **'Give your employees their wages before their sweat dries.'"**[2]

An-Nawawi said: "*The term* **"Give your employees,"** *means, one must hasten to give the employee his right after he finishes his work. The term* **"Before his sweat dries,"** *means, the sweat from the work he did for the employer.*"[3]

1 Reported by Ahmad (16143).
2 Reported by Ibn Maajah (2443).
3 The explanation of As-Sindi on the book of Ibn Maajah (5/128).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, warned against being unjust to the worker and not giving the worker their right:

Abu Hurayrah reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Allah Says: 'I will be the opponent of three people on the Day of Resurrection: a man who makes a pact by swearing by My Name, then breaks the pact, a man who sells a free person to slavery, then consumes the price, and a man who employs a worker, receives the work from him, but then does not pay him.'"**[1]

Ibn At-Teen (a scholar) said: *"Allah will be against all unjust people, however, He explicitly wanted to be extra harsh on these [three types of] people."*

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, warned about the standing for judgment between people and their servants and slaves on the Day of Resurrection:

`Aa'ishah reported that a man went and sat before the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* and said: "*O Messenger of Allah, I have two slaves that lie to me, act treacherously towards me, and disobey me, and in return, I curse them and beat them. So how will I be before Allah The Almighty with regards to them?*"

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* responded by saying: **"Their treachery towards you, their disobeying you, and their lying to you will be measured, as will your punishment of them. If your punishment is equal to their sins, then it equals out** [the scale]**, and nothing will be for you or against you. If your punishment of them is less, then that will be something good for you, but if your punishment is more than they deserve for their sins, then Allah The Almighty will take the excess punishment from you and give it to them."**

The man moved away and began to cry aloud and the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Have you not read (in) Allah's Book** (what means): **«*And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight, of a mustard seed, We will bring it forth. And sufficient are We to take account.*»"** [Quran: 21:47]

1 Reported by Al-Bukhaari (2227).

The man said: "*By Allah, O Messenger of Allah, I do not find that there is anything better for those men than to part from them. You are my witnesses that you are free, all of you.*"[1]

Abu Hurayrah said: "*Abu Al-Qaasim (the Prophet), sallallaahu 'alayhi wa sallam, said:* **'Whoever accuses a slave girl of committing adultery will have the penalty carried out on him on the Day of Resurrection, unless he was telling the truth.'**"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, recommended forgiving their mistakes, even if they were recurring:

`Abdullaah ibn `Umar ibn Al-Khattaab (a Companion) reported that a man went to the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* and said: "*O Messenger of Allah, I have a servant who acts badly and is unjust, should I hit him?" (In another narration, "How much should we pardon the servant?")*

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* remained silent, and the man repeated his question, but the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* remained silent again. The third time he repeated it, the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Forgive them seventy times a day."**[3]

In this narration, perhaps the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* remained silent while he was waiting for revelation, and it was said that he, *sallallaahu 'alayhi wa sallam,* was silent because he disliked the question, because it is recommended to pardon the servant at all times, and it is not necessary to specify any number of times that it should be done.

Al-Mubaarakpoori (a scholar) said: "*When the Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **"Seventy times a day,"** *it means to forgive them a lot, it does not necessitate specifying a particular number.*"[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* ordered people to be gentle when calling them:

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1 Reported by At-Tirmithi (3165).
2 Reported by Al-Bukhaari (6858) and Muslim (1660).
3 Reported by Abu Daawood (5164), At-Tirmithi (1949) and Ahmad (5603).
4 *Tuhfat Al-Ahwathi* (6/69).

The mercy of the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* reached the extent that he would prohibit calling a slave and slave girl by using the word 'slave' and 'slave girl,' and he replaced those two words with two words that are more gentle and kind, and they are 'lad' and 'lass.'

Abu Hurayrah said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"Let not one of you say, 'my slave,' because all of you are the slaves of Allah. Rather, let him say, 'My lad.' And let not the slave say, 'My Lord,' but he should say, 'My master.'"**[1]

The wording that Al-Bukhaari (a scholar) reported reads: **"Let not one of you say, 'Feed your lord,' or 'Pour water for your lord,' or, 'Give water to your lord,' but he should say, 'my master' or 'my guardian.' Also, one of you should not say, 'my slave,' or 'my slave girl,' but rather should say, 'my lad,' 'my lass,' and 'my boy.'"**

Therefore, it is disliked for a master to say to his slave: 'my slave,' or 'my slave girl, rather, should say, 'my boy,' or 'my bondmaid, or 'my lad, or 'my lass'. This is because Allah is the One Who deserves the reality of servitude, and because it contains a certain glorification that would be unbefitting for a created being to use with regard to themselves.

If the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* sent one of his servants for something and the servant was late, he would not be angry at him or censure him:

Anas ibn Maalik said:

> "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, had the best manners among people. One day, he sent me on an errand, and I said: 'By Allah I will not go.' However, in my mind, I had the idea that I would do whatever the Prophet of Allah, sallallaahu 'alayhi wa sallam, ordered me to do.*
>
> *So I went out until I came across some boys who were playing in the market, and when I was there, The Messenger of Allah, sallallaahu 'alayhi wa sallam, came behind me and held me from the back of my neck.*

1 Reported by Al-Bukhaari (2552) and Muslim (2249) and the wording is for Muslim.

> *I looked at him and found him laughing, and he, sallallaahu 'alayhi wa sallam, said:* **'O Unays** [i.e. a nickname he gave Anas, meaning little Anas]**, have you gone where I have ordered you to go?'** *so I said to him, 'Yes, O Messenger of Allah, I am going.'"*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* was extremely tolerant with his servants:

Anas ibn Maalik said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, came to Madinah without any servant, so Abu Talhah took me by my hand to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allah, Anas is an intelligent lad, so let him be a servant to you.'"*

Anas continued, "*So I served him while we were travelling as well as at home*[2] *(and he never reprimanded even the slightest, not even by saying something as soft as 'Uff'), and if I did something, he never said: 'Why did you do that in that manner?' And if I did not do something, he never said: 'Why did you not do this in this manner?'" In another narration, "If I abandoned something, he never said: 'Why did you abandon that?'"*[3]

Ten years are not just mere days or months, but a long period of time. During that time, an individual's disposition would change and perhaps even become disturbed or uneasy, however, with all that said, he, *sallallaahu 'alayhi wa sallam,* never scolded or rebuked him.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* defended his servants in spite of their shortcomings:

Anas ibn Maalik said: "*I served the Prophet of Allah, sallallaahu 'alayhi wa sallam, for ten years, and during that time, if he ordered me to do something and I slacked or forgot that thing, he never reproached or blamed me. Not only that, but if someone did reproach me, he, sallallaahu 'alayhi wa sallam, would say:* **'Leave him be, if it was destined to be, it would have happened.'"**[4]

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1 Reported by Muslim (2310).

2 In another narration, "*Nine years,*" and yet another narration reads, "*Ten years,*" and the reason for the difference in the number is the period was nine years and some months, so some removed the fraction of the months and other rounded it up to ten. *Fat-h Al-Baari* (10/460).

3 Reported by Al-Bukhaari (2768) and Muslim (2309).

4 Reported by Ahmad (13005).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* ordered anyone who has a servant or slave that does not suit him to release that slave, that way, the difference in personalities does not cause the owner to be unjust to his servant:

Abu Tharr (a Companion) said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'If any of you has a servant that suits you, let him feed him from what he eats and dress him from what he dresses. However, if the servant does not suit you, then sell him, and do not torture Allah's creation.'"**[1]

Based on that, if anyone has a driver or maid who does not suit him and they are not in harmony, then he should just release him, that way he does not fall into injustice towards that driver or maid, and does not harm them either.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* never hit any of his servants:

`Aa'ishah said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, never struck any of his servants, wives, or anyone else.*"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* prohibited hitting them:

Abu Mas`ood Al-Badri (a Companion) said: "*I was hitting a servant of mine with a whip when I heard a voice from behind me saying:* **'Know, Abu Mas`ood.'** *I did not recognize the voice, however, due to my anger.*

When he approached me, I realized that it was the Messenger of Allah, sallallaahu 'alayhi wa sallam, and he was saying: **'Know, O Abu Mas`ood; know, O Abu Mas`ood.'** *So I threw the whip from my hand.*

He, sallallaahu 'alayhi wa sallam, then said: **'Know, O Abu Mas`ood, that Allah has more ability over you than you have over your servant.'** *After that, I never hit any servant of mine.*"[3]

1 Reported by Abu Daawood(5161).
2 Reported by Muslim (2328).
3 Reported by Muslim(1659).

In another narration, he said: "*I said: 'O Messenger of Allah, he is free for Allah's sake.' And he, sallallaahu 'alayhi wa sallam, responded:* **'Had you not done that, the Fire would have burnt you, or would have touched you.'**"[1]

Al-'Atheem Abaadi said: "*The term* **"Allah has more ability over you than you have over your servant"** *means that the power of Allah over you (to punish and afflict you) is more than your power (due to servitude) you have over your slave.*"[2]

An-Nawawi said: "*This narration includes the following: encouragement with regard to being gentle with a servant, admonishment and notification with regard to utilizing forgiveness, suppressing anger, and ruling just as Allah rules with His slaves.*"[3]

It is not bravery, strength or chivalry for an individual to be unjust to someone under his control such as a servant or employee. Likewise, it is not any of those things for an individual to dominate over them with his hand or tongue, or to degrade them and keep them subjected to the need that brought them from their lands. If you are unjust to people, then remember Allah's ability to dominate you.

There are frequent reports of injustice and degradation of servants or employees in society, which are as far removed as can possibly be from justice and fairness. Despite the lofty status of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, he never degraded anyone, and never struck anyone without a right. He, *sallallaahu 'alayhi wa sallam*, never dominated or overpowered the weak that were under his control, regardless if they were a slave or a servant.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, made the expiation of hitting a slave that the owner should free the slave:

Zaadathaan Abu `Umar (a Follower belonging to the generation succeeding the Companions) said: "*I went to Ibn `Umar and he had freed a slave. He took a piece of wood from the floor, or something like that, and said: 'There is*

1 Ibid.

2 *'Awn Al-Ma'bood* (47/14).

3 The explanation of An-Nawawi on the book of Muslim (11/130).

no reward for me for freeing this slave, not even enough that it would equal this [worthless piece of wood]. However, I heard the Messenger of Allah, sallallaahu 'alayhi wa sallam, say: **'The expiation of someone punching or hitting his slave is that they free the slave.'"**[1]

An-Nawawi said: "*Scholars said that this narration contains (the ruling of) being kind to slaves, as well as being good company for them and not harming them. The Muslims have unanimously agreed that in this case, freeing the slave is not obligatory, however, it is recommended just out of hope that the sin is expiated, and that the sin of injustice is cleansed from him.*"[2]

A servant takes his revenge on his master:

Mu`awiyah ibn Suwayd (a Follower belonging to the generation succeeding the Companions) said: "*I slapped a servant of ours, then fled and came back shortly before the noon prayer, and prayed behind my father. Afterwards, he called the slave and then called me, and said to him, 'Do to him as he has done to you.' However, the servant pardoned me.*

Then my father said: 'We, the offspring of Muqarrin, only had one servant during the time of the Prophet of Allah, sallallaahu 'alayhi wa sallam. One of us slapped this servant, and that reached the Prophet of Allah, sallallaahu 'alayhi wa sallam, and he said: **'Free her.'**

They (a member of the family) said: 'She is our only servant.' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'Then employ her, and when you are no longer in need of her, then set her free.'"**[3]

An-Nawawi said: "*When he said: "Do to him as he has done to you," it is held to mean that he tried to comfort the heart of the servant who had been slapped, otherwise, it is not obligatory to carry out the system of revenge on slaps, and so forth, however, the obligation is admonishment. Since he wanted to be free from the responsibility, he gave the servant the ability to avenge what was done to him. The narration contains injunctions for being good to servants, and acting in accordance to humbleness.*"[4]

1 Reported by Muslim (1657).
2 The explanation of An-Nawawi on the book of Muslim (11/127).
3 Reported by Muslim (1658).
4 The explanation of An-Nawawi on the book of Muslim (11/128).

Also, notice how the son knew beforehand that his father would punish him if he hit the servant or treated him badly, that is why he ran away after he struck the servant, and only went back during the time of prayer, because he hoped that the prayer would be sort of an intercessor between himself and his father [i.e. his punishment or anger].

Hilaal ibn Yasaaf (a scholar) said: "*An old man became angry and hasty and slapped a servant of his on her face, so Suwaid ibn Muqarrid said: 'You could not find anywhere else to hit her besides the most prominent part of her body (i.e. her face)? I was one of the seven children of Muqarrin, and we only had one servant, and the youngest of us slapped her, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, ordered us to free her.'*"[1]

The last instruction that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave as admonishment before passing away was regarding prayers, and servants and slaves:

Anas ibn Maalik said: "*The main advice of the Messenger of Allah, sallallaahu 'alayhi wa sallam, when he was passing away and while his soul was leaving him was*: **'Guard your prayer, and fear Allah regarding what your right hand possesses**.'"[2]

As-Sindi (a scholar) said: "*His statement,* **"Guard your prayer,"** *means to keep dutiful to your prayer, give it its due importance, and do not neglect them. When he, sallallaahu 'alayhi wa sallam, said:* **"and fear Allah regarding what your right hand possesses,"** *it was an admonishment in reference to slaves, both male and female. It is saying: 'Give their right and be kind to those under your authority.'*"[3]

`Ali ibn Abu Taalib (a Companion and the fourth Caliph) said: "*The last words of the Prophet of Allah, sallallaahu 'alayhi wa sallam, were:* **'Guard your prayer, guard your prayer; fear Allah The Almighty with regard to what your right hand possesses.'**"[4]

Al-'Atheem Abaadi (a scholar) said about the term **"Fear Allah The Almighty with regard to what your right hand possesses"**, "*He, sallallaa-*

1 Reported by Muslim (1658).
2 Reported by Ibn Maajah (2697).
3 The explanation of As-Sindi on the book of Ibn Maajah (3/397).
4 Reported by Abu Daawood (5156).

hu 'alayhi wa sallam, meant slaves, and it (the right of the slaves) was coupled with prayer to show that caring for their needs, such as clothing and food, is obligatory just as prayer is obligatory, and there is no way that an individual can abandon this obligation. "[1]



1 *`Awn Al-Ma`bood* (14/44).

Section Tow

The Dealings of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with the Disabled

Introduction:

Allah fashioned the creation, and differentiated between them in their bodies, colors, and their various capabilities, just as He has differentiated between them in their appearances and looks.

Some people have been tested by being deprived of some bodily blessings that Allah has given others. Among the many examples are those who have been tested with loss of eyesight, hearing, or the ability to move some part of the body. Someone who has lost some part of their sanity, causing them to be regarded below the level that one would be considered 'normal,' could also be given as an example.

No society is free from individuals with disabilities who have been tested to a lesser degree. For example, someone who has lost one eye is less tested than someone who has lost both; and someone who is crippled has been tested to a lesser degree than someone who is paralyzed. In these cases, those that have been tested with a lesser degree of disability should take a lesson from those who have been tested to a higher degree, and the one who is healthy should take all the different people on the spectrum as an example.

Allah has blessed everyone with innumerable blessings, so to Allah is the praise in every situation. Allah Says (what means): ***«And if you should count the favor [i.e. blessings] of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.»*** [Quran: 14:34]

Allah compensates disabled individuals by granting them blessings in the form of other things. For example, you would find that a blind indi-

vidual has most likely been given blessings such as superior intelligence, precise memory, and sharp hearing.

Some ignorant people might say, "*What is the purpose behind caring for the disabled, treating them well and spending on them?*"

The people who subscribe to this mentality are those who do not adhere to what Allah Commanded, nor do they hope for what Allah The Almighty possesses. Actually, this way of thinking is that of someone who is very far from the true meaning of humanity.

As for those who truly believe in Allah and the Last Day, they know that the presence of disabled individuals among us contains great wisdom, as well as a benefit for the one being tested and a reminder for the one who has not been tested.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had many dealings with those whom Allah The Almighty had tested with disabilities and chronic sicknesses, and he, *sallallaahu 'alayhi wa sallam*, had set the best example in the manner he dealt with this class of the community.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, advised them to be patient and would give them glad tidings of Paradise:

Anas ibn Maalik (a Companion) said: *"I heard the Messenger of Allah, sallallaahu 'alayhi wa sallam, say:* **'Allah said: 'If My slave is tested with his two beloved possessions** [his eyes; lost his eyesight**] and is patient, then I will compensate him for them by granting him Paradise.'"**[1]

Ibn Battaal (a scholar) said: "*This narration is evidence that Paradise is the reward of patience in the face of trials. Although the blessing of eyesight to a slave is one of the most esteemed blessings, the compensation that Allah gives (i.e. Paradise) is better than the blessing of having eyes in the worldly life. That is because the time period that an individual would enjoy their eyesight will come to the end in the worldly life, and because the time period that one will enjoy it in Paradise is everlasting and never-ending.*"[2]

Ibn Hajar (a scholar) said:

1 Reported by Al-Bukhaari (5221).

2 The explanation of Ibn Battaal on the book of Al-Bukhaari (9/377).

"The reason that they were called, **"his two beloved possessions,"** *is because they are the two most beloved parts of the body to an individual. The reason they are so beloved is that when they are lost, an individual experiences sorrow at the fact that they cannot see the good things they wish to see and take delight in that and cannot see something evil (or harmful) in order to avoid it.*

When the Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **"And is patient,"** *and in another narration:* **"I only am only satisfied with Paradise as a reward for someone whose two beloved possessions I have taken, and who deals with that with patience and expecting reward."**[1] *The meaning is that the individual should be patient while keeping in mind the reward that Allah has promised to those who are patient. It does not mean to be patient while not keeping that (thought) in one's mind, because actions are based on intentions.*

When Allah tests His slave in the worldly life, it is not always because He is angry with that slave, rather, it might be to keep them away from something evil, to expiate their sins, or to raise their rank and status.

If a slave accepts that with contentedness, then the reason behind that trial will be realized, otherwise, the individual would be as the one who has been defined in the narration of Salmaan (a Companion): "Allah causes the sickness of the believer to be an expiation of their sins; and the sickness of the evildoer is like a camel that has been shackled then allowed to go free, the camel does not know why it was shackled and why it was set free."[2]

"The term **"Then I will compensate him for them by granting him Paradise,"** *shows that this is the best compensation possible, because enjoying eyesight ends when life ends, but enjoying Paradise lasts eternally. This reward is applicable to anyone who*

1 Reported by At-Tirmithi (2325).
2 Reported by Al-Bukhaari in his book *Al-Adab Al-Mufrad* (739).

has been afflicted with the loss of eyesight, as long as the condition mentioned (i.e. persevering patiently) is met."[1]

Jaabir ibn `Abdullaah (a Companion) said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"When those who were healthy see the reward being given to those who were tested** [in their health**] on the Day of Resurrection, they would wish that their skins were cut up into pieces with scissors** [while they were in this worldly life]**."**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, cared for their feelings, and used appropriate language when referring to them:

Jaabir ibn `Abdullaah said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Take us to the man with vision who lives in Banu Waaqif so that we can visit him.'** *And that man was blind."*[3]

Sufyaan (a Companion) said: *"They (Banu Waaqif) were an area where some of the Ansaar used to reside."*[4]

So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used a very gentle term in order to not hurt the man's feelings.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to try and raise their morale and clarify that people do not compete for superiority based on their bodies:

Ibn Mas`ood (a Companion) narrated that he was climbing an *Araak* tree in order to get a twig used as a natural toothbrush (*Miswaak*). He had very thin legs, and the wind began to move him left and right, making the people laugh at him. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"What are you laughing at?"** They replied: *"O Allah's Prophet, we are laughing at how skinny his legs are."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"I swear by Him in Whose hand is my soul, they will be heavier on the scale than Mount Uhud."**[5]

Thus, the thinness and leanness of 'Abdullaah ibn Mas'ood did not harm him, because the owner of those two legs has many virtues that

1 *Fat-h Al-Baari* (10/116).
2 Reported by At-Tirmithi (2402).
3 Reported by Al-Bayhaqi in his book *As-Sunan Al-Kubraa* (21372).
4 Reported by Al-Bayhaqi in his book *Shu`ab Al-Eemaan* (9194).
5 Reported by Ahmad (3981).

make him heavy on the scale, for he was one that combined having a beautiful character and a pure personal life.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, visited the disabled and honored their requests:

Mahmood ibn Ar-Rabi` Al-Ansaari (a Companion) reported that `Itbaan ibn Maalik, one of the Ansaari companions of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, who also witnessed the Battle of Badr, went to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and said: "*O Messenger of Allah, I am a man who has weak vision, and I lead prayers for my people. If it rains, the valley that comes in between us floods, making me unable to go to their mosque and lead them in prayers. I was hoping, O Messenger of Allah, that you would come and pray in my home, that way I can take it as a viable praying area.*"

Prophet Muhammad , *sallallaahu 'alayhi wa sallam*, said: **"I will do so, if Allah wills."**

`Itbaan said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, and Abu Bakr [and in the narration of Muslim (a scholar): and whoever willed among the Companions] came early the next day, and asked to enter my home. I granted him permission, and he did not sit on entering the home but asked:* **'Where in your house would you like me to pray?'** *I pointed to a part of the house, and he went there, stood, and began his prayers by saying: 'Allahu Akbar,' so we stood and lined up for prayers. He, sallallaahu 'alayhi wa sallam, prayed two units of prayer, then ended it by saying: 'As-Salaamu `Alaykum.'*

Then, we stopped him from leaving in order to eat a dish called Khazeerah (a dish made with meat and flour) that we had cooked for him."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, took care of their needs:

Anas ibn Maalik reported that a woman had some deficiency in her mind, and she said: "*O Messenger of Allah, there is something I need from you.*" The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, responded: **"O so and so, look to which road you wish to take, so that I can take care of**

1 Reported by Al-Bukhaari (415) and Muslim (1052).

your need [i.e. answer your queries]**."** Then he stood with her on a busy pathway and took care of her need.[1]

An-Nawawi said: "*He, sallallaahu 'alayhi wa sallam, stood with her on a pathway that is occupied and used, and people witnessed them both, yet they could not hear their conversation. This is because her question was something that she did not want others to hear."*[2]

This shows the Prophet's, *sallallaahu 'alayhi wa sallam*, forbearance, humbleness and patience in taking care of those with special needs.

Allah gently reprimanded him, *sallallaahu 'alayhi wa sallam*, for ignoring the blind man:

One day, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, was addressing a nobleman of Quraysh who he hoped would accept Islam. When he was thus engaged, Ibn Umm Maktoom (a blind Companion who had already previously accepted Islam) approached and began asking the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, about something and was insisting on asking him. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, wished that he would stop asking at that time, so that he could speak to that nobleman from Quraysh, just out of keenness and desire that the man becomes guided. So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, frowned in the face of Ibn Umm Maktoom and turned away from him, and instead went to the other man.

On this occasion, Allah sent down the following verses (which means): ***«He [i.e. the Prophet] frowned and turned away because there came to him the blind man, [interrupting] but what would make you perceive, [O Muhammad], that perhaps he might be purified or be reminded and the remembrance would benefit him? As for he who thinks himself without need, to him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striving [for knowledge] while he fears [Allah], From him you are distracted.»*** [Quran: 80-1:10]

Ibn Katheer (a scholar) said: "*Allah ordered His Messenger, sallallaahu 'alayhi wa sallam, not to confine himself to warning one particular person, rath-*

1 Reported by Muslim (2236).

2 The explanation of An-Nawawi on the book of Muslim (15/83).

er, to treat everyone equally, regardless if they were noblemen or weak people, poor or rich, masters or slaves, men or women, and young or old.

Allah guides whomever He wills to the straight path, and He has the most profound wisdom, as well as the most irrefutable proof."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, facilitated things for them and alleviated their hardship:

Zayd ibn Thaabit (a Companion) narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, dictated the following verse (which means): ***«Not equal are those believers remaining (at home) and the Mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives.»*** [Quran: 4:95] Zayd said: "*Then, Ibn Umm Maktoom approached while the Prophet of Allah, sallallaahu 'alayhi wa sallam, was dictating those words to me and said: 'O Messenger of Allah, if I was able to go on Jihaad (fighting for the cause of Allah), I would have gone to fight,' and he was a blind man."*

Zayd continued, "*So Allah revealed verses to His Messenger, sallallaahu 'alayhi wa sallam, while his thigh was on my thigh. He, sallallaahu 'alayhi wa sallam, started receiving revelation, and his thigh became so heavy that I feared it would crush my thigh, then his state was lifted, and Allah sent (what means):* ***«...other than the disabled...»*** [Quran: 4:95]"[2]

In order to make things easier for those who have special needs, Allah said: (what means)**: *«There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger, He will admit him to gardens beneath which rivers flow; but whoever turns away, He will punish him with a painful punishment.»*** [Quran: 48:17]

Thus, Allah lifted the obligation to fight *Jihaad* in the battlefield off them, and did not command them to carry weapons or to go out with an army in Allah's Path.

If a disabled individual wanted to go out to *Jihaad*, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would not prevent them from joining him:

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1 *Tafseer Ibn Katheer* (4/568).

2 Reported by Al-Bukhaari (2832) and Muslim (1898).

Ashyaakh (a Companion) from the tribe of Banu Salamah reported that `Amr ibn Al-Jamooh (another Companion) was a crippled man who suffered from severe disability. He had four sons, each of them was like a lion (i.e. very brave), and they used to participate in various battles with the Messenger of Allah, *sallallaahu 'alayhi wa sallam*.

On the day of Uhud, they wanted to prevent him from going, and they said to him, "*Allah has excused you from going.*"

He went to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and said: "*My sons are trying to prevent me from partaking on this battle and going out with you to participate in it. By Allah, I hope to enter Paradise despite my crippledness.*"

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, responded, saying: **"As for you, Allah has excused you; there is no *Jihaad* obligatory on you."** Then he, *sallallaahu 'alayhi wa sallam*, said to his sons: **"Do not prevent him, perhaps Allah will bless him with martyrdom."**

So `Amr ibn Al-Jamooh went out and fought, and was killed the day of Uhud.[1]

Abu Qataadah (a Companion) said: "*`Amr ibn Al-Jamooh went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allah, if I fight in Allah's path until I am killed, would I walk in Paradise on this leg while it is healthy?" His leg was crippled. The Messenger of Allah, sallallaahu 'alayhi wa sallam, responded:* **'Yes.'**

He, his nephew, and a servant of theirs were killed on the day of Uhud. The Messenger of Allah, sallallaahu 'alayhi wa sallam, passed by him and said: **'It is as if I am looking at you walking in Paradise with your leg healthy.'**"[2]

Allah urged socializing with them in order to soothe their hearts:

If people avoid disabled individuals and do not interact with them by eating and drinking with them, and generally interacting with them, they will be affected psychologically. This is why Allah urged interaction with them, Saying (what means): ***«There is not upon the blind [any] constraint***

1 Reported by Ibn Is-Haaq in his book *As-Seerah*, as mentioned by Ibn Hishaam in his book *As-Seerah An-Nabawiyyah* (4/40).

2 Reported by Ahmad (22606).

nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other, a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.» [Quran: 24:61]

Ibn Jareer (a scholar) said: "*Some scholars said that the verse was sent giving permission to Muslims to eat with the blind, crippled, sick, and chronically sick. They had been keeping away from eating with the aforementioned categories of people, out of fear that by eating with them from their food they would be included in the prohibition mentioned in the verse (which means):* ***«O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent.»*** [Quran: 4:29]"[1]

Adh-Dhahhaak (a scholar) said: "*The people of Madinah, before the Prophet of Allah, sallallaahu 'alayhi wa sallam, was sent, never used to mix and eat with the blind or the sick. Some used to say that they are disgusting and dirty, and others would say that the sick does not take the due of the food fully (or eat fully) just as someone healthy would be able to; a cripple would not be able to compete with the crowd and everyone else at the food; and the blind cannot see the good parts of the food, so Allah The Almighty sent (what means):* ***«There is no blame upon you.»*** [Quran: 24:61] *meaning, there is no constraint with regards to eating with the sick, blind, or cripple.*"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave them some tasks and missions and would put them in positions of authority:

An example of this occurred during the battle of Uhud, when the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, took the counsel of the peo-

1 *Tafseer Ibn Jareer* (19/219).
2 Ibid.

ple regarding the choice of either going outside the city of Madinah to meet the polytheists in battle, or to stay inside the city.

The conclusion was that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, left the city with one thousand Companions (to fight the polytheists), and he appointed Ibn Umm Maktoom (a blind Companion) to lead prayers for those that remained behind in Madinah.[1]

Anas ibn Maalik reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, appointed Ibn Umm Maktoom as in-charge over Madinah twice, and he would lead them in prayer, even though he was blind.[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, appointed Ibn Umm Maktoom to be the one to call the second call to prayer in *Ramadhaan*:

During the month of *Ramadhaan*, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had two people calling the call to prayer. One of them was Bilaal, and he used to call it before the actual time of dawn had come, in order to remind people to finish eating their pre-dawn meal, or for those who were asleep to wake up and catch something to eat before dawn. Ibn Umm Maktoom made the second call when dawn had actually arrived, when people must refrain from eating and drinking.

`Abdullaah ibn `Umar (a Companion) narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Bilaal gives the call to prayer at night** [shortly before dawn**], so continue eating and drinking until Ibn Umm Maktoom calls for prayer."**

`Abdullaah continued, "*He (Ibn Umm Maktoom) was a blind man and would not call to the prayer until he was told, 'Dawn has arrived; dawn has arrived.'*"[3]

`Aa'ishah (the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) said: "*Ibn Umm Maktoom used to call for the prayer for the Messenger of Allah, sallallaahu 'alayhi wa sallam, and he was blind.*"[4]

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1 Reported by ibn Hishaam in his book *As-Seerah an-Nabawiyyah* (2/63).
2 Reported by Abu Daawood (2931) and Ahmad (11935).
3 Reported by Al-Bukhaari (617) and Muslim (1092).
4 Reported by Muslim (381).

Look how the talents of the disabled were utilized; despite being a blind man, he was the caller to prayer and led prayers, and used to be the authority over the city at times.

Warning against harming them:

Ibn `Abbaas (a Companion and the cousin of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'The one who curses his father is cursed; the one who curses his mother is cursed; the one who gives a blind man wrong directions and causes him to be lost is cursed**[1] **…'**"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, reported that the victory of the Nation will be because of the likes of them:

Sa`d (a Companion) felt that he had a virtue over others who were below him, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to him: **"Will you be given victory and sustenance except through the weak among you?"**[3]

In another narration narrated by Sa'd ibn Abu Waqqaas (a Companion) that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Allah will give victory to this Nation through the weak among them; He will give victory through their supplications, prayers and sincerity."**[4]

Abu Ad-Dardaa' (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Seek out the weak among you, because you will be granted sustenance and victory through the weak among you** [by virtue of their supplication and sincerity**]."**[5]

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1 Unfortunately, you find today many foolish youth who mess around with blind people, when a blind person comes and asks them for directions, they tell him to go the opposite way, so that they can laugh at him and make fun of him. In fact, there have been cases where one of them takes the hand of a blind person, out of the presumption of leading the way for them, but actually, they took the blind person to the middle of the street in front of cars. The car drivers would try to draw his attention, while the blind person does not know the danger at hand. The driver too does not know that the individual is actually blind, until in the end he realized that he is in the middle of the road, and they realized that he is actually blind!

2 Reported by Ahmad (1878).

3 Reported by Al-Bukhaari (2896).

4 Reported by An-Nasaa'i (3178).

5 Reported by Abu Daawood (2594) and At-Tirmithi (1702).

Thus, the presence of the weak, poor, and disabled in Muslim society is a great mercy, for they are a great door to goodness that Allah opens for His slaves. The slaves of Allah compete in being good to and helping disabled people so that the supplication of these people will bring about mercy, victory, and honor for the Muslims.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, forgave the foolish among them:

The forgiveness of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, becomes clear when we examine his forbearance, *sallallaahu 'alayhi wa sallam*, when he was on his way with his army, heading towards Uhud. He, *sallallaahu 'alayhi wa sallam*, decided to pass through the farm of a hypocrite who was also blind, and his name was Mirba` ibn Qaythiyy.

When the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, reached the line of the man's property, he said to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, "*O Muhammad, I do not permit you to pass through my land.*" And he took a handful of dirt in his hand, and said: "*By Allah, if I knew that I would not hit anyone with this dirt besides you, I would have thrown it at you.*" Upon hearing this, the people rushed to him in order to kill him.

However, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Leave him be, for this blind man is blind in the heart and blind from any insight."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not order that the man be killed or even harmed, since the Muslim army was on the way to fight, the situation was tense and people were on edge.

However, it is not from the characteristic of Muslim fighters to transgress against anyone, especially those who have disabilities or to harm those who are disabled.



1 *As-Seerah An-Nabawiyyah* (2/244) by Ibn Katheer, *As-Seerah an-Nabawiyyah* (3/57) by Ibn Hishaam and *Zaad Al-Ma`aad* (3/172) by Ibn Al-Qayyim.

Section Three

The Dealings of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with those undergoing disasters and afflictions

The wisdom of Allah dictates that this life will not be void of grief and distress. Whoever wishes to remain healthy and safe at all times without facing any afflictions has not known the meaning of "being held accountable" and has not understood the meaning of submission, for humankind in this life will no doubt be tested, either in their wealth, body, or family.

One of the most beneficial means to put the fire of trials is by following into the footsteps of others who have been tested (and persevered), and to know that there are disasters in every household. If one were to search, he would not find a person that has not been tested; either that test would be that they lost a loved one, or that something undesirable happened to that individual.

This is why it is important to analyze how the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with people going through disasters and afflictions.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, clarified that Allah tests those for whom He wants good:

Abu Hurayrah (a Companion) narrated: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'If Allah wants good for a person, He tests him with afflictions.'**"[1]

Al-Baaji (a scholar) said: "*This means that they will be tested with sickness that affects their health, having their wealth taken which affects their riches, being sad which affects their happiness, and having distress which affects the overall wellbeing of their state (of mind, health and so on), and if that person is patient*

1 Reported by Al-Bukhaari (5645).

hoping for the reward with Allah in return (for his patience), then that would be a means that ends with reaching the good that Allah wanted for them."[1]

Anas ibn Maalik narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The greatness of reward depends on the greatness of the affliction, and if Allah loves a people, He tests them, so whoever is happy with that, then Allah will be happy with them, and whoever is angered by that, then Allah will be angry with them."**[2]

Al-Mubaarakpoori (a scholar) said: *"Meaning, whoever is pleased with what Allah The Almighty has tested them with will attain Allah's pleasure and will receive plentiful reward, and whoever is angered by Allah's test, panics because of it, and is not pleased with His decree, then such a person earns Allah's anger and severe punishment, for anyone who does anything evil will be accounted for it. The meaning of this narration is to commend patience in the wake of trials."*[3]

Al-Harawi (a scholar) said: *"Among the pearls of righteousness is to keep afflictions a secret, to the point that others think that you have not been afflicted by anything."*[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, called on those undergoing disasters to be patient and expect the reward with Allah, and he would be sad at their sadness, and would even cry at times:

Usaamah ibn Zayd (a Companion) said:

> *"The daughter of the Prophet of Allah, sallallaahu 'alayhi wa sallam, sent to him saying: 'A son of mine is on the verge of passing away, so come to our house.'*
>
> *The Prophet of Allah, sallallaahu 'alayhi wa sallam, sent back, beginning with greetings of peace, then saying:* **'To Allah belongs what He has taken, and to Him belongs what He has given, and everything with Him has a fixed term, so be patient and expect Allah's reward.'**

1 *Al-Muntaqaa Sharh Al-Muwatta'* (4/357).
2 Reported by At-Tirmithi (2396) and ibn Maajah (4031).
3 *Tuhfat Al-Ahwathi* (7/66).
4 *Tasliyatu Ahl Al-Masaa'ib* (pg. 17) by Muhammad ibn Muhammad Al-Manbaji.

Then she sent for him again, adjuring him by Allah that he should come to her, so he stood up, and with him were Sa`d ibn `Ubaadah, Mu`aath ibn Jabal, Ubayy ibn Ka`b, Zayd ibn Thaabit, and other men. The child was brought to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and a rattling sound came from the child's chest, upon which the Prophet of Allah, sallallaahu 'alayhi wa sallam, shed tears.

Sa`d said: 'O Messenger of Allah, what is this?'[1]

The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'It is mercy that Allah The Almighty puts in the hearts of His slaves; Allah The Almighty has mercy on his merciful slaves.'**"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, taught them how to be patient:

Anas ibn Maalik said:

"*The Prophet of Allah, sallallaahu 'alayhi wa sallam, passed by a woman who was crying by the grave of one of her children, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to her:* **'Be conscious of Allah and practice patience.'**[3] *She responded by saying: 'Go away from me, you have not been through what I have been through,' but she did not know that she was speaking to the Messenger of Allah, sallallaahu 'alayhi wa sallam.*

Afterwards, the woman was told: 'That was the Prophet of Allah, sallallaahu 'alayhi wa sallam, (that was speaking to you).'[4]

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1 Sa`d thought that all types of crying are prohibited and that when the eye sheds tears, it is prohibited, and he thought that Prophet, *sallallaahu 'alayhi wa sallam*, forgot, and was reminding him. However, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, taught him that mere crying and tearing of eyes is not forbidden or even disliked, but actually, is mercy and is a virtue. What is forbidden, however, is wailing, lamenting, and crying that is joined with one of those two things.

2 Reported by Al-Bukhaari (1284) and Muslim (923).

3 In the narration of Abu Nu`aym: **"O female slave of Allah, fear Allah."** Al-Qurtubi said: *"It is apparent that her crying had too much wailing or something else [forbidden], which is why the Prophet of Allah, sallallaahu 'alayhi wa sallam, ordered her to fear Allah." Fat-h Al-Baari* (3/149).

4 In another narration that Al-Bukhaari reported (7154), it states, *"A man passed by her and said: 'That was Allah's Messenger,' she said back, 'I did not know it was him.'"* Muslim's version adds, *"She was*

> *So she went to the house of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and did not see any guards at his door*[1]*, and she said to him: 'I did not know it was you.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **'Patience is at the first shock of the calamity.'**"[2]

Al-Khattaabi (a scholar) said: "*The meaning is that the patience for which an individual is commended is that which occurs at the shock of the exact moment that the calamity befalls, and not after that, because an individual forgets with the passing of days.*"[3]

That is why it is said that everything begins small and then grows except a calamity, for it starts out large, then gets smaller with the progression of time.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, clarified the reward of the calamity and expecting the reward for it:

Qurrah ibn Iyaas (a scholar) said:

> "*Allah's Prophet, sallallaahu 'alayhi wa sallam, was sitting with some of his companions and there was a man with a small son of his, who came from behind his father, and so the man took the boy and sat him before him.*
>
> *The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to the man:* **'Do you love him?'**
>
> *The man said: 'O Messenger of Allah, may Allah The Almighty love you as much as I love him.'*
>
> *The boy then died, the man abstained from attending gatherings, remembering his son and being sad over him.*

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stricken as one would be at the calamity of death." Meaning, when she knew that it was the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, she had said that to, out of shyness from and awe towards him.

1 The benefit of this sentence is that when she was told it was the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, she felt fear and awe in her heart, and she pictured that he was like other kings and had a doorkeeper who prevented people from reaching him. However, she found that the reality was the complete opposite of what she had initially pictured. *Fat-h Al-Baari* (3/149).

2 Reported by Al-Bukhaari (1283) and Muslim (926).

3 *Fat-h Al-Baari* (3/150).

So the Prophet of Allah, sallallaahu 'alayhi wa sallam, noticed his absence, and said: **'Why do I not see so-and-so?'**

They said: 'O Messenger of Allah, his son whom you saw has passed away.'

The Prophet of Allah, sallallaahu 'alayhi wa sallam, met the man and asked him about his son, and he was informed that he had passed away, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, consoled the man, then said: **'O so-and-so, what is more beloved to you, to live your whole life enjoying him, or that in the Hereafter, there is not a door of Paradise that you approach except that you find that he has preceded you there, and is opening the door for you?'**

The man said: 'O Allah, rather, it is more beloved to me that he precedes me to the doors of Paradise, and opens them for me.'

The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to him: **'Then that will be for you.'**

A man said: 'O Messenger of Allah, for him alone, or for all of us?'

The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'No, rather for all of you.'**"[1]

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Allah Says: 'If My slave is stricken with the death of a very close loved one and then** (perseveres) **hoping for the reward, there is no reward with Me** (for him) **except Paradise."**[2]

Ibn Hajar said: "*The term* **"Then** (perseveres) **hoping for the reward,"** *means that the individual is patient with their loss, and hope for the reward with Allah for that; it means to seek the reward from Allah with sincerity.*"[3]

`Abdullaah ibn `Amr ibn Al-`Aas (a Companion) said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Allah is not satisfied with any-**

1 Reported by an-Nasaa'i (2088) and Ahmad (15168).
2 Reported by Al-Bukhaari (6224).
3 *Fat-h Al-Baari* (11/242).

thing lesser than Paradise as a reward for the one who has been afflicted with the loss of their loved one on earth, then is patient and seeks the reward from Allah.'"[1]

Mu`aath ibn Jabal (a Companion) reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"By Him in Whose hand is my soul, a woman who has a miscarriage will be dragged by the fetus by its umbilical cord to Paradise, so long as she seeks reward for it** [by patiently persevering the affliction]**."**[2]

Shurayh (a scholar) said: *"When I am afflicted with a trial, I thank Allah for it four times. I thank Him that it was not greater than it was; I thank Him if He grants me patience in dealing with it; I thank Him if He enables me to say, 'To Allah we belong, and to Him we shall return,' in hope of the great reward it has; and I thank Him for not making that calamity in my religion."*[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, clarified that calamities expiate sins:

`Aa'ishah, the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'There is no calamity that befalls a Muslim except that through it, Allah expiates some of that person's sins, even if one is pricked by a thorn.'"**[4]

Umm `Alaa' (a woman Companion) said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, visited me while I was sick, and said:* **'Receive glad tidings, O Umm `Alaa, because through the sickness of a Muslim, Allah does away with their sins, just as fire does away with the impurities of gold and silver.'"**[5]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, informed that a Muslim will be rewarded for every calamity, even if it is small and insignificant:

Abu Sa`eed Al-Khudri (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"For every hardship, disease, worry,**

1 Reported by an-Nasaa'i (1871).
2 Reported by ibn Maajah (1609).
3 Reported by Al-Bayhaqi in his book *Shu`ab Al-Eemaan* (9980).
4 Reported by Al-Bukhaari (5640) and Muslim (2572).
5 Reported by Abu Daawood (2688).

distress, harm, and grief that a Muslim faces, and even for every thorn that pricks them, Allah will expiate some of their sins through it."[1]

`Abdullaah ibn Mas`ood said: *"I entered where the Messenger of Allah, sallallaahu 'alayhi wa sallam, was, and found him suffering pains of a fever, and I said: 'O Messenger of Allah, you are suffering severe pains of your fever,' and he, sallallaahu 'alayhi wa sallam, said:* **'Yes, I am suffering as much as two men among you would suffer.'** *I said to him, 'For that reason, will you have two rewards?' He, sallallaahu 'alayhi wa sallam, said:* **'Yes, it will be as you said; there is not a Muslim that is afflicted with the harm of a thorn, or anything above that, except that because of it, Allah will expiate their sins, and his sins will fall like leaves fall off a tree.'"**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, urged them to be patient and promised them Paradise if they were patient:

Jaabir ibn `Abdullaah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, passed by `Ammaar (a Companion) and his family when they were being tortured (in Makkah), and said: **"Be patient, O family of `Ammaar and family of Yaasir** [in another narration, **O family of Yaasir**] **because your promised final abode is Paradise."**[3]

`Ataa' ibn Abu Rabaah (a Companion) said: *"Ibn `Abbaas said to me, 'Should I not show you a woman from the people of Paradise?' I said: 'Yes, show me.' He said: 'This woman went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said: 'I am epileptic, and when I have episodes, my body becomes uncovered so supplicate to Allah for me.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to her:* **'If you wish, you can be patient and be guaranteed Paradise, and if you wish, I can supplicate to Allah to cure you.'** *She said: 'I will be patient; however, my body becomes uncovered. So supplicate to Allah that my body does not become uncovered.' And so the Prophet of Allah, sallallaahu 'alayhi wa sallam, supplicated for her.'"*[4]

1 Reported by Al-Bukhaari (5642) and Muslim (2573).
2 Reported by Al-Bukhaari (5648) and Muslim (2571).
3 Reported by Al-Haakim (5666).
4 Reported by Al-Bukhaari (5652) and Muslim (2576).

This narration teaches that being patient with afflictions in the worldly life makes one deserving of Paradise.[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, consoled someone who was stricken with a calamity by giving them glad tidings of Paradise and great rewards:

Abu Sa`eed Al-Khudri said:

> *"A woman came to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allah, only men have taken a share and benefitted from your speech, so appoint us a day to be able to benefit from you, where you come and teach us from what Allah has taught you.'*
>
> *The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Gather on such-and-such day.'**
>
> *So they gathered on that day, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, went to them and taught them from what Allah taught him, then he, sallallaahu 'alayhi wa sallam, said:* **'There is not a woman who is preceded in death by three of her children except that they will be a veil from the Fire for her.'**
>
> *One of the women said: 'And two…?*
>
> *So the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'And two, and two, and two.'**"[2]

Abu Hassaan (a Follower belonging to the generation succeeding the Companions) said:

> *"I said to Abu Hurayrah 'Two of my sons passed away, so can you mention a narration to us from the Messenger of Allah, sallallaahu 'alayhi wa sallam, which would soothe our hearts in the face of those that die among us?'*
>
> *He said: 'Yes, small children are the Da'aamees (little creatures who enter wherever they please) of Paradise. One of them will meet*

1 *Fat-h Al-Baari* (10/115).

2 Reported by Al-Bukhaari (102) and Muslim (2634).

their father (or he said parents) and will take hold of his garment (or he said by his hand) just as I am holding to the edge of your garment, and would not let go of it (or he said will not stop) until Allah The Almighty enters that child and his father into Paradise.'"[1]

Abu Moosa Al-Ash`ari (a Companion) narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"If the son of a slave of Allah dies, Allah Says to the angels, 'Have you taken the soul of the son of My slave?' They say, 'Yes.' Then Allah Says, 'Have you taken the fruit of his heart** (his offspring)**?' They say, 'Yes.' Allah Says, 'What did My slave say** (when you did so)**?' They say, 'He thanked you, and said: 'To Allah we belong, and unto Him we shall return.' Then Allah will Say, 'Build my slave a house in Paradise, and call it, the house of thankfulness** (*Hamd*)**.'"**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, urged those who have been afflicted with trials to console themselves by remembering the biggest of calamities, and that is, losing him, *sallallaahu 'alayhi wa sallam*:

`Aa'ishah said:

"The Messenger of Allah, sallallaahu 'alayhi wa sallam, opened a door that was between him and the people, or he uncovered a curtain between himself and the people, and found that the people were praying behind Abu Bakr. He thanked Allah for the good state that he saw them in, and hoped that Allah would succeed him with the one that he saw them with (or with the situation that he saw them in).

Then he, sallallaahu 'alayhi wa sallam, said: **'O people, whoever among the people or among the believers is stricken with a calamity, then let them console themselves with the loss of me during the calamity one faces with anyone else, because none from my nation will face a calamity worse than the calamity of my death.'"**[3]

1 Reported by Muslim (2635).
2 Reported by At-Tirmithi (1021).
3 Reported by ibn Maajah (1599).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, prohibited becoming angry and hateful and wailing:

Jaabir ibn `Ateek (a Companion) reported that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, went to visit `Abdullaah ibn Thaabit (another Companion) and found him in so much pain, to the point that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, called him, but he did not answer. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said **"To Allah we belong, and unto Him we shall return"**, then said: **"We are helpless in your situation, O Abu Ar-Rabee`."**[1]

Then, the women cried out loud and wept, and Jaabir began to quieten them, so the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Leave them be; if he dies, however, then let no woman weep."**[2]

His daughter then said: *"By Allah, I hoped that you would die as a martyr, for you have prepared yourself to travel and go out to fight in Allah's Cause."*

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Allah has written his reward in accordance with his intention; however, what do you reckon is martyrdom?"**

They said: *"Dying (while fighting) in Allah's path."* So the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"There are seven types of people that are counted as martyrs besides the one who is killed in the battle: the one who dies from the plague is a martyr; the one who dies from drowning is a martyr; the one who dies from a stomach disease is a martyr; the one who dies from intestinal pain dies a martyr; whoever dies in a fire dies a martyr; whoever dies under a collapsed building** [or wall] **dies a martyr; and a woman who dies while she is pregnant** [or while giving birth] **dies a martyr."**[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, also said: **"Those who hit their own cheeks, tear their clothes, and call with slogans of the pre-Islamic days of ignorance are not among us."**[4]

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1 Al-`Atheem Aabaadi says, *"Meaning, the Prophet of Allah, sallallaahu 'alayhi wa sallam, wanted him to live, but the decree of Allah overpowers everything."* Refer to his book *`Awn Al-Ma`bood*, explanation of narration number (2704).

2 Meaning, she should not cry in the specific manner that is common [they used to wail and scream and raise their voices].

3 Reported by Maalik in his book *Al-Muwatta'* (552), An-Nasaa'i (1846) and Abu Daawood (3111).

4 Reported by Al-Bukhaari (1297) and Muslim (103) on the narration of `Abdullaah ibn Mas`ood.

Abu Maalik Al-Ash`ari (a Companion) reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Four things in my Nation are from the pre-Islamic times of ignorance, and they will** [mostly] **not abandon these four things: boasting about one's ancestry, disparaging other people's** [or your own] **lineage, seeking rain through the stars, and wailing."**

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, also said: **"If the wailing woman does not repent before she dies, she is resurrected on the Day of Resurrection wearing garments made of pitch and a coat of scabies."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, prohibited them from losing patience with sickness, as well as cursing and swearing:

Jaabir ibn `Abdullaah reported that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, visited Umm As-Saa'ib (a woman Companion) and said to her: **"What is the matter with you, O Umm As-Saa'ib, why are you shivering so violently?"** She said: *"I have a fever, may Allah not bless it!"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Do not curse fevers, because they do away with the sins of the children of Adam just as a furnace does away with the impurities of iron."**[2]

'Abdullaah ibn 'Abbaas (the Prophet's cousin) said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, visited a Bedouin who was sick. The Prophet of Allah, sallallaahu 'alayhi wa sallam, used to say when he visited a sick person,* ***'Laa Ba's, Tahoor In shaa' Allah*** [No harm, it will be a purification (of sins) if Allah wills]**.'** *So he said that, and the Bedouin man said: 'A purification! Rather, it is a fever that boils in an old man and takes him to the grave.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Then yes, so it shall be.'"**[3] In another narration the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The man did not live until the next evening."**

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, prohibited the one afflicted with a calamity to wish death on themselves due to the harm that has befallen on them:

1 Reported by Muslim (934).
2 Reported by Muslim (2575).
3 Reported by Al-Bukhaari (3616).

Anas ibn Maalik said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Let none of you wish for death due to a harm that befalls him. If one must say something, then let them say: 'O Allah, keep me alive as long as being alive is better for me, and take my life if death is better for me.'**"[1]

An-Nawawi said: "*This narration explicitly mentions the disliked nature of the act of wishing for death due to a harm that befalls an individual, such as poverty, being tested with an enemy, and other such tests of this life. As for if a person fears harm or a trial in their religion, then there is no such disliked nature, due to the implied meaning of this narration.*"[2]

In fact, some of pious predecessors did that, such as `Umar ibn Al-Khattaab who said towards the end of his life, "*O Allah, I have become old and have grown weak, and my subjects have spread all around, so take my life to you while I have not lost or been negligent in what You have ordered me to do.*"[3]

Abu Salamah ibn `Abdur-Rahmaan (a Companion) said:

> "*I visited Abu Hurayrah when he was on his death bed, held him to my chest and said: 'O Allah, cure Abu Hurayrah.'*
>
> *He (Abu Hurayrah) said: 'O Allah, do not return it (my soul to this life),' then said: 'O Abu Salamah, if you are able to die then do so.'*
>
> *I said: 'O Abu Hurayrah, we love life.'*
>
> *He said: 'By Him in Whose hand is Abu Hurayrah's soul, the scholars will face a time wherein death is more beloved to them than gold; one of you will approach the grave of his brother and will say, 'I wish I was in his place.'*"[4]

An explicit narration that shows this is that of Ibn `Abbaas where the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, supplicated: **"If You wish to**

1 Reported by Al-Bukhaari (5671) and Muslim (2680).
2 The explanation of An-Nawawi on the book of Muslim (8/17).
3 Reported by Maalik in his book *Al-Muwatta'* (1560).
4 Reported by Al-Haakim (8581).

test Your slaves (with regards to religion)**, they take my soul back to You without subjecting me to that trial."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, informed Muslims that living a long life is better, even if the individual is sick:

Living a long life is better for a believer, because the longer the life of the believer is, the more righteous actions that believer does.

Abu Bakrah (a Companion) narrated that a man said: *"O Messenger of Allah, which of the people is best?"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to him: **"Those who live long and do good actions."** So the man followed up with a question, saying: *"O Messenger of Allah, who are the worst of people?"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Those who live long and do evil actions."**[2]

So if a Muslim is faced with a tight situation, or is afflicted with a sickness, then they should not wish for death, that way, they are not deprived of continuing in doing righteous actions.

Abu Hurayrah reported that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Let none of you wish for death, because an individual might be someone who does good, and perhaps they will be able to increase their good deeds. Either that, or the person is someone who does evil, so perhaps they will be able to seek Allah's Pleasure through giving up that evil and seeking forgiveness."**[3]

The narration in the book of Muslim states that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Let not one of you wish for death, and also let not one of you supplicate for it before it comes to him. If one of you dies, their actions cease, and the long life of a believer only increases them in good."**

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would not allow the one afflicted to see their dead loved one, for fear that they might become disturbed and sad:

1 Reported by At-Tirmithi (3233).
2 Reported by At-Tirmithi (2330).
3 Reported by Al-Bukhaari (7235) and Muslim (2682).

An example of that is the incident with Safiyyah (the Prophet's aunt) after her brother Hamzah (the Prophet's paternal uncle) was killed.

`Urwah (a Companion) said:

"My father, Az-Zubayr (a Companion) told me that on the day of Uhud, a woman appeared, and she was walking hastily, until she approached the Prophet of Allah, sallallaahu 'alayhi wa sallam. He disliked that she should see them[1] *and he, sallallaahu 'alayhi wa sallam, said:* **'The woman… the woman.'**

Az-Zubayr said: 'So I stared at her, noticing that it was my mother, Safiyyah, so I hurried over to her and reached her before she reached the dead bodies. She struck me in my chest – and she was a strong woman – and she said: 'Go away from me!'

So I said: 'The Messenger of Allah is determined to not allow you'

So she stopped and took out two garments that she had with her and said: 'These are two garments that I brought for my brother Hamzah. I heard that he has been killed, so shroud him in these two garments.'

We went with the two garments in order to shroud Hamzah, and found besides him a man from the people of the Ansaar. Whatever was done to Hamzah was also done to him and we found it was falling short and we were too ashamed to shroud Hamzah in two garments, and not shroud the Ansaar man in anything.

So we said: 'We will use one garment for Hamzah and the other for the Ansaar man,' so we measured them and found that one of the garments was longer than the other, so we shrouded each of them with the garment that was his size."[2]

Anas ibn Maalik said:

"The Messenger of Allah, sallallaahu 'alayhi wa sallam, went to

1 In the narration that Al-Bayhaqi reports in his book *Dalaa'il An-Nubuwwah* (3/289), it states, "*He disliked that she see him in that state, for the polytheists had mutilated his body. So Allah's Messenger, sallallaahu 'alayhi wa sallam, sent Az-Zubayr to her to stop her [from seeing him].*"

2 Reported by Ahmad (1421).

Hamzah on the day of Uhud, stood near him, seeing how he had been mutilated, and said: **'Had it not been for the fact that Safiyyah would become sad, I would have left him in order for the beasts of prey and birds to eat, that way, he will be resurrected on the Day of Resurrection in their stomachs**[1]**.'**

Then he, sallallaahu 'alayhi wa sallam, called for a woolen cloak, and shrouded him in it. If his head was covered, his feet would become uncovered, and if his feet were covered, his head would become uncovered. So his head was veiled."[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, consoled them and eased the pain of the calamity for them:

Asmaa' bint `Umays (a woman Companion) said:

*"When Ja`far and his companions were killed, I entered on the Messenger of Allah, sallallaahu 'alayhi wa sallam, having tanned forty skins, kneaded by dough, washed my children, put perfume on them, and cleaned them. Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Bring me Ja`far's children.'** *So I brought them to him, he smelled them and began to shed tears.*

I said: 'O Messenger of Allah, sallallaahu 'alayhi wa sallam, may my father and mother be sacrificed for you, why are you crying? Has news come to you about Ja`far and his companions?

He, sallallaahu 'alayhi wa sallam, said: **'Yes, they have been killed today.'**

The Messenger of Allah, sallallaahu 'alayhi wa sallam, then went to his family and said: **'Do not forget to cook for the family of Ja`far, because they are consumed with the affair of their companion** [the affliction of his death]**.'"**[3]

1 He, *sallallaahu 'alayhi wa sallam,* wanted to send a message to the disbelievers that leaving him to be eaten by the beasts would not affect his rank (in the Hereafter) just as emulating him would not. However, he, *sallallaahu 'alayhi wa sallam,* refrained from doing so lest it saddens his sister.

2 Reported by At-Tirmithi (1016).

3 Reported by Ahmad (26546).

`Abdullaah ibn Ja`far (a Companion) said: *"When the news of the demise of Ja`far came, the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Cook for the family of Ja`far, because they have just received news that will keep them engaged.'"**[1]

Al-Mubaarakpoori (a scholar) said: *"The meaning is that sadness has come and has consumed them, making them incapable of preparing food for themselves, otherwise, they may be troubled or hurt while they do not know it."*[2]

Sometimes he, *sallallaahu 'alayhi wa sallam*, would take care of their affairs:

`Abdullaah ibn Ja`far (a Companion) said:

> *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, sent an army, and made Zayd ibn Haarithah (a Companion) the general, and said:* **'If Zayd is killed or martyred, then Ja`far is your leader, and if he is killed or martyred, then `Abdullaah ibn Rawaahah will assume leadership.'**
>
> *Their news reached the Prophet of Allah, sallallaahu 'alayhi wa sallam, so he went out to the people, thanked Allah and praised Him, then said:* **'Your brothers have met an enemy, and Zayd has taken the flag. He fought until he was killed or martyred. Afterwards, Ja`far ibn Abu Taalib took the flag and fought until he was killed or martyred, then `Abdullaah ibn Rawaahah took the flag, and fought until he was killed or martyred, then one of the swords of Allah, Khaalid ibn Al-Waleed, took the flag, and Allah granted victory to him.'**
>
> *Then he, sallallaahu 'alayhi wa sallam, gave the family of Ja`far three days of mourning, then went to them and said:* **'Do not weep over my brother after today or tomorrow. Call the sons of my brother to me.'**
>
> *So we were brought as if we were young nestlings, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Call a barber to me.'**

1 Reported by Abu Daawood (3132), At-Tirmithi (998), and ibn Maajah (1610).
2 *Tuhfat Al-Ahwathi* (4/67).

> *So a barber came and shaved our heads. Then he, sallallaahu 'alayhi wa sallam, said:* **'As for Muhammad, he looks like our uncle Abu Taalib, and as for `Abdullaah, he looks like and has similar mannerisms to me.'**
>
> *Then he, sallallaahu 'alayhi wa sallam, took my hand and lifted it, saying:* **'O Allah, succeed Ja`far in his family** [i.e. take care of them after his death]**, and bless `Abdullaah's transactions.'** *He said that three times.*
>
> *Then our mother came and mentioned our orphaned state to him, which caused him to grieve. He, sallallaahu 'alayhi wa sallam, said to her:* **'Do you fear poverty for them, even though I am their guardian in this life and the next?'**"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, urged people to care for widows and orphans:

Being an orphan or a widow is a severe trial and affliction. This is why he, *sallallaahu 'alayhi wa sallam*, urged people to care for them in order to ease the affliction and reduce its resulting grief.

Sahl ibn Sa`d (a Companion) reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"I and the one who sponsors an orphan will be like this in Paradise."** Then he pointed with his index and middle fingers (made them right next to each other indicating how close a person would be to the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* in Paradise as a result of sponsoring them).[2]

Abu Hurayrah reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Someone who cares for widows and orphans is like a *Mujaahid* in Allah's Path** [one fighting in the Path of Allah]**."** and said*:* **'Like someone who stands in prayer and never gets tired or ceases; like someone who fasts and never breaks their fast.'**"[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave money to some of those who were afflicted, in order to lighten their affliction:

1 Reported by Ahmad (1753).
2 Reported by Al-Bukhaari (5546).
3 Reported by Al-Bukhaari (5353) and Muslim (2982).

An example of that, is that he, *sallallaahu 'alayhi wa sallam*, gave generously to the people of Makkah after conquering Taa'if.

Anas ibn Maalik said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, gathered some people from the Ansaar and said:* **'Quraysh have newly abandoned the pre-Islamic state** [and have accepted Islam]**, and have recently gone through an affliction** [having family members of theirs killed, and their lands conquered] **so I wanted to be good to and assist them, and to earn their loyalty and trust, and in turn unite with them.'**"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, consoled all those who lost their wealth in Allah's Path:

Suhayb Ar-Roomi (a Companion) said:

> "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, went to Madinah, and Abu Bakr went with him. I wanted to go, too, but I was prevented by some youth of the Quraysh from going, so I spent the night awake, and did not rest, and they said: 'Allah has made him busy with a stomach ache.' Then I left, and some people among them followed me after I had traversed some distance and they wanted to take me back.*
>
> *So I said to them: 'If I were to give you some ounces of gold, would you allow me to go and fulfill the agreement?'*
>
> *So they agreed, and I followed them to Makkah.*
>
> *So I said to them: 'Dig beneath the bottom of the door you will find gold, and go to this woman, and take two pieces of jewelry.'*
>
> *Then I went to Messenger of Allah, sallallaahu 'alayhi wa sallam, while he was in Qubaa' before he left, and when he saw me, he, sallallaahu 'alayhi wa sallam, said:* **'Your trade is** [accepted and is] **profitable, O Abu Yahya.'**
>
> *So I said: 'O Messenger of Allah no one came to you before me, and no one informed you of what happened besides (angel) Gabriel.'*"

1 Reported by Al-Bukhaari (4334).

Then Allah revealed about Suhayb (the verse which means): ***«And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants.»*** [Quran: 2:207]"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered giving charity to those who faced afflictions in their wealth:

Abu Sa`eed Al-Khudri (a Companion) said: "*A man was afflicted during the time of the Messenger of Allah, sallallaahu 'alayhi wa sallam, and his debts grew. The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Give him charity,'** *so the people gave him charity, but it did not reach the amount he needed to settle his debt.*"

Abu Sa`eed continued, saying: "*Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, said to those who lent him:* **'Take what you find, and you can only take that.'**"[2]

Meaning, at this moment you can only have that, and it is not permissible for you to ask for more as long as he is in difficult circumstances, rather, the one who has been loaned the money is given some time until his situation eases.[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, eased their afflictions by giving them glad tidings:

Anas ibn Maalik narrated that Umm Ar-Rabi` the daughter of Al-Baraa', the mother of Haarithah ibn Suraaqah (a Companion), went to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and said: "*O Allah's Prophet, sallallaahu 'alayhi wa sallam, will you not tell me about Haarithah? If he is in Paradise, I shall be patient, and if he is in something else, then I can cry about his situation.*" Her son had been killed during the Battle of Badr by an arrow, and no one knows who shot that arrow.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to her: **"Have you lost your mind? Is there one** [level in] **Paradise? There are many lev-**

1 Reported by Al-Haakim (5706).
2 Reported by Muslim (1556).
3 The explanation of An-Nawawi on the book of Muslim (10/217).

els of Paradise, and he has reached the level of Al-Firdaws [the highest level]**."**[1]

Ibn Hajar said: *"This happened before the prohibition of wailing. The prohibition of wailing occurred after the Battle of Uhud, and this was after the Battle of Badr."*[2]

Jaabir ibn `Abdullaah said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, met me and said:* **'O Jaabir, why do I see you so sad and troubled?'** *I said: 'O Messenger of Allah, my father was martyred during the Battle of Uhud, and he left a family and debt behind.' He, sallallaahu 'alayhi wa sallam, said:* **'Shall I not tell you about what your father has met?'** *I said: 'Yes, definitely, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said:* **'Allah never spoke to anyone without a veil between Him and the one He is Speaking to. However, He resurrected your father and spoke to him without a veil, and without it being through a messenger, and He said to your father, 'My slave, request something of me, and I shall grant it.' Your father said: 'O Lord, give me respite and life again, so that I can be killed in your sake again.' The Lord said: 'I have previously said that they** [mankind] **will not go back to life.'"**

Jaabir said: *"Then the following verse was revealed (which means):* ***«And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.»*** [Quran: 3:169]*"*[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, guided them to foods that lower the level of stress after facing an affliction:

`Aa'ishah narrated that when someone from her family died, the women would gather together because of the death. After they left, her family and closest friends would remain and she would order that a pot of Talbeenah (soup made from barley flour and bran[4]) be made, then Thareed would be made (a dish made of meat, bread and broth), and the Talbeenah would be poured over it. Then she would say, *"Eat O you women, for I heard Messenger of Allah, sallallaahu 'alayhi wa sallam, say:* **'Talbeenah**

1 Reported by Al-Bukhaari (6576).
2 *Fat-h Al-Baari* (6/27).
3 Reported by At-Tirmithi (3010), and Ibn Maajah (190).
4 *Zaad Al-Ma'aad* (120/4).

relieves the heart of someone who is ill, and does away with a bit of sadness and worry.'"[1]

Some medical benefits of Talbeenah: Dr. Zaghlool An-Najjaar said: "*Barley soup does away with thirst, is a diuretic, is easily digested, and is beneficial for coughs and sore throats. It benefits those with breathing difficulties, cleanses the stomach, benefits kidney and urinary disorders, has a cooling effect on the body in general, and boosts the immune system.*"[2]

Scientific studies have shown that barley lowers blood cholesterol:

In 1985, *Lipids* magazine produced an article about the benefits of barley and other plants in curing high blood cholesterol levels, which mentioned studies conducted by experts from the Department of Agriculture in America who found that it consists of three elements, all three of which lower blood cholesterol.

Dr. Zaghlool An-Najjaar said: "*Modern studies have shown that these chemical compounds (that make up barley) have a very positive effect on the conductors between the neurons, in a way that helps reduce episodes of grief and sorrow, and causes the person's disposition to lean more towards being happy, relieved, and tranquil.*

Episodes of grief and sorrow these days are diagnosed as being the result of chemical disorders in the human body. Its cure is through consuming foods that cure this disorder, such as barley soup, which is rich with beneficial nutrients."[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, visited them to condole them:

Anas ibn Maalik said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, never used to visit any woman, but visited their husbands, except for Umm Sulaym, he used to visit her [constantly]. When someone mentioned this to him about it, he said:* **'I feel compassion for her as her brother was killed following my orders and with my army.'"**[4]

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1 Reported by Al-Bukhaari (5417) and Muslim (2216).

2 *Al-I`jaaz Al-`Ilmi fee As-Sunnah An-Nabawiyyah* (2/9), translated from the website to be mentioned in the next footnote.

3 "*Al-Manhaj*" the official website of Shaykh `Uthmaan Al-Khamees (http://www.almanhaj.com), summarized.

4 Reported by Al-Bukhaari (2844) and Muslim (2455).

Umm Sulaym is Sahlah or Rumaylah, or Mulaykah, the daughter of Milhaan, and she was originally among the Ansaar. She was the mother of Anas ibn Maalik and was well known by her nickname.

Her brother, Haraam ibn Milhaan was killed in the battle of Bi'r Ma`oonah. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not go out and participate in that battle, rather he ordered his army to go and fight.

Ibn Hajar said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, consoled Umm Sulaym by visiting her, and he gave the reason for going to visit her, and that is that her brother was killed fighting for him. This narration shows us how the Prophet of Allah, sallallaahu 'alayhi wa sallam, succeeded him in a good way with his family (took care of them), and that shows his good standing.*"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, taught us that we should console one another during afflictions, and that we should feel the pain of those who are afflicted:

`Amr ibn Hazm (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"There is not a believer that consoles his brother during a calamity except that, because of that, Allah The Almighty will dress him in garments of honor on the Day of Resurrection."**[2]

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Conclusion:

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, reminded us through his guidance and example, that Islam is complete submission to the will of Allah. For one who submits, a mere declaration or display of belief will not be taken for success, but his or her heart and soul will certainly be put to test.

Allah tested the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, severely in order that he, *sallallaahu 'alayhi wa sallam*, becomes an example for his Companions to follow. Similarly, He tests the believer to see whether he

1 *Fat-h Al-Baari* (6/51).
2 Reported by Ibn Maajah (1601).

lives a righteous life (in accordance with the instructions and commands set by Allah) or lives according to what his desires dictate; whether the faith he displays is firmly rooted in his heart or is it merely on the surface. He will be tested to see whether he will continue to have faith and love of Allah when in calamity as he does when in comfort; whether he will continue to remember and worship Him if given bounties and comforts of life as he does when he lives a modest life. Allah will undoubtedly test him to see if his faith, trust, and love of Him is unconditional or is it conditioned upon good health and a comfortable life free from stress and anxiety.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, showed us through his own example that for a righteous Muslim, this life is a testing ground where he will continue to be tested until he meets Allah. For him, tests will be conducted on earth while he lives, and not after he dies. He knows that as soon as death arrives and he steps into the next world, his tests are over. There, he only receives the results of his tests, and enjoys the fruits of his deeds that he committed during a short span of time called Life.



Section Four

The Dealings of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with the Destitute

Introduction:

Poverty, in Islamic legislation, refers to lacking or falling short of basic necessities, so, *"anyone who does not have a quantity that satisfies him and his family is considered in poverty and among the destitute."*[1]

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, feared the trial of riches for his nation more than he feared poverty. He, *sallallaahu 'alayhi wa sallam*, said: **"By Allah, it is not poverty about which I fear for you, but I fear in your case that** [the worldly] **riches may be given to you as were given to those who had gone before you, and that you begin to vie with one another for them as they vied for them, and that they may destroy you as they destroyed them."**[2]

Yet, he, *sallallaahu 'alayhi wa sallam*, realized that poverty is also a great trial. Therefore, he, *sallallaahu 'alayhi wa sallam*, used to supplicate to Allah saying: **"O Allah, I seek refuge in You from disbelief and poverty."**[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, realized the severity of the crisis of poverty and its attenuating impact on people, so he supported the poor and lived amongst them. He, *sallallaahu 'alayhi wa sallam*, treated the poor with mercy and kindness, and he used to give them whatever he could, although he, himself, was poor.

He, *sallallaahu 'alayhi wa sallam*, also taught his Companions to have mercy upon the poor as well. He, *sallallaahu 'alayhi wa sallam,* sometimes used to feed them from what he had. He, *sallallaahu 'alayhi wa sallam,*

1 *Majmoo` Al-Fataawaa* (28/570).
2 Reported by Al-Bukhaari (4015).
3 Reported by Abu Daawood (5090).

would take them to his home or order that charity be given to them or propose that one of his Companions take them in as guests.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave whatever surplus resources he had, that extended beyond his need, to the poor and destitute:

`Umar ibn Al-Khattaab (a Companion) said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to spend from his wealth on his family, and whatever exceeded that, he would give it in charity.*"[1]

When the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, conquered Khaybar and took his share of booty (one-fifth), he did as `Umar described. `Umar said: "*As for Khaybar, the Messenger of Allah, sallallaahu 'alayhi wa sallam, split it into three parts, two of the three were split among the Muslims, and a third was expenditure for his family. Whatever exceeded the expenditure of his family was given away and spread to the poor Muhaajireen (Emigrants).*"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"All of the wealth of a Prophet is charity, except that which they use to feed and clothe their families; we** [the prophets] **do not leave inheritance."**[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was moved if he saw signs of poverty on the faces or demeanor of some of his Companions:

Jareer ibn `Abdullaah (a Companion) said:

> *"We were with the Messenger of Allah, sallallaahu 'alayhi wa sallam, around the beginning of the day, and some people came to him barefooted, and (almost) naked, wearing leopard skins on their shoulders (they passed their heads through a hole in the middle of the skin), or cloaks, and they had their swords hanging from their necks. Most of them, or actually, all of them were from the tribe of Mudhar.*

1 Reported by Abu Daawood (2975) and the origin is reported by Al-Bukhaari (2904) and Muslim (1757).

2 Reported by Abu Daawood (2577).

3 Reported by Al-Bukhaari (2904), Muslim (1757) and Abu Daawood (2975), and the wording is for Abu Daawood.

When the Prophet of Allah, sallallaahu 'alayhi wa sallam, saw the extent of their poverty, his face changed. He, sallallaahu 'alayhi wa sallam, entered his home then exited, then ordered Bilaal to call to the prayer, then he, sallallaahu 'alayhi wa sallam, prayed and delivered a sermon to the people, reciting the verse (which means): ***«O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.»*** [Quran: 4:1]

Then he read the verse in Chapter *Hashr* (which means)*:* ***«O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow, and fear Allah.»*** [Quran: 59:18]

Let a man give charity from his Deenaar (golden coin); let a man give charity from his Dirham (silver coin); let a man give charity from his clothes; let a man give charity from a measure of his wheat; let a man give charity from a measure of his dates…' until the Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'Even if half of a date.'**

So a man among the Ansaar came with a bag of money that he could barely carry, in fact, he could not carry it. Thereafter, the people continuously kept bringing more things, until I saw two heaps of food and clothes, and I saw the face of Messenger of Allah, sallallaahu 'alayhi wa sallam, become luminous out of joy, as if it was gold. Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **'Whoever starts** [revives] **a good tradition in Islam will have its reward, and the reward of those who follow suit, without decreasing any of their respective rewards. In contrast, whoever starts an evil tradition in Islam** [or leads to it] **will have its sin, and the sins of all those who follow suit, without decreasing any of their respective sins.'"**[1]

1 Reported by Muslim (1017).

An-Nawawi (a scholar) said: *"The reason the Prophet of Allah, sallallaahu 'alayhi wa sallam, was happy because he saw the Muslims hastening towards obeying Allah The Almighty, spending their money for Allah's Sake, obeying the order of the Messenger of Allah, sallallaahu 'alayhi wa sallam, the fact that those needy people had their needs taken care of, the care that the Muslims have for one another, and their cooperation on righteousness and piety. It is befitting for an individual to become happy when they see something like this, as well as make their happiness apparent, and their happiness should be for those things that we mentioned."*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, evaluated their level of poverty, and would honor and console them accordingly:

Abu Hurayrah (a Companion) said: *"I would lie on the floor and press my stomach on it out of hunger; and I used to tie a rock around my stomach out of hunger."*[2]

In another narration Abu Hurayrah states: *"At times, I would be so hungry that I would be lying unconscious and senseless between the pulpit and the house of `Aa'ishah, and a person would come to me and step on my neck, thinking that I was insane, but I was only hungry."*[3]

Abu Hurayrah said:

> *"One day, I sat on the path that was used often, and Abu Bakr passed me, so I asked him about a verse from Allah's Book. I only asked him so he would ask me to follow him (for dinner). But, he did not do so.*
>
> *Then, `Umar passed, so I asked him about a verse from Allah's Book. I only asked him so he would ask me to follow him, but he, too, did not.*[4]

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1 The explanation of An-Nawawi on the book of Muslim (7/103).

2 The scholars said that the benefit of tying a rock around one's stomach is that it helps with standing up straight, or preventing too much gases that occur during digestion of the food in the stomach because the stone is tied around the stomach and is close to it, lessens the feeling of weakness (out of hunger). Another benefit is that the coldness of the rock lessens the heat of the hunger. *Fat-h Al-Baari* (11/284).

3 Reported by Al-Bukhaari (7334).

4 Perhaps both Abu Bakr , and `Umar, may have thought that Abu Hurayrah's question was as it apparently was i.e. just a question.

Then, I walked a little bit, but then fell on my face out of tiredness and hunger. The Messenger of Allah, sallallaahu 'alayhi wa sallam, appeared by my head. He, sallallaahu 'alayhi wa sallam, smiled when he saw me, took my hand, stood me up, and knew what my face was showing, and knew what I was feeling. Then he, sallallaahu 'alayhi wa sallam, said: **'O Abu Hirr** [i.e. a diminutive of his nickname]**,'** *and I said: 'I am at your service, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said:* **'Follow me.'**

Then, he, sallallaahu 'alayhi wa sallam, walked ahead and I followed him. He, sallallaahu 'alayhi wa sallam, entered his house, asked permission to allow me to enter and then allowed me to enter. He, sallallaahu 'alayhi wa sallam, found a bowl of milk and said: **'Where did this milk come from?'** *They said: 'So-and-so gave it to us as a gift.' He, sallallaahu 'alayhi wa sallam, said:* **'O Abu Hirr,'** *I said: 'I am at your service, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said:* **'Go to Ahl As-Suffah**[1] **and call them here.'**

Ahl As-Suffah were the guests of Islam, they had no support, neither family nor wealth. If any charity came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, he would send it straight to them, and would not use any of it; and if he received a gift, he, sallallaahu 'alayhi wa sallam, would take some of it, and share the rest with them, and that bothered me, so I said: 'This will not be sufficient for all of Ahl As-Suffah. I am more worthy of drinking from this milk, so I can strengthen myself.'

When they come, he will order me to serve them; what would remain from this milk for me; however, there was no doubt that I had to obey Allah and His Messenger, sallallaahu 'alayhi wa sallam. So, I went and called them. They came, were given permission to enter, and sat in the house. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'O Abu Hurayrah,'** *I said: 'I am at your service, O*

1 *As-Suffah* was a place in the back of the mosque of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* that had a shade. It was prepared so that visitors could stay there, and so that those who have nowhere to stay or no family could stay there. They would increase and decrease based on whoever among them got married, died, or traveled. *Fat-h Al-Baari* (6/595).

Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said: **'Take, and serve them.'**

So, I took the bowl and was serving each man, until he was satisfied; he would give me the bowl back, and I would pass it to the next, and he would drink, until he was satisfied and would give me the bowl back, and so on.

Then, I reached the Prophet of Allah, sallallaahu 'alayhi wa sallam, and everyone present had become satisfied. He, sallallaahu 'alayhi wa sallam, took the bowl and placed it in his hand, looked at me, smiled and said: **'O Abu Hurayrah,'** *I said: 'I am at your service, O Messenger of Allah' He, sallallaahu 'alayhi wa sallam, said:* **'Only you and I remain?'** *I said: 'You have spoken the truth, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said:* **'Sit and drink.'** *So, I sat and drank. Then he, sallallaahu 'alayhi wa sallam, said again:* **'Drink.'** *So, I drank more.*

He, sallallaahu 'alayhi wa sallam, kept saying: **'Drink,'** *until I said: 'No, by He Who has sent you with the truth, I am full.' He, sallallaahu 'alayhi wa sallam, said:* **'Give it to me.'** *I gave him the bowl, whereupon he, sallallaahu 'alayhi wa sallam, praised Allah, and said:* **'Bismillaah,'** *and drank the remainder of the milk.*

Then I met `Umar and told him about my matter, and said to him, 'Allah gave that to someone who was more deserving than you, O `Umar. And by Allah, I asked you about the verse, while I am more knowledgeable than you in it.'

`Umar said: 'By Allah, for me to have invited you into my home is more beloved to me than having red camels[1]*.'"*[2]

Thus, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, realized who the poor were, and would notice signs of hunger that were apparent on their faces, and in turn, would console whom he could.

Abu Hurayrah said:

1 Red camels are the best and most expensive type of camels.

2 Reported by Al-Bukhaari (5375), (6452) and At-Tirmithi (2477).

"Three days passed over me wherein I ate no food. So I went to As-Suffah and began falling, which caused the young children to say, 'Abu Hurayrah has gone crazy.'

I called back to them saying, 'Rather, you are crazy,' until I got to the Suffah.

I happened to come across the Messenger of Allah, sallallaahu 'alayhi wa sallam, when he was brought a platter of Thareed (a dish made of meat, bread and broth), and so he invited the people of As-Suffah to eat from it. They ate from it while I was lurking around, hoping to be invited to eat. When everyone finished and subsequently stood up, there was only some small amount left on the edges of the plate, so the Messenger of Allah, sallallaahu 'alayhi wa sallam, collected it, and it became a morsel. Then he, sallallaahu 'alayhi wa sallam, put it on his fingers and said: **'Eat in the Name of Allah,'** *and by Allah, I continued to eat until I was full."*[1]

Abu Hurayrah in this story, alluded to the custom of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, when dealing with the poor Companions, when he said: "*If some charity came to him, he would send it to them and would not consume any of it, and if a gift came to him, he, sallallaahu 'alyhu wa sallam, would use a part of it and share the rest with them."*

In the story of Salmaan Al-Farsi (before he accepted Islam) he said:

"I had something that I collected, and when it was evening, I took it and went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, while he was in Qubaa'. I entered on him and said: 'I heard that you are a righteous man, and that you have Companions that are needy, and so this is something that I present as a charity, as I found you are more worthy of it than others.'

I put it close to him, and he, sallallaahu 'alayhi wa sallam, said to his Companions: **'Eat,'** *but he held back his hand and did not eat.*

So I said to myself: 'This is one (sign of his truthfulness).'

1 Reported by ibn Hibbaan (6533).

Then I went away from him and gathered something, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, went back to Madinah, then I went to him with what I gathered (of food), and said: 'I noticed that you do not consume charity, so this is a gift that I am giving to honor you.'

So the Messenger of Allah, sallallaahu 'alayhi wa sallam, ate from it and ordered the Companions to eat with him.

So I said to myself: 'This is two.'"… to the end of the narration.[1]

This story confirms the one above it (i.e. of Abu Hurayrah), that if charity came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* would leave for the poor and would not consume any of it. However, if a gift came to him, he, *sallallaahu 'alayhi wa sallam,* would use a part of it and share the rest with them.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, divided the poor people among the Companions, so that they were fed:

Ibn Seereen (a scholar) said: "*In the evening, the Messenger of Allah, sallallaahu 'alayhi wa sallam, would divide some poor people between some of his Companions, so it would be that a man would go with one man, another with two men, another with three, and so forth, up until ten men.*"[2]

Al-Hasan (a scholar) said: "*And the Messenger of Allah, sallallaahu 'alayhi wa sallam, would take any of them that remained into his home and would feed them whatever he had.*"[3]

Ya`eesh ibn Tikhfah Al-Ghifaari (a Companion) said:

"*My father was one of the people of As-Suffah, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, ordered that they be cared for, so a man would take a man or two men, until I remained, along with four others.*

1 Reported by Ahmad (23225).
2 Reported by Ibn Abu Shaybah in his book *Al-Musannaf* (27154).
3 Reported by Al-Bayhaqi in his book *Shu`ab Al-Eemaan* (10333).

The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **'Let us go.'**

*So we went with him to the house of `Aa'ishah, and he, sallallaahu 'alayhi wa sallam, said:* **'O `Aa'ishah, feed us.'**

`Aa'ishah brought some Hasheeshah (a type of food that is made from slightly ground wheat that is then cooked and then meat or dates are added to it) and we ate from it. Then she brought some Haysah (a meal made from dates, fine flour, cheese and fat) that was like a bird (not plentiful), and we ate.

Then he, sallallaahu 'alayhi wa sallam, said: **'O `Aa'ishah, give us something to drink.'**

She brought a large cup and we drank from it, then she brought a small cup that had some milk in it, and we drank from that.

Then Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **'If you wish to stay, you can, and if you wish, you can go back to the mosque.'**

So we said: 'No, but we will go back to the mosque.'[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, shared whatever food he had with them:

Al-Miqdaad ibn `Amr (a Companion) said:

"I came with a friend of mine, and we almost could not hear or see due to our intense hunger, so we began presenting ourselves to people, but no one invited us for food. So we went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allah, we are extremely hungry, and we presented ourselves to the people to be invited, but no one invited us, and now we have come to you.

He, sallallaahu 'alayhi wa sallam, took us to his house, and there were three she-goats, and he, sallallaahu 'alayhi wa sallam, said: **'Milk these goats for us.'**

1 Reported by Abu Daawood (5040) and Ibn Maajah (752).

We milked the she-goats, and each of us would drink their share, and we would give the Messenger of Allah, sallallaahu 'alayhi wa sallam, his share.

His habit was to come at night (to his guests), say greetings of Salaam in a way that would neither wake a sleeping person, nor allow anyone awake to hear, then he, sallallaahu 'alayhi wa sallam, would go to the mosque, pray, and would then go to his drink (of milk) and would drink.

One night, Satan came to me after I drank my share, and said: 'Muhammad goes to the Ansaar, and they present him with things and he eats with them. He does not need this drink.' Then I went to his share and drank it.

Right when it entered my stomach, and I knew that there was no way of getting rid of it and I was to digest it, Satan made me feel guilty, and said: 'Woe to you! What have you done? Have you drunk the share of Muhammad, sallallaahu 'alayhi wa sallam, so that when he comes and does not find it, he would supplicate against you, then you would be destroyed and your worldly life and Hereafter go to waste?'

I was wearing a cloak that, if I were to put it on my feet, my head would be exposed, and if I were to put it on my head, my feet would be exposed. I could not sleep, but my two friends slept, as they had not done what I had done.

Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, came, said greetings of peace as usual, then went to the mosque, prayed, went to his dish to drink, uncovered it, but found nothing in it. Then he raised his head to the heavens, and I said to myself, 'Now he will supplicate against me, and I will be destroyed.' Instead, he, sallallaahu 'alayhi wa sallam, said: **'O Allah, feed whomever fed me, and give drink to whomever gave me drink.'**

So I took the cloak and tightened it to myself, took a blade, and went to whichever she-goat was the fattest, so that I may slaughter it for the Messenger of Allah, sallallaahu 'alayhi wa sallam, but found that it was a milking goat, and that the rest, too, were milking goats.

So I took a bowl belonging to the family of Muhammad, sallallaahu 'alayhi wa sallam, that they used to drink from and milk in, so I milked the goat into the bowl until it was frothy with foam, then I went to the Messenger of Allah, sallallaahu 'alayhi wa sallam.

He, sallallaahu 'alayhi wa sallam, said: **'Have you all drunk your share tonight?'**

So I said: 'Drink, O Messenger of Allah,' so he drank, then gave it to me. I said again, 'Drink, O Messenger of Allah,' and he drank and then gave it to me.

When I knew that the Prophet of Allah, sallallaahu 'alayhi wa sallam, had become satisfied, and that I had the supplication he invoked for me, I laughed until I fell on the floor. So he, sallallaahu 'alayhi wa sallam, said to me: **'This must be one of your mischiefs O Miqdaad.'** *So I said: 'O Messenger of Allah, such and such happened to me, and I did such and such.'*

So the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to me: **'The fact that the she goat had milk at such an unusual time is a mercy from Allah; why did you not ask me, so that we could wake your two friends, and they could have from it as well?'**

So I said: 'By Him Who sent you with the truth, I do not mind if you give them or anyone else, as long as I, out of all people, was able to share it with you.'"[1]

The previously mentioned story of Salmaan Al-Faarisi is similar to this, when he went to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, with some food as a gift, he, *sallallaahu 'alayhi wa sallam*, ate from it, and asked the Companions to eat with him.[2]

If the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not have anything to give to the poor, he would send the poor person to one of his Companions:

1 Reported by Muslim (2055).
2 Reported by Ahmad (23225).

Abu Hurayrah said: that a man came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and said: *"O Messenger of Allah, poverty has struck me."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sent a messenger to one his wives (to bring something for that man to eat) but she said: *"By the One who sent you with the truth, I only have water."* He, *sallallaahu 'alayhi wa sallam*, sent to another one of his wives (to bring something for that man to eat), but she said the same, until all of them said the same thing.

Then Allah's Messenger, *sallallaahu 'alayhi wa sallam*, said: **"Who will take this one as a guest in exchange for Allah's Mercy?"** A man from the Ansaar said: *"I will, O Messenger of Allah."* So he took the man to his home, and said to his wife, *"Treat the guest of the Messenger of Allah well."* She said: *"By Allah! We have nothing except the meal for my children."* He said: *"Get the food ready, and light the lamp, and put your children to sleep if they ask for dinner. Then when the guest enters, dim the lamp, and make it seem as if we are eating, and when he reaches for the food to eat, then stand up to the lantern and turn it off."* She got the food ready, turned the lamp on, and put the children to sleep. She then went to the lamp as if she was fixing it, and turned it off. Then they pretended that they were eating and they both went to sleep hungry. In the morning, the man from the Ansaar went to Allah's Messenger, *sallallaahu 'alayhi wa sallam*, who said: **"Allah has laughed** (implying His acceptance to the deed)**, from your actions last night."** Then Allah revealed His saying (which means): ***«And they give them preference over themselves even though they were in need of that.»*** [Quran: 59:9][1]

Another example:

Ibn `Abbaas (a Companion) said: *"Allah's Prophet, sallallaahu 'alayhi wa sallam, came to two men who had the same need. One of them spoke, and Allah's Prophet, sallallaahu 'alayhi wa sallam, noticed that his breath smelled as if he had not eaten. The Prophet of Allah, sallallaahu 'alayhi wa sallam, asked him:* **'Do you not brush your teeth?'** *The man said: 'I do, however, I have not eaten in three days.' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, ordered some men who accommodated him and took care of his needs."*[2]

1 Reported by Al-Bukhaari (3798) and Muslim (2054).
2 Reported by Ahmad (2405).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, shared their hardship, so that he could be their role model in patience and forbearance:

Simaak ibn Harb (a Companion) said: *"I heard An-Nu`maan delivering a sermon, saying, `Umar mentioned what the people had earned in the worldly life, and commented on that, saying, 'I saw the Messenger of Allah, sallallaahu 'alayhi wa sallam, spend a whole day in pain and in a state of disturbance, while he could not find even the lowest quality of dates to fill his stomach.'"*[1]

Abu Haazim (a Follower; belonging to the generation succeeding the Companions) said: *"I saw Abu Hurayrah point with his finger repeatedly, and say, 'By Him in Whose hand is Abu Hurayrah's soul, Allah's Prophet, sallallaahu 'alayhi wa sallam, died before he and his family were ever full from wheat bread for three straight days."*[2]

The wording of Al-Bukhaari (a scholar) reads: *"The family of Muhammad, sallallaahu 'alayhi wa sallam, were not full from food for three straight days until he passed away."*

`Aa'ishah (the wife of the Prophet) said to `Urwah (a Companion): *"O nephew, we would see three crescents over the course of two months, and throughout this time, no fire for cooking would be lit in any house of the Messenger of Allah, sallallaahu 'alayhi wa sallam!*

`Urwah said: *"I said: 'O Aunt, what used to sustain you and keep you alive?'*

She said: *"Two things: dates and water. The Messenger of Allah, sallallaahu 'alayhi wa sallam, had some neighbors from the Ansaar who had camels, and they would give the Messenger of Allah, sallallaahu 'alayhi wa sallam, some of its milk, and he would give it to us to drink."*[3]

`Aa'ishah said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, died while leaving nothing on my shelf that a living creature would eat, besides some barley bread. I ate from it for a long time until I weighed it, and then it finished after a short while."*[4]

1 Reported by Muslim (2978).
2 Reported by Al-Bukhaari (5374) and Muslim (2976), and the wording is for Muslim.
3 Reported by Al-Bukhaari (2567) and Muslim (2972).
4 Reported by Al-Bukhaari (3097) and Muslim (2973).

`Aa'ishah said: *"The family of Muhammad, sallallaahu 'alayhi wa sallam, did not eat two meals in one day, except that one of the meals was dates."*[1]

The narration of Jaabir ibn `Abdullaah (a Companion) about the hole that was being dug during the battle of Trench: *"On the day of the Trench, we were digging, but were prevented by a very large rock. We went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'There is a very large rock (preventing us from continuing our digging).' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'I am coming.'** *When he stood, he, sallallaahu 'alayhi wa sallam, had a rock tied to his stomach, because we had not eaten in three days. When he got there, the Prophet of Allah, sallallaahu 'alayhi wa sallam, took a pickaxe and struck the rock, and turned it to a pile of dust and sand."*[2]

Abu Talhah (a Companion) said: *"We complained to the Messenger of Allah, sallallaahu 'alayhi wa sallam, that we were hungry, and each of us lifted a rock off his stomach, but the Messenger of Allah, sallallaahu 'alayhi wa sallam, lifted two rocks."*[3]

The guidance of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, when dealing with them was to sit with them, be close to them, and not being arrogant towards them:

`Uthmaan ibn Al-Yamaan (one of the righteous successors of the generation that lived after the death of the Prophet) said: *"When the number of immigrants to Madinah increased, and they had nowhere to stay, and had nowhere to reside, the Messenger of Allah, sallallaahu 'alayhi wa sallam, allowed them to reside in the mosque, and called them, 'The People of As-Suffah.' He, sallallaahu 'alayhi wa sallam, used to sit with them and be friendly with them."*[4]

Sitting with them in this manner is a form of amusement for them as well as a form of being sociable with them. It is also in accordance with the order of Allah, when He said (what means): ***«And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose***

1 Reported by Al-Bukhaari (6455) and Muslim (2971).
2 Reported by Al-Bukhaari (4101) and Muslim (2039).
3 Reported by At-Tirmithi (2371).
4 Reported by Al-Bayhaqi (4135).

heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.» [Quran: 18:28]

The reason that these verses were revealed was that some noblemen among the Arabs haughtily rejected the call to Islam, because Muhammad, *sallallaahu 'alayhi wa sallam*, brought the poor and weak close to him. Among them were men such as Suhayb, Bilaal, `Ammaar, Khabbaab, Salmaan, ibn Mas`ood, and others like them who wore torn clothes that smelt of sweat, due to their intense poverty. Apparently, their social status did not qualify them for sitting with the noblemen of Quraysh!

These noblemen asked the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, to send them away, and he, *sallallaahu 'alayhi wa sallam*, rejected that notion, as Allah informed us in the verse (which means): ***«And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.»*** [Quran: 11:29]

They suggested that he, *sallallaahu 'alayhi wa sallam*, make a specific lesson for the poor, and another for the noblemen, wherein there would be no poor and weak people, so that the noblemen keep their distinction, special status, and veneration in pre-Islamic society.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* out of desire that they become Muslim, was on the verge of accepting their offer, but Allah's Order came (which means): ***«And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account [i.e. no one is held accountable for the deeds of another]. So were you to send them away, you would [then] be of the wrongdoers.»*** [Quran: 6:52]

Ibn Mas`ood said: *"The noblemen of Quraysh passed by Allah's Messenger, sallallaahu 'alayhi wa sallam, and with him were Suhayb, Bilaal, `Ammaar, Khabbaab, and other weak Muslims. They said to him, 'O Muhammad, are you pleased with these people as being your people? Are those the ones that, out of all of us, Allah has blessed? Are we going to follow those people? Send them away from you, perhaps if you do so, we will follow you.' So Allah sent this verse*

(which means), ***«And do not send away those who call upon their Lord morning and afternoon, seeking His countenance.»*** [Quran: 6:52][1]

Sa`d ibn Abu Waqqaas (a Companion) said: *"We were six people with the Prophet of Allah, sallallaahu 'alayhi wa sallam, and the polytheists said to the Prophet of Allah, sallallaahu 'alayhi wa sallam, 'Send those people away from you, so that they do not dare against us.'*

It was I, Ibn Mas`ood, a man from Huthayl, Bilaal, and two men whose names I do not know. At that moment, whatever Allah willed fell in the thought process of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and he thought to himself about it, but Allah sent down the verse (which means): ***«And do not send away those who call upon their Lord morning and afternoon, seeking His countenance.»*** [Quran: 6:52]*"*[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, supplicated Allah to love the poor and destitute:

He, *sallallaahu 'alayhi wa sallam*, used to say in his prayer: **"O Allah, I ask You for the ability to do good actions, abandon evil actions, to love the poor, and that if You were to test Your slaves, then cause me to pass away without being afflicted by that test."**[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, enquired after them when they were not present, and used to ask about their condition:

Abu Umaamah ibn Sahm ibn Hunayf (a Companion) reported that a poor woman became sick, so the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, was told about her sickness, and he used to visit the poor when they were sick, and would ask about them.

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"If she dies, tell me."**

However, her funeral was prayed at night, and they disliked that they should wake the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* and so when he awoke and was told about her affair, he, *sallallaahu 'alayhi wa*

1 *Tafseer At-Tabari* (11/374).
2 Reported by Muslim (2413).
3 Reported by At-Tirmithi (3233) on the authority of Ibn `Abbaas.

sallam, said: **"Did I not tell you to tell me if she passes away?"** They said: *"O Messenger of Allah, we disliked that we should cause you to leave your home or wake you by night."*

So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, went out and stood with the people in front of the grave, and offered the funeral prayer.[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, cared for the destitute among them, such as Thu Al-Bijaadain (he of two cloaks):

`Abdullaah ibn Mas`ood (a Companion) said:

> *"I stood in the middle of the night to pray alone, when I was with the Messenger of Allah, sallallaahu 'alayhi wa sallam, during the Battle of Tabook, and I saw a light produced from a fire and it was coming from the direction of the army. I followed the light to see what it was, and found that it was the Messenger of Allah, sallallaahu 'alayhi wa sallam, Abu Bakr, and `Umar.*
>
> *I found that `Abdullaah Thu Al-Bijaadain Al-Muzani had died, and they had dug a hole for his grave, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, was in the grave, while Abu Bakr and `Umar were passing his body to the grave, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, was saying:* **'Bring your brother closer to me.'** *So they brought him closer to the Prophet of Allah, sallallaahu 'alayhi wa sallam.*
>
> *When he was put on his side, the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'O Allah, I went to bed happy with him and pleased with him, so be pleased with him.'**
>
> *So I said: 'I wished that I was the one in the grave.'"*[2]

Ibn Hishaam (a scholar) said: *"He was called the man of two cloaks because he was trying to come to Islam but his people prevented him and were making things hard for him, and left him with only a coarse cloak, and nothing else. So he ran from them to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and when he came close, he took the cloak and ripped it in two, wearing one half as a*

1 Reported by Maalik in his book *Al-Muwatta'* (531) and An-Nasaa'i (1907). Al-Bukhaari (458) and Muslim (956) also reported similar narrations on the authority of Abu Hurayrah.

2 *As-Seerah An-Nabawiyyah* (2/527) by Ibn Hishaam.

bottom garment, and the other as a wrap around his upper body, then he went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and because of that, he was called the man of two cloaks."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, fulfilled the need of the needy among them:

Asmaa' bint Abu Bakr (a woman Companion) said: "*Az-Zubayr married me, and he had no money or owned slave; he had nothing besides a camel for watering and a horse. I used to feed his horse and get water, and nothing was more strenuous on me than the horse that I would care for, feed, and tend to."*

Then the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, got some captives, and gave her a slave girl. She said: "*It rid me of the responsibility of caring for the horse, and she took care of it for me."*[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, asked them about their needs, so that he could fulfill them:

One of the servants of the Prophet *sallallaahu 'alayhi wa sallam*, either a man or woman, said: "*Among the things that the Prophet of Allah, sallallaahu 'alayhi wa sallam, used to say to his servants was:* **'Do you have any needs?'** *One day, I said: 'I have a need.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said back:* **'And what is your need?'** *I said: 'My need is that I need you to intercede on my behalf on the Day of Resurrection.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Who pointed you to this?'** *I said: 'My Lord.' So he, sallallaahu 'alayhi wa sallam, said:* **'So help me achieve that by praying often.'**"[3]

In another narration from Ar-Rabee`ah (a Companion) he said:

> "*I used to serve the Messenger of Allah, sallallaahu 'alayhi wa sallam, and take care of his needs throughout the day, until he would pray the night prayer. After he, sallallaahu 'alayhi wa sallam, would pray, and enter his house, I would stay by his door, thinking that perhaps a need would arise for the Messenger of Allah, sallallaahu 'alayhi wa sallam. I would continuously hear him repeat:* ***'Subhaan***

1 Ibid.
2 Reported by Al-Bukhaari (4823) and Muslim (2182).
3 Reported by Ahmad (15646).

Allah, Subhaan Allah, Subhaan Allah wa bi-Hamdihi [Glorified is Allah; Glorified is Allah; Glorified is Allah, and He is praised**],'** *until I got tired and went back, or I would become overcome with tiredness and sleep.*

One day, when he saw how dedicated I was to serving him, he, sallallaahu 'alayhi wa sallam, said: **'Ask me, O Rabee`ah.'** *I said: 'Allow me to think about it, O Messenger of Allah, then I will let you know.'*

I thought about it to myself, and realized that this worldly life will be cut off and will perish, and that I have enough sustenance to suffice me, so I said to myself that I will ask the Messenger of Allah, sallallaahu 'alayhi wa sallam, for my Hereafter, because he has a very high status with Allah.'

So I went to him, and he, sallallaahu 'alayhi wa sallam, said to me: **'What have you concluded, O Rabee`ah?'** *I said: 'Yes, O Messenger of Allah, I ask you to intercede on my behalf before your Lord, so that He saves me from entering Hellfire.'*

He, sallallaahu 'alayhi wa sallam, said: **'Who ordered you to say that?'**

I said: "No, by Allah Who has sent you with the truth, no one ordered me to say that. However, when you said: 'Ask me for anything, and I will give it to you,' and since you have a special place with Allah, I looked at my affairs, and realized that this worldly life is going to be cut off and will perish, and that I have enough sustenance reaching me in this worldly life, so I thought that I should ask the Messenger of Allah, sallallaahu 'alayhi wa sallam, for something for my Hereafter.'

At that, the Messenger of Allah, sallallaahu 'alayhi wa sallam, remained silent for a long period, then said: **'I will grant you your wish, however, help me achieve that for you praying and prostrating often.'"**[1]

1 Reported by Muslim (489).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, testified to their virtues and great stature, so that they are not belittled by the people due to their poverty:

Sahl ibn Sa`d As-Saa`idi (a Companion) said:

> *"A man passed by the Messenger of Allah, sallallaahu 'alayhi wa sallam, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'What do you say about this man?'** *They said: 'He is one of the nobles of the people; if he were to propose (for marriage), he would be accepted; if he were to intercede, he would be allowed to successfully intercede; if he were to speak, he would be listened to.'"*
>
> *Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, remained silent, and a poor Muslim man walked by, and he, sallallaahu 'alayhi wa sallam, said:* **'What do you say about this man?'** *They said: 'This is one of the poor Muslims; if he were to propose, he would not be accepted; if he were to intercede, he would not be able to do so successfully; if he were to speak, he would most likely not be listened to.' So the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'This** [poor] **man is better than the earth's fill of that other man.'**"[1]

Ibn Hajar (a scholar) said: *"This narration shows that being well off in the worldly life has no bearing on how noble a person is, rather, what is considered is the Hereafter, and that whoever loses out on a large share of wealth in the worldly life will be compensated in the Hereafter with a good deed."*[2]

Abu Tharr (a Companion) said:

> *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'O Abu Tharr, do you view that having abundant money is what makes a person rich?'** *I said: 'Yes, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said:* **'So you view that having little money makes a person poor?'** *I said: 'Yes, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said:* **'Being wealthy is to have a rich** [content] **heart, and being destitute means to**

1 Reported by Al-Bukhaari (5091).

2 *Fat-h Al-Baari* (11/278), and this is a summary what he said.

> **have a poor heart.'** *Then he, sallallaahu 'alayhi wa sallam, asked me about a man from Quraysh, and said:* **'Do you know so-and-so?'** *I said: 'Yes, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said:* **'How do you view him?'** *I said: 'If he asks, he is given, and if he appears, he is allowed to enter.' Then he, sallallaahu 'alayhi wa sallam, asked me about a man from Ahl As-Suffah, and said:* **'Do you know so-and-so?'** *I said: 'No, O Messenger of Allah, by Allah, I do not know him.'*
>
> *So he, sallallaahu 'alayhi wa sallam, continued to describe him until I knew whom he was speaking about, and I said: 'I know who he is now.' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'How do you view him?'** *I said: 'He is a poor man from As-Suffah.' He, sallallaahu 'alayhi wa sallam, said:* **'He is better than the earth's fill of the other man.'** *I said: 'O Messenger of Allah, should he have not been given some of what that other man was given?' He, sallallaahu 'alayhi wa sallam, said:* **'If he is given, he is deserving of that, and if not, then he is given a good deed instead.'**"[1]

Anas ibn Maalik said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'There are many untidy and dusty people whose clothes are worn out, they are not paid attention to, but if they were to swear by Allah that something will happen, Allah would fulfill that for them. One of such people is Al-Baraa' ibn Maalik.'**"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, asked for their participation and presence, in order to incur victory and sustenance because of their supplications:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to seek out the poor and wish that they were close to him and with him.

Abu Ad-Dardaa' (a Companion) reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Seek out the weak and poor among you**

1 Reported by Ibn Hibbaan (685).
2 Reported by At-Tirmithi (3854).

for me, because you will be granted sustenance and victory through the weak among you [by virtue of their supplication and sincerity]**."**[1]

Sa`d (a Companion) felt that he had a virtue over others who were below him, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to him: **"Will you be given victory and sustenance except through the weak among you?"**[2]

In another narration the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Allah will give victory to this nation through the weak among them; He will give victory through their supplications, prayers, and sincerity."**[3]

It means that the worship of the weak and destitute and their supplication has more sincerity, since their hearts are free from being attached to the adornments of the worldly life. They made their goals and desire one thing only, so their supplications are answered, and their actions are purified.[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered that they be respected and appreciated:

An example of that, is when he, *sallallaahu 'alayhi wa sallam*, prohibited feeding them food that others would not like to eat.

`Aa'ishah reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was given a Dhabb (a large type of lizard) as a gift, but he did not eat it, so `Aa'ishah said: *"O Messenger of Allah, should I not feed it to the poor?"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, responded: **"Do not feed them what you yourself do not eat."**[5]

That is a direct application of the saying of Allah (which means): ***«O you who believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective there from, spending [from that] while you***

1 Reported by Abu Daawood (2594) and At-Tirmithi (1702).
2 Reported by Al-Bukhaari (2896).
3 Reported by An-Nasaa'i (3178).
4 *Fat-h Al-Baari* (6/89), The explanation of Ibn Battaal on the book of Al-Bukhaari (5/90) and *`Awn Al-Ma`bood* (7/256).
5 Reported by Ahmad (24215).

would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.» [Quran: 2:267]

Al-Baraa' ibn `Aazib (a Companion) said about Allah's Statement (which means): «***And do not aim toward the defective there from, spending [from that].»***

"It was sent about us, the Ansaar. We were people that had date-palm trees, so an individual would bring dates from their trees according to the amount of what they were able. A man would bring a bunch or two of dates, and would hang it in the mosque.

The people of As-Suffah had no food, so if one of them became hungry, he would eat from the bunch. He would go to the bunch and hit it with his stick, some unripe and ripe dates would fall, and he would eat.

Some people that did not want good would bring the worst types of dates or dates that were dried out, and with a broken bunch, and would hang it, so Allah revealed His Saying (which means): ***«O you who believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective there from, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.»*** [Quran: 2:267] *If one of them were to be gifted something like they were giving away, they would only take it with their eyes closed, or with shyness. So after that, we would only take the good things that we had as charity."*[1]

An example of that is when the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, prohibited that they be excluded and not invited to banquets.

Abu Hurayrah said: "*The worst food is that of a wedding banquet, when the rich are invited to it, and the poor are not. Whoever does not accept (to a wedding banquet) the invitation has disobeyed Allah and His Messenger."*[2]

An-Nawawi said: "*The meaning of this narration is to inform what the people will do after the time of the Prophet of Allah, sallallaahu 'alayhi wa sallam,*

1 Reported by At-Tirmithi (2987) and Ibn Maajah (1822).

2 Reported by Al-Bukhaari (5177) and Muslim (1432), and it has the ruling of a narration attributed to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and Muslim, in one of the narrations he had, has explicitly mentioned that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said it.

which is, to cater to the rich during wedding banquets, specifically invite them, preferring them with good foods, lifting their seating arrangements, putting them forward, and other things that are prevalent during banquets."[1]

Thus, if you are invited to a wedding banquet, then no doubt you should honor that invite, as long as there are no religiously prohibited actions occurring during that banquet. However, and to our great regret, we find that only the rich are invited to banquets, only those who are not in need of food. In contrast, the poor, who are in dire need of a good meal to do away with their fatigue, are ignored.

So the one who is arranging the banquet should not forget the poor; the poor should have a share of your banquet.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, trained his Companions to be modest:

Hakeem ibn Hizaam (a Companion) said: *"I asked the Messenger of Allah, sallallaahu 'alayhi wa sallam, and he gave me, then I asked him another two times, and each time, he gave me. Then he, sallallaahu 'alayhi wa sallam, told me:* **'O Hakeem, this life is green and beautiful, so whoever takes it without greed or persisting on asking for it will have blessings in it. And whoever takes it while making it close to their heart will not have blessings in it; they will be like the one who eats without becoming full. The hand that is higher** [giving the poor] **is better than the one that is lower** [receiving from others]**.'**

So I said: 'O Messenger of Allah, by Him Who has sent you with the truth, I will never ask anyone for money until I die."

Afterwards, Abu Bakr called Hakeem in order to give him, but he refused to take, and the same with `Umar, so `Umar said: *"O Muslims, you are my witness that I have offered some of this booty to Hakeem, but he refused to take it."*

Hakeem did not take money from anyone after the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, until he died.[2]

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1 The explanation of An-Nawawi on the book of Muslim (9/237).

2 Reported by Al-Bukhaari (1472) and Muslim (1035).

Ibn Hajar said: "*Hakeem refused to take, even though it was his right, because he feared that he would accept something from someone, become accustomed to taking from others, and his soul would go overboard, so he weaned it away from that, and he left that which is doubtful in preference of that which is not doubtful. `Umar mentioned it because he did not want anyone unaware of the real story to accuse `Umar of withholding Hakeem's share from him.*"[1]

If the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not have anyone to help the poor, he would meet them with beautiful words, and apologized to them in the best of ways:

Allah Said (what means): ***«Kind speech and forgiveness are better than charity followed by injury. Allah is free of need and Forbearing.»*** [Quran: 2:263]

Abu Sa`eed Al-Khudri (a Companion) reported that some people from the Ansaar asked Allah's Messenger, *sallallaahu 'alayhi wa sallam*, and he gave them, then they asked again, and he gave them, they asked a third time, and he gave them and used everything up of his.

So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"I will not withhold any good that I possess from you, and whoever tries to be modest by not asking others, Allah will give him modesty and will do away with his need; whoever suffices with Allah, Allah will suffice him; whoever tries to be patient, Allah will grant him patience, and no one has ever been given anything better or more wide than patience."**[2]

Another example is the story of those who went to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, when he went to the Battle of Tabook, they asked that he give them riding beasts, but the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, apologized, saying that he had nothing for them to ride.

Allah Says (what means): ***«There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort [i.e. guilt] when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful. Nor [is there blame] upon those who, when they came to you***

1 *Fat-h Al-Baari* (3/336).
2 Reported by Al-Bukhaari (1469) and Muslim (1053).

that you might give them mounts, you said: "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah].» [Quran: 9:91-92]

Abu Moosa Al-Ash`ari (a Companion) said:

> *"I went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, along with other men from the Ash`ari tribe, asking him for a ride. He, sallallaahu 'alayhi wa sallam, said:* **'By Allah, I have nothing to carry you on.'** *So we waited a while and he, sallallaahu 'alayhi wa sallam, was brought some camels, and he ordered that we be given three camels with ages from three to ten with white humps. When we left, we said to ourselves, or some of us said: 'May Allah not bless us, we went to Messenger of Allah, sallallaahu 'alayhi wa sallam, asking him for a ride, and he swore that he would not give us rides, then he gave us rides.' So they went to him and said that to him. He, sallallaahu 'alayhi wa sallam, replied:* **'I am not the one that gave you rides, but rather, Allah is The One who gave you rides. And by Allah, and if Allah Wills, if I do an oath and see something better than that oath, I would pay the atonement** [to expiate for not fulfilling the oath**] and do the thing that I think is better.'"**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave precedence to the needy over his family:

`Ali ibn Abu Taalib (the Prophet's cousin and the fourth Caliph) reported that Faatimah (the Prophet's daughter) complained of the injuries she would sustain due to her using the quern, so she went to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, wanting to ask him for a servant, but she did not find him, and she mentioned that to `Aa'ishah. When he, *sallallaahu 'alayhi wa sallam,* came, she (`Aa'ishah) told him.

`Ali said: *"When he came to us, we were already in bed, and we were about to stand, but he, sallallaahu 'alayhi wa sallam, said:* **'Stay in your place.'** *So we stayed in our places. He, sallallaahu 'alayhi wa sallam, sat between us, to the*

1 Reported by Al-Bukhaari (3133) and Muslim (1649).

point that I felt the coldness of his feet on my chest. He, sallallaahu 'alayhi wa sallam, said: **'Shall I not tell you about what is better for you than a servant? When you are about to sleep, or have gone to bed, say Allahu Akbar thirty-three times, Subhaan Allah thirty-three times, and Al-Hamdu Lillaah thirty-three times. That is better for you than a servant.'"**[1]

In a narration from `Ali the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"I will not give you and allow the stomachs of the people of As-Suffah to contract from intense hunger."** Another time, he, *sallallaahu 'alayhi wa sallam*, said: **"I will not give you a servant while the people of As-Suffah are twisting from hunger."**[2]

Al-Muhallab (a scholar) said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, taught his daughter words to mention Allah with that is more beneficial for her in the Hereafter, and he gave preference to the people of As-Suffah, because they gave precedence to hearing knowledge and precisely learning his narrations over having their stomachs full. They did not wish to have money or family, but they sacrificed themselves for Allah."*[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, helped the poor by showing them ways to earn wealth and would warn them from asking for money:

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Whoever asks people for money in order to increase his own money is asking for a piece of Hellfire, so let them ask a lot if they want, or let them ask for a little bit if they want** [either way, they will incur punishment]**."**[4]

Abu Hurayrah also narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"By Him in Whose hand is my soul, it is better for one of you to take firewood on his back and sell it, than to go to a man and ask for money, and he might give him or not."**[5]

1 Reported by Al-Bukhaari (3113) and Muslim (2727).
2 Reported by Ahmad (597).
3 *Fat-h Al-Baari* (11/124).
4 Reported by Muslim (1041).
5 Reported by Al-Bukhaari (1470) and Muslim (1042).

Thus, working as a lumberjack, even if it is hard and even if it incurs looks of belittlement and despite the low wage one earns from it, is still better than being unemployed and begging from people.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, encouraged working and informed them about the noble ways to work, such as:

Farming: Anas ibn Maalik reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"There is not a Muslim who plants a plant, or crops a crop, and it is eaten by a bird, human, or animal, except that they will earn a reward."**[1]

An-Nawawi said: *"These narrations show the virtue of farming and cropping, and that the reward for such a person is continuous until the Day of Resurrection, as long as the plant and crops remain, and the offspring of those plants and crops are also counted."*[2]

Anas ibn Maalik reported that Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"If the Hour begins** [The Day of Resurrection]**, and one of you has a small date-palm tree in their hand, then let him plant it if he could."**[3]

Manufacturing: Al-Miqdaam (a Companion) narrated that Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"There is no food that a person eats better than that which his own hand earned; and Allah's Prophet David used to eat from the work of his own hand."**[4]

Ibn Hajar said: *"The wisdom behind mentioning Prophet David is that he did not need to eat only the work of his two hands, for he was a King on earth, as Allah said. Rather, he chose to eat from the best possible means, and that is why the Prophet of Allah, sallallaahu 'alayhi wa sallam, mentioned his story, in order to prove his point, that the best of earnings are those that come from the work of one's own hands."*[5]

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1 Reported by Al-Bukhaari (2320) and Muslim (1553).
2 The explanation of An-Nawawi on the book of Muslim (10/213).
3 Reported by Ahmad (12569).
4 Reported by Al-Bukhaari (1966).
5 *Fat-h Al-Baari* (4/306).

Business: Allah said (what means): ***«O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent.»*** [Quran: 4:29]

Ibn `Abbaas said: "*`Ukaath, Majannah, and Thu Al-Majaaz were markets during the pre-Islamic times, and people felt that it was a sin to trade during the season of pilgrimage, so Allah revealed (what means):* ***«There is no blame upon you for seeking bounty from your Lord»*** [Quran: 2:198] *during the season of pilgrimage.*"[1]

`Urwah Al-Baariqi (a Companion) said: "*A travelling market for selling camels and sheep approached, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, gave me a Deenaar (golden coin) and said:* **'Go to that market and purchase an ewe.'** *So I went to the caravan and haggled with the owner, and bought two ewes for one Deenaar, then went to sell one of the ewes, so a man approached to buy from me, and we haggled, then agreed on the price of one Deenaar for one ewe. Then, I went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, with one Deenaar and one ewe, and said: 'O Messenger of Allah, here is your Deenaar and your ewe,' and told him the story. He, sallallaahu 'alayhi wa sallam, said:* **'O Allah, bless his transactions.'**"[2]

The Prophets worked various jobs and crafts, such as:

Shepherding: Abu Hurayrah narrated the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Allah did not send a Prophet except that the Prophet tended sheep."** His Companions asked: "*Even you?*" He, *sallallaahu 'alayhi wa sallam,* replied: **"Even me, I used to tend to sheep for the people of Makkah in exchange for some Qiraat** [parts of a Dirham or Deenaar]**."**[3]

Smithery: Allah The Almighty Says (what means): ***«And We certainly gave David from Us bounty. [We said], 'O mountains, repeat [Our] praises with him, and the birds [as well].' And We made pliable for him iron. [Commanding him], 'Make full coats of mail and calculate [precisely] the***

1 Reported by Al-Bukhaari (4519).
2 Reported by Al-Bukhaari (3643) summarized and also reported by Ahmad (18873) and the wording is for Ahmad.
3 Reported by Al-Bukhaari (2262).

links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing.'» [Quran: 34:10-11]

Carpentry: Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Zachariah was a carpenter."**[1]

An-Nawawi said: *"Among the benefits of the narration is that being a carpenter is not an affront to manhood, rather, is a noble trade. It also reflects the virtue of Prophet Zachariah who would eat from his own earnings."*[2]

Laziness and not working even though one is able is censured and blameworthy, and that is why the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not specify anything for a lazy unemployed person. This would push them to work to earn lawful earnings, and he, *sallallaahu 'alayhi wa sallam*, said: **"Charity is not lawful to be given to a rich person, a strong person, or someone who is healthy."**[3]

`Abdullaah ibn Mas`ood said: *"I detest a man who sits idle without any work for the worldly life or for the Hereafter."*[4]

The Arab proverb says, *"Dig a well, overflow a well, and do not leave an employee to be idle."* Meaning, you should put young men to work and get them used to working, and get them used to not taking money without something in return, even if you must put them to work at something that is useless, but in the end, getting them used to working and being serious and avoiding idleness is a beneficial thing.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, clarified to them who is the real poor person:

He, *sallallaahu 'alayhi wa sallam*, said**: "A poor person is not the one who goes to people asking for a morsel or two, or a date or two."** It was said: *"Who is the poor person, O Messenger of Allah?"* He, *sallallaahu 'alayhi wa sallam*, said: **"The poor person is the one that has no wealth, but no one knows that, and so no one gives them charity, and they themselves do not ask from the people."**[5]

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1 Reported by Muslim (2379).
2 The explanation of An-Nawawi on the book of Muslim (15/135).
3 Reported by At-Tirmithi (652) and Abu Daawood (1634) on the authority of `Abdullaah ibn `Amr.
4 Reported by Ibn Abu Shaybah (34561).
5 Reported by Al-Bukhaari (1476) and Muslim (1039) on the authority of Abu Hurayrah.

An-Nawawi said: "*This means that the person who is truly poor is the one who truly deserves charity, and is in more need than the one that goes around asking others. The one who is truly poor is the person who has no wealth to use, and no one knows of their situation, and also, does not ask others. The meaning is that the original attribute of poverty is not negated from the one who goes around asking, but rather, the completeness of being poor.*"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered that the poor be given, even if it is something small:

The one asking has a right, as Allah Says (what means): ***«And from their properties was [given] the right of the [needy] petitioner and the deprived.»*** [Quran: 51:19]

Allah also Says (what means): ***«And those within whose wealth is a known right, for the petitioner and the deprived.»*** [Quran: 70: 24-25]

As-Si`di (a scholar) said: "***'And from their properties was [given] the right.'*** *both obligatory and recommended.* ***'For the petitioner and the deprived,'*** *meaning, for those who are needy that also ask from people, as well as those who do not ask.*"[2]

That is why the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, urged that people give, even if it is something slight. `Abdur-Rahmaan ibn Bujayd (a scholar) narrated from his grandmother, Umm Bujayd)she was one of the women who gave allegiance to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*,) that she said: "*O Messenger of Allah, a poor person comes to my door, but I do not find anything to give him.*" So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"If you only have a burnt hoof to give him, then give it to him in his hand."**[3]

The reason that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"**[A**] burnt hoof,"** is to emphasize the importance of giving the needy anything possible, meaning, do not allow him to leave without anything, and give him anything possible, even if you find something belittled like a burnt hoof, give it to him.[4]

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1 The explanation of An-Nawawi on the book of Muslim (7/129).
2 *Tafseer As-Si`di* (1/808).
3 Reported by Abu Daawood (1667), At-Tirmithi (665) and An-Nasaa'i (2574).
4 *Tuhfat Al-Ahwathi* (3/268).

In a narration from `Amr ibn Mu`aath Al-Ansaari (a scholar) who said that a beggar came to their door, so his grandmother, Hawwaa', said to him, "*Feed him dates.*" They said: "*We do not have any.*" She said: "*Give him Saweeq (wheat and barley soup).*" They said: "*You are so strange; as if we can feed him what we do not possess.*" She said: "*I heard Messenger of Allah, sallallaahu 'alayhi wa sallam, say:* **'To not turn the one asking back, even if the only thing you give him is a burnt hoof.'**"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, strove to get the righteous and good among them married:

Abu Barzah Al-Aslami (a Companion) said:

> *"If one of the Ansaar had a widowed woman, he would not marry her off until he ascertained as to whether or not the Prophet of Allah, sallallaahu 'alayhi wa sallam, wanted to marry her." So the Messenger of Allah, sallallaahu 'alayhi wa sallam, said to one of the Ansaar men:* **'Marry your daughter for me.'** *So the man said: 'What a great honor this is, O Messenger of Allah; that is the comfort of my eyes." The Prophet of Allah, sallallaahu 'alayhi wa sallam, responded:* **'I do not want her for myself.'** *He said: 'Then for whom, O Messenger of Allah?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'For Julaybeeb.'** *The man said: 'O Messenger of Allah, allow me to seek her mother's counsel.'*
>
> *So the man went to the girl's mother, and said: 'The Messenger of Allah, sallallaahu 'alayhi wa sallam, has asked for the hand of your daughter.' She said: 'What a great blessing that is; that is the comfort of my eyes.' He said: 'He has not asked for her hand for himself, but for Julaybeeb.' She said: 'Is Julaybeeb his son! Is Julaybeeb his son! Is Julaybeeb his son! No, by Allah, you will not marry her off.'*
>
> *When the man wanted to stand to go to the Messenger of Allah, sallallaahu 'alayhi wa sallam, in order to tell him what the girl's mother said: the girl said: 'Who asked you for my hand?' Her mother told her, and she said: 'Do you reject the order of the Messenger of Allah, sallallaahu 'alayhi wa sallam? Send me for marriage, because*

1 Reported by Ahmad (26607).

the Messenger of Allah, sallallaahu 'alayhi wa sallam, will never put me to loss.'

Her father went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and told him, and he said: 'What you desire for her will happen.' So he married her to Julaybeeb.

Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, went out to battle, and Julaybeeb was with him, and when Allah gave him war booty, he said to the Companions: **'Do you find anyone missing?'** *They said: 'So-and-so is missing, and so-and-so is missing.' He, sallallaahu 'alayhi wa sallam, said:* **'Look if you are missing anyone else.'** *They said: 'No, we are not missing anyone else.' He, sallallaahu 'alayhi wa sallam, said:* **'However, I am missing Julaybeeb; go search for him among those killed in battle.'** *They searched for him, and found him dead beside seven men. They said: 'O Messenger of Allah, here he is, dead beside seven men that he killed, and then they killed him.' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, went to him and said:* **'He killed seven men, and they killed him; this one is from me, and I am from him; this one is from me, and I am from him.'** *He said that two or three times."*

Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, carried him on his forearms, and a grave was dug for him. He had no deathbed or anything to carry him besides the two forearms of the Messenger of Allah, sallallaahu 'alayhi wa sallam, then he was placed in the grave. It was not mentioned that he was prayed on."

Is-Haaq ibn `Abdullaah ibn Abu Talhah (a Companion) informed Thaabit (another Companion), saying, "*Do you know the supplication that the Messenger of Allah, sallallaahu 'alayhi wa sallam, supplicated for that girl (who married Julaybeeb)? He, sallallaahu 'alayhi wa sallam, said:* **'O Allah, pour goodness on her, and do not make her life tiring.'**"

Thaabit said: *"There was no widow in Madinah wealthier than she was."*[1]

He, *sallallaahu 'alayhi wa sallam*, married a poor man to a woman who gave herself to him in marriage without a dowry:

Sahl ibn Sa`d reported that a woman went to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and said: *"O Messenger of Allah, I have come to give myself to you in marriage."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, looked at her, and then looked down. When the woman saw that he, *sallallaahu 'alayhi wa sallam*, did not decide anything, she sat down. One of his Companions stood and said: *"O Messenger of Allah, if you have no need or desire for her, then marry her to me."* So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Do you have anything** [to give her as dowry**]?"** He said: *"No, O Messenger of Allah."* So he, *sallallaahu 'alayhi wa sallam*, said: **"Go to your family and see if you have anything."** The man went, and came back and said: *"No, O Messenger of Allah, I did not find anything."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"See if you can find anything, even if it is a metal ring."**

So the man went, and came back, and said: *"No O Messenger of Allah, not even a metal ring, but this is my Izaar (lower garment)."* Sahl said: *"He did not have a cloak (due to poverty), so she would take half of his Izaar (a lower sheet they used to tie on their waist)."* The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"What will she do with your Izaar, if you wear it, she will not be able to use it, and if she wears it, you do not have anything else to wear."**

Then the man sat down for a long time, then stood and the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, saw him leaving, then ordered that he brought be back, whereon he, *sallallaahu 'alayhi wa sallam*, said: **"How much of the Quran do you know?"** The man said: *"I know such and such Chapter, and such and such Chapter and such and such Chapter."* Then he counted the ones he knew.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Can you read them from your memory?"** The man said: *"Yes, I can."* So the Prophet

1 Reported by Ahmad (19285). The beginning of the story of the battle was reported by Muslim (2472).

of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Go, for I have married this woman to you for that which you know from the Quran."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, urged them to pool their resources and share them:

Abu Moosa Al-Ash`ari (a Companion) said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'If the Ash`ari tribe have no food during wartime, or their food becomes little for their families in Madinah, they collect whatever they have in one garment, then they split it among them equally, by using a bowl. Indeed, they are from me, and I am from them.'**"[2]

An-Nawawi said: "*This narration shows the virtue of giving precedence to others and consoling others.*"[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, guided them to actions that help them overcome poverty, like keeping the ties of kinship:

Anas ibn Maalik said: "*I heard the Messenger of Allah, sallallaahu 'alayhi wa sallam, say:* **'Whoever wants to have his wealth spread for him, and for his life extended** [blessed]**, then let them keep the ties of their kinship.'**"[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not fear poverty for his Nation as much as he feared that they would compete for the worldly life:

`Amr ibn `Awf (a Companion) reported that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, sent Abu `Ubaydah ibn Al-Jarraah (another Companion) to Bahrain in order to bring the protection money from there.

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, had a peace treaty with the people of Bahrain, and ordered that Al-`Alaa' ibn Al-Hadhrami (a Companion) be the ruler over it.

1 Reported by Al-Bukhaari (5030) and Muslim (1425).
2 Reported by Al-Bukhaari (2486) and Muslim (2500).
3 The explanation of An-Nawawi on the book of Muslim (16/62).
4 Reported by Al-Bukhaari (2067) and Muslim (2557).

When Abu `Ubaydah came with money from Bahrain, the Ansaar heard about his coming, and gathered for the dawn prayer with the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. When he left, they went to the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* and he smiled when he saw them, saying: **"I think you heard that Abu `Ubaydah has come with something."** They said: *"Yes, O Messenger of Allah."* He, *sallallaahu 'alayhi wa sallam,* said: **"Then receive glad tidings, and hope for that which pleases you, for by Allah I do not fear for poverty for you, but I fear that the worldly life becomes laid out for you just as it was laid out for those before you, causing them to strive and compete for it as they did, and I fear that you do the same, causing you to be destroyed as they were destroyed."**[1]

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Conclusion:

When reading about the dealings of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* with the poor, we see how he, *sallallaahu 'alayhi wa sallam*, would supplicate to Allah to make them rich from His Bounty, and to make their affairs easy. At other times, he, *sallallaahu 'alayhi wa sallam,* would urge them to be patient and console them, as well as remind them that this worldly life is passing away, and that the Hereafter is what truly remains. He, *sallallaahu 'alayhi wa sallam,* would remind them of the virtue of hunger, and the virtue of being patient in the face of poverty for those who are afflicted with it. He would guide them to ways to work and earn money, like in his saying: **"By Him in Whose hand is my soul, it is better for one of you to take firewood on his back and sell it than to go to a man and ask for money, and he might give him or not."**[2]

It should not be perceived that because the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave in charity and encouraged his Companions to do so as well, meant that he, *sallallaahu 'alayhi wa sallam*, would accept that the poor continue to ask for help for the rest of their lives. On the contrary, he was keen on teaching the poor the importance of working to fulfil one's

1 Reported by Al-Bukhaari (4015) and Muslim (2961).
2 Reported by Al-Bukhaari (1470) and Muslim (1042).

own needs. He, *sallallaahu 'alayhi wa sallam*, wanted them to avoid the disgrace of asking and begging and enjoy the sweetness of giving. The Prophet's mercy upon the poor was for their own good and welfare and to help them attain true happiness. He, *sallallaahu 'alayhi wa sallam*, did not only aim to feed them temporarily, but also to teach them, raise their spirits, and broaden their minds. He, *sallallaahu 'alayhi wa sallam*, wanted their welfare in this worldly life and in the Hereafter as his approach was truly balanced and comprehensive.



Section Five

The Dealings of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with the rich

Introduction:

The rich are an important social class who play a very influential role in society. Wealth is considered a blessing for humanity, as Allah Says (what means): ***«O children of Adam, We have bestowed upon you clothing [Reesh] to conceal your private parts and as adornment. But the clothing of righteousness, that is best.»*** [Quran: 7:26]

At-Tabari (a scholar) said: "*The word,* ***"Reesh,"*** *in the Arabic language refers to equipment and wealth."*[1]

The great blessing of wealth brings with it great responsibility and accountability. Allah Says (what means): ***«And do not give the weak-minded your property, which Allah has made a means of sustenance for you.»*** [Quran: 4:5]

Ibn Katheer (a scholar) said: "*Meaning, their livelihood is reliant on it, being that it is needed for trade and so forth."*[2]

Sufyaan Ath-Thawri (a scholar) said: "*To leave behind ten-thousand Dirhams after my death which I will be accounted for on the Day of Resurrection is more beloved to me than to be needy of people."*[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* was followed by the rich and the poor, and many of the Companions were rich, such as Abu Bakr, `Abdur-Rahmaan ibn `Awf, `Uthmaan ibn `Affaan, Sa`eed ibn Ar-Rabee`, Abu Talhah and many others.

1 *Tafseer At-Tabari* (12/364).
2 *Tafseer Ibn Katheer* (2/214).
3 *Hilyat Al-Awliyaa'* (6/381).

How did the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* treat them?

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, testified to the virtue of the virtuous among them and their service to the religion:

Abu Ad-Dardaa' (a Companion) said:

> *"There was an argument between Abu Bakr and 'Umar and Abu Bakr made 'Umar angry, so 'Umar left him. Abu Bakr then followed him, asking 'Umar to forgive him, but he did not, until he shut his door in Abu Bakr's face. Then Abu Bakr went to the Prophet of Allah, sallallaahu 'alayhi wa sallam. While I was sitting with the Prophet of Allah, sallallaahu 'alayhi wa sallam, Abu Bakr came, lifting up one corner of his garment until his knee showed. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Your Companion has had a quarrel."** *Abu Bakr greeted him and said: "O Messenger of Allah! There was something (i.e. an argument) between me and the son of Al-Khattaab and I talked to him harshly and then regretted that, and requested him to forgive me, but he refused to do that. So I came to you." The Prophet of Allah, sallallaahu 'alayhi wa sallam, said three times:* **"May Allah forgive you, O Abu Bakr."**
>
> *Then 'Umar regretted (that he did not forgive him), and he went to Abu Bakr's house and asked if Abu Bakr was there. They replied that he was not. So he came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and greeted him, and the face of the Prophet of Allah, sallallaahu 'alayhi wa sallam, changed (due to anger). Upon seeing this, Abu Bakr knelt down on his knees and said: "O Messenger of Allah, by Allah, I was more unjust (than him)." The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Allah sent me to you, but you said: 'You are telling a lie,' while Abu Bakr said: 'He has said the truth,' and he consoled me with himself and his money."** *He, sallallaahu 'alayhi wa sallam, then said twice,* **"Won't you then give up harming my Companion?"** *After that nobody harmed Abu Bakr."*[1]

1 Reported by Al-Bukhaari (3661).

Abu Hurayrah (a Companion) said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'No one's wealth helped me as much as the wealth of Abu Bakr helped me.'** *After which, Abu Bakr began to weep and say, 'And is my self and my wealth for anything besides you, O Messenger of Allah?'*[1]

This narration shows the level of etiquette and humbleness that Abu Bakr had in the presence of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* for he likened himself to a slave of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* by saying that his wealth was only for the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* as well as his soul and self. This comes as no surprise, for the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* has more right on the believers than themselves.

He spent his wealth in the cause of Allah, and he consoled the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* through his own self. So the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* recognized that for him, and said: in order to build his stature and to remind the Muslim nation of his virtues: **"No one's wealth helped me as much as the wealth of Abu Bakr helped me."**

Even though the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* utilized the wealth of Abu Bakr when calling to Allah, he still preferred to use his personal money to get closer to Allah and to do acts of obedience:

In the story of the migration of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* `Aa'ishah (the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) mentioned:

"*Seldom did the Prophet of Allah, sallallaahu 'alayhi wa sallam, not come to the house of Abu Bakr either during the day or night, but when he, sallallaahu 'alayhi wa sallam, was given permission to leave to Madinah, he came to our house at noon. Abu Bakr was informed of the Prophet's coming, and said: 'The Prophet of Allah, sallallaahu 'alayhi wa sallam, has only come to us (at this time of the day) because something important happened.'*

When the Prophet of Allah, sallallaahu 'alayhi wa sallam, entered, he said: **'Let those who are in your home leave.'** *Abu Bakr said: 'O Messenger of*

1 Reported by At-Tirmithi (3661) and Ibn Maajah (94).

Allah, these are my two daughters.' He, sallallaahu 'alayhi wa sallam, meant, `Aa'ishah and Asmaa'. So he, sallallaahu 'alayhi wa sallam, said: **'Did you have a feeling that I have been given permission to leave?'** *Abu Bakr said: 'I will accompany you, O Messenger of Allah.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, responded:* **'You will accompany me.'** *Abu Bakr then said: 'O Messenger of Allah, I have two animals that I have prepared for travel, so take one of them. The Prophet of Allah, sallallaahu 'alayhi wa sallam, responded:* **'I will take it and will pay its price.'**"[1]

Ibn Hajar (a scholar) said: "*Ibn Is-Haaq (a scholar) added that the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'I will not ride a camel that is not my possession.'** *So Abu Bakr said: 'Then it is yours,' and the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'No, but only with the condition that I pay the price that you purchased it for.'**"[2]

In the narration of Asmaa' bint Abu Bakr (a woman Companion) that At-Tabaraani (a scholar) reported: the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Only on the condition that I pay the price needed to purchase it."** To which Abu Bakr said: "*That condition is so, if you wish.*"[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* visited them, ate at their homes, and guided them to the best ways of being charitable with their money:

Anas ibn Maalik (a Companion) said:

> "*Out of all the Ansaar in Madinah, Abu Talhah (a Companion) had the most date-palm trees, and the most beloved of his land was Bayrahaa', a piece of land that faces the mosque. The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to enter it and drink from some water therein.*
>
> *When the verse (which means):* ***«Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love.»*** [Quran: 3:92] *was revealed, Abu Talhah stood and said to the Messenger of Allah, sallallaahu 'alayhi wa sallam, 'O*

1 Reported by Al-Bukhaari (2138).
2 *As-Seerah An-Nabawiyyah* (3/13) by Ibn Hishaam, and *Fat-h Al-Baari* (7/235).
3 *Fat-h Al-Baari* (7/235).

Messenger of Allah, Allah Says (what means): ***«Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love.»*** *and the most beloved part of my wealth is Bayruhaa'. Therefore, it is a charity for the sake of Allah, and I hope that Allah accepts it and stores it for me in my record of good deeds, so use it in any way Allah shows you (any way you see fit).'*

So the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **'This is such a good action, and this is profitable wealth; this is profitable wealth. I have heard what you have said, but I see that you should give it to your relatives.'**

Abu Talhah said: 'I shall do so, O Messenger of Allah.' So Abu Talhah divided it between his relatives and cousins, and among them were Hassaan and Ubayy ibn Ka`b."[1]

That is how the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* used to advise them about which places are more suitable for charity.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* visited them when they were sick and advised them to will less than a third to charity:

Sa`d ibn Abu Waqqaas (a Companion) said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, visited me in the year of the Farewell Pilgrimage, due to a sickness that almost killed me. I said: 'O Messenger of Allah, you see how hurt I am from this sickness, and I am a person with much wealth, and only one daughter inherits from me. Should I give two-thirds of my wealth as charity? He, sallallaahu 'alayhi wa sallam, replied:* **'No.'** *So I said: 'Should I give half?' He, sallallaahu 'alayhi wa sallam, replied:* **'No.'** *I said: 'Then a third?' He, sallallaahu 'alayhi wa sallam, said:* **'A third, O Sa`d, and a third is a lot. It is better for you to leave your family rich rather than leaving them having to rely on other people. There is not a charity that you give for Allah's Sake except that Allah will reward you for it, including a bite of food that you put in your wife's mouth.'** *I said: 'O Messenger of Allah, will I be left here*

1 Reported by Al-Bukhaari (1461) and Muslim (998).

after my companions?'[1] *He, sallallaahu 'alayhi wa sallam, replied to me, saying:* **'You will not be left and do an action seeking Allah's Countenance by it except that Allah will raise you to a level and high standing. Perhaps you will be left behind so that some people benefit from you and some will be harmed by you.**[2] **O Allah, allow my Companions to continue fulfilling their migration, and do not send them back on their heels.**[3] **However, the unfortunate one is Sa`d ibn Khawla.'"**[4]

Az-Zuhri (a scholar) said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, was deploring his death in Makkah."*[5]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered them to be just in giving gifts and allowances to their children:

Unfortunately, some parents incline towards or love some of their children more than the others, which causes them to give precedence to some of them over others when giving gifts and allowances. This is injustice and oppression and the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, warned against it.

An-Nu`maan ibn Basheer (a Companion) narrated that his mother, `Amrah bint Rawaahah (a woman Companion) asked his father for some money to give her son, but he procrastinated for a year, then gave it to her. She said: "*I am not pleased until you take the Messenger of Allah as a witness to what you have given my son."*

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1 He said this out of fear of dying in Makkah, since he originally migrated from it and left it for the sake of Allah. So, he feared that his dying there would diminish the reward for his migration. Further, they used to dislike residing in an area that they migrated from and left for the sake of Allah. That is why Sa`d ibn Abu Waqqaas , feared that he would die there. The explanation of An-Nawawi on the book of Muslim (11/78).

2 Meaning that the Muslims will benefit from you through the war booty that they acquire through conquering the lands of polytheism by the Permission of Allah, and the polytheists will be harmed by you, meaning that they will be killed.

3 This narration has a reference to a supplication that Sa`d is cured so that he can go to the place that he migrated to (Madinah) and so that he does not stay and reside in Makkah due to his sickness. *Fat-h Al-Baari* (11/180).

4 Al-Bukhaari mentioned that Sa`d ibn Khawlah, migrated from Makkah, fought in the battle of Badr, and then went back to Makkah and died therein. The reason he was deplorable is that he invalidated his migration by going back to Makkah by his own choice and further, dying there [the explanation of An-Nawawi on the book of Muslim (11/80)].

5 Reported by Al-Bukhaari (1296) and Muslim (1628).

An-Nu`maan said: *"So he took my hand to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and I was a boy at the time, and said: 'O Messenger of Allah, the mother of this boy, the daughter of Rawaahah, would be pleased if you were to witness and testify to what I have given her son.'"*

The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"O Basheer, do you have any other children besides this child?"** He said: *"Yes."* The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* then asked: **"Have you given all of them the same as you have given this son of yours?"** He said: *"No."* Thereupon, the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Then do not ask me to testify, as I will not witness to oppression."**[1]

Another narration added that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Fear Allah, and be just between all of your children."** An-Nu`maan said: *"So my father went back and took the money back."*[2]

In another narration, the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"They have a right on you, and that is that you are just between them, just as you have a right on them, and that is that they treat you well."**[3]

Therefore, there is no doubt an individual should be just when giving gifts and allowances to their children.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* clarified to them that real wealth is what an individual puts forth for Allah's Sake, and as for what they leave after their death will perish:

`Abdullaah ibn Mas`ood (a Companion) said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Who among you considers the wealth of their heirs to be more beloved to them than their own wealth?'** *They said: 'O Messenger of Allah, none of us considers the wealth of their heirs more beloved than their own wealth.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said***: 'The wealth of any one of you is what is spent in good causes, and the wealth of your heir is what is left and not spent before death.'"**[4]

1 Reported by Al-Bukhaari (2587).
2 Reported by Muslim (1623).
3 Reported by Abu Daawood (2542).
4 Reported by Al-Bukhaari (6442).

`Abdullaah ibn Ash-Shikhkheer (a Companion) said: *"I went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, while he was reading the verse (which means):* ***«Competition in [worldly] increase diverts you.»*** [Quran: 102:1] *and he, sallallaahu 'alayhi wa sallam, said:* **'The son of Adam says, 'My wealth, my wealth,' but O son of Adam, is any of your wealth yours, except that which you consumed, wore, or gave as charity and it was kept as reward?'"**[1]

A similar narration is that of Abu Hurayrah which has the addition: **"Whatever is besides that** [aforementioned ways of spending**], then that is going to leave a person, and will be left for other people."**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* never accepted that a rich person give away all their wealth in charity:

That is why when Ka`b ibn Maalik (a Companion) said to the Messenger of Allah, *sallallaahu 'alayhi wa sallam, "One of the ways I will repent is that I will give all my money away in charity. I will give it to Allah and to His Messenger, sallallaahu 'alayhi wa sallam,"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* responded: **"Keep some of your money, for that is better for you."**[3]

Jaabir ibn `Abdullaah (a Companion) said: *"We were with the Messenger of Allah, sallallaahu 'alayhi wa sallam, when a man came with something close to an egg-sized piece of gold, and said: 'O Messenger of Allah, I got this from a mine, so take it as a charity; I only possess this piece of wealth.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, ignored him, then the man approached him from his right and said the same, then from his left, then from behind him, all the while saying the same thing. Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, took it and threw it back at him. Then he, sallallaahu 'alayhi wa sallam, said:* **'One of you brings everything they possess and say, 'This is a charity,' then would sit and rely on other people! The best of charity is that which the individual still is self-sufficient afterward spending it.'"**[4]

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1 Reported by Muslim (2958).
2 Reported by Muslim (2959).
3 Reported by Al-Bukhaari (2758) and Muslim (2769).
4 Reported by Abu Daawood (1673) and Al-Haakim (1507).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* accepted that from some of them due to their intense reliance on Allah, patience in the face of poverty, and modesty in that they would not beg or ask others for money:

Zayd ibn Aslam (a Follower; belonging to the generation succeeding the Companions) narrated from his father who said: "*I heard `Umar ibn Al-Khattaab say, 'The Messenger of Allah, sallallaahu 'alayhi wa sallam, ordered us to give charity, and that came at a time when I had some money. So I said: 'If there is any day that I shall outdo Abu Bakr, it is today,' and I went and presented half of my wealth.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'What have you left for your family?'** *I said: 'The same as what I brought (half).' Then, Abu Bakr approached with all of his wealth, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'What have you left for your family, O Abu Bakr?'** *He replied: 'I left Allah and His Messenger.' I said: 'By Allah, I will never surpass him in anything.'*"[1]

An-Nawawi (a scholar) said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, did not rebuke Abu Bakr when he brought all of his wealth, because he knew of his good intention, strong-willed self, and the fact that he did not fear a trial for Abu Bakr or that he would ask others for money, in a way he, sallallaahu 'alayhi wa sallam, would fear for others.*"[2]

At-Tabari (a scholar) said: "*The majority of scholars said that it is permissible for an individual to give all of their wealth in charity if they are healthy in their mind and body, as well as patient with straitened circumstances, and if they have a family, the family is also patient. As for if one of these conditions is not met, then it is disliked.*"[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* told them to show the blessings of Allah on them:

One of the ways one can show gratitude for a blessing is to show it. Allah Says (what means): ***«But as for the favor of your Lord, announce [it].»*** [Quran: 93:11]

1 Reported by At-Tirmithi (3675) and Abu Daawood (1678).
2 The explanation of Al-`Ayni on the book of Abu Daawood (6/432).
3 *Fat-h Al-Baari* (3/259).

That is why the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* used to urge the rich to show and make apparent Allah's blessings on them.

Maalik ibn Nadhlah (a Companion) said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, saw me wearing rags and torn clothes, and said:* **'Do you have wealth?'** *I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, said:* **'What kind of wealth?'** *I said: 'Whatever Allah has given me, such as camels, slaves, horses, and goats.' Then he, sallallaahu 'alayhi wa sallam, said:* **'If Allah gives you something, then let it be shown on you.'***"*[1]

In another narration he, *sallallaahu 'alayhi wa sallam,* said: **"Allah's blessings and generosity should be apparent on you."**[2]

'Ali Al-Qaari (a scholar) said: *"This means that one should wear nice clothes, so that people know that the individual is rich, and that Allah has bestowed His various blessings on that individual."*[3]

`Amr ibn Shu`ayb (a Follower; belonging to the generation succeeding the Companions) narrated from his father from his grandfather, who said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Allah loves to see the traces of His blessings on His slave.'***"*[4]

Therefore, having a good appearance is one way to thank Allah for His blessings which He has bestowed on you; it is neither considered wastefulness nor being arrogant.

`Abdullaah ibn Mas`ood narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Anyone who has an atom's weight of arrogance will not enter Paradise."** A man said: *"An individual would like that their clothes and shoes are nice."* He, *sallallaahu 'alayhi wa sallam,* replied: **"Allah is Beautiful and loves beauty; arrogance is to take the truth in vain and to belittle people."**[5]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* praised their good actions, in order to encourage them to do more:

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1 Reported by Abu Daawood (4063), At-Tirmithi (2006), An-Nasaa'i (5223) and Ahmad (15457), and the wording is for Ahmad.

2 Reported by At-Tabari (617/9), At-Tahaawi (3043) and Al-Bayhaqi (10/10).

3 *Murqaat Al-Mafaateeh* (13/99).

4 Reported by At-Tirmithi (2819).

5 Reported by Muslim (91).

Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Whoever gives any type of wealth for Allah's sake will be called at the doors of Paradise, and the caller will say, 'O slave of Allah, this is something good.' If the individual was from those who prayed, they will be called from the door of prayer. If the individual was from the people of Jihaad, they will be called from the door of Jihaad. If the person was one of those who fast, they will be called from the door called Ar-Rayyaan. Whoever was from the people of charity, they are called from the door of charity."**

Abu Bakr then said: "*May my father and mother be sacrificed for you, O Messenger of Allah, it is fine for anyone to be called for any of those doors, however, will anyone be called from all of these doors?"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* responded: **"Yes, and you are one of those who will be called from all doors."**[1]

Abu Hurayrah said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Who among you has woken this morning fasting?'** *Abu Bakr said: 'I did.' Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Who among you followed a funeral proceeding today?'** *Abu Bakr said: 'I did.' Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Who among you fed a poor person today?'** *Abu Bakr said: 'I did.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Who among you visited a sick person today?** *Abu Bakr said: 'I did.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'A person who does all of these things in one day will enter Paradise.'**"[2]

`Abdur-Rahmaan ibn Samurah (a Companion) said: "*`Uthmaan ibn `Affaan came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, with one-thousand Dirhams in his garment when the Prophet of Allah, sallallaahu 'alayhi wa sallam, was preparing the Army of Hardship*[3] *(that was to march to Tabouk), and poured that money in the home of the Prophet of Allah, sallallaahu 'alayhi wa sallam. The Prophet of Allah, sallallaahu 'alayhi wa sallam, then began tossing the*

1 Reported by Al-Bukhaari (1897) and Muslim (1027).

2 Reported by Muslim (1028).

3 It was given this name because it was the toughest battle they fought due to the far distance they had to travel and the very hot weather they had to fight in, in addition to the lack of resources (rides and weapons).

money between his hands, and saying: **'Whatever `Uthmaan does after today will not harm him,'** *and he repeated that phrase many times."*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* called them to have transactions with Allah, because that is the most successful transaction:

Making transactions with Allah is the most successful type of transaction, as Allah Says (what means): ***«Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e. profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.»*** [Quran: 35:29-30]

As-Si`di (a scholar) said: ***«A transaction [i.e. profit] that will never perish.»*** *meaning, it will never stagnate or be spoiled, but rather, it is the best type of transactions, as well as, the most lofty and the more virtuous, surely, the [outcome of this] transaction is the pleasure of their Lord, winning by earning His plentiful reward, and being saved from His Anger and punishment."*[2]

Anas ibn Maalik narrated that a man said: "*O, Messenger of Allah! I was building a fence around my garden, but a date tree belonging to so and so stands between me and completing my fence, so order him to give it to me so I can finish my fence.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to the man:* **'Give him that tree in exchange for a tree in Paradise.'** *The man refused. Abu Ad-Dahdaah (a Companion) came to the man and said to him, 'I will give you my garden for your tree,' and he agreed. Abu Ad-Dahdaah came to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'O, Messenger of Allah! I bought the date tree with my garden, so give it to man [who is building the fence] for I have given the tree to you.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, repeatedly said:* **'How many date trees there will be for Abu Ad-Dahdaah in Paradise!'** *Abu Ad-Dahdaah went to his wife who was inside the garden and said to her, 'Get out of the garden for I have sold it for a date tree in Paradise.' She said: 'What a successful trade!'"*[3]

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1 Reported by At-Tirmithi (3701) and Ahmad (20107).

2 *Tafseer As-Si`di* (1/689).

3 Reported by Ahmad (12073).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, mingled with them in their markets, and would order them to do good and forbid them from doing evil:

Rifaa`ah (a Companion) said: *"We went with the Messenger of Allah, sallallaahu 'alayhi wa sallam, and found the people selling early in the morning, and then he called them, saying:* **'O merchants.'** *When they looked up and stretched their necks, he, sallallaahu 'alayhi wa sallam, said:* **'Merchants are resurrected as sinners, except those who fear Allah, fulfill their oaths, and are honest.'**"[1]

Al-Mubaarakpoori (a scholar) said: *"The term,* **"Except those who fear Allah,"** meaning, by avoiding major sins, as well as minor sins, such as cheating and deceitfulness. It also includes being good to people when trading with them, or doing acts of obedience to Allah and worshipping Him.[2]

Al-Qaadhi (a scholar) said: *"This narration occurred because usually, the practice of merchants in dealing with others involves hiding facts (about the merchandise) when dealing. They also strive to put their merchandise in circulation through any possible means, such as lying while swearing, and so forth. So the Prophet of Allah, sallallaahu 'alayhi wa sallam, ruled these actions as being actions of sinfulness, and gave the exception to those who keep away from forbidden practices, fulfill their oaths, and are honest when speaking."*[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, prohibited them from cheating when buying and selling:

Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* passed by a heap of grains and put his hand in it, and found some wetness, so he, *sallallaahu 'alayhi wa sallam*, said: **"What is this, O owner of this merchandise?"** The man said: *"It has been affected by rain, O Messenger of Allah."* So the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Why did you not put it** [the dry portion of it] **at the top for the people to see? Whoever cheats is not one of me."**[4]

1 Reported by At-Tirmithi (1210) and Ibn Maajah (2146).
2 *Tuhfat Al-Ahwathi* (4/336).
3 Ibid.
4 Reported by Muslim (102).

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Do not do *Tasriyah*[1] with regards to camels and goats. Whoever purchases such a camel or goat has the choice to milk it, and afterwards, can either keep it, or return it alone with a measurement of dates."**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* rewarded those that did something good for him:

Abu Hurayrah said:

> *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, went out of his home at an hour that usually no one is out, and no one can be found at that hour. Abu Bakr approached him and he, sallallaahu 'alayhi wa sallam, said:* **'What has brought you here, O Abu Bakr?'** *Abu Bakr responded, 'I went out to see the Messenger of Allah, sallallaahu 'alayhi wa sallam, look at his face, and greet him with greetings of peace.' It was not long before `Umar, too, came, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to him:* **'What brought you here, O `Umar?'** *He replied: 'Hunger, O Messenger of Allah.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, then said: 'I, too, am finding the same thing.'*
>
> *Then they went to the home of Abu Al-Haytham ibn At-Tayyihaan Al-Ansaari, a man who possessed many date-palm trees and sheep. He had no servants, so they did not find him, but told his wife, 'Where is your husband?' She replied: 'He went to find drinking water for us.'*
>
> *It was not long before Abu Al-Haytham approached carrying a heavy canteen. He put it down then went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and hugged him, then said that he would sacrifice his father and mother for him, then took them to his garden.*

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1 Meaning, do not allow the camel or goat to sit for days without milking it before selling it to the purchaser, as that would give the wrong impression to the one buying the goat or camel that the animal always produces large quantities of milk. *An-Nihaayah* (3/27).

2 Reported by Al-Bukhaari (2148) and Muslim (1515).

Then, he lay a carpet down for them, and went to a date-palm tree. He came with a cluster and bunch of dates that contained both ripe and unripe dates. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to him: **'Why did you not bring ripe dates?'** *He replied: 'O Messenger of Allah, I wanted to let you all choose between the ripe and unripe dates.' Then they ate and drank from the water he brought, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'By Him in Whose hand is my soul, this is one of the blessings that you will be asked about on the Day of Resurrection; cool shade, good dates, and cold water.'** *Then Abu Al-Haytham wanted to go make food for them, but the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Do not slaughter any animal that has milk.'** *So Abu Al-Haytham slaughtered a young she-goat or young male goat, then brought it, and they ate from it. The Prophet of Allah, sallallaahu 'alayhi wa sallam, then said:* **'Do you have a servant?'** *He replied: 'No.' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'If we were to take any captives of war, come to me.'**

Later, two captives were brought to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and Abu Al-Haytham came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to him: **'Choose one of these two.'** *He replied: 'O Allah's Prophet, choose for me.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'The one sought for advice is entrusted; take this one, for I saw him pray. Also, treat him well.'**

Abu Al-Haytham proceeded to his wife and told her what Messenger of Allah, sallallaahu 'alayhi wa sallam, said: and she said: 'You would not be good to him in any manner better than freeing him.' He said: 'He is freed, then.'

The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'Allah has not sent a Prophet or successor except that He gave that Prophet or successor two entourages; one that orders him with good and forbids him from evil, and another that does not prevent him or anyone else from doing evil. Whoever is**

saved from having a bad group has been saved from much evil.'"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* supplicated to Allah to bless them:

He, *sallallaahu 'alayhi wa sallam,* supplicated for `Abdur-Rahmaan ibn `Awf (a Companion) and asked Allah to bless his wealth. Anas ibn Maalik narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* saw `Abdur-Rahmaan ibn `Awf wearing a yellowish perfume, and said: **'What is this?'** He said: *"I got married to a woman for the dowry of a stone's weight of gold."* The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"May Allah bless your affairs; have a wedding banquet, even if it is one sheep."**[23]

`Urwah Al-Baariqi (a Companion) said: *"A travelling market for selling camels and sheep approached, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, gave me a Deenaar (golden coin) and said:* **'Go to that market and purchase an ewe.'** *So I went to the caravan and haggled with the owner, and bought two ewes for one Deenaar, then went to sell one of the ewes, so a man approached to buy from me, and we haggled, then agreed on the price of one Deenaar for one ewe. Then, I went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, with one Deenaar and one ewe, and said: 'O Messenger of Allah, here is your Deenaar and your ewe,' and told him the story. He, sallallaahu 'alayhi wa sallam, said:* **'O Allah, bless his transactions.'"**[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* supplicated for those who are easygoing during buying and selling:

Jaabir ibn `Abdullaah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"May Allah have mercy upon a man who is easygoing when selling, buying, and when asking for money he lent."**[5]

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1 Reported by At-Tirmithi (2369). It was also reported by Muslim (2038) without the story of the servant and without naming Abu Al-Haytham.

2 Reported by Al-Bukhaari (5155) and Muslim (1427).

3 This story happened just after 'Abdur-Rahmaan ibn 'Awf migrated to Madinah. He came from Makkah having no money, so he borrowed some money and started to trade until he (in a very short period) became wealthy.

4 Reported by Al-Bukhaari (3643) summarized and also reported by Ahmad (18873) and the wording is for Ahmad.

5 Reported by Al-Bukhaari (2076).

Ibn Hajar said: *"Among the benefits of this narration:*

- *It is encouraged to be easygoing in dealings, keep away from greed and use lofty manners.*
- *It is urged to keep away from pressuring people when asking for debts back, as well as accepting their excuses and pleas for pardon."*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* informed that Allah loves them:

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Allah loves those who are easygoing when selling, buying, and seeking to have loans paid back."**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* reported that being easygoing is a cause for entering Paradise:

`Uthmaan ibn `Affaan narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Allah admitted a man into Paradise who was easygoing when selling, buying, and seeking to have loans paid back."**[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* supplicated for those among them who used to give charity, both obligatory and voluntary:

`Abdullaah ibn Abu Awfa (a Companion) said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, supplicated for those who brought their charity, by saying:* **'O Allah, send your blessings on the family of so-and-so.'** *When my father took his charity to him, he, sallallaahu 'alayhi wa sallam, said:* **'O Allah, bless the family of Abu Awfa.'"**[4]

An-Nawawi said: *"This supplication, sending blessings, is in compliance with Allah's Statement (which means):* ***«Take, [O Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.»*** [Quran: 9:103]*"*[5]

1 *Fat-h Al-Baari* (4/307).
2 Reported by At-Tirmithi (1319).
3 Reported by Ibn Maajah (2201) and Ahmad (412).
4 Reported by Al-Bukhaari (1498) and Muslim (1078).
5 The explanation of An-Nawawi on the book of Muslim (7185).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, got angry at those who appeared to have some signs of arrogance:

`Abdullaah ibn `Amr (a Companion) said: "*A Bedouin man came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, wearing a black wool Jubbah (cloak) that had silk embroidery, and said: 'Your companion (meaning the Messenger of Allah, sallallaahu 'alayhi wa sallam) wants to raise the rank of every shepherd, the son of a shepherd, and lower the rank of every horseman, the son of a horsemen.*

Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, stood angrily, grabbed him by his Jubbah and said: **'I do not see that you are wearing the clothes of those who have intellect.'** *Then, he, sallallaahu 'alayhi wa sallam, went back and sat, and said:* **'When Nooh was about to die, he called his two sons and said: 'I am confined to only being able to give you two an extolment; I order you to do two things, and forbid you from two things: I forbid you from polytheism and arrogance."'"**[1]

Sa`eed ibn Ayman, the servant of Ka`b ibn Sawr (a Companion), said: "*When the Messenger of Allah, sallallaahu 'alayhi wa sallam, was speaking with his companions, a poor man approached and sat next to a rich man. When he did so, the rich man pulled a part of his garment towards himself, as if to not allow the man to touch it. Afterwards, the color of the Prophet of Allah, sallallaahu 'alayhi wa sallam, changed, and said:* **'O so-and-so, are you afraid that sitting close to him will cause your wealth to go to him, and his poverty to you?'** *The man said: 'Is richness bad, O Messenger of Allah?' He, sallallaahu 'alayhi wa sallam, replied:* **'Yes; your richness calls you to Hellfire, while his poverty calls him to Paradise.'** *The man said: 'So what will save me from Hellfire?' He, sallallaahu 'alayhi wa sallam, said:* **'Console him.'** *The rich man said: 'I shall do so.' Meanwhile, the other man said: 'I have no interest in him.' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Then seek forgiveness and supplicate for your brother.'"**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, became angry at those among them who withheld their obligatory charity:

1 Reported by Ahmad (7061).
2 Reported by Ahmad in his book *Az-Zuhd* (pg. 38).

Abu Hurayrah said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, sent `Umar to collect charity, and it was said that Ibn Jameel, Khaalid ibn Al-Waleed, and Al-`Abbaas, the uncle of Messenger of Allah, sallallaahu 'alayhi wa sallam, withheld their charity.*

The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **'Why does Ibn Jameel withhold charity, even though he was poor and Allah made him rich? As for Khaalid, then surely you are oppressing Khaalid. He is a man who has kept his armor, weapons, and riding beasts for Allah's Sake** [in Jihaad]**; as for Al-`Abbaas, I have already taken two years' worth of charity from him.'**"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* clarified that true richness is that of the heart:

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Richness is not to have much possessions of this worldly life, but richness is that of the soul."**[2]

Ibn Battaal (a scholar) said: "*The meaning of the narration is that the reality of richness is not to possess a lot of wealth, because many of those whom Allah has given wealth are not content with what they have been given. The effect is that they strive very hard to increase their wealth, and such a person (usually) does not care where the wealth comes from; it is as if they are suffering from poverty, judging by how much they strive to attain more wealth. The reality of richness is that of the soul; such a person is sufficed and contented with what they have been given; such a person does not strive to increase their wealth; such a person does not insist on increasing their wealth, so it is as if they are rich.*"[3]

Abu Tharr (a Companion) said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'O Abu Tharr, do you view that having abundant money is what makes a person rich?'** *I said: 'Yes, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said:* **'So you view that having little money makes a person poor?'** *I said: 'Yes, O Messenger of Allah.' He, sallallaahu*

1 Reported by Al-Bukhaari (1468) and Muslim (983).
2 Reported by Al-Bukhaari (6446) and Muslim (1051).
3 The explanation of Ibn Battaal on the book of Al-Bukhaari (10/156).

'alayhi wa sallam, said: **'Being wealthy is to have a rich** [content] **heart, and being destitute means to have a poor heart.'**"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* clarified how important it is to couple richness with piety:

`Abdullaah ibn Khubayb (a Companion) narrated from his uncle who said: *"We were sitting, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, approached with traces of water on his head. We said to him, 'O Messenger of Allah, we see you in a good mood.' He, sallallaahu 'alayhi wa sallam, replied:* **'Yes, and all praise belongs to Allah.'** *Then the people began speaking about richness, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'There is no problem with being rich, so long as the person fears Allah. However, health is better than richness for someone who fears Allah, and having a pleasant attitude is a blessing.'**"[2]

An-Nawawi said: "*Therefore, richness without piety is a means for destruction, for a person would gather wealth from places that are not their right, would withhold it from those whose right it is to take it, and would spend it in unlawful places. However, if the person had piety, then all the evil goes away, and goodness comes forth in that wealth.*"[3]

An-Nawawi said: "*The term* **"Health is better than richness for someone who fears Allah."** *because having a healthy body helps one worship Allah. Health is wealth that is extended over a long period of time, and sickness is weakness that prevents one from worshipping Allah and other things. Also, health coupled with a long life, is better than wealth with sickness, for the one that is sick is like the one that is dead.*

The term **"Having a pleasant attitude is a blessing,"** *means, to have high spirits and being in a pleasant mood, a prerequisite for thanking Allah and having patience, which makes richness and poverty the same in the individual's mind, is one of the blessings.*[4]

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1 Reported by Ibn Hibbaan (685).
2 Reported by Ibn Maajah (2141).
3 The explanation of As-Sindi on the book of Ibn Maajah (4/370).
4 *Murqaat Al-Mafaateeh* (15/201).

Conclusion:

There is no doubt that Islam does not approve of amassing wealth or using it solely for one's enjoyment or for leading a luxurious life. Indeed, all Islamic legislation in matters of finance are geared towards a fair distribution of wealth. Within this context, the question arises whether being rich is permissible in Islam or not. As we have seen, some of the Prophet's best and closest Companions were rich and we do not find any narration, which tells them to get rid of their riches. Indeed, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, received donations from such people to support his mission, and he, *sallallaahu 'alayhi wa sallam*, thanked them for their generosity. There is nothing wrong from the Islamic point of view in being rich, provided that one makes the right use of one's riches. Furthermore, to be rich is not synonymous with hoarding up money. According to eminent scholars and commentators of the Quran, the difference between permissible wealth and punishable riches is payment of *Zakaah* (obligatory alms). If one pays the *Zakaah* of his wealth on time, this payment serves as purification of the money.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, clarified though, that for money to be praiseworthy, one has to earn it through lawful means, pay its due *Zakaah* and spend it in ways that please Allah. The one who fulfills these conditions will have nothing to worry about with regards to his wealth on the Day or Accountability. Rather, wealth will be a source of reward for him and will enable him to perform virtuous deeds other people cannot perform.

Section Six

The Dealings of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with those of high social status

Introduction:

The Prophet's superb manners manifested themselves in many different forms, and with all societal groups without exception, that includes the Muslims, non-Muslims, rich, poor, leaders, and subordinates. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to give special treatment, honor, and respect to those who had a high status in society. He, *sallallaahu 'alayhi wa sallam*, used to give everyone with a right their specific rights, and would not lower the rank of the highly ranked in society, rather, he would preserve their status among their people, and order his Companions to do the same.

When speaking about the levels of the narrators, Muslim (a scholar) said: "*He, sallallaahu 'alayhi wa sallam, would not lower the highly ranked person below his rank, and would not raise someone whose rank in knowledge was low above their rank. He, sallallaahu 'alayhi wa sallam, would give every person their due right, and would put them in their respective places. It has been mentioned on the authority of `Aa'ishah (the wife of the Prophet of Allah, sallallaahu 'alayhi wa sallam) that she said: 'The Messenger of Allah, sallallaahu 'alayhi wa sallam, ordered us to give people their specific ranks.'*"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, recognized their status and rank among their people:

Abu Sufyaan was one of the elders of Quraysh, and then became their leader after the death of the rest of its leaders. During the Battle of Uhud, he was the leader of Quraysh. When he accepted Islam, the Prophet of

1 The introduction to the book of Muslim (1/2). The narration mentioned was reported by Abu Daawood (4842).

Allah, *sallallaahu 'alayhi wa sallam*, specifically mentioned him when conquering Makkah.

'Abdullaah ibn `Abbaas (the Prophet's cousin) reported that his father Al-`Abbaas ibn `Abd Al-Muttalib brought Abu Sufyaan to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, to accept Islam, which he did. Al-`Abbaas said: "*O Messenger of Allah, Abu Sufyaan is someone who likes honor and glory, so if only you would mention him in some fashion.*" The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Yes; whoever enters the house of Abu Sufyaan is safe, and whoever locks their door is also safe."**[1]

Abu Hurayrah (a Companion) reported at the conquest of Makkah and said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, ascended Mount Safa, then the Ansaar approached and circuited Safaa. Then Abu Sufyaan approached and said: 'The blood of Quraysh has been annihilated; there is no Quraysh after today.' Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Whoever enters the house of Abu Sufyaan is safe; whoever puts their weapon down is safe; whoever locks their door is safe.'**"[2]

An-Nawawi (a scholar) said: "*This is a form of softening the heart of Abu Sufyaan, as well as showing his position and nobility.*"[3]

When Sa`d ibn Mu`aath, the chief of Al-Khazraj approached to judge in the affair of Banu Quraythah, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered that they stand for him, out of respect:

Abu Sa`eed Al-Khudri (a Companion) said: "*The people of the tribe of Banu Quraythah agreed to accept the verdict of Sa`d ibn Mu`aath, so the Messenger of Allah, sallallaahu 'alayhi wa sallam, sent for him, and he came riding on a donkey. When he approached close to the mosque, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said to the Ansaar:* **'Stand for your chief, or the best among you, and help him off his donkey.'** *Then, he sat beside the Prophet of Allah, sallallaahu 'alayhi wa sallam.*"[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was keen on calling them to Allah:

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1 Reported by Abu Daawood (3021).
2 Reported by Muslim (1780).
3 The explanation of An-Nawawi on the book of Muslim (12/127).
4 Reported by Al-Bukhaari (3043) and Muslim (1768).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would covet the Islam of the elders of the people, in hope that those beneath them would also accept Islam, and that is why he would give them special attention.

An example of that is when he was busy with Al-Waleed ibn Al-Mugheerah (calling him to Islam), who was one of the chiefs of Quraysh, hoping that he would accept Islam. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was busy with Al-Waleed when Ibn Umm Maktoom (one of the Companions who was blind) approached, and the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, ignored Ibn Umm Maktoom and instead proceeded to Al-Waleed.

`Aa'ishah said: "*Allah revealed (what means):* ***«He [i.e. the Prophet] frowned and turned away.»*** *with regards to Ibn Umm Maktoom, the blind one, who went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and was saying: 'O Messenger of Allah, guide me,' when the Messenger of Allah, sallallaahu 'alayhi wa sallam, was present with some chiefs of the Quraysh. This caused the Prophet of Allah, sallallaahu 'alayhi wa sallam, to turn away from him, and instead give his attention to the other man. Ibn Umm Maktoom said to him, 'Do you see anything wrong with what I am saying?' and the Prophet of Allah, sallallaahu 'alayhi wa sallam, would respond:* **'No.'** *So it was revealed about this.*"[1]

Another instance which shows his keenness on guiding people, especially the elders and chiefs among them, is when the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"O Allah, give Islam glory with either of these two men that you love more; Abu Jahl, or `Umar ibn Al-Khattaab."** `Abdullaah ibn `Umar (a Companion and the son of 'Umar ibn Al-Khattaab) said: "*The more beloved to Allah out of those two was `Umar.*"[2]

`Aa'ishah reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"O Allah, give glory to Islam through `Umar ibn Al-Khattaab specifically."**[3]

Al-Albaani (a scholar) said: "*There is no contradiction (between the two narrations), because it might be that the Prophet of Allah, sallallaahu 'alayhi wa sallam, said the first one in the beginning of Islam, but when he saw Abu Jahl's*

1 Reported by At-Tirmithi (3331).
2 Reported by At-Tirmithi (3681) on the authority of `Abdullaah ibn `Umar.
3 Reported by Ibn Hibbaan (6882).

obstinacy and insistence on opposing him, sallallaahu 'alayhi wa sallam, he supplicated for `Umar specifically. The outcome was that Allah answered his call and granted Islam glory through him, as is well-known from his biography and this is something that Ibn Mas`ood (a Companion) explicitly mentioned when he said: 'We have been given glory ever since `Umar accepted Islam.'"[1]

His trip, *sallallaahu 'alayhi wa sallam*, to Taa'if:

When the Quraysh increased their persecution of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, after the death of his uncle (Abu Taalib), he, *sallallaahu 'alayhi wa sallam*, went to Taa'if in the hope that they would support and help him against his people, and safeguard him so that he could convey the message of his Lord.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, called them to Allah, but did not find anyone to shelter him or help him. Instead, they wronged him severely and harmed him more than his own people did. He, *sallallaahu 'alayhi wa sallam*, remained there for ten days, and spoke to every single one of the chiefs and noblemen there.[2]

The reason he, *sallallaahu 'alayhi wa sallam*, did so is that when the elders and chiefs accept Islam, that also allows those who follow them and their subordinates to accept it as well.

He, *sallallaahu 'alayhi wa sallam*, called At-Tufayl ibn `Amr, a chief among his people:

Muhammad ibn Is-Haaq (a scholar) said:

> *"At-Tufayl ibn `Amr Ad-Dawsi said that he entered Makkah when the Messenger of Allah, sallallaahu 'alayhi wa sallam, was there. He was approached by some men from the Quraysh – and he was a nobleman, as well as a poet, and very intelligent; they said to him: 'O Tufayl, you have come to our city, and this man that lives among us has become severe for us. He has divided our unity and scattered our affairs. His statements are like magic that can separate a man and his father, a man and his brother, and a man and his wife.*

1 Reported by Al-Bukhaari (3863) and *As-Silsilah As-Saheehah* (13/28).
2 *Zaad Al-Ma`aad* (3/28).

We fear that what has befallen us may also befall you and your people. So do not speak with him, and do not listen to anything he says.

By Allah, they continued like that trying to scare me away from him, to the point that I decided that I would not listen to him or speak to him. I even put cotton in my ears, out of fear that I would inadvertently hear something he says. I went to the mosque and found the Messenger of Allah, sallallaahu 'alayhi wa sallam, praying at the Ka`bah, so I approached him, and Allah forbade anything besides me listening to some of his speech. I heard very good words and said to myself, 'May my mother lose me! By Allah I am an intelligent man and a poet, and I can decipher what is good speech and what is bad speech, what prevents me from listening to what this man says? If what he says is good, I will take it, and if it is bad, I will leave it.'

I remained, until he, sallallaahu 'alayhi wa sallam, finished praying, and went on his way to his home, and I followed him. When he, sallallaahu 'alayhi wa sallam, entered his home, I entered too and said: 'O Muhammad, your people have said such-and-such to me, and continued to make me fearful from you, until I closed my ears with cotton, so that I would not hear you. By Allah, I have heard good words from you, so present what you are preaching to me.'

Then, the Messenger of Allah, sallallaahu 'alayhi wa sallam, presented Islam to me and read the Quran to me. By Allah, I had never heard anything better than those words, and have never heard anything more just than that religion.

Then I tried to call my people to Islam, but they refused, so I went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, in Makkah and said: 'O Allah's Prophet, fornication has defeated me in captivating the hearts of Daws, so supplicate to Allah against them. Instead, the Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'O Allah, guide Daws; go back to your people and call them, and be gentle when calling them.'**

I was in the land of Daws calling them to Islam when the Prophet of Allah, sallallaahu 'alayhi wa sallam, migrated to Madinah, and then the Battles of Badr, Uhud, and Khandaq all passed. Then I went

to the Messenger of Allah, sallallaahu 'alayhi wa sallam, with those among my people who had accepted Islam with me. At that time, the Messenger of Allah, sallallaahu 'alayhi wa sallam, was in Khaybar, and when I approached Madinah, I had seventy or eighty households from Daws with me, and all of them had accepted Islam.

We then caught up with the Messenger of Allah, sallallaahu 'alayhi wa sallam, in Khaybar, and he, sallallaahu 'alayhi wa sallam, gave us a share as he gave the other Muslims a share (of the booty).

Further, I went back to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and stayed in Madinah, until Allah took the soul of His Messenger, sallallaahu 'alayhi wa sallam,"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, called the kings to Islam:

Al-Mubaarakpoori (a scholar) said: *"The reason (for calling the kings) is that if they accept Islam, then their people will follow them therein. During the ending of the sixth year (after migrating from Makkah to Madinah), when the Messenger of Allah, sallallaahu 'alayhi wa sallam, returned from Hudaybiyyah, he wrote to the kings, inviting them to Islam."*[2]

Ibn Hishaam (a scholar) said:

"The Messenger of Allah, sallallaahu 'alayhi wa sallam, sent messengers from his Companions, and sent letters with them that had been written, calling them to Islam.

He, sallallaahu 'alayhi wa sallam, sent Dihyah ibn Khaleefah Al-Kalbi to Caesar, the Emperor of Byzantium; `Abdullaah ibn Huthaafah As-Sahmi was sent to Kisraa, the King of Persia; `Amr ibn Umayyah Adh-Dhamri was sent to An-Na-

1 Reported by Al-Bayhaqi (a scholar) in his book *Dalaa'il An-Nubuwwah* (5/460). Ibn Katheer (a scholar) said: *"This is how Muhammad ibn Is-Haaq (a historian) mentioned the story of At-Tufayl ibn `Amr."* He said this in his book *As-Seerah An-Nabawiyyah* (2/76). Abu Hurayrah, said: *"Tufayl ibn `Amr Ad-Dawsi and his companions approached the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allah, the tribe of Daws has disobeyed and refused to accept Islam, so supplicate to Allah against them.' At that moment, someone said: 'Daws is destroyed,' but instead, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'O Allah, guide Daws and bring them** (as Muslims)**.'**" Reported by Al-Bukhaari (2937) and Muslim (2524).

2 *Ar-Raheeq Al-Makhtoom* (pg. 320).

jaashi, the King of Ethiopia; and Haatib ibn Abu Balta`ah was sent to Al-Muqawqas, the King of Alexandria."[1]

In the story of Abu Sufyaan with Heraclius, he said to Abu Sufyaan, "*If what you say is true, then he is a Prophet. I knew that he would appear, but had no idea that he would be one of you. If I were able to reach him, I would love to meet him, and if I had been present with him, I would have washed his feet; also, know that his dominion will reach what is beneath my two feet."*

Then he called for the letter of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and read it, and it said:

"In the Name of Allah, The Most Merciful, The Ever Merciful; from Muhammad, the Messenger of Allah, to Heraclius, the Emperor of Byzantium; peace be on those who follow the guidance.

To proceed:

I call you to accept Islam. Accept Islam and you will be safe; Allah will give you your reward twice, but if you turn away, then you have the burden of the sins of the peasants on your back."[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was happy when a nobleman accepted Islam:

The story of `Ikrimah ibn Abu Jahl accepting Islam:

Ibn Shihaab Az-Zuhri (a scholar) said: "*Umm Hakeem bint Al-Haarith ibn Hishaam was married to `Ikrimah ibn Abu Jahl. She accepted Islam on the day that Makkah was conquered, and her husband, `Ikrimah ibn Abu Jahl, ran from Islam until he reached Yemen. Umm Hakeem left and approached Yemen, until she found him and called him to Islam, and he accepted Islam. He then went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, during the same year that Makkah was conquered, and when the Messenger of Allah, sallallaahu 'alayhi wa sallam, saw him, he leaped towards him out of joy, and he was not wearing a cloak. He then accepted his pledge of allegiance."*[3]

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1 *As-Seerah An-Nabawiyyah* (2/607) by Ibn Hishaam.

2 Reported by Al-Bukhaari (7) and Muslim (1773) on the authority of Ibn `Abbaas .

3 Reported by Maalik in his book *Al-Muwatta'* (1156) and `Abdur-Razzaaq in his book *Al-Musannaf* (12646).

Al-Baaji (a scholar) said: "*His statement, 'when the Messenger of Allah, sallallaahu 'alayhi wa sallam, saw him, he leaped towards him out of joy, and he was not wearing a cloak,' that is because of the keenness of the Prophet of Allah, sallallaahu 'alayhi wa sallam, on people entering Islam, especially those who are elders and noblemen among the people, such as `Ikrimah with his people, for he was one of the heads and elders of Banu Makhzoom.*"[1]

The story of `Adiyy ibn Haatim At-Taa'i accepting Islam:

`Adiyy became the chief of the tribe of Tay' after the death of his father. `Adiyy ibn Haatim said:

> *"When I heard about him [Prophet Muhammad, sallallaahu 'alayhi wa sallam] there was no Arab man who had more hatred to the Messenger of Allah, sallallaahu 'alayhi wa sallam, than I had. I had social status; I was a Christian who used to collect one fourth of the war booty my people acquired [in war]. To me, I had a religion and also enjoyed the status of a king with my people due to their holding me in high esteem. When I heard about the Messenger of Allah, sallallaahu 'alayhi wa sallam, I therefore hated him.*
>
> *I said to an Arab slave boy I had, who was a caretaker of my camels, 'May you lose your father! Prepare for me obedient, fat camels and keep them close by me. If and when you hear of Muhammad's army reaching this area, let me know.' He did what I asked him to do. Early one day, he came and said: 'O `Adiyy! Whatever you planned to do if and when the horsemen of Muhammad reached you, then do it now. I have seen flags and asked about whom they belong to and was told that these are the armies of Muhammad.' I said: 'Bring my camels closer to me,' and he did. I transported my wife and children on them saying: 'I will join the people who are on my religion, the Christians of the Levant.' I abandoned a daughter of Haatim (meaning his own sister) behind me.*
>
> *When I arrived in the area of the Levant, I resided there. Meanwhile, the horsemen of the Messenger of Allah, sallallaahu 'alayhi wa sallam, attacked our area and took captives, among those who*

1 *Al-Muntaqaa Sharh Al-Muwatta* (3/346).

were captured, was the daughter of Haatim. She was brought to the Messenger of Allah, sallallaahu 'alayhi wa sallam, among those from Tay` who were captured. The daughter of Haatim was kept in a shed made of trees outside the gate of the mosque where female captives were kept. The Messenger of Allah, sallallaahu 'alayhi wa sallam, was told about my fleeing to the Levant area. Later, he, sallallaahu 'alayhi wa sallam, passed by her and she stood up and said: as she was an eloquent woman, 'O Messenger of Allah! The father has died, the caretaker is absent, and I am an old woman and cannot serve anyone. So, bestow a favor on me, may Allah bestow His favor on you.' He, sallallaahu 'alayhi wa sallam, said: **'Who is your caretaker?'** *She said: '`Adiyy ibn Haatim.' He, sallallaahu 'alayhi wa sallam, said:* **'Who fled from Allah and His Messenger?'** *She said: 'So he went away and left me. Early the next day, he passed by me again and I said to him what I said the day before, and he repeated what he said to me the day before.*

The next day, he again passed by me at a time when I lost hope that he would accept my plea. A man behind me advised me to talk to him again, and I said: 'O Messenger of Allah! The father has died, the caretaker is absent, so bestow a favor on me, may Allah bestow His favor on you.' He, sallallaahu 'alayhi wa sallam, said: **'I will do that, but do not leave in haste until you find a group of your people whom you trust who would accompany you to your land; let me know when that happens.'** *When I inquired about the man who advised me to talk to him, I was told that he was Ali ibn Abu Taalib. I stayed in Madinah until a group from (the tribe of) Qudhaa`ah came, and I went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allah, a group from my people has arrived, and they are trustworthy and dependable.' She then said: 'The Messenger of Allah gave me garments as a gift, an animal to ride on, and some money for the trip. I departed with them until I reached the Levant area.'*

`Adiyy continued: 'By Allah, I was sitting with my family when I saw a female rider headed towards me, trying to reach us. I said: 'Be the daughter of Haatim,' and she was. When she reached us,

she started admonishing me, 'The one who cut blood relations, the unjust! You saved your wife and children and left behind the last among the offspring of your father, your own honor!' I said: 'My sister, only say what is good. By Allah, I have no excuse, for I have done what you said.' She dismounted from her animal and stayed with me. I said to her, 'My sister,' and she was a wise woman, 'What do you think about the matter of this man [Prophet Muhammad]?' She said [as she was concealing her Islam], 'I think you should rush to join him. If he is a Prophet then those who are foremost to accept him will have a special status. If he is a king, you will never be humiliated while Yemen is mighty, especially since you are who you are [in status and social standing].' I said: 'By Allah, this is sound advice.'

I left [Levant] heading towards the Messenger of Allah, sallallaahu 'alayhi wa sallam, in Madinah. I entered on him when he was in the mosque and greeted him. The people said: 'This is `Adiyy ibn Haatim.' I went there without a truce or a promise of safety. When I reached him he, sallallaahu 'alayhi wa sallam, took my hand, and he had said before that he hoped that Allah will place my hand in his hand, then, the Prophet of Allah, sallallaahu 'alayhi wa sallam, stood up and took me to his house. While he was taking me there, an old weak woman met him, asked him to talk to her, and he, sallallaahu 'alayhi wa sallam, stood with her for a long time while she was explaining her need to him. I said to myself, 'I swear by Allah, this is not (a behavior of) a king.'

The Messenger of Allah, sallallaahu 'alayhi wa sallam, then took me to his house, picked a cushion made of wool and stuffed with leaves, and gave it to me saying: **'Sit on this.'** *I said: 'Rather, you sit on it.' He, sallallaahu 'alayhi wa sallam, said:* **'No, you sit on it,'** *and he sat on the bare floor. I said to myself, 'By Allah, this is not a king.' He, sallallaahu 'alayhi wa sallam, then said to me:* **'O `Adiyy ibn Haatim, embrace Islam and you will acquire safety.'** *I said: 'I am following a religion.' He, sallallaahu 'alayhi wa sallam, again said:* **'O `Adiyy ibn Haatim, embrace Islam and you will acquire safety.'** *I said: 'I am following a religion.' He,*

sallallaahu 'alayhi wa sallam, said: **'I am more knowledgeable about your religion than you are.'** *I said: 'You are more knowledgeable about my religion than I am?' He, sallallaahu 'alayhi wa sallam, said:* **'Yes.'** *Then he, sallallaahu 'alayhi wa sallam, said:* **'O `Adiyy ibn Haatim, are you not a follower of Ar-Rakusiyyah** [a Christian sect that mixed Christianity with fire worship]**?'** *I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, said:* **'**[When you fought alongside your tribe,] **did you not take a fourth of the war-booty from your people?'** *I said: 'Yes.' He, sallallaahu 'alayhi wa sallam, said:* **'That is not allowed for you in your religion.'** *I said: 'By Allah, it is true what you said.' I knew then that he, sallallaahu 'alayhi wa sallam, was a sent Prophet who knows what others do not know.*

While I was with the Prophet of Allah, sallallaahu 'alayhi wa sallam, a man came to him complaining of poverty, then another man complaining of lack of safety on the pathways. He, sallallaahu 'alayhi wa sallam, said: **'O `Adiyy, perhaps what prevents you from embracing this religion is what you witness of their destitution. By Allah, soon wealth will increase for them that no one would take charity** [because no one will suffer from poverty]**. Perhaps what prevents you from embracing it is that their enemies are numerous and their numbers are lacking. By Allah, soon a woman would leave Qaadisiyyah** [a place in Iraq] **while riding her camel until she visits the House** [the Ka'bah in Makkah] **without fear.'** *I said to myself, 'Where are the wicked men of Tay`, who filled the earth with mischief, will be then?' He, sallallaahu 'alayhi wa sallam, said:* **'Maybe what prevents you from embracing it is that you see kingship and might with others. By Allah, you will soon hear that the white palaces of Babylon have been opened for them.'** *I embraced Islam and noticed jubilation on his face (or, 'I saw happiness radiate on his face,' according to another narration).*

I witnessed women traveling from Heerah (in Iraq) until they go around the Ka`bah fearing none but Allah (since Islam brought safety to all these areas). I was among those who conquered the treasures

of Kisra ibn Hurmuz (King of Persia). If you live longer, you will certainly witness what the Prophet of Allah, sallallaahu 'alayhi wa sallam, said. By Allah, the third prophecy will come to pass, wealth will be so abundant and widespread that no one will take charity from it."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, showed them respect, appreciation, concern, and hospitality:

Al-Miswar ibn Makhramah (a Companion) reported that his father, Makhramah said to him, "*O son, I have been informed that the Prophet of Allah, sallallaahu 'alayhi wa sallam, has received some cloaks and is giving them away, so let us go to him.'*

So they went and found the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, in his home, and his father said: "*O son, call the Prophet of Allah, sallallaahu 'alayhi wa sallam, for me,"* but I considered that an enormity and said: "*Should I call the Prophet of Allah, sallallaahu 'alayhi wa sallam, for you!"* He said: "*O my son, he is not a tyrant."* So I called him, and he, *sallallaahu 'alayhi wa sallam,* came out of his home, and he came out wearing a cloak made of silk and embroidered with gold, and said: **"O Makhramah, we hid this one for you,"** and gave him the cloak.[2]

Ibn Hajar (a scholar) said: "*This occurred before the prohibition of silk for men, and it is possible that he wore it on his shoulders so that he could show it to Makhramah, and did not mean to wear it."*[3]

When the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to Makhramah: **"I had kept this for you,"** it was to console his heart.[4]

Ibn Battaal (a scholar) said: "*Kindness in general is one of the qualities of the believer, and it entails being gentle with people in action and speech, as well*

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1 *As-Seerah An-Nabawiyyah* (2/580) by Ibn Hishaam. Ibn Katheer (a scholar) said: *"This is how Ibn Is-Haaq related the story, without a chain of narration. However, this story has other witnessing narrations that strengthen it, that are narration through other ways."* At-Tabaraani (a scholar) reported it in his book *Al-Mu`jam Al-Awsat* (6/359) with a chain of narration. A part of this story is located in the book of Ahmad named *Musnad* (19400).

2 Reported by Al-Bukhaari (3865) and Muslim (1058).

3 *Fat-h Al-Baari* (10/270).

4 The explanation of An-Nawawi on the book of Muslim (7/148) .

as avoiding harshness with them when speaking. This is one of the best ways of forming closeness and harmony and doing away with hatred and ill feelings."[1]

Ibn Hajar said: *"The narration contains the Prophet's, sallallaahu 'alayhi wa sallam, humbleness and kindness with his Companions."*[2]

He, *sallallaahu 'alayhi wa sallam,* would listen to what they had to say:

Muhammad ibn Ka`b Al-Qurathi (a Companion) said:

> *"I was told that `Utbah ibn Rabee`ah, a chief among his people, was sitting one day in the area that the Quraysh gathered in, while the Messenger of Allah, sallallaahu 'alayhi wa sallam, was sitting alone in the Mosque. He said: 'O Quraysh, should I not go to Muhammad and speak to him, and present some things to him, perhaps he would accept them and we would give him those things, and perhaps because of that, he would leave us alone?'*
>
> *This was after Hamzah (the Prophet's uncle) accepted Islam, and they saw the Companions of the Messenger of Allah, sallallaahu 'alayhi wa sallam, increasing in number. So they said: 'Yes, O Abu Al-Waleed, go and talk to him.' `Utbah stood and sat beside the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'O nephew, you have honor and a noble lineage among us, and you have brought something great to your people, through which you have split their ranks, made them look foolish, censured their idols and religion, and excluded their forefathers. Therefore, listen to me present some things to you that you can think about, perhaps you will accept some of them.'*
>
> *The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Speak, O Abu Al-Waleed, and I will listen.'**
>
> *He said: 'O nephew, if you brought this matter because you want money, then we will gather money for you, so that you will be the richest. If you want honor through this, we will make you our chief, and obey none besides you. If you want kingship, we will make you*

1 The explanation of Ibn Battaal on the book of Al-Bukhaari (9/305).
2 *Fat-h Al-Baari* (10/315).

our king. If this is some sort of vision or hallucination (or Jinn) that you see and cannot get rid of, then we will gather all sorts of doctors for you, and will spend our wealth to find a cure for you, for perhaps maybe a Jinni will overcome a person until he needs to be cured from it.'

When `Utbah finished, and the Messenger of Allah was listening, he, sallallaahu 'alayhi wa sallam, said: **'Are you finished, O Abu Al-Waleed?'** *He said: 'Yes.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Then listen to me.'** *He said: 'I am listening.'*

Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **'In the name of Allah, The Most Merciful, The Ever Merciful,"** *and recited the verses (which mean):* ***«Ha, Meem. [This is] a revelation from the Entirely Merciful, the Especially Merciful. A Book whose verses have been detailed, an Arabic Quran for a people who know, as a giver of good tidings and a warner; but most of them turn away, so they do not hear. And they say, "Our hearts are within coverings [i.e. screened] from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working." Say, [O Muhammad], "I am only a man like you to whom it has been revealed that your God is only one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah.»*** [Quran: 41:1-6]

Then Messenger of Allah, sallallaahu 'alayhi wa sallam, continued to read the rest of the verses to him. When `Utbah heard those verses, he succumbed to silence in their wake, and placed his hands behind his back and reclined on them, just listening to what the Messenger of Allah, sallallaahu 'alayhi wa sallam, was saying.

When the Messenger of Allah, sallallaahu 'alayhi wa sallam, reached the prostration in the Chapter[1]*, he prostrated, and `Utbah went back to his companions and they said to each other, 'By Allah,*

1 When one recites certain verses of the Quran, it is recommended that one prostrates. One such example is verse 38 of Chapter Fussilat.

Abu Al-Waleed has come back to us with a different face than the one he went with.' When he sat by them, they said: 'What is behind you, O Abu Al-Waleed?' He said: 'Behind me, I heard speech that by Allah I have never heard anything like it; by Allah, it is not poetry, magic, or soothsaying. O Quraysh, listen to me, obey me, and trust me when I tell you to leave this man alone with what he is doing; completely abandon him. By Allah, that speech I heard from him will have a great tale one day. If he is taken care of by other Arabs, then they have done your dirty work for you, and if he becomes the ruler over all the Arabs, then his kingdom is also yours, and his honor would also be yours, and in that case, you would be the happiest of people with him.'

They said: 'By Allah, he has cast a spell on you with his tongue, O Abu Al-Waleed.' He replied: 'This is my opinion of him, so do whatever you want.'"[1]

Anas ibn Maalik said:

"When we were sitting with the Prophet of Allah, sallallaahu 'alayhi wa sallam, in the Mosque, a man entered riding a camel, then made it kneel down, then tied it and said: 'Which of you is Muhammad?' When he said that, the Prophet of Allah, sallallaahu 'alayhi wa sallam, was reclining with everyone.

We said: 'This white man who is reclining is Muhammad.' The man said: 'O son of `Abd Al-Muttalib,' The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied: **'Yes, I am answering you.'** *The man said to the Prophet of Allah, sallallaahu 'alayhi wa sallam, 'I will ask you some questions and will be harsh when asking, so do not be angry at me for asking.'*

The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'Ask whatever you want.'**

The man said: 'I ask you by your Lord and by the Lord of those who have come before you, has Allah sent you to all people?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'By Allah,**

1 Reported by Al-Bayhaqi in his book *Dalaa'il An-Nubuwwah* (2/204).

> **yes.'** *The man said: 'I ask you by Allah, did Allah order you to pray five prayers in the day and night?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, responded*: **'By Allah, yes.'** *The man said: 'By Allah, did Allah order you to fast this month of the year?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'By Allah, yes.'** *The man said: 'By Allah, did Allah order you to take money from the rich and spread it to the poor?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, responded:* **'By Allah, yes.'** *The man said: 'I believe in the religion you have brought, and I am a messenger to my people behind me, and my name is Dhimaam ibn Tha`labah, the relative of the children of Sa`b ibn Bakr.'"*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, found excuses for their behavior and was forbearing with regard to their manners, and called for forgiving their mistakes:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, encouraged pardoning Muslims of rank if they err, because, as it was said: every noble breed has a misstep, every scholar has an error, and every sharp sword fails to cause injury some times.

Abu Ad-Dardaa' (a Companion) said:

> *"There was an argument between Abu Bakr and 'Umar and Abu Bakr made 'Umar angry, so 'Umar left him. Abu Bakr then followed him, asking 'Umar to forgive him, but he did not, until he shut his door in Abu Bakr's face. Then Abu Bakr went to the Prophet of Allah, sallallaahu 'alayhi wa sallam. While I was sitting with the Prophet of Allah, sallallaahu 'alayhi wa sallam, Abu Bakr came, lifting up one corner of his garment until his knee showed. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Your Companion has had a quarrel."** *Abu Bakr greeted him and said: "O Messenger of Allah! There was something (i.e. an argument) between me and the son of Al-Khattaab and I talked to him harshly and then regretted that, and requested him to forgive me, but he refused to do that. So I came to you." The Prophet of Allah, sallallaahu 'alayhi wa sallam, said three times:* **"May Allah forgive you, O Abu Bakr."**

1 Reported by Al-Bukhaari (63).

Then 'Umar regretted (that he did not forgive him), and he went to Abu Bakr's house and asked if Abu Bakr was there. They replied that he was not. So he came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and greeted him, and the face of the Prophet of Allah, sallallaahu 'alayhi wa sallam, changed (due to anger). Upon seeing this, Abu Bakr knelt down on his knees and said: "O Messenger of Allah, by Allah, I was more unjust (than him)." The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **"Allah sent me to you, but you said: 'You are telling a lie,' while Abu Bakr said: 'He has said the truth,' and he consoled me with himself and his money."** *He, sallallaahu 'alayhi wa sallam, then said twice,* **"Won't you then give up harming my Companion?"** *After that nobody harmed Abu Bakr."*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, honored them, and would order his Companions to do the same:

Jaabir ibn `Abdullaah (a Companion) said: *"Jareer ibn `Abdullaah Al-Bajali [a chief among his people] entered wherever the Messenger of Allah, sallallaahu 'alayhi wa sallam, was sitting with his Companions. When he entered, everyone withheld their seats and did not move and make space for him. At that, the Messenger of Allah, sallallaahu 'alayhi wa sallam, took his cloak off and threw it to him, saying:* **'Sit on this.'** *Jareer put it on his chest and face, then kissed it and rubbed it on his eyes, saying: 'May Allah honor you as you have honored me,' then placed it on the back of the Prophet of Allah, sallallaahu 'alayhi wa sallam. Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Whoever believes in Allah and that Last Day should honor someone who is honorable.'***"*[2]

Ibn `Umar (a Companion) said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'If someone honorable comes to you, then honor them.'***"*[3]

1 Reported by Al-Bukhaari (3661).
2 Reported by Al-Haakim in his book *Al-Mustadrak* (7791).
3 Reported by Ibn Maajah (3712).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, acted in a good manner towards them, even if they were captives, just to preserve their status and out of hope that they would accept Islam:

Abu Hurayrah said:

> "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, sent some horsemen in the direction of Najd, and they brought back a man from Banu Haneefah. They did not know who he was until they went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and he told them:* **'Do you know who you have captured? This is Thumaamah ibn Uthaal Al-Hanafi** *(he was the chief of the people of Yamaamah)*, **so be good to him while he is a captive.'**
>
> *They then tied him to a pole in the mosque (and the Messenger of Allah, sallallaahu 'alayhi wa sallam, went back to his family and said:* **'Gather whatever food you have, then send it to me.'** *He also ordered that a she-camel be brought close to him by day and by night so that he could milk it.)*
>
> *The Messenger of Allah, sallallaahu 'alayhi wa sallam, then went to Thumaamah and said:* **'What is your situation O Thumaamah?'** *He replied: 'I have only what is righteous (to say), O Muhammad. If you were to kill me, you would kill someone worthy of being killed [because he killed someone, so killing him would be a fair judgment], if you are kind, you would be kind to someone grateful, also, if you want money, then ask and you will be given whatever it is you want.' Allah's Messenger, sallallaahu 'alayhi wa sallam, left him for two days and then went to him and said:* **'What is your situation, O Thumaamah.'** *Thumaamah repeated the same thing again to him. The Messenger of Allah, sallallaahu 'alayhi wa sallam, then left him alone until the next day and repeated whatever he said in the first day, and Thumaamah responded the same way.*
>
> *The Messenger of Allah, sallallaahu 'alayhi wa sallam, then said:* **'Free Thumaamah.'** *When they freed him, he went to a date-palm tree close to the mosque and bathed, then entered the mosque and said: 'I bear witness that there is none worthy of worship besides Allah and that Muhammad, sallallaahu 'alayhi wa sallam, is His*

slave and Messenger. O Muhammad, by Allah, there was no one on the face of the earth whose face I hated more than your face, and now it has become the most beloved face to me; by Allah there was no religion more hated by than your religion, and now it is the most beloved religion to me; by Allah, there was no city more hated by me than your city, and now it is the most beloved city to me. Your horsemen captured me while I was on the way to performing `Umrah, so what do you think?'

The Messenger of Allah, sallallaahu 'alayhi wa sallam, gave him glad tidings and ordered him to continue with his `Umrah. When he went to Makkah, `someone said to him, 'You have become a Sabian,' to which he replied: 'Rather, I have accepted Islam with Muhammad, the Messenger of Allah, sallallaahu 'alayhi wa sallam, and by Allah, no piece of wheat will come to you from Al-Yamaamah until the Prophet of Allah, sallallaahu 'alayhi wa sallam, gives permission for it to come here.'"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would never prevent them from sitting with him:

Jareer said: "*Since I became Muslim, the Messenger of Allah, sallallaahu 'alayhi wa sallam, never forbade me from sitting with him privately or from entering his home, and anytime he, sallallaahu 'alayhi wa sallam, saw me, he smiled in my face. I complained to him once that I cannot remain firm and upright on a horse, so he, sallallaahu 'alayhi wa sallam, struck my chest and said:* **'O Allah, make him firm and make him a rightly guided person who also guides others.'**"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, praised their good characteristics and attributes:

Jareer said: "*When I approached Madinah, I made my camel kneel, took out my luggage, and put my garment on, then entered Madinah, and found the Messenger of Allah, sallallaahu 'alayhi wa sallam, delivering a sermon, and while he was doing so, everyone was staring severely at me. I said to the person beside me,*

1 Reported by Al-Bukhaari (4372) and Muslim (1764). The text between brackets is an addition from the book *As-Seerah An-Nabawiyyah* (2/638) by Ibn Hishaam.

2 Reported by Al-Bukhaari (3036) and Muslim (2475).

'O slave of Allah, has the Messenger of Allah, sallallaahu 'alayhi wa sallam, mentioned me?' he said: 'Yes, he previously mentioned you in the best way possible, and said: **'One of the best of Yemen will enter from that door or that gate; he possesses angelic beauty.'** *So I thanked Allah for what He has favored me with."*[1]

Ibn Is-Haaq (a scholar) said:

> *"A delegation from Tay' approached the Messenger of Allah, and Zayd Al-Khayl was with them, and he was their chief. When they reached the Messenger of Allah, sallallaahu 'alayhi wa sallam, he spoke to them and called them to Islam. They accepted Islam and were good Muslims. The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'There has not been a man among the Arabs described to me except that I found that he was less virtuous than what he was described to me as being, except Zayd Al-Khayl, for I found that he was not given his due when described to me.'**
>
> *Then, the Prophet of Allah, sallallaahu 'alayhi wa sallam, named him Zayd Al-Khayr (Khayr means goodness and bounteousness, while Khayl means horse; the meaning of his name became Zayd the Good or Bounteous rather than Zayd the Horse), and he gave him a piece of land in the area of Fayd, and some other pieces of land and gave him a deed showing his possession of those lands.*
>
> *He left the Messenger of Allah, sallallaahu 'alayhi wa sallam, on the way to his people, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'If only Zayd is saved from the fever of Madinah.'**
>
> *When Zayd reached an oasis in Najd called Fardah, he died from his fever."*[2]

1 Reported by Ahmad (18698).
2 Ibn Hishaam (4/220), and *Zaad Al-Ma`aad* (3/616).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to Ashaj `Abd Qays, and he was the delegate general, and leader of the tribe of `Abd Qays: **"You have two qualities that Allah loves, *Hilm* and *Anaah*."**[1]

An-Nawawi said: "*Hilm refers to having a sound clemency, and Anaah refers to the fact that he always made certain before acting on anything, and was never hasty. The reason that the Prophet of Allah, sallallaahu 'alayhi wa sallam, said that was because when the delegation reached Madinah, they hurried to the Prophet of Allah, sallallaahu 'alayhi wa sallam, but Al-Ashaj stayed back and gathered their riding beasts, tied his camel, made himself presentable, then went to the Prophet of Allah, sallallaahu 'alayhi wa sallam. At that time, the Prophet of Allah, sallallaahu 'alayhi wa sallam, drew him close and made him sit beside him, and said to him:* **'You have two qualities that Allah loves: sound clemency and patience.'**"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would sometimes enter in their security or protection:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, left the people of Taa'if after they did not answer his call, which comprised of believing him and helping him. He, *sallallaahu 'alayhi wa sallam*, turned to Hiraa', then sent to Al-Akhnas ibn Shurayq, asking for his protection, but he said: "*I am an ally of the Quraysh, and an ally cannot protect the enemy of their ally.*" Then the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sent to Suhayb ibn `Amr asking for his protection, and he said: "*The offspring of `Aamir do not grant protection to the offspring of Ka`b.*" Then he, *sallallaahu 'alayhi wa sallam*, sent to Al-Mut`im ibn `Adiyy, who accepted his plea, and granted him protection.

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, went to him and spent the night at his home. The next morning, he and his six or seven sons went with the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, carrying their swords, and entered the Mosque in that manner. Al-Mut`im said to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, "*Circumambulate the Ka'bah,*" while they leaned on their swords in the area that one makes circumambulation.

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1 Reported by Muslim (17) on the authority of Ibn `Abbaas.

2 The explanation of An-Nawawi on the book of Muslim (1/189).

Abu Sufyaan approached and said to Mut`im, *"Are you granting protection, or are you following someone else's promise of protection?"* He replied: *"No, rather, I am giving the promise of protection."* Abu Sufyaan said: *"Then we will honor your promise,"* and sat with him while the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was circumambulating the Ka'bah, and when he finished, they left together, and Abu Sufyaan went back to his gathering.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, stayed for a few days then was granted permission to migrate to Madinah, and after he, *sallallaahu 'alayhi wa sallam*, migrated, Al-Mut`im did not live long after him, making Hassaan ibn Thaabit say, *"By Allah, I will bemoan him,"* and wrote some poetry about him.[1]

That is why the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said with regard to his captives on the Day of Badr: **"Had Al-Mut`im ibn `Adiyy been alive, and interceded with me on behalf of these putrid individuals, I would have given them to him."**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would respond to their invitations to food:

Anas ibn Maalik (a Companion) reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, visited Sa`d ibn `Ubaadah (another Companion) and Sa`d presented some bread and olive oil, which made the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, say: **"May those who are fasting break their fasts with you, may the righteous eat your food, and may the angels send blessings on you** [and ask for your forgiveness]**."**[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to visit them and eat with them:

Qays ibn Sa`d (a Companion) said:

> *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, visited us in our home, and said: **'As-Salaamu `Alaykum wa Rahmatu Allah.'** Sa`d responded silently. I said: 'Will you not give the Mes-*

1 *As-Seerah* by Ibn Hishaam (1/381).
2 Reported by Al-Bukhaari (3139).
3 Reported by Abu Daawood (3854).

senger of Allah permission to enter?' He said: 'Leave him, and allow him to send abundant supplications of peace on us.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: ***'As-Salaamu `Alaykum wa Rahmatu Allah.'*** *Sa`d again responded silently.*

The Messenger of Allah, sallallaahu 'alayhi wa sallam, then said again: ***'As-Salaamu `Alaykum wa Rahmatu Allah.'*** *After that, the Messenger of Allah, sallallaahu 'alayhi wa sallam, turned back, and Sa`d followed behind him, saying: 'O Messenger of Allah, I heard you, but was responding silently, so that you can abundantly send supplications of peace on us.'*

*The Messenger of Allah, sallallaahu 'alayhi wa sallam, went with him, and Sa`d ordered that some water be brought for him to wash up, then he brought him a cloak that was dyed with saffron and yellow, which he, sallallaahu 'alayhi wa sallam, covered himself with, then raised his hands and said:* **'O Allah, send your blessings and mercy on the family of Sa`d ibn `Ubaadah.'**

Then he ate, and when he, sallallaahu 'alayhi wa sallam, was about to leave, Sa`d brought a donkey that had a velvet cover, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, rode it. Sa`d said: 'O Qays, accompany the Messenger of Allah, sallallaahu 'alayhi wa sallam,' the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **'Ride the donkey,'** *but I refused. He, sallallaahu 'alayhi wa sallam, said:* **'Either ride, or go away,'** *so I left and went away."*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, joked with them:

Usayd ibn Hudhayr, one of the intellectual and influential noblemen and one of the twelve chiefs on the night of Al-`Aqabah, was joking with the people, and was making them laugh. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, poked him in his side with a stick or piece of wood, and Usayd said: "*Let me get payback.*" *The Messenger of Allah, sallallaahu 'alayhi wa sallam*, said**: "Go ahead."** Usayd said: "*You are wearing a shirt, but I am not.*" So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, raised

1 Reported by Ahmad (15050) and Abu Daawood (5185).

his shirt, and Usayd hugged him and kissed his side, saying: *"This is what I wanted, O Messenger of Allah."*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, cared about the sick among them specifically, and would visit them often:

`Aa'ishah (the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) said: *"Sa`d ibn Mu`aath [the chief of the Aws tribe] was injured during the Battle of the Trench by an arrow shot by a man from Quraysh named Hibbaan ibn Al-`Ariqah. Therefore, the Messenger of Allah, sallallaahu 'alayhi wa sallam, set up a tent for him in the mosque, so that he could visit him and care for him closely."*[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, also took care of his treatment:

Jaabir ibn `Abdullaah said: *"During the Battle of the Confederates, Sa`d ibn Mu`aath was shot with an arrow which cut a vein in his forearm. The Messenger of Allah, sallallaahu 'alayhi wa sallam, cauterized the wound, causing his hand to swell, and he, sallallaahu 'alayhi wa sallam, repeated this three times. After that, he drained the blood out of it. When he saw that, he said: 'O Allah, do not take my soul until my eye sees the downfall of Banu Quraythah.' After he made that supplication, his vein stopped bleeding and did not drip a single drop of blood until they agreed to the conditions set by Sa`d. When he finished with them, his vein got cut again, and he died."*[3]

He, *sallallaahu 'alayhi wa sallam*, did the same with the chief of Al-Khazraj, Sa`d ibn `Ubaadah:

`Abdullaah ibn `Umar said:

> *"We were sitting with the Messenger of Allah, sallallaahu 'alayhi wa sallam, when a man from the Ansaar came, said greetings of peace, and then turned away and left. The Messenger of Allah, sallallaahu 'alayhi wa sallam, said to him:* **'O brother from the Ansaar, how is my brother Sa`d ibn `Ubaadah?'** *The man said: 'He is well.' The Messenger of Allah, sallallaahu 'alayhi wa sallam,*

1 Reported by Abu Daawood (5224).
2 Reported by Al-Bukhaari (463) and Muslim (1769).
3 Reported by Ahmad (14359) and At-Tirmithi (1582).

> *said*: **'Who among you is caring for him?'** *He then stood, and we all stood with him, and we were between thirteen and nineteen men; we were not wearing shoes, socks, hoods on our heads, or shirts. We walked in salt marshes, until we reached him. His people kept away from him*[1] *when the Messenger of Allah, sallallaahu 'alayhi wa sallam, and his Companions approached. The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Has he died?'** *They replied: 'No, O Messenger of Allah.' At that, the Messenger of Allah, sallallaahu 'alayhi wa sallam, began crying, and when the people saw that, they, too, began to weep. He, sallallaahu 'alayhi wa sallam, then said:* **'Do you not hear, Allah does not punish for tears in the eyes, or sadness in the heart, but punishes or has mercy based on this'** and he pointed to his tongue."[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sought the advice and counsel of those who had a position of influence in society:

One example was during the Battle of Badr:

During this battle, he, *sallallaahu 'alayhi wa sallam*, sought the counsel of the leaders of the Ansaar. Anas ibn Maalik reported that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, sought counsel when he heard that Abu Sufyaan was approaching. Abu Bakr spoke, but the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, disregarded him, as well as `Umar. Then, Sa`d ibn `Ubaadah said: "*Do you want us to speak, O Messenger of Allah? By Him in Whose hand is my soul, if you ordered us to plunge our horses into the ocean, we will do so, and if you ordered us to take our horses to Bark Al-Ghimaad*[3]*, we would do so.*"

Afterwards, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, deputized the people and called them for the battle, and they all travelled until they reached Badr.[4]

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1 They did so to honor the visitors, to put people in their place, to allow the sick person to enjoy his time with his visitors, and so that the tiredness one gets from being with someone for too long goes away. *Daleel Al-Faaliheen li-Turuq Riyaadh As-Saaliheen* (4/464).

2 Reported by Al-Bukhaari (1304) and Muslim (924).

3 It is a place in Yemen that is five night's travel from Makkah. *An-Nihaayah* (1/121).

4 Reported by Muslim (1779).

When Sa`d said that, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, became happy and energized.

An-Nawawi (a scholar) said: "*The scholars said that the Prophet of Allah, sallallaahu 'alayhi wa sallam, wanted to test the Ansaar, because they did not pledge to go out and fight the enemy with him, but only pledged to protect him from those that sought to harm him. When he presented the issue of going after the caravan of Abu Sufyaan, he wanted to see if they agreed to that, and they answered him in the best of ways, showing that they were in full consent, in this situation, and in other situations.*

The narration shows how important it is to seek counsel from one's companions, as well as from those with sound opinions and those with experience in life."[1]

Likewise, the Commander of the Believers, `Umar did the same:

`Abdullaah ibn `Abbaas reported that `Umar ibn Al-Khattaab departed towards the Levant. When he reached an area called Sargh, the commanders of the armies, Abu Ubaydah ibn Al-Jarraah (a Companion) and his companions met him and told him that an epidemic has broken out in the Levant.

Ibn `Abbaas (a Companion) said:

> "*`Umar said: 'Bring the earliest migrants to me.' They were called and `Umar sought their counsel, telling them that an epidemic has broken out in the Levant. They differed, with some saying: 'You have left for a purpose, and we are of the view that you do not give it up,' while others said: 'Those who are with you are notables and Companions of the Messenger of Allah, sallallaahu 'alayhi wa sallam, so we do not think that you take them into the epidemic.' He said: 'Go away from me; call the Ansaar for me.' I called them, and he asked their counsel, and they did the same thing that the Muhaajireen did, and they differed just as the Muhaajireen did, so he said: 'Go away from me.'*
>
> *Then `Umar said: 'Call the elders of Quraysh who migrated the year Makkah was conquered.' So I called them, and they did not*

1 The explanation of An-Nawawi on the book of Muslim (12/124).

differ, but all agreed and said: 'We are of the view that you should go back with the people, and do not take them to that epidemic.' `Umar then called out to the people, saying: 'I will go back to Madinah in the morning, so you should do the same.'

Abu `Ubaydah ibn Al-Jarraah said: 'Are you running from the decree of Allah?' `Umar replied: 'If only someone else said that, O Abu Ubaydah! Yes, we are running from the decree of Allah to the decree of Allah. Do you see if you had camels that went into a valley that has two sides, one was fertile, and the other, barren, if you let them graze on the fertile side, would that not be according to Allah's decree, and if you let them graze in the barren side, that, too, would be from the decree of Allah?'

Then `Abdur-Rahmaan ibn `Awf approached, and he had previously been absent while taking care of some of his needs, and said: 'I have some knowledge about this issue, for I heard the Messenger of Allah, sallallaahu 'alayhi wa sallam, say: **'If you hear about the plague in any land, then do not go there, and if you are in a land that the plague strikes, then do not leave it while trying to run from it.'** *At that, `Umar thanked Allah, and then proceeded."*[1]

Dr. `Ali ibn Jaabir Waadi` Ath-Thubaiti said:

"*One precautionary method to avoid contagion in the Prophetic tradition is that it is prohibited to leave or enter a land facing an epidemic.*

In modern medical terms, this is known as quarantine, and it is one of the precautionary tools used to avoid contagion that Islam has preceded everyone in inventing. Scholars of medicine have learned that keeping the sickness quarantined in a limited space truly does prevent the sickness from leaving the land or area facing the epidemic, and this occurs, of course, through Allah's Permission.

Therefore, the prohibition with regard to leaving a land facing an epidemic is considered quarantining the sickness, something Islam

1 Reported by Al-Bukhaari (5729) and Muslim (2219).

has preceded everyone else with by hundreds of years, just as the prohibition with regard to entering a land facing an epidemic is considered a precautionary measure that Islam has preceded everyone in mandating."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, remembered those who had done him favors and would repay them for those favors:

Jubayr ibn Mut`im (a Companion) reported that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said about the captives of the Battle of Badr: **"Had Al-Mut`im ibn `Adiyy been alive, and interceded with me on the behalf of these putrid individuals, I would have given them to him."**[2]

This was to repay his good conduct towards the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, when he accepted him into his protection after returning from At-Taa'if to Makkah.

He, *sallallaahu 'alayhi wa sallam*, repaid Safwaan ibn Umayyah:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, borrowed some coats of mail from him, and after the Battle of Hunayn he repaid him and compensated him.

Safwaan ibn Umayyah reported that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, borrowed chainmail armor from him during the Battle of Hunayn, and he said: *"Are you usurping this, O Muhammad?"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, responded: **"No, rather, it is a loan that I guarantee to pay back."**

Safwaan said: *"Some of it was lost,"* so the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, wanted to repay him for them, but he said: *"O Messenger of Allah, today, I seek to enter Islam."*[3]

Then the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, paid him back on the day of Hunayn.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, taught the harsh among them what was befitting:

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1 *Al-Wiqaayah As-Sihhiyyah fi Al-Islam: Diraasah Hadeethiyyah* by Dr. `Ali ibn Jaabir Waadi` Ath-Thubaiti. *Majallat Al-Buhooth Al-Islamiyyah* (71/371-372).

2 Reported by Al-Bukhaari (3139).

3 Reported by Abu Daawood (3562) and Ahmad (14878), and this wording is for Ahmad.

Abu Hurayrah reported that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, kissed Al-Hasan ibn `Ali (the Prophet's grandson) while Al-Aqra` ibn Haabis At-Tameemi was present, sitting. Al-Aqra` said: *"I have ten children and have never kissed any of them."* The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, looked at him and said: **"Those who do not show mercy are not shown mercy."**[1]



Conclusion:

The term social justice is a recent one, first employed by political thinkers in the nineteenth century, following which its use has since become widespread. Social justice implies that overall pattern of distribution in a society ought to be brought into line with principles of justice. There have been two major concepts of social justice, one embodying the notions of merit and the other those of need and equality.

Each person's social position and material rewards should, as far as possible, correspond to their place on a scale of merit. This implies the ending of hereditary privilege and an open society in which people have the chance to display their true talents. The second concept entails that goods should be allocated according to each person's various needs. It is closely allied to an idea of equality, since a program that successfully satisfies need makes people materially equal in one important respect.

Upon reading the Prophetic biography, we come to the conclusion that the principles of social justice were brought to life by Islam, as seen in the guidance and teachings of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*.



1 Reported by Al-Bukhaari (5997) and Muslim (2318).

Section Seven

The Dealings of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with those distinguished by certain qualities

Introduction:

Among the Companions of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, there were many who were distinguished with excellence, distinction, and superiority in certain matters.

Some of them were excellent at poetry, such as Hassaan ibn Thaabit.

Others were excellent in understanding and comprehending, such as Ibn `Abbaas.

Others were excellent at solving disputes, such as `Ali and Mu`aath ibn Jabal.

Others were excellent at studying and learning new skills, such as Zayd ibn Thaabit.

Others were excellent in their memory, such as Abu Hurayrah.

Others were excellent in their sophistication when it came to military strategies, such as Khaalid ibn Al-Waleed.

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, took these skills and talents possessed by his distinguished Companions into consideration, and would deal with them in a way that suited them, based on their abilities and excellence.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, tasked each of them with whatever they excelled at:

Al-Baraa' ibn `Aazib (a Companion) said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, said to Hassaan (a Companion who was a renowned poet):* **'Satirize them, and** [angel] **Gabriel is with you.'**"[1]

Sa`eed ibn Al-Musayyib (a Follower; belonging to the generation following the Companions) said: "*`Umar (a Companion and the second Caliph) passed by the mosque while Hassaan was reciting some poetry. Hassaan said: 'By Allah, I used to recite poetry in the mosque during the time that he who was better than you was present.' Then he looked at Abu Hurayrah (a Companion) and said: 'By Allah, did you hear the Messenger of Allah, sallallaahu 'alayhi wa sallam, say:* **'Respond to them on my behalf; O Allah, aid him through** [angel] **Gabriel'***?' Abu Hurayrah responded, 'Yes, I did.'*"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, tasked Zayd ibn Thaabit with learning Hebrew:

Khaarijah ibn Zayd (a Follower; belonging to the generation following the Companions) reported that his father, Zayd ibn Thaabit (a Companion) informed him that he was taken to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, when he entered Madinah, and the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was impressed by him.

The people said: "*O Messenger of Allah, this young man from Banu An-Najjaar has memorized between thirteen and nineteen chapters from what Allah has revealed to you.*"

Zayd said: "*So he told me to recite, and I recited chapter Qaaf, and he, sallallaahu 'alayhi wa sallam, was impressed. He, sallallaahu 'alayhi wa sallam, said to me:* **'O Zayd, learn Hebrew, because I do not trust the Jews with my writings.'**[3] *So I learned their language, and before fifteen nights had passed, I had mastered it. Thus, I used to write for him when he wanted to write a letter, and read for him when a letter came to him.'*"[4]

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1 Reported by Al-Bukhaari (3213) and Muslim (2486).

2 Reported by Al-Bukhaari (3212) and Muslim (2485).

3 Meaning, not when reading it nor writing it; the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, feared that if he were to order a Jew to write for him to the Jews, that the Jew would add or remove as he willed, and he feared that if a letter came from a Jew, that the Jewish person reading it would add or subtract from it. *Tuhfat Al-Ahwathi* (7/413).

4 Reported by At-Tirmithi (2715) and Abu Daawood (3645).

The fact that he learned it so quickly shows how amazingly smart and intelligent he was, especially since he was so young.

That is what Ibn Katheer (a scholar) said about him, *"Zayd ibn Thaabit was one of the most intelligent of people. He learned to speak and write Hebrew in fifteen days, and learned Persian from a messenger from their king (Kisraa) in eighteen days. He also learned the Ethiopian language, as well as that of the Byzantines, and Copts from the other servants of the Messenger of Allah, sallallaahu 'alayhi wa sallam, who spoke those languages."*[1]

That is why the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, made him one of those who would write the revelation:

Al-Baraa' ibn `Aazib (a Companion) said: *"When the verse (which means): **«Those believers who sit are not equal to those who fight in Allah's Cause,»** was revealed, the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Call Zayd to me, and let him bring the tablet, inkpot, and scapula, or the scapula and inkpot.'** *Then he, sallallaahu 'alayhi wa sallam, said:* **'Write: «Those who sit are not equal.»'** *and behind the Prophet of Allah, sallallaahu 'alayhi wa sallam, was Ibn Umm Maktoom, who said: 'O Messenger of Allah, then what do you order me to do, for I am a blind man?' Then Allah revealed in its place (the verse which means):* ***«Not equal are those believers remaining [at home] other than the disabled and the Mujaahideen, [who strive and fight] in the cause of Allah.»*** [Quran: 4:95]*"*[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, tasked Mu`aath ibn Jabal to be the judge over the people of Yemen:

Due to Mu`aath's excellence in knowing what is Islamically lawful and unlawful, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, made him the judge over the people of Yemen.

Al-Aswad ibn Yazeed (a Companion) said: *"Mu`aath ibn Jabal came to us in Yemen as a teacher and a leader, so we asked him about a man who died and left a sister and daughter behind, and gave his daughter half of his inheritance, and his sister the other half."*[3]

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1 *Al-Bidaayah wa An-Nihaayah* (8/33).
2 Reported by Al-Bukhaari (4990) and Muslim (1898).
3 Reported by Al-Bukhaari (6734).

Some people from the city of Hims who were the companions of Mu`aath ibn Jabal reported that when the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, sent Mu`aath to Yemen, he said: **"How will you judge if you are faced with having to make a judgment?"** He replied: *"I will judge with Allah's Book."* He, *sallallaahu 'alayhi wa sallam*, replied: **"And if you do not find it in Allah's Book, then what?"** He said: *"Then I will judge with the Sunnah of the Messenger of Allah, sallallaahu 'alayhi wa sallam."* The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"What if you do not find it in the Book of Allah nor the *Sunnah* of the Messenger of Allah?"** He said: *"I will spare no effort in making a judgment based on my opinion and understanding."* Then the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, struck him in his chest and said: **"All praise for Allah who has directed the messenger of the Messenger of Allah to that which pleases the Messenger of Allah."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sent Mus`ab ibn `Umayr to Madinah to call people to Allah:

He, *sallallaahu 'alayhi wa sallam*, chose Mus`ab ibn `Umayr and sent him to be a teacher in Madinah, and to be his first ambassador. He was to teach the Muslims the basics of the religion, as well as the tenets of Islam, teach the Quran to them, and call to the path of Allah The Glorious, The Praiseworthy. That is why he was nicknamed, Al-Muqri' (the one who teaches Quran).[2]

Thus, we know through this that Madinah was conquered with the Quran rather than the sword.

Al-Baraa' ibn `Aazib said: *"The first to come to us was Mus`ab ibn `Umayr, and Ibn Umm Maktoom, and they both used to teach the people the Quran."*[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, chose outstanding individuals to carry out hard tasks:

He, *sallallaahu 'alayhi wa sallam*, tasked `Ali with staying in his bed the night he wanted to migrate:

1 Reported by Abu Daawood (3592) and At-Tirmithi (1327).
2 *As-Seerah An-Nabawiyyah* (1/434) by Ibn Hishaam.
3 Reported by Al-Bukhaari (3925).

When the Quraysh gathered at the house of their council, and decided that they wanted to kill the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and rid themselves of him, Allah revealed to His Prophet, *sallallaahu 'alayhi wa sallam*, to migrate. Thus, he ordered `Ali ibn Abu Taalib (the Prophet's cousin and the fourth Caliph) to sleep in his bed that night, while the enemies surrounded his home and were waiting for him in order to kill him. `Ali slept in the bed of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, fully aware of the dangers that surrounded him, and fully knowing that they would not be able to differentiate between him and the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, when he was in bed. He knew that perhaps they would kill him, thinking that it was the Messenger of Allah, *sallallaahu 'alayhi wa sallam*.[1]

Only the bravest of men and heroes would take up such a task, which is why the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, chose `Ali ibn Abu Taalib to take up that hard task, and tasked him with that adventure, being fully aware of his skills and abilities

During the Battle of the Confederates, he, *sallallaahu 'alayhi wa sallam*, chose Huthayfah ibn Al-Yamaan to infiltrate the ranks of the enemies and bring intelligence on their situation:

Ibraaheem At-Taymi (a Follower; belonging to the generation following the Companions) reported from his father who said:

> *"We were with Huthayfah (a Companion) when a man said: 'O Abu `Abdullaah, did you see the Messenger of Allah, sallallaahu 'alayhi wa sallam, as well as accompany him?' He replied: 'Yes, O nephew.' He said: 'By Allah, if we met him, we would not have allowed him to walk on the earth; we would have carried him on our necks. I would have fought for him and would have proven myself brave.' Huthayfah replied: 'You would have done that? By Allah, I saw us with the Messenger of Allah during the Battle of Confederates when we were taken by a very strong and cold wind. The Messenger of Allah, sallallaahu 'alayhi wa sallam, prayed for a long time at night. He, sallallaahu 'alayhi wa sallam, then turned to us and said:* **'Who will bring me the news of the enemy, in exchange**

1 *As-Seerah An-Nabawiyyah* (1/482) by Ibn Hishaam.

with Allah putting him with me on the Day of Resurrection?' *But we all remained silent and no one answered him. He, sallallaahu 'alayhi wa sallam, prayed for a long time at night, then turned and said again:* **'Who will bring me the news of the enemy, in exchange for Allah putting him with me on the Day of Resurrection?'** *But we all remained silent, and none of us answered him, then he, sallallaahu 'alayhi wa sallam, said again:* **'Who will bring me the news of the enemy, in exchange with Allah putting him with me on the Day of Resurrection?'** *But we all remained silent, and no one answered him due to the fear, tiredness, and coldness we were experiencing. Then he, sallallaahu 'alayhi wa sallam, said:* **'O Huthayfah, stand and bring us the news of the enemy.'** *When he, sallallaahu 'alayhi wa sallam, called me by my name, I found no other alternative to standing and doing as he said. He, sallallaahu 'alayhi wa sallam, said:* **'O Huthayfah, go and infiltrate the enemy, and see what they are doing, but do not do anything until you come back to us.'**

When I left, I was walking and not feeling the cold that everyone else felt, until I reached them. I infiltrated the enemy and found that the wind and cold were doing what they were doing; they could not set up a pot, fire, or structure due to the wind.

Abu Sufyaan ibn Harb stood and said: 'O Quraysh, make sure who is sitting next to you.'

I took the hand of the man beside me, and said: 'Who are you?' He said: 'I am so-and-so the son of so-and-so.'

Then Abu Sufyaan said: 'O Quraysh, you are not in an area that is suitable to stay in. The cattle have died, Banu Quraythah (the Jews) have betrayed the promise they gave us, and we were informed that Banu Quraythah did things that are not pleasing.'

Then he stood to mount the camel, mounted his camel, hit it, and the camel stood on three limbs, and jumped, and he did not release the reins until the camel was fully standing.

I placed an arrow in the middle of my bow in order to shoot him, but remembered the statement of the Messenger of Allah, sallallaahu

'alayhi wa sallam, when he said: **'Do not do anything until you come back to us.'** *Had I shot him, I would have hit him.*

Then I went back to the Messenger of Allah, sallallaahu 'alayhi wa sallam, while walking and I was warm as I was in the first instance. After I got back, told him about the enemy, and was done with my mission, I became cold again. The Messenger of Allah, sallallaahu 'alayhi wa sallam, gave me a part of a cloak that he was praying in, and I slept until Fajr time (dawn). At Fajr time, he, sallallaahu 'alayhi wa sallam, said: **'Wake up, O sleepy one.'**"[1]

An-Nawawi said: "*The reason that he was not cold was because Allah protected him through the blessing of his obeying the Prophet of Allah, sallallaahu 'alayhi wa sallam, doing as he told him, and the Prophet's, sallallaahu 'alayhi wa sallam, supplication for him. The warmth continued until he returned to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and when he did, he became cold again just as the others were cold. This is one of the miracles of the Messenger of Allah, sallallaahu 'alayhi wa sallam.*"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, praised them for their unique characteristics:

Anas ibn Maalik reported that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The most merciful of my Nation with my Nation is Abu Bakr; the strongest** [in adhering to**] Allah's Religion is `Umar; the one with the most shyness is `Uthmaan; the best judge is `Ali ibn Abu Taalib; the most knowledgeable of the Quran is Ubayy ibn Ka`b; the most knowledgeable with regard to lawful and unlawful matters is Mu`aath ibn Jabal; the most knowledgeable with regard to inheritance is Zayd ibn Thaabit. Every nation has a custodian, and the custodian of this Nation is Abu `Ubaydah ibn Al-Jarraah."**[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, affirmed their ingenious deductions:

1 Reported by Muslim (1788) and Ahmad (22823); this narration is a combination from both their narrations.

2 The explanation of An-Nawawi on the book of Muslim (12/146).

3 Reported by At-Tirmithi (3791) and Ibn Maajah (155).

Hanash ibn Al-Mu`tamir (a Follower; belonging to the generation following the Companions) reported that `Ali was in Yemen, they dug a hole trying to hunt a lion, and the lion fell in it. When they were overlooking the hole and crowding it, someone fell in. That person grabbed someone else, and that person grabbed someone else, and so on, until four people fell in the hole, and the lion wounded them while they were in there. One of them took a spear and killed the lion, and all of them died from their wounds. They differed over it so much so that they wanted to fight one another over it.

`Ali went to them and said: "*Are you looking to fight, while the Messenger of Allah, sallallaahu 'alayhi wa sallam, is alive? I will judge between you, and if you agree, then that is the judgment, and if not, stop disputing with one another until you can go to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and he can judge between you. Anyone who commits aggression after that will have no right. From the tribes that dug the hole, collect a fourth of the Diyah [blood money], a third of the Diyah, a half the Diyah and the entire Diyah.*"

So he judged that the [rightful inheritors of the] first man should get a quarter of the *Diyyah*, the second a third of the *Diyyah*, the third a half of the *Diyyah* and the fourth the entire *Diyyah*. Some of them were pleased (with this judgment) while others rejected it. They took their dispute to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. When they went to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, they found him next to Maqaam (the station of) Ibraaheem (next to the Ka'bah) and told him what happened. He, *sallallaahu 'alayhi wa sallam,* said: **"I will judge between you,"** and sat down with his hands held around his knees. A man from them said: "*Ali judged between us,*" and they told him the story. The Messenger of Allah approved Ali's judgment.[1]

This is because the four men who were killed by mistake when the people crowded around the hole (to look at the lion) deserve the *Diyah* for being killed by mistake from those who were present. The first person who was killed, was killed because he was pushed down (and stepped on), but he caused the death of three others by pulling them down with him. He deserves the *Diyah* for being killed by mistake, but owes three-

1 Reported by Ahmad (574).

fourth of the *Diyyah* for the three whose death he caused. The second man deserves a third of the *Diyyah* but owes two thirds of the *Diyah* for the two whose death he caused. The third man deserves a half of the *Diyah* and owes a half because he caused the death of one man by pulling him down with him [so each of the three men pulled one man down with him, the first caused three men to die, the second two men and the third one man]. The fourth person deserves the entire *Diyah* because he did not cause the death of anyone.

Ibn Al-`Arabi said: *"This is an ingenious deduction."*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, paid close attention to his cousin, `Abdullaah ibn `Abbaas, because he witnessed that he had attributes showing his distinction and intelligence:

`Abdullaah ibn `Abbaas said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, hugged me to his chest and said:* **'O Allah, teach him wisdom.'**"[2]

In another narration, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, went to relieve himself, and he placed something for him to use to make ablution. He, *sallallaahu 'alayhi wa sallam*, said: **"Who put this here?"** When he was told, he, *sallallaahu 'alayhi wa sallam*, said: **"O Allah, grant him understanding in the religion."**[3]

In another narration, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, was at the house of Maymoonah (the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) and Ibn 'Abbaas put some water for him to use as ablution at night, and Maymoonah said: *"O Messenger of Allah, `Abdullah ibn `Abbaas has placed this for you here."* He, *sallallaahu 'alayhi wa sallam*, said: **"O Allah, give him understanding in the religion, and teach him the interpretation of the Quran."**[4]

Ibn `Abbaas was one most famous exegetes of the Quran among the Companions, even though he was one of the youngest Companions. He was born three years before the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, migrated to Madinah, and he accompanied the Messenger of Allah,

1 *Ahkaam Al-Qur'an* (4/44) by Ibn Al-`Arabi.
2 Reported by Al-Bukhaari (3756).
3 Reported by Al-Bukhaari (143) and Muslim (2477).
4 Reported by Ahmad (3024).

sallallaahu 'alayhi wa sallam, from a very young age. This is because he was closely related to the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* and his wife Maymoonah.

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, died when Ibn `Abbaas was thirteen years old.

His intelligence was manifest and the Commander of the Believers, `Umar knew that, so he would keep him close to him.

One of the distinguished Companions that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to give special care to was `Abdullaah ibn Mas`ood:

Ath-Thahabi (a scholar) said about him, "*He was one of the foremost, and one of those who were superior in their knowledge.*"[1]

He also said: "*He was counted as being an intellectual, and a scholar.*"[2]

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, asked him to read some parts of the Quran to him, and he read from the beginning of Chapter An-Nisaa'.

`Abdullaah ibn Mas`ood said: "*Once the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to me:* **'Read to me.'** *I said: 'O Messenger of Allah, should I read to you while it has been revealed to you?' He, sallallaahu 'alayhi wa sallam, said:* **'Yes.'** *So I started to read from Chapter An-Nisaa' until I reached this verse (which means):* ***«So how [will it be] when We bring from every nation a witness and We bring you, [O Muhammad], against these [people] as a witness?»*** [Quran: 4:41] *He, sallallaahu 'alayhi wa sallam, said:* **'Stop here.'** *When I looked at him, I found that his eyes were shedding tears.*"[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, told people to learn the Quran from him saying: **"Learn the Quran from four people: Ibn Umm `Abd** [Ibn Mas`ood]**, Mu`aath ibn Jabal, Ubayy ibn Ka`b and Saalim** [Ibn Ma`qil] **the servant of Abu Huthayfah."**[4]

Another individual whose memory was excellent was Abu Hurayrah:

1 *Siyar A`laam An-Nubalaa'* by Ath-Thahabi (1/461).
2 *Siyar A`laam An-Nubalaa'* by Ath-Thahabi (1/462).
3 Reported by Al-Bukhaari (5050) and Muslim (800).
4 Reported by Al-Bukhaari (3806) and Muslim (2464).

Abu Hurayrah said:

> "*You all say that Abu Hurayrah reports many* narrations *from the Messenger of Allah, sallallaahu 'alayhi wa sallam, and you say, why do the Muhaajireen and Ansaar not report as much as Abu Hurayrah does? My brothers from the Muhaajireen were busy with their transactions in the markets, while I constantly accompanied the Messenger of Allah, sallallaahu 'alayhi wa sallam, while being content with whatever filled my stomach. I would be present when they were not, and memorize when they would forget. My brothers among the Ansaar were busy with their wealth, and I was a poor man from Ahl As-Suffah, and would remember when they forget.*"

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to commend him for his keenness on learning:

Abu Hurayrah reported that he once said: "*O Messenger of Allah, who will be happiest with your intercession on the Day of Resurrection?" The Messenger of Allah, sallallaahu 'alayhi wa sallam, responded*: **"O Abu Hurayrah, I thought that none would ask me this question before you did, because of your keenness in acquiring narrations that I clearly see. The happiest with my intercession on the Day of Resurrection are those that said *Laa Ilaaha Illaa Allah*, while being sincere in saying that in their hearts."**[1]

Another of them was Ubayy ibn Ka`b:

As has preceded, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said that the Quran should be learned from four people, and mentioned among them Ubayy ibn Ka`b. `Umar ibn Al-Khattaab said: "*`Ali is the best judge among us, and Ubayy is the most knowledgeable in reading the Quran among us.*"[2]

Among those who excelled at military strategy was Khaalid ibn Al-Waleed:

Abu Qataadah the knight of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said:

1 Reported by Al-Bukhaari (99).
2 Reported by Ahmad (20581).

"The Messenger of Allah, sallallaahu 'alayhi wa sallam, sent the army of commanders [for the Battle of Mu'tah], and said: **'Zayd ibn Haarithah is your commander; if Zayd is killed, then Ja`far takes over, and if Ja`far is killed, then `Abdullaah ibn Rawaahah Al-Ansaari takes over.'**

Ja`far stood and said: 'May my father and mother be sacrificed for you, I did not expect that you would appoint Zayd over me." The Messenger of Allah, sallallaahu 'alayhi wa sallam, replied: **'Proceed, because you do not know which is better for you.'**

The army proceeded as much as Allah Willed, then the Messenger of Allah, sallallaahu 'alayhi wa sallam, stood on the pulpit and ordered that the people be called to prayer. Then he, sallallaahu 'alayhi wa sallam, said: **'I received good news, or something good happened. Should I not tell you about your army that has gone to war? They proceeded until they met the enemy, and Zayd was killed as a martyr, so ask Allah to forgive him.'**

The people asked Allah to forgive him, then he, sallallaahu 'alayhi wa sallam, continued: **'Then Ja`far ibn Abu Taalib took the flag and was very severe against the enemy, until he was killed as a martyr, so ask Allah to forgive him. Then, `Abdullaah ibn Rawaahah took the flag and was firm until he was martyred, so ask Allah to forgive him. Then, Khaalid ibn Al-Waleed took the flag, and he was not one of the commanders, but he put himself in that position.'**

Then he, sallallaahu 'alayhi wa sallam, raised his two fingers and said: **'O Allah, he is one of Your swords, so grant him victory, or grant victory through him.'**

Since then, he was called Khaalid the Sword of Allah. Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **'Go and help your brothers; none shall stay behind.'** *So the people went forth in extreme heat, walking, and riding their beasts."*[1]

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1 Reported by Ahmad (22045).

Conclusion:

A good leader is one who sees the positive traits of others and invests in them. This is exactly what the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did with his Companions. Regarding the virtues of the Companions and their exceptional contribution to Islam, Ibn Mas'ood said: "*Allah looked into the hearts of His slaves, and He saw that the heart of Muhammad, sallallaahu 'alayhi wa sallam, was the best of people's hearts, so He chose him for Himself and sent him with His message. Then He looked into the hearts of His slaves after the heart of Muhammad, and He found that the hearts of his Companions were the best of people's hearts, so He made them the supporters of His Prophet, who fought for His religion.*"

There are many examples that show how the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, discovered where his Companions excelled and how he utilized their potentials and wisely nurtured them. If we were to list the attributes with which they supported the religion and the righteous deeds by means of which they deserved that high status, we would fill volumes. Their whole lives were spent for the sake of Allah The Almighty, to fill the world with goodness and righteousness.

Section Eight

The dealings of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with those who were disputing

Introduction:

Notwithstanding the caliber of individuals living in a particular society, and no matter how keen they are on doing good actions, society is never void of differences with regards to the vanities this worldly life possesses, differences in each individual's whims and desires, and mistakes that occur due to following some whispers of Satan. All these things lead to problems that need to be resolved. There is no doubt that there are disputes between individuals living in Muslim society as well, just as there are disputes in every other human society.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, judged between disputants in a way that gave the right to the one deserving the right. He, *sallallaahu 'alayhi wa sallam*, used to reconcile between differing parties, remind them of Allah, warn them against taking even a small portion of their brother's right, and against persisting on falsehood. He, *sallallaahu 'alayhi wa sallam*, would also teach them that they should never forget liberality and kindness amongst one another. He, *sallallaahu 'alayhi wa sallam*, would make them despise the calls of the pre-Islamic ignorance, tribalism and partisanship; he, *sallallaahu 'alayhi wa sallam*, raised the Muslim society with every good characteristic.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with those who disputed with him in a wise manner that would end the dispute and cut it off.

How did he, *sallallaahu 'alayhi wa sallam*, judge between them?

Reconciliation:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would first try and reconcile between the disputing parties, even if it meant that some of them would give up some of their rights.

Ka`b ibn Maalik (a Companion) reported that he demanded the debt that Ibn Abu Hadrad (another Companion) owed him be paid back to him, and they raised their voices in the mosque, to the point that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, heard them while he was in his home. He, *sallallaahu 'alayhi wa sallam*, opened the curtain to his home (that overlooked the mosque), and said: **"O Ka`b."** Ka`b replied: *"I am at your service, O Messenger of Allah."* He, *sallallaahu 'alayhi wa sallam*, said: **"Reduce the debt he owes you,"** and signaled with his hand in a manner that meant lower it half way. Ka`b said: *"I have done so now, O Messenger of Allah."* Then he, *sallallaahu 'alayhi wa sallam*, said (to Ibn Abu Hadrad): **"Get up and pay off your debt."**[1]

Ibn Al-Jawzi (a scholar) said: *"The Prophet's, sallallaahu 'alayhi wa sallam, order to him was an advice, and this shows that the judge has the right to persuade the two disputing parties on agreeing on a reconciliation, if he views that there is some sort of benefit in that."*[2]

He, *sallallaahu 'alayhi wa sallam*, would advise them to reconcile, and would clarify to them that it is a good action:

`Aa'ishah (the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, heard the voices of people disputing at the door, and their voices were very loud. One of them was asking the other to reduce his debt and be kind and gentle, but the other was saying: 'By Allah, I shall not do that.' Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, went to both of them and said*: **'Where is the one who is swearing by Allah that he will not do something good?'** *The man replied: 'I am him, O Messenger of Allah, but now I will give him anything he wishes.'"*[3]

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1 Reported by Al-Bukhaari (457) and Muslim (1558).

2 *Kashf Al-Mushkil Min Hadeeth As-Saheehain* (1/387).

3 Reported by Al-Bukhaari (2705) and Muslim (1557).

Sahl ibn Sa`d (a Companion) reported that the people of Qubaa' fought until they were throwing rocks at one another. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, was told about it, and he said: **"Let us go reconcile between them."**[1]

If he, *sallallaahu 'alayhi wa sallam*, was unable to find some form of reconciliation between them, he would rule according to Islamic laws:

`Abdullaah ibn Az-Zubayr (a Companion) narrated that a man from the Ansaar disputed with Az-Zubayr regarding some waterways of the Harrah area of Madinah (an area with black rocks) that they used to water their date-palm trees. They both used the water for their trees.[2]

They went to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and complained to him, and he, *sallallaahu 'alayhi wa sallam*, said to Az-Zubayr: **"O Zubayr, water your land, then let the water go forth to your neighbor."** The Ansaari man replied to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and said: *"O Messenger of Allah, have you given this ruling because he is the son of your aunt (from the tribe of his mother)?"* At that, his face, *sallallaahu 'alayhi wa sallam*, became colored (out of anger). Then he, *sallallaahu 'alayhi wa sallam*, said: **"Water your land O Zubayr, then hold the water back until you feed and water your plants completely."** Az-Zubayr said: *"I think that the following verse was revealed with regards to this story (which means):* ***«But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.»*** [Quran: 4:65]*"*[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, made them fearful of swearing by Allah while lying:

Waa'il ibn Hujr (a Companion) said:

1 Reported by Al-Bukhaari (2693) and Muslim (421).

2 The water would pass by the land of Az-Zubayr before that of the Ansaari man. Az-Zubayr would then make a dam and hold the water back so that he can fully water his land, then would let it go to the land of his neighbor. The Ansaari man wanted Az-Zubayr to let the water go quicker to him, but Az-Zubayr refused. *Fat-h Al-Baari* (5/36).

3 Reported by Al-Bukhaari (2360) and Muslim (2357).

"I was with the Messenger of Allah, sallallaahu 'alayhi wa sallam, when two men approached who were disputing with regards to land. One of them said: 'This man seized some of my land during the pre-Islamic era.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'What is your evidence?'** *The man said: 'I have none.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Either that, or he will give an oath to confirm his claim** [that the land is his and not yours]**.'** *The man said: 'If it is reliant on his oath, then he will take the land.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'That is your only choice.'**

When the man stood to give an oath, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **'Whoever appropriates land unjustly will meet Allah while Allah is angry at him.'***"*[1]

Rajaa' ibn Haywah (a Follower belonging to the generation succeeding the Companions) and Al-`Urs ibn `Ameerah (a Companion) narrated from his father `Adayy (a Companion), who said: *"A man from Kindah named Imru' Al-Qays ibn `Aabis disputed with a man from Hadhramawt (in Yemen) and went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, with regards to some land. He, sallallaahu 'alayhi wa sallam, ruled that the man from Hadhramawt should bring his evidence and for Imru' Al-Qais to give an oath (swearing that the land is his). The man from Hadhramawt said: 'If you give him the right and chance to give an oath, by Allah my land will be lost.' At that, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Whoever gives an oath and lies in that oath in order to appropriate the wealth of his brother will meet Allah while Allah is angry at him.'** *Rajaa' said: 'Then, the Messenger of Allah, sallallaahu 'alayhi wa sallam, recited the verse (which means),* ***«Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.»*** [Quran: 3:77] *Imru' Al-Qays said: 'O Messenger of Allah, what is for the one who gives their right up?' The Messenger of Allah, sallallaahu 'alayhi wa sallam, responded:* **'Paradise.'** *Imru' Al-Qays said: 'Then bear witness that I give it all up to him.'"*[2]

1 Reported by Muslim (139).
2 Reported by Ahmad (17263).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ruled between them according to whatever was apparent:

Umm Salamah the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, heard a dispute at the door to his house, and he, *sallallaahu 'alayhi wa sallam*, went to those disputing and said: **"I am but a human being a man, and those with a dispute come to me. Perhaps some of you are more eloquent in arguing their case than others, and I would believe that he is truthful and rule in his favor. So, if I pass rulings for anyone at the expense of the right of another Muslim, then know that it is a piece of Hellfire that one of you can either take or leave."**[1]

An-Nawawi said: *"His statement, sallallaahu 'alayhi wa sallam,* **'I am a man,'** *is meant to notify that he is a human, and that humans do not know the unseen or hidden affairs at all, unless Allah decides to give them (the Prophets) some sort of that knowledge. Also, it teaches that in matters of judgment, he, sallallaahu 'alayhi wa sallam, is prone just as others are prone to making errors in worldly judgments (not involving religious affairs). It also teaches that the Prophet of Allah, sallallaahu 'alayhi wa sallam, judged between people based on the apparent, and that Allah takes care of the hidden affairs.*

Therefore, a ruling is given based on evidence, an oath, and other apparent things, while keeping in mind that the hidden matters might be the complete opposite of the apparent, but the Prophet of Allah, sallallaahu 'alayhi wa sallam, was only commissioned with ruling on the apparent."[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, clarified that his ruling, which is based on the apparent, does not give the one at fault or the one lying the right to take the rights of others:

Umm Salamah said: *"I was sitting with the Prophet of Allah, sallallaahu 'alayhi wa sallam, when two men approached who had a dispute regarding the inheritance which involved old objects.*[3] *At that, the Messenger of Allah, sallal-*

1 Reported by Al-Bukhaari (2458) and Muslim (1713).

2 The explanation of An-Nawawi on the book of Muslim (12/5).

3 In the report in Abu Daawood (3584), it states, *"Two men went to Allah's Messenger, sallallaahu 'alayhi wa sallam, and were disputing with regards to inheritance, but neither of them had any evidence apart from their claims."*

laahu 'alayhi wa sallam, said: **'I am a man, and those with a dispute come to me. Perhaps some of you are more eloquent in arguing their case than others, and I rule for that person based on what I hear from him. Therefore, if I rule in the favor of anyone at the expense of his brother's right in anything, then they should not take from that, because it is a piece of hellfire.'**

The two men cried, and each one of them said: 'This right that I seek, it is for the other person (with whom he is disputing).' The Prophet of Allah, sallallaahu 'alayhi wa sallam: **'Since you did what you did, then divide** [the items under dispute] **between you and be just and fair. Then draw lots among you, then declare the dispute resolved as pertains to the other fellow.'"**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would never rule against the defendant without their admission or the presence of evidence:

Waa'il ibn Hujr said:

> *"I was sitting with the Prophet of Allah, sallallaahu 'alayhi wa sallam, when a man came pulling a man with a braided rein, saying: 'O Messenger of Allah, this person killed my brother.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Did you kill him?'** *The man said: 'If he does not admit it, I will prove that he did, with evidence.' Then the defendant said: 'Yes, I killed him.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'How did you kill him?'** *He said: 'We were collecting leaves from a tree, and he cursed me, and made me angry. So I hit with an axe on his head and killed him.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to him:* **'Do you have anything to give on your own behalf** [as blood money]**.'** *He said: 'I have no money beside my clothes and my axe.' He, sallallaahu 'alayhi wa sallam, said:* **'Do you think your tribe will pay on your behalf?'** *He said: 'I am too insignificant in the eyes of my people than for them to pay ransom for me.'*
>
> *The Messenger of Allah, sallallaahu 'alayhi wa sallam, then threw the ropes towards the person demanding the ruling, and said:*

1 Reported by Ahmad (26760) and Abu Daawood (3583).

> **'Take your fellow.'** *The man went with him, and when he turned away, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'If he kills him, then he is the same as him.'**[1] *Then the man returned, and said: 'O Messenger of Allah, I have been informed that you said:* **'If he kills him, then he is the same as him,'** *but I took him according to your order. At that, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Do you not want him to take the burden of your sin and that of your brother?'** *He said: 'O Allah's Prophet, yes.' He, sallallaahu 'alayhi wa sallam, said:* **'Then it shall be so,'** *and the man threw the rope and reins, and let him go."*[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, refused any ruling that contradicted Allah's legislation:

Abu Hurayrah reported that two men complained to the Messenger of Allah, *sallallaahu 'alayhi wa sallam.* One of them said: "*Rule between us with Allah's Book.*"

The other man, who had more understanding and was more knowledgeable, said: "*Yes, O Messenger of Allah, rule between us with Allah's Book, and allow me to speak." The Messenger of Allah, sallallaahu 'alayhi wa sallam,* said: **"Speak."** He said: "*My son was an employee of this man, and he committed adultery with his wife, so I was told that he must be stoned. After that, I gave one-hundred sheep and a slave girl as a ransom for his sake. Afterwards, I asked the people of knowledge, and they told me that my son is to be lashed one hundred times, and is to be banished for one year, and that his wife must be stoned." The Messenger of Allah, sallallaahu 'alayhi wa sallam, then said*: **"By Him in Whose hand is my soul, I will rule between you with Allah's Book. As for your sheep and slave girl, they are to be given back to you, and your son must be lashed one-hundred times and banished for a year. O Unais, go to the wife of this man, and ask her about this claim. If she admits to it, then stone her."** Unais went and asked her, and she admit-

1 Meaning, he has no virtue over the other one, because he would have taken his right, contrary to if he were to forgive him, and would achieve virtue over him, reward in the hereafter, and is praiseworthy in this life. The explanation of An-Nawawi on the book of Muslim (11/173).

2 Reported by Muslim (1680).

ted to it. Afterwards, the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, ordered that she be stoned, and she was.[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, warned disputing parties from persisting on falsehood:

`Abdullaah ibn `Umar narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Whoever intercedes in a way that obstructs the penalties that Allah has set has opposed Allah, and whoever knowingly falsely disputes will be in under the wrath and displeasure of Allah until they abandon that dispute. Allah will make whoever says something untrue about a believer reside in *Radghat Al-Khabaal* until he recants."** It was then said: *"O Messenger of Allah, what is Radghat Al-Khabaal?"* He, *sallallaahu 'alayhi wa sallam*, replied: **"The corrupt mire, pus and mud of the people of Hellfire."**[2]

Although the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would judge rightly between differing parties, which would not stop him from trying to make everyone feel pleased:

During the incident of Hudaybiyyah, when Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, made a treaty between himself and the people of Makkah that he, *sallallaahu 'alayhi wa sallam*, would enter it the next year for three days, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, went the next year to perform `*Umrah* (minor pilgrimage).

When he, *sallallaahu 'alayhi wa sallam*, entered Makkah and stayed his due time, the people of Makkah went to `Ali and said: *"Tell your companion to leave us, for he has stayed his due time."* At that, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, left, and was followed by the daughter of Hamzah who was calling him, *"O uncle, O uncle!"*[3]

`Ali ibn Abu Taalib received her and took her by her hand and said to Faatimah (his wife and the Prophet's daughter), *"Take your uncle's*

1 Reported by Al-Bukhaari (2315) and Muslim (1698).

2 Reported by Abu Daawood (3597) and Ibn Maajah (3377).

3 She called him uncle out of respect; otherwise, she is his cousin. It might also be in reference to the fact that although Hamzah was the Prophet's, *sallallaahu 'alayhi wa sallam*, uncle by lineage, he was his brother through breastfeeding. *Fat-h Al-Baari* (7/505).

daughter." `Ali said: *"When we reached Madinah, myself, Ja`far and Zayd ibn Haarithah disputed regarding her."*[12]

`Ali continued, *"Ja`far's argument was, 'She is my cousin, and her maternal aunt is my wife.' Meaning, Asmaa' bint `Umays; Zayd said: 'She is my niece,' and I said: 'I am the one who took her, and she is my cousin, and I am married to the daughter of the Messenger of Allah, sallallaahu 'alayhi wa sallam, and she is most deserving of caring for her.' The result was that the Messenger of Allah, sallallaahu 'alayhi wa sallam, ruled that she be given to her maternal aunt*[3]*, and said:* **'The maternal aunt has the status of the mother.'**[4]*"*

Then he, *sallallaahu 'alayhi wa sallam*, said: **"As for you, O Ja`far, you are the most similar to me in appearance and manners; as for you O `Ali, you are from me, and I am from you, and as for you O Zayd, you are our** [my] **brother and freed slave."**[5]

Ibn Hajar said: *"Thus, the Prophet of Allah, sallallaahu 'alayhi wa sallam, soothed all their hearts, even if he, sallallaahu 'alayhi wa sallam, ruled in favor of Ja`far in the end, but he clarified the reasoning behind this ruling."*[6]

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1 Meaning, they disputed as to which of them would be her guardian, for they all wanted the reward being that she was an orphan. Therefore, the dispute was regarding sponsorship. Since she was an orphan, those three wanted to be privileged with sponsoring and spending on her. *Sharh `Umdat Al-Ahkaam* (65/8) by Ibn Jibreen.

2 In the narration of Ibn Sa`d in *At-Tabaqaat* (4/26), it says, *"`Ali, Ja`far and Zayd ibn Haarithah disputed with regard to her, until they raised their voices and woke the Prophet of Allah, sallallaahu 'alayhi wa sallam, and he said:* **'Come forth, so that I can judge between you with regards to her.'** *"*

3 All three had a reason for asking for custody: as for Zayd, it was due to his being her father's brother, as for `Ali, it was because she was his cousin and he was the one that brought her along with his wife, and as for Ja`far, it was because he was her cousin, and her maternal aunt was his wife. Therefore, Ja`far's argument was heavier, since the man and woman were both closely related to the girl, unlike the others. *Fat-h Al-Baari* (7/506).

4 Because she is similar to the mother with regards to her compassion, affection and keenness in doing what is best for the child. From this, we learn that the maternal aunt is given precedence over the paternal aunt, for Safiyyah bint `Abd Al-Muttalib was present at that time, and since Asmaa' ibn `Umais was given precedence over the girl's paternal aunt, even though she is the closest of women in blood relation, then we learn that the maternal aunt is given precedence over all others. We also learn that the relatives of the mother are given more precedence over the relatives of the father. *Fat-h Al-Baari* (7/506).

5 He, *sallallaahu 'alayhi wa sallam,* said: **"You are my brother,"** meaning in faith, and **"freed slave,"** because he did free him, and the freed slave is considered a part of the family that freed him. The narration was reported by Al-Bukhaari (2700).

6 *Fat-h Al-Baari* (7/507).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would smile when he heard one of the two disputing parties say something that amazed him:

`Ikrimah (a Companion) reported that Rifaa`ah (another Companion) divorced his wife, and `Abdur-Rahmaan ibn Az-Zubayr Al-Qurathi (a Companion) married her. `Aa'ishah said: "*She came wearing a green Khimaar (head covering) and complained to me regarding her husband, and showed me green bruises on her skin.*"

When the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, came, and the women were defending each other[1], `Aa'ishah said: "*I have never seen anyone go through what the believers go through; her skin is greener than her clothes.*"

`Aa'ishah said: "*Then the wife of Rifaa`ah Al-Qurathi came to the Messenger of Allah, sallallaahu 'alayhi wa sallam, while I and Abu Bakr were both sitting there. She said: 'O Messenger of Allah, I was married to Rifaa`ah, and he divorced me, and after my waiting period was over, I married `Abdur-Rahmaan ibn Az-Zubayr, and O Messenger of Allah, by Allah, he is impotent.*"

Khaalid ibn Sa`eed ibn Al-`Aas (a Companion) was at the door waiting to be given permission to enter, and he said: "*O Abu Bakr, do you not hear what this woman is openly saying to the Prophet of Allah, sallallaahu 'alayhi wa sallam?*" But the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, was only smiling.[2]

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said to her: **"Perhaps you want to go back to Rifaa`ah! This is not possible until he** [i.e. 'Abdur-Rahmaan] **consummates the marriage with you."**

Her husband at that time heard of what she said: and that she had gone to the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* so he went to him with two of his sons from another wife, and said: "*By Allah, O Mes-*

1 This statement shows that he objected to this fact, and it was said by `Ikrimah, the narrator of the narration.

2 The scholars said that the reason he was smiling was amazement that she was explicit in that manner, and explicitly mentioned something that women would normally be too shy to mention, either that, or because she really wanted her first husband back, and disliked her second husband. The explanation of An-Nawawi on the book of Muslim (10/4).

senger of Allah, she has lied. I pleasure her, but she is disobedient and wants to go back to Rifaa`ah." The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Are these your sons?"** *He replied: "Yes."* He, *sallallaahu 'alayhi wa sallam,* replied: **"You make whatever claim you make, however, they** [his sons] **resemble him more than a crow resembles a crow** [its parent][1]**."**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, heard both sides of the disputing parties, even if one of them was not Muslim:

Abu Hurayrah said: *"A Jew was selling some goods, and was given something for one of his goods that he disliked or did not approve of. He said: 'No, by He who has chosen Moses over all humanity.' A man from the Ansaar heard him and struck his face, saying: 'You have the audacity to say, 'By He who has chosen Moses over all humanity,' while the Messenger of Allah, sallallaahu 'alayhi wa sallam, is living among us?' The Jewish man then went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Abu Al-Qaasim, I have protection and a covenant, and so-and-so slapped my face.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Why did you slap his face?'** *He said: 'O Messenger of Allah, he said: 'By He who has chosen Moses over humanity, while you are living among us.'*

At that, the Messenger of Allah, sallallaahu 'alayhi wa sallam, became so angry that it was visible on his face, then said: **'Do not differentiate between Allah's Prophets. The trumpet will be blown, and whoever is in the heavens and in the earth will be struck unconscious, except those whom Allah Wills. Then it will be blown again, and I will be the first to be resurrected, and will find Moses holding fast to Allah's throne. I would not know if he has been struck unconscious as well and has been awakened before me, or was one of those whom Allah has given an exception to** [by not causing them to faint]**.'"**[3]

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1 Meaning, these two boys are his sons and they clearly resemble him just as a child resembles his parent (and then gave the example of the craw). He, *sallallaahu 'alayhi wa sallam,* was trying to prove to her that the claim of him being impotent is false since he has had children before.

2 Reported by Al-Bukhaari (5825) and Muslim (1433).

3 Reported by Al-Bukhaari (2411) and Muslim (2373).

Conclusion:

Slavery was a common practice in Arabia, and almost all over the world, before the time of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*. Victorious nations of the time considered the people captured by them, in battle as a "commodity", not as human beings, and used them mercilessly for their own advantage.

Islam encourages people to free the slaves, by declaring the freeing of slaves an act of the highest virtue and an act by which sins are forgiven. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, enjoined good treatment of slaves and servants and emphasized that that their basic needs, like food and clothing should be taken care of in a deserving manner.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* warned Muslims that they will be called to account in the Hereafter, if they fail in their duty to be just and merciful to slaves and servants. He, *sallallaahu 'alayhi wa sallam*, emphasized this to such an extent that it is reported that among the last words spoken by the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, (at the time of his death) were reminders to observe prayer and to fear Allah with regard to slaves and servants.

This shows the importance that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, attached to their rights, he even stressed its significance upon his followers at the time of his departure from this world.

History tells that the entire course of the lives of slaves and servants was transformed, as a result of these teachings, and human dignity was restored to them. Many of them rose to be great scholars and leaders holding high posts of office, who eventually led the way to eradicating slavery completely.

Chapter Four

How Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, dealt with groups requiring specific styles of religious invocation

- **Section One: The conduct of the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, with new Muslims.**
- **Section Tow: The conduct of the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, with the Bedouins (desert dwellers).**
- **Section Three: The conduct of The Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, with sinners.**
- **Section Four: The conduct of the Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, with hypocrites.**



Section One

The conduct of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with new Muslims

Introduction:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was extremely eager for people to be guided to Islam, to the point that Allah Said to him (what means): «***Perhaps, [O Muhammad], you would kill yourself with grief that they will not be believers.***» [Quran: 26:3]

Allah The Almighty Also Said (what means): «***Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.***» [Quran: 18:6]

At-Tabari (a scholar) said: "*Allah meant by that; Perhaps, O Muhammad you would kill and destroy yourself over the people who told you: 'We will not believe you until you bring forth a spring from the ground', out of their defiance against their Lord."**You would destroy yourself"** because they do not believe in the Book that was revealed to you or believe that it is from Allah, out of eagerness and sadness from their turning away and rejecting belief in you."*[1]

Allah has described him as being eager for the guidance of all people, when He said (what means): «***Verily, there has come unto you a Messenger from amongst yourselves [i.e. whom you know well]. It grieves him that you should receive any injury or difficulty. He is anxious over you, for the believers full of pity, kind, and merciful.***» [Quran: 9:128]

As-Si'di (a scholar) said: "*The words: **"It grieves him that you should receive any injury or difficulty"** mean that anything that is difficult upon you is difficult upon him. The words: **"He is anxious over you"** mean that he, sallallaahu 'alayhi wa sallam, loves all goodness for you, and strives his hardest*

1 *Tafseer At-Tabari* (194/15).

to make all good reach you. He is very eager to guide you to faith, he, sallallaahu 'alayhi wa sallam, hates any evil for you, and he strives to keep you away from it. The words: ***"For the believers full of pity, kind, and merciful."*** *mean that he is more merciful than parents with their children."*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, struck the example of his eagerness for the people to be saved from the punishment of Allah, when he said: **"The example of myself and the people is like a man that lit a fire, and when it lit up the surroundings, moths and insects began to fall into it. He tries to pull them away, but they plunge into it despite him. So I am holding on to you** [to prevent you] **from** [falling into] **the fire, but you are still plunging into it."**[2]

Ibn Hajar (a scholar) said: *"This narration shows the mercy and eagerness of the Prophet of Allah, sallallaahu 'alayhi wa sallam, to save his nation, as Allah Says (what means)*: ***«For the believers full of pity, kind, and merciful.»****"*[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, cried many times because of his nation:

'Abdullaah ibn 'Amr ibn Al-'Aas (a Companion) narrated:

> *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, once recited the saying of Allah regarding Abraham (which means)***: «*My Lord! They have misguided many of mankind. If anyone follows me, he is with me; but if anyone disobeys me, You are Ever-Forgiving, Most Merciful.*»** *as well as the saying of Jesus (which means):* ***«If You punish them, they are Your slaves. If you forgive them, You are the Almighty, the All-Wise.»*** *He, sallallaahu 'alayhi wa sallam, then raised his hands and said:* **"O Allah! My Nation, my Nation!"** *And he, sallallaahu 'alayhi wa sallam, cried.*
>
> *Allah then said:* ***"O Gabriel, go to Muhammad, and your Lord knows best – and ask him, 'What makes you cry?'"*** *So Gabriel came to him and asked him, and the Messenger of Allah,*

1 *Tafseer As-Sa'di* (356/1).
2 Reported by Al-Bukhaari (6483) and Muslim (2284) on the authority of Abu Hurayrah .
3 *Fat-h Al-Baari* (318/11).

> *sallallaahu 'alayhi wa sallam, informed him of what he, sallallaahu 'alayhi wa sallam, had said. Allah then said:* ***"O Gabriel, go to Muhammad and tell him, 'We will please you regarding your Nation, and We will not cause you sadness."***[1]

The face of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, glowed with joy when people converted to Islam:

In the story of 'Adiyy ibn Haatim (a Christian chieftain who accepted Islam) it is stated: *"When the Prophet of Allah, sallallaahu 'alayhi wa sallam, saw him he jumped up out of happiness and he did not put an upper garment on until he took the oath from him."*[2]

Anyone who ponders over the authentic biography and narrations of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, finds that his conduct with new Muslims, in all stages, was the best and most perfect. Let us mention some of the noble examples and blessed guidance, so that we may understand some of the meanings of Allah's statement (which means): ***«And We have not sent you, [O Muhammad], except as a mercy to the worlds.»*** [Quran: 21:107]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, supplicated to Allah to guide those whom he sensed had goodness in them:

Abu Al-Hasan ibn Battaal (a scholar) said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, was happy when people entered into Islam, and he used to supplicate for those he hoped would repent. Thus, many people for whom the Prophet of Allah, sallallaahu 'alayhi wa sallam, prayed for guidance became Muslims."*[3]

'Abdullaah ibn 'Abbaas (a Companion; the Prophet's cousin) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"O Allah, strengthen Islam by the most beloved of these two men to You; Abu Jahl, or 'Umar ibn Al-Khattaab."** *He (Ibn 'Abbaas) then said that 'Umar was the more beloved of the two to Allah."*[4]

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1 Reported by Muslim (202).
2 Reported by Maalik in his book *Al-Muwatta'* (1156) and 'Abdur-Razzaaq in his book *Al-Musannaf* (12646).
3 The explanation of Ibn Battaal on the book of Al-Bukhaari (149/9).
4 Reported by At-Tirmithi (3681).

This was in the beginning, and then after that he specified 'Umar with the supplication. 'Aa'ishah (the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"O Allah, strengthen Islam by 'Umar ibn Al-Khattaab specifically."**[1]

'Umar ibn Al-Khattaab became Muslim after the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, prayed for him, even though many people had given up hope that he would accept Islam. Some of them had even said: *"'Umar will not become Muslim until his donkey becomes Muslim."*[2]

Thus, the supplication of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, for 'Umar ibn Al-Khattaab had a great effect in his conversion to Islam.

He, *sallallaahu 'alayhi wa sallam,* also prayed for the mother of Abu Hurayrah:

Abu Hurayrah (a Companion) reported:

> *"I used to call my mother to Islam when she was a polytheist. I spoke to her one day but she said something about the Messenger of Allah, sallallaahu 'alayhi wa sallam, that I hated.*
>
> *I went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, crying and said: "O Messenger of Allah, I used to call my mother to Islam, and she would refuse. Today I called her, but she spoke to me about you in a way that I hated, so ask Allah to guide the mother of Abu Hurayrah." The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"O Allah, guide the mother of Abu Hurayrah."** *I left feeling hopeful about the supplication of the Messenger of Allah, sallallaahu 'alayhi wa sallam. When I arrived at the door, I found it closed and my mother heard the sound of my footsteps, and said: "Stay where you are, Abu Hurayrah."*
>
> *I heard the sound of water, and then she took a bath, put on her garment and veil, and then opened the door. She said: "O Abu Hurayrah, I bear witness that there is none worthy of worship but Al-*

1 Reported by Ibn Hibbaan (6882).

2 Ibn Hishaam in his book *As-Seerah An-Nabawiyyah* (295/1).

lah, and that Muhammad is His slave and Messenger." I hurried to the Messenger of Allah, sallallaahu 'alayhi wa sallam, crying out of joy, and I told him, "O Messenger of Allah, glad tidings, for Allah has answered your supplication, and guided the mother of Abu Hurayrah!" So he, sallallaahu 'alayhi wa sallam, praised Allah and said good words.

I said: "O Messenger of Allah, ask Allah to make me and my mother beloved to all the believers, and to make them beloved to us." He, sallallaahu 'alayhi wa sallam, said: **"O Allah, make this slave of Yours and his mother beloved to the believers, and make them love the believers."** *So there is no believer that hears about me, even though he does not see me, except that he loves me."*[1]

He, *sallallaahu 'alayhi wa sallam,* also supplicated for the tribe of Daws:

Abu Hurayrah reported: "*At-Tufayl ibn 'Amr (a tribal chieftain) came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said: 'The tribe of Daws is destroyed, they have been disobedient and refused (to believe), so supplicate to Allah against them.' The people thought he would supplicate against them, but he said instead:* **'O Allah, guide** (the tribe of) **Daws and bring them.'**"[2]

He, *sallallaahu 'alayhi wa sallam,* used to praise Allah and become happy at their becoming Muslim

Anas (a Companion) said: "*Once a Jewish boy who used to serve the Prophet of Allah, sallallaahu 'alayhi wa sallam, fell sick. The Prophet of Allah, sallallaahu 'alayhi wa sallam, went and paid him a visit. He sat by the boy's head and said to him:* **'Accept Islam.'** *The boy looked towards his father, who was also present, and the father said: 'Obey Abu Al-Qaasim,' and so the boy accepted Islam. When the Prophet of Allah, sallallaahu 'alayhi wa sallam, left, he was saying*: **'All praise is due to Allah Who saved him from the Hellfire.'"**[3]

In another narration in this regard:

It was reported that Huwaytib ibn Abdul 'Uzza (a Companion) said:

1 Reported by Muslim (2491).
2 Reported by Al-Bukhaari (2937) and Muslim (2524).
3 Reported by Al-Bukhaari (1356) and Abu Daawood (3095).

"When the Prophet of Allah, sallallaahu 'alayhi wa sallam, entered Makkah in the year of the conquest, I became extremely scared. I left my home, and sent my children to different locations where they would be safe. I went to the garden of 'Awf and waited, and I happened to come across Abu Tharr Al-Ghifaari (a Companion). We were friends once and friendship is always a means of protection, but when I saw him, I ran away from him. He called out, 'Abu Muhammad!' I replied: 'At your command.' He said: 'What is wrong with you?' I answered: 'Fear.'

He said: 'There is no fear upon you, for you are safe by the safety of Allah.' I returned to him and greeted him, and he told me, 'Go home.' I asked: 'Is there a way to my house? By Allah, I do not think I will make it home before I am found and killed, or they will enter my house and kill me. Even my children are scattered in different locations.' He said: 'Gather your children in one place and I will go with you to your house.' He went with me and began to call out that Huwaytib is under his protection and should not be harmed. Then Abu Tharr went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and informed him, so he said: **'Are not all of the people safe except for the ones I have ordered to be killed?'**

I felt safe at that point and told my children to return home, and then Abu Tharr came to me. He said: 'O Abu Muhammad, until when? Until what point? You have missed all the battles and you have missed a great deal of benefit! Nevertheless, a great deal of good remains, so go to the Messenger of Allah, sallallaahu 'alayhi wa sallam, become Muslim and you will be safe. The Prophet of Allah, sallallaahu 'alayhi wa sallam, is the best of people, the best at maintaining ties of kinship and the most forbearing of people. His nobility is your nobility and his honor is your honor.'

I told Abu Tharr: 'I will go out with you to meet him.' So we went out until we came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, at Al-Bat-haa' and with him were Abu Bakr and 'Umar. I stood in front of him and greeted him and he returned the greeting. I said: 'I bear witness that there is no one worthy to be worshipped but Allah, and that you are the Messenger of Allah.' So the Prophet

of Allah, sallallaahu 'alayhi wa sallam, said: **'All praises are due to Allah Who has guided you.'** *The Prophet of Allah, sallallaahu 'alayhi wa sallam, was very happy at my becoming Muslim, and I participated in the battles of Hunayn and At-Taa'if with him, and he gave me 100 camels from the spoils of Hunayn."*[1]

He, *sallallaahu 'alayhi wa sallam*, used to teach them to perform a ritual bath after becoming Muslim:

Qays ibn 'Aasim (a Companion) reported that after he became Muslim, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered him to bathe with water mixed with lote leaves.[2]

Abu Hurayrah narrated that Thumaamah ibn Uthaal (a tribal chieftain) became Muslim, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Take him to the garden of so and so and order him to bathe."**[3]

He, *sallallaahu 'alayhi wa sallam*, taught them the rulings of Islam and ordered them to stay away from their former bad customs:

Abu Maalik Al-Ashja'i (a Follower; belonging to the generation succeeding the Companions) reported that his father said: "*If a man became Muslim, the Prophet of Allah, sallallaahu 'alayhi wa sallam, would teach him the prayer, then he would order him to supplicate with these four words:* **O Allah forgive me, have mercy upon me, guide me, protect me from harm, and provide for me.**"[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, placed entering Islam before anything else:

Al-Baraa' (a Companion) narrated: "*A man came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, (in a battle) wearing an iron armor, and he said: 'O Messenger of Allah, should I fight, or become Muslim?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Become Muslim and then fight.'** *So the man became Muslim, and then fought until he was killed. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'A little work, but a great reward.'**"[5]

1 Reported by Al-Haakim (6130).
2 Reported by Abu Daawood (355) and At-Tirmithi (550).
3 Reported by Ahmad (7977).
4 Reported by Muslim (2697).
5 Reported by Al-Bukhaari (2808).

Ibn Hajar (a scholar) said: *"This narration shows that one could receive a great reward over a small action out of the bounty of Allah."*[1] It was said that the man in this narration was named 'Amr ibn Thaabit ibn Waqash.

Abu Hurayrah used to ask, *"Tell me about the man who entered Paradise but never prayed once."* If the people did not know, they would ask who the man was, and he would say, *"'Usayrim of the tribe of Abdul Ash-hal: 'Amr ibn Thaabit ibn Waqash."* They asked: *'What is the story of 'Usayrim?'* Abu Hurayrah said: *"He refused to become Muslim like his people until the battle of Uhud. When the Prophet of Allah, sallallaahu 'alayhi wa sallam, went out to Uhud, he changed his mind and decided to become Muslim. So he took his sword and went to the battle and he fought until he was severely wounded. When the tribe of 'Abdul Ash-hal went to look for those who were killed from their tribe after the battle, they were surprised to find him, and said: "By Allah, this is Usayrim (the nickname of 'Amr), but what brought him here? We left him rejecting this affair (Islam)."*

They asked him, *"O 'Amr, what brought you here? Was it your concern for your people or a desire to enter Islam?"* He said: *"The desire to enter Islam. I believe in Allah and His Messenger. I became Muslim and then took my sword, and I fought with the Messenger of Allah, sallallaahu 'alayhi wa sallam, until this happened to me."* Then he died a short while after in their arms. They mentioned this to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, so he, *sallallaahu 'alayhi wa sallam*, said: **"He is from the people of Paradise."**[2]

He, *sallallaahu 'alayhi wa sallam*, would send someone with the new Muslims to teach them:

Anas reported that the tribes of Ri'l, Thakwaan, 'Usayyah, and Banu Lahyaan came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. They claimed they had entered Islam, and they asked him to send some support against their people, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sent seventy of the Ansaar with them. Anas said: *"We used to call them the reciters, they would gather wood in the day (to make their living) and at night they would pray the optional night prayer."*[3]

1 *Fat-h Al-Baari* (25/6).
2 Reported by Ahmad (23123).
3 Reported by Al-Bukhaari (3064) and Muslim (677).

He, *sallallaahu 'alayhi wa sallam*, even endured their poor etiquette:

Jaabir (a Companion) narrated: *"A man came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, in Ji'raanah returning from Hunayn. Bilaal (a Companion) was carrying some silver in his garment which the Prophet of Allah, sallallaahu 'alayhi wa sallam, was distributing to the people. The man said: 'O Muhammad, be just!' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Woe to you! Who is just if I am not, you would have been lost and destroyed if I were not just.'** *'Umar ibn Al-Khattaab said: 'O Messenger of Allah, leave me to kill this hypocrite!' The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **'I seek the refuge of Allah that the people say that I kill my Companions.'***"*[1]

In another narration the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"I was not ordered to open the hearts of people or to rip open their stomachs."**[2]

An-Nawawi (a scholar) said:

> *"This narration shows the forbearance of the Prophet of Allah, sallallaahu 'alayhi wa sallam. It also shows that one may have patience with some lesser evil, out of fear that correcting this mistake will lead to an evil that is greater than it.*
>
> *The Prophet of Allah, sallallaahu 'alayhi wa sallam, used to try to bring people to Islam, and he would endure the bad manners of the Bedouins and others. This was so that faith would (strongly) enter the hearts of the new Muslims and the disbelievers would want to enter into Islam."*[3]

He, *sallallaahu 'alayhi wa sallam*, would advise some new Muslims to hide their conversion if he feared harm for them:

Abu Tharr (a Companion) narrated:

> *"I was a person from the tribe of Ghifaar and the news reached us that a man had emerged in Makkah claiming to be a Prophet. I said to my brother, 'Go to this man and speak to him, then come to*

1 Reported by Al-Bukhaari (3138) and Muslim (1063) and the wording is for Muslim.
2 Reported by Al-Bukhaari (4351) and Muslim (1064).
3 The explanation of An-Nawawi on the book of Muslim (139/16).

me with his news.' So he went and met him, then came back. I said: 'What do you have?' He said: 'I saw him commanding good and forbidding evil.' I said: 'You have not satisfied me enough with this news.' So I took a pouch and stick and went out to Makkah. I did not know him, but I disliked asking anyone about him. I drank from the water of Zamzam and sat in the mosque. 'Ali ibn Abu Taalib (the Prophet's cousin and the fourth Caliph) passed by me and said: 'It is as if this man (referring to me) is a stranger.' I said: 'Yes.' He said: 'Come to my house.' So I went with him, and he did not ask me about anything nor did I tell him.

When I woke up I went to the mosque to ask about him, but no one told me anything about him. 'Ali passed by me again and said: 'Shouldn't the man know his home by now? (i.e. my house is like yours)' I said: 'No.' He said: 'Come with me.' So I went with him, and he did not ask me about anything nor did I tell him.

On the third day, 'Ali did the same thing but then asked me, 'Will you not tell me your story and why you came to this town?' I said: 'If you keep it a secret, I will inform you.' He said: 'I will.' I said: 'I have come to know that a man has emerged here claiming to be a prophet. I sent my brother to speak to him, but he came back with news that did not satisfy me. So I wanted to meet him myself.'

'Ali said: 'You have been guided, for he is the truth and he is the Messenger of Allah. In the morning, follow me until I enter where he is. If I see someone that might harm you, I will stand by the wall as if I am fixing my sandal and you go ahead.' So he went and I followed him, until we reached the Prophet of Allah, sallallaahu 'alayhi wa sallam. I said: 'Offer Islam to me.' So he offered it to me, and I became Muslim in that place. He, sallallaahu 'alayhi wa sallam, said to me: **'O Abu Tharr, keep this a secret and return to your town. When you hear we are victorious, then come back.'** *I said: 'By the One who has sent you with the truth, I will announce it at the top of my voice amongst them!'*

I went to the mosque while the Quraysh were in it, and I said: 'O Quraysh, I bear witness that no one is worthy of being worshipped

but Allah, and that Muhammad is His slave and Messenger.' They said: 'Attack this apostate!' They stood up and nearly beat me to death. 'Abbaas (the Prophet's uncle) saved me by saying: 'Woe to you! Will you kill a man from Ghifaar and your trade and path are through them?' At which they left me alone.

When I woke up the next day, I returned and said the same thing as the previous day. They beat me like the previous day and 'Abbaas saved me and said the same thing he had said."[1]

He, *sallallaahu 'alayhi wa sallam*, gave glad tidings of forgiveness for what they did before Islam:

'Amr ibn Al-'Aas (a Companion) narrated:

"When we came back from the Battle of trench, I gathered some men from the Quraysh who knew my status and listened to me. I said to them, 'You know, by Allah, that I see the affair of Muhammad overpowering all others. I have a suggestion, so what do you think?' They asked: 'What is your suggestion?' I said: 'I think we should go to An-Najaashi (the Christian ruler of Abyssinia; where the early Muslims migrated to avoid persecution) and stay near him. If Muhammad is victorious over our people, we will be safe with An-Najaashi. For it is better for us to be under his rule than under the rule of Muhammad. But if our people are victorious, then we will only see good from them.' They said: 'This is a good suggestion.'

I said to them, 'Collect a gift for him,' and the most beloved gift to him from our land was tanned leather. So we gathered many skins for him and then traveled until we reached him. By Allah, we were with him when suddenly 'Amr ibn Umayyah Adh-Dhamri (a Companion) came, and he had been sent by the Messenger of Allah, sallallaahu 'alayhi wa sallam, to speak regarding Ja'far and his companions. He entered upon him (An-Najaashi) and then left. I said to my companions, 'This is 'Amr ibn Umayyah Adh-Dhamri, if only I enter upon An-Najaashi and ask him to surrender him to me. Then

1 Reported by Al-Bukhaari (3522) and Muslim (2473).

I will strike his neck, and the Quraysh will see that I have exacted revenge by killing the messenger of Muhammad.'

I entered upon him and prostrated to him as I used to do. He said: 'Welcome, my friend. Have you brought me a gift from your land?' I said: 'Yes, O king, we have brought you many leather skins.' I brought them to him, and he liked and appreciated them. I said: 'O king, I saw a man leaving (your palace), and he is the messenger of our enemy. Give him to me so I may kill him, for he has killed many of our nobles.' He became angry, and he put his hand out and struck his nose so hard I thought he had broken it. If the earth split in front of me, I would have entered it out of fear of him. I said: 'O king, if I had known you would become angry at this, I would never have asked.' He said: 'Do you dare ask me to give you the messenger of a man to kill him, a man who receives the same spirit that came to Moses!' I said: 'Is he truly as you say, O king?' He said: 'Woe to you, 'Amr! Obey me and follow him. By Allah, he is upon the truth, and he will be victorious over his enemies just as Moses was victorious over Pharaoh and his troops.'

I said: 'Then give me the oath to Islam.' He said: 'Yes', and then he extended his hand and I gave him the oath of Islam. I went back to my companions when I had changed my opinion from what it was before, and I hid my Islam from them. Then I went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, to become Muslim (in front of him). I met Khaalid ibn Al-Waleed (this was before the conquest of Makkah) and he was returning from Makkah. I said: 'Where are you going, Abu Sulaymaan?' He said: 'The path has been made clear and that man is a prophet. Go to him and become Muslim, for until when (will you wait)?' I said: 'By Allah, I did not come except to become Muslim.'

We went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, where Khaalid ibn Al-Waleed became Muslim and gave him the oath. Then I came close to him and the Prophet of Allah, sallallaahu 'alayhi wa sallam, extended his hand out. I said: 'O Messenger of Allah, I give you the oath on the condition that all my previous sins are forgiven.' He, sallallaahu 'alayhi wa sallam, said: **'O 'Amr,**

give the oath, for Islam wipes away what was before it.' *So I gave him the oath and then left."*[1]

He, *sallallaahu 'alayhi wa sallam*, gave them the glad tidings of reward for the good deeds they used to do before Islam:

'Urwah ibn Az-Zubayr (a Companion) narrated that Hakeem ibn Hizaam (another Companion) freed one hundred slaves before Islam and donated one hundred camels. When he became Muslim, he donated one hundred camels and freed one hundred slaves. He said: *"I asked the Prophet of Allah, sallallaahu 'alayhi wa sallam, 'O Messenger of Allah, what do you think about some good deeds I had done before Islam, regarding them as deeds of righteousness?'"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"You have become Muslim with the good deeds you did previously."**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not go easy on them in matters related to Oneness of Allah:

A delegation of the Thaqeef came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, in Madinah, and amongst them was Kinaanah ibn 'Abd Yaalayl, who was their leader, and 'Uthmaan ibn Abu Al-'Aas, who was the youngest of them. They wanted conciliation when they saw Makkah was conquered and that the majority of the Arabs had become Muslim.

The delegation kept coming back to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, while he was trying to call them to Islam. Ibn 'Abd Yaalayl said: *"Will you make an agreement for us, so we can return to our families and people?"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Yes, if you accept Islam I will do so, and if not then there is no conciliation between us."**

Ibn 'Abd Yaalayl said: *"How about fornication? For we are constantly traveling and we are not patient with being alone."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* replied: **"It is forbidden upon the Muslims, Allah has Said** (what means): ***«And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.»*** [Quran: 17:32] He then asked: *"How about interest (and usury)?"* The Prophet of Allah, *sallallaahu*

1 Reported by Ahmad (17323).
2 Reported by Al-Bukhaari (1436) and Muslim (121).

'alayhi wa sallam, said: **"It is forbidden."** He said *"But all of our wealth is interest (and usury)."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"You may keep the principal amount. Allah Says** (what means): ***«O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.»*** [Quran: 2:278]

He then asked: *"How about intoxicants? For it is the juice of our grapes and we cannot go without it."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Allah has forbidden it,"** and then he read the verse (which means): ***«O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.»*** [Quran: 5:90]

The people then left and spoke amongst themselves. Ibn 'Abd Yaalayl said: *"Woe to you! Will we return to our people with the forbiddance of these three things? By Allah, Thaqeef will never be patient without alcohol or fornication."* Sufyaan ibn 'Abdullaah (one of the delegates) said: *"If Allah wants good for them they will be patient, as those who are with him (the Prophet of Allah, sallallaahu 'alayhi wa sallam) used to be the same way, but they were patient and left what they used to do. At the same time, we are afraid of this man who has conquered the world. We are in a fortress in part of the land, but Islam is surrounding us and spreading. By Allah, if he surrounded our fort for one month we would die of hunger! My only opinion is that we should become Muslims and I am afraid of a day like that of (the conquest of) Makkah."*

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to send food to them and they would not eat from it until the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ate with them. They asked the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, *"What about Ar-Rabbah (an idol), what will you do to it?"* He, *sallallaahu 'alayhi wa sallam*, said: **"Destroy it."** They said: *"Impossible! If Ar-Rabbah knows that we will destroy it, it will kill our people!"* 'Umar ibn Al-Khattaab said: *"Woe to you, Ibn 'Abd Yaalayl! Ar-Rabbah is only a rock, it does not know who worships it and who does not."* Ibn 'Abd Yaalayl said to him, *"We did not come to you, O 'Umar."* Then they became Muslims and completed the treaty. After that, they asked the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to wait for three years before destroying the idol Ar-Rabbah, but he refused. They asked for respite for two years, but he

refused again. Then they said one year, and he refused. Finally, they said one month, but he still refused to wait for a specific time.

They wanted to leave the idol Ar-Rabbah because they feared the reaction of their foolish people, women and children and they did not want to scare them by its destruction. They asked the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to exempt them from destroying it. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"I will send someone to take care of its destruction."**

They agreed and sought permission to precede them back (i.e. the people who were sent to destroy the idol) to their people. When they reached Thaqeef, the people asked who was behind them. They acted sad and said that they had just come from a harsh man who rules by the sword with whatever he wishes, and he has forbidden interest, fornication, and alcohol and ordered the destruction of Ar-Rabbah. The people of Thaqeef said: *"We will never obey him!"* They prepared for battle, readied their weapons and stayed like that for two or three days. Then Allah placed fear in their hearts, and they repented and said: *"Go back to him and agree with what he wants."* The delegation said: *"We have already done so, and we have found him to be the most pure, true, merciful and honest of all people. We have been blessed in our travel to him and in our agreement with him."* The people said: *"Why did you hide this at first?"* They replied: *"We wanted Allah to remove the pride of Satan from your hearts."* Thus, the people all became Muslim.

After a few days, the messengers of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, came to them. Their leader was Khaalid ibn Al-Waleed and amongst them was Al-Mugheerah ibn Shu'bah. All of Thaqeef came out to see them, the men, women and children. Most of them thought that the idol could not be destroyed and that it would defend itself. Al-Mugheerah ibn Shu'bah took his axe and said to his companions, *"By Allah, I will make you laugh at Thaqeef."* He took the axe and hit it, and then he fell down and started kicking his legs. All the people screamed in one voice and were very happy. They said: *"May Allah keep Al-Mugheerah away, he has been killed by Ar-Rabbah!"* They said to his companions, *"Whoever dares amongst you, come close to it!"* Al-Mugheerah stood up at this point and said: *"O Thaqeef, the Arabs used to say that there is no Arab tribe more intelligent than Thaqeef. But (I say) there is no tribe from the Arabs more foolish*

than you! Woe to you, what are (the idols) Al-Laat, Al-Uzza, and Ar-Rabbah? They are rocks just like this rock, ignorant of who worships it and who does not."

He struck the door and broke it, and then he climbed the wall with his companions. They continued to strike it, rock by rock, until it was completely leveled with the ground. The caretakers of the idol said: *"When you reach its foundation, it will become angry and swallow you into the Earth."* When Al-Mugheerah heard that, he asked Khaalid, "*Allow me to dig its foundation.*" So they dug until they took out all the dirt. When Thaqeef saw that, they were shocked. Then they returned to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and he distributed its wealth on the same day, and they praised Allah for making His religion and Messenger victorious.[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would assist them and encourage the Companions to teach them:

'Urwah (a Companion) narrated:

> *"When the polytheists returned to Makkah from Badr, and many of them had been killed, 'Umayr ibn Wahb went to Safwaan ibn Umayyah by the Ka'bah. Safwaan said: 'What a terrible life after those killed in Badr!' 'Umayr said: 'Yes, by Allah, there is no good in life after them. Were it not for the debt upon me that I cannot pay, and my children that no one will take care of, I would kill Muhammad whenever I see him for I have an excuse to meet him, as I can say my son is a prisoner and I want to release him."*'[2]
>
> Safwaan became happy at this and said: *'I will take care of your debt, and I will spend on your children like I spend on mine.'* Then Safwaan made preparations for him and gave 'Umayr his sword, after he had sharpened and poisoned it. 'Umayr said to Safwaan, *'Keep my affair a secret for a few nights.'* He then left until he reached Madinah. He tied his animal by the door of the Prophet's mosque, and took his sword to go inside. 'Umar ibn Al-Khattaab looked at him, while he was sitting

1 *Dalaa'il An-Nubuwwa* by Al-Bayhaqi (386/5), *As-Seerah An-Nabawiyyah* by Ibn Katheer (62/4) and *Zaad Al-Ma'aad* by Ibn Al-Qayyim (521/3).

2 His son Wahb ibn 'Umayr was amongst the war captives from the battle of Badr.

with the Ansaar, speaking about the Battle of Badr, and praising Allah for His favor upon them. When 'Umar saw 'Umayr with the sword, he became worried and called out, *'Look out for this dog, this enemy of Allah!'*

'Umar then stood up and entered upon the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and said: *'This is 'Umayr ibn Wahb, he has entered the mosque with his weapon. He is a vile traitor, O Messenger of Allah, do not trust him.'* He, *sallallaahu 'alayhi wa sallam*, said: **'Allow him to enter.'** So 'Umar entered with 'Umayr, and he told his companions to be with the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and guard him from 'Umayr. They then came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and 'Umar had his sword ready with him. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to 'Umar: **'Move away from him.'**

'Umayr then came close to him and greeted him, saying: *'Good morning,'* as they used to say before Islam. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **'Allah has honored us with a better greeting than that, he made our greeting *Salaam*** (peace)**, and it is the greeting of the people of Paradise.'** The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, then asked: **'What has brought you, O 'Umayr?'** He said: *'I came because of my prisoner (his son). Remember my relation to you, for you are from my tribe and people.'* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **'Then why do you have the sword with you?'** 'Umayr said: *'May Allah curse this sword, did it help us at all?'* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **'Tell me the truth, why did you really come?'** He said: *'I only came because of my captive.'*

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, asked: **'What did you agree to with Safwaan ibn Umayyah near the Ka'bah?'** At this he became scared and said: *'What did I agree to?'* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **'You agreed to kill me if he would take care of your children and your debt. But Allah will stop you from that.'** 'Umayr

said: *'I bear witness that you are the Messenger of Allah, and there is no one worthy of worship but Allah. We used to deny your revelations, O Messenger of Allah, and what comes to you from the sky, but this conversation between Safwaan and I near the Ka'bah was exactly as you said. No one heard it but he and I, and then Allah informed you of it. So I believe in Allah and His Messenger, sallallaahu 'alayhi wa sallam, and all praises are due to Allah Who has brought me here.'*

The Muslims were overjoyed when Allah guided him. 'Umar ibn Al-Khattaab said: *'A pig was more beloved to me than him when he first came, but now I love him more than some of my own children.'* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said to him: **'Sit down and we will take care of you.'** He, *sallallaahu 'alayhi wa sallam*, then said: **'Teach your brother the Quran,'** and he freed his son from the captives.'

'Umayr said: *'O Messenger of Allah, I used to struggle to put out the Light of Allah, but all praises are due to Allah Who has brought me to this path. Allow me to go to the Quraysh and call them to Islam, perhaps Allah will guide them and save them from destruction. The Prophet of Allah, sallallaahu 'alayhi wa sallam, gave him permission to go back to Makkah.'*

Safwaan in those days would tell the Quraysh in their gatherings, *'Get ready for a victory that will make you forget about Badr.'* He would ask every person coming from Madinah if anything had happened there, hoping to hear what 'Umayr had promised. Finally, a man came from Madinah and Safwaan asked him about his news, so the man said: 'He has become Muslim,' and the polytheist met him and said: *'You have changed your religion.'* Safwaan said: *'I swear I will never spend anything on him, and I will never speak to him again.'* 'Umayr then returned to them and called them to Islam, and many became Muslim at his hands.'[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, ordered them to teach what they learned to their people:

1 Reported by Al-Tabaraani in his book *Al-Mu'jam Al-Kabeer* (13586) and Al-Bayhaqi in his book *Ad-Dalaa'il* (1009).

Maalik ibn Al-Huwayrith narrated: "*We came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and we were all youth of a similar age. We stayed about twenty days, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, was merciful and kind. He realized that we were missing our families, so when he saw that he asked us about our families and we informed him about them. He, sallallaahu 'alayhi wa sallam, said*: **'It would be good if you returned to your land to teach them, and order them to pray this prayer on such and such time, and that prayer at such and such time. Then when the time for prayer comes, one of you should make the call for prayer, and the oldest of you should lead the prayer.'**"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would not withhold a messenger who wanted to enter Islam:

Abu Raafi' (a Companion) narrated: "*Quraysh sent me (as a messenger) to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and as soon as I saw him, Allah placed the religion of Islam in my heart. I said: 'O Messenger of Allah, I will never go back to them!' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **'I do not break the agreement, nor do I keep the messengers.**[2] **Rather, go back, and if you feel the same way that you do now, then come back.'** *So I went back and then returned to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and became Muslim.*"[3]

Al-'Atheem Abaadi (a scholar) said: "*This shows that an agreement must be honored with a disbeliever just as it must be honored with a Muslim.*"[4]

Ibn Al-Qayyim (a scholar)) said: "*From the Prophetic guidance is that he would not keep a messenger with him if he chose the religion of Islam, and forbid him to go back. Rather he would return him to them.*"[5]

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1 Reported by Al-Bukhaari (631) and Muslim (674).
2 The wisdom behind not keeping the sent messengers, is so that they would return and convey his message to those who had sent them.
3 Reported by Abu Daawood (2758).
4 *'Awn Al-Ma'bood* (203/6).
5 *Zaad Al-Ma'aad* (126/3).

Conclusion:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not "customize" religious teachings for the new Muslims who found the rulings of Islam difficult or daunting. Instead, he considered that to be an introductory stage that was given to a particular person in their new journey in Islam. Such exceptions were not given publically during a Friday sermon, for example, and were not taught and spread by other Companions. All these incidents and others teach us that those who call towards Allah following the example of the Messenger of Allah, *sallallaahu 'alayhi wa sallam* should have wisdom in inviting people to Islam. Sometimes and in certain situations with certain people, raising the bar and challenging people will produce the best out of them. On other occasions, we have to understand the human weaknesses and give people a gradual plan while they get up to speed, of course without compromising the basics and essentials of religion.

Section Tow

The conduct of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with the Bedouins (desert dwellers)

Introduction:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had perfect manners, which is evident in the way he showed kindness even to people known for their severe and harsh behavior. There are many great examples of how the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, conducted himself with the Bedouins, who were known for harshness in their speech and actions, as Allah Says (what means): «***The Bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has revealed to His Messenger.***» [Quran: 9:97]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, reacted to their harshness with mercy and forbearance, as Allah Says (what means): «***So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].***» [Quran: 3:159]

It is known that Bedouins, the people who live in the desert, develop these qualities. This is why the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Whoever lives in the desert becomes harsh."**[1] Ibn Al-Atheer (a scholar) said in his book *An-Nihaayah* (281/1), *"This means that he develops a harshness in his nature because of how little he deals with people."* This harshness shows even in his speech. As for a person that lives in the cities and towns, then you will see that he is more personable and his speech is softer and kinder than the man who lives in the desert.

1 Reported by Ahmad (8619) on the authority of Abu Hurayrah.

Allah Says (what means): «***And among the Bedouins are some who consider what they spend as a loss and await for you turns of misfortune. Upon them will be a misfortune of evil. And Allah is Hearing and Knowing. But among the Bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them. Allah will admit them to His mercy. Indeed, Allah is Forgiving and Merciful.***» [Quran: 9:98-99]

Allah The Almighty also Says (what means): «***And among those around you of the Bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.***» [Quran: 9:101] So some of them are believers and some are hypocrites.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not allow any of his Companions who came from the desert to live in Madinah to return to live in the desert again. Rather, this was considered from the major sins. 'Abdullaah ibn Mas'ood (a Companion) said: "*The one who accepts interest and the ones who witnesses it knowingly, the tattooer and the one who is tattooed for beautification, the one who withholds his Zakaat, and the one who returns to being a Bedouin after migrating are all cursed by Muhammad on the Day of Judgment.*"[1]

However, this is permissible in certain exceptional cases. Salamah ibn Al-Akwa' (a Companion) narrated that he visited Al-Hajjaaj (a ruler), so he said: "*O Ibn Al-Akwa', have you gone back and returned to being a Bedouin?*" He said: "*No, but the Messenger of Allah, sallallaahu 'alayhi wa sallam, gave me permission to go back to the desert.*"[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was gentle and merciful with them in spite of their harshness:

He would use kindness in dealing with them, and this is made clear from the narration of the Bedouin man who urinated in the mosque. Anas ibn Maalik (a Companion) said: "*While we were in the mosque with the Mes-*

1 Reported by An-Nasaa'i (5102).
2 Reported by Al-Bukhaari (7087) and Muslim (1862).

senger of Allah, sallallaahu 'alayhi wa sallam, a Bedouin came and started urinating in the mosque. The Companions of the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: "Stop, stop!" The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **"Do not interrupt him; leave him alone."** *So they left him alone until he had finished urinating, then the Messenger of Allah, sallallaahu 'alayhi wa sallam, called him and said to him:* **"These mosques are not a place for urine or anything filthy, rather they are for the remembrance of Allah, prayer and reading Quran."** *Then he, sallallaahu 'alayhi wa sallam, ordered a man to bring a bucket of water and he poured it over the urine."*[1]

Abu Hurayrah (a Companion) said: "*A Bedouin entered the Mosque while the Prophet of Allah, sallallaahu 'alayhi wa sallam, was sitting in it, so he prayed and then said: 'O Allah, have mercy on me and Muhammad, and do not have mercy on anyone besides us!' The Prophet of Allah, sallallaahu 'alayhi wa sallam, turned to him and said:* **'You have confined a vast thing** [meaning the Mercy of Allah]**.'** *The same man later urinated in the mosque, so the people ran towards him. The Prophet of Allah, sallallaahu 'alayhi wa sallam, told them:* **'Pour a bucket of water over it.'** *He, sallallaahu 'alayhi wa sallam, then said*: **'You were only sent to make things easy, not to make things difficult.'**"[2]

In another narration: "*The Bedouin man said after he gained some understanding: 'The Prophet of Allah, sallallaahu 'alayhi wa sallam, then came to me, may my mother and father be sacrificed for him, and he did not criticize me or curse me. He, sallallaahu 'alayhi wa sallam, said:* ***'These mosques are not to be urinated in, they were only built for the remembrance of Allah and prayer.'*** *He, sallallaahu 'alayhi wa sallam, then ordered for a bucket of water to be poured on the urine."*[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, responded to their bad manners with goodness:

Anas ibn Maalik narrated: "*I was walking with the Prophet of Allah, sallallaahu 'alayhi wa sallam, and he was wearing a garment that had a thick collar. A Bedouin man came up to him and pulled him very harshly by his shirt, until it ripped and the collar was still around his neck. I looked at the neck of the Prophet*

1 Reported by Al-Bukhaari (219) and Muslim (285).
2 Reported by Al-Bukhaari (220) and At-Tirmithi (147) and the wording is for At-Tirmithi.
3 Reported by Ibn Maajah (529).

of Allah, sallallaahu 'alayhi wa sallam, and I could see marks in it from the severity of the way the man had pulled him. He said: 'O Muhammad! Give me some of the wealth of Allah that you have!' The Prophet of Allah, sallallaahu 'alayhi wa sallam, simply turned to him, smiled and ordered for him to be given some wealth."[1]

He, *sallallaahu 'alayhi wa sallam,* forgave the Bedouin who tried to kill him:

Jaabir ibn 'Abdullaah (a Companion) narrated that he went to a battle with the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, in the direction of Najd. When the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, returned, they also returned with him. They stopped at midday in a valley with many trees in it. The people all took shade under different trees and the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, stayed under a tree and hung his sword on it. Jaabir said: *"We all slept and then the Prophet of Allah, sallallaahu 'alayhi wa sallam, called us, so we came and found a Bedouin sitting near him (his name was Ghawrath ibn Al-Haarith). The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'This man took my sword when I was sleeping, and I awoke to find it in his hand, unsheathed. He said to me, 'Do you fear me?' I said: 'No.' He said: 'Who will protect you from me?' I said: 'Allah', three times, so he sheathed the sword. And this is him sitting here.'** *Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, did not punish him."*[2]

In another narration: *"The sword then fell from his hand, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, picked it up and said:* **'Who will protect you?'** *The man said: 'Be the best captor.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Do you bear witness that there is no god worthy of worship but Allah, and I am the Messenger of Allah?'** *He replied: 'I promise that I will not fight you nor will I be with a people that fight against you.' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, let him go, and he returned to his people saying: 'I have come to you from the best of all people.'"*[3]

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1 Reported by Al-Bukhaari (3149) and Muslim (1057) and the wording is for Muslim.
2 Reported by Al-Bukhaari (2910) and Muslim (843).
3 Reported by Al-Haakim (4322).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, pardoned him and did not punish him because of how eager he was to bring the disbelievers to Islam.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was patient with their many questions:

The Bedouins would ask the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, often, while the Companions were timid out of reverence for the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. They would not ask about anything that was not previously mentioned out of fear that it would become prohibited, and they would be the cause of that and be sinful. Therefore, they would be happy to see the Bedouins when they came to Madinah so that they would ask the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and the Companions would hear the answer and benefit.

Anas ibn Maalik narrated:

> *"We were forbidden to ask the Prophet of Allah, sallallaahu 'alayhi wa sallam, anything (except for a necessity). Thus, it pleased us if an intelligent person from the Bedouins would come to ask the Prophet of Allah, sallallaahu 'alayhi wa sallam, and we could listen. While we were sitting with the Prophet of Allah, sallallaahu 'alayhi wa sallam, in the mosque, a Bedouin man entered upon his camel and sat it down in the mosque and then tied it. He then asked them: 'Which one of you is Muhammad?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, was sitting amongst them, so they said: 'This fair-complexioned man who is reclining.' The man said to him, 'O son of 'Abd Al-Muttalib!' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Go ahead.'** *The man said: 'I am going to ask you and I will be direct in the way I ask so do not become angry with me.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **'Ask what you wish.'**
>
> *He said: 'O Muhammad, your messenger came to us and told us that you claim that Allah had sent you (as a prophet). He, sallallaahu 'alayhi wa sallam, said:* **'He told the truth.'** *He (the Bedouin) said: 'Who created the heavens?' He, sallallaahu 'alayhi wa sallam, replied:* **'Allah.'** *The Bedouin said: 'Who created the earth?'*

He, sallallaahu 'alayhi wa sallam, replied: ***'Allah.'*** *He said: 'Who raised these mountains and who created in them whatever is created there?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **'Allah.'** *The Bedouin said: 'By the One Who created the heaven and created the earth and raised these mountains, has Allah sent you?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Yes.'**

The Bedouin said: 'Your messenger also told us that five prayers are obligatory for us in our day and the night.' He, sallallaahu 'alayhi wa sallam, replied: **'He told you the truth.'** *He (the Bedouin) said: 'By Him Who sent you, is Allah the one who ordered you with this?' He, sallallaahu 'alayhi wa sallam, said:* **'Yes.'** *The Bedouin said: 'Your messenger told us that Zakaah had been made obligatory in our wealth.' He, sallallaahu 'alayhi wa sallam, said:* **'He has told the truth.'** *The Bedouin said: 'By Him Who sent you, is Allah the one who ordered you with this?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Yes.'**

The Bedouin said: 'Your messenger told us that it had been made obligatory for us to fast every year during the month of Ramadhaan.' He, sallallaahu 'alayhi wa sallam, said: **'He has told the truth.'** *He said: 'By the One who sent you, is Allah the one who ordered you with this?' He, sallallaahu 'alayhi wa sallam, said:* **'Yes.'** *He said: 'Your messenger also told us that Hajj to the House had been made obligatory for whoever is able.' He, sallallaahu 'alayhi wa sallam, said:* **'He has told the truth.'** *The man turned away and said: 'By Him Who sent you with the Truth, I will neither add anything to them, nor diminish anything from them.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'If he is truthful, he will enter Paradise.'**"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would endure their interruptions while he was speaking, and would sometimes delay the answer until he finished:

Abu Hurayrah (a Companion) narrated: *"While the Prophet of Allah, sallallaahu 'alayhi wa sallam, was speaking to the people a Bedouin man came and*

1 Reported by Al-Bukhaari (633) and Muslim (12).

asked: 'When is the Day of Judgment?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, continued to speak, so some people said: 'He, sallallaahu 'alayhi wa sallam, heard what he said but disliked it.' Others said: 'Rather he, sallallaahu 'alayhi wa sallam, did not hear him.' When he finished speaking he, sallallaahu 'alayhi wa sallam, said: **'Where is the one who was asking about the Day of Judgment?'** *He said: 'Here I am, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, said:* **'When the trust is lost, then wait for the Day of Judgment.'** *The man said: 'How is it lost?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied*: **'If the affairs are given to those** (people) **undeserving of them, then wait for the Day of Judgment.'**"[1]

The Bedouins would raise their voices with the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and he would be patient with them:

Ibn 'Umar (a Companion) narrated: "*A Bedouin called out to the Prophet: 'What do you say about the Dhabb (a kind of lizard)?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied*: **'I do not eat it, nor do I forbid it.'**"[2]

He, *sallallaahu 'alayhi wa sallam*, would draw examples for them from their daily life:

Abu Hurayrah (a Companion) narrated that a man came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and said: "*O Messenger of Allah, my wife has delivered a black child and I do not recognize it.*" The Prophet of Allah, *sallallaahu 'alayhi wa sallam, said to him*: **"Do you have camels?"** *He replied: "Yes." The Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **"What color are they?"** *He replied: "They are red." The Prophet of Allah, sallallaahu 'alayhi wa sallam, asked*: **"Are any of them gray?"** *He replied: "Yes." The Prophet of Allah, sallallaahu 'alayhi wa sallam, asked him*: **"How did that happen?"** *He said: "Maybe it is from their ancestors." So the Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **"So maybe your child** (inherited his color) **from his ancestors."**"[3]

He, *sallallaahu 'alayhi wa sallam*, would sit comfortably with them, laugh with them and host a guest from among them:

1 Reported by Al-Bukhaari (59).

2 Reported by Ahmad (5055). It was also reported by Al-Bukhaari (5536) and Muslim (1943) without the part of the Bedouin calling out to the Prophet of Allah, *sallallaahu 'alayhi wa sallam.*

3 Reported by Al-Bukhaari (5309) and Muslim (1500).

Abu Hurayrah narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, said one day while a Bedouin man was present:* **'A man from the people of Paradise asked his Lord permission to grow crops. So Allah said: 'Do you not have everything you desire?' He said: 'Of course, but I love to plant.' So the man planted the seeds, which immediately grew and then was harvested until it was like mountains. So Allah said: 'Here you go, O son of Adam, for nothing satisfies you!'**

The Bedouin man said: 'By Allah, this man must be from the Quraysh or the Ansaar, for they are farmers. As for us (Bedouins) then we do not farm!' So the Prophet of Allah, sallallaahu 'alayhi wa sallam, laughed (at the cleverness of his statement)."[1]

Thawbaan, the freed slave of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said that a guest from the Bedouins came to us, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, sat with him in front of his houses. He, *sallallaahu 'alayhi wa sallam*, started asking the man about the people's happiness with Islam and the prayer. The man continued to give the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, good news until I saw the Prophet's face glowing. Then when midday approached and it was time to eat, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, called me over and quietly told me: **"Go to the house of 'Aa'ishah and tell her the Prophet of Allah has a guest."** She said: *"By the one who sent you with the guidance and true religion, we do not have anything in our home for someone to eat."* He, *sallallaahu 'alayhi wa sallam*, then sent me back to his other wives, and they all said as 'Aa'ishah said: until I saw the face of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, turn gloomy.

The Bedouin man was intelligent, so he realized what was happening and said to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, *"We, the people of the desert, are used to difficult times, not like the people of the cities. One of us is sufficed by a few dates and a small drink of milk, and that is the best meal for us."* When he said that, a goat called "Thamraa" that was already milked passed by. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, called it by its name, saying: **"Thamraa, Thamraa"** so it came to him making a sound. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, took it by its leg and

1 Reported by Al-Bukhaari (2348).

wiped its udder, saying: **"In the name of Allah."** Its udder filled up with milk, and he called for a container so I brought one to him. He, *sallallaahu 'alayhi wa sallam*, started milking it and said: **"In the name of Allah,"** and he filled it up. He, *sallallaahu 'alayhi wa sallam*, then said: **"Pass it to him in the name of Allah."**

I gave the milk to the guest and he drank a large amount, and he wanted to put it down. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, told him: **"Drink again,"** so he drank again until he wanted to put it down. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, told him: **"Drink again,"** until he became full. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, then milked it again and said: **"In the name of Allah"** and filled it up, then he, *sallallaahu 'alayhi wa sallam*, said: **"Send this to 'Aa'ishah and she may drink as much as she wants."**

I came back to him, so he milked the goat again and said: **"In the name of Allah,"** and filled it up, and he sent me to all of his wives. Every time one of them drank he, *sallallaahu 'alayhi wa sallam*, would send me to the next one, saying: **"In the Name of Allah."** He did this until they all sent it back, and I came back to him. He, *sallallaahu 'alayhi wa sallam*, said: **"Give it to me"** so I gave it to him and he drank what Allah willed for him to drink. Then he gave it to me and I drank from it a drink that was sweeter than honey, and more fragrant than musk. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, then said: **"O Allah, bless the owners regarding it** (i.e. the goat)**."**[1]

He, *sallallaahu 'alayhi wa sallam*, used to praise the people of truth amongst them

Jaabir (a Companion) narrated that Mu'aath (another Companion) used to pray *'Ishaa'* (the night prayer) with the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and then he would go back to his companions and lead them in prayer. One night Mu'aath led them in prayer and a young man from his people prayed behind him.

When Mu'aath lengthened the prayer the young man finished his prayer (by himself), took his camel and left. When Mu'aath finished pray-

1 Reported by Al-Aajurriyy in his book *Ash-Sharee'ah* (1048).

ing he was informed of this, so he said: *"This is hypocrisy, I will tell the Messenger of Allah, sallallaahu 'alayhi wa sallam, about this."* Mu'aath told the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, what the young man had done but the young man said: *"O Messenger of Allah, he stays with you until late, and then he comes to us and makes the prayer long!"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Are you causing trials** (for people)**, O Mu'aath?"** The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, then asked the young man: **"O nephew, what do you do when you pray?"** He replied: *"I read the Chapter Faatihah, and I ask Allah for Paradise and I seek refuge from the Hellfire. I do not know what you or Mu'aath say quietly (in your prayer)."* The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Mu'aath and I ask for about the same thing** (as you)**."**

The young man said: *"But Mu'aath will know (the truth about me) when we go forward (in battle)."* So when they heard that the enemy was near, they went to confront them and the young man was martyred. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said after that to Mu'aath: **"What happened to the one you and I debated?"** He said: *"O Messenger of Allah, sallallaahu 'alayhi wa sallam, he was truthful to Allah, and I was wrong, and he was martyred."*[1]

He, *sallallaahu 'alayhi wa sallam,* would sometimes race them:

Anas ibn Maalik narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, had a camel named Al-'Adhbaa', and it was almost never defeated in a race. A Bedouin man came riding a camel, and he raced the Prophet of Allah, sallallaahu 'alayhi wa sallam, and defeated his camel. This was difficult upon the Muslims, and they exclaimed: 'Al-'Adhbaa' has lost!' When the Prophet of Allah, sallallaahu 'alayhi wa sallam, saw their faces, he, sallallaahu 'alayhi wa sallam, said:* **'It is the way of Allah that nothing from this worldly life becomes lofty except that He brings it down.'***"*[2]

He, *sallallaahu 'alayhi wa sallam,* would visit the sick and supplicate for them:

1 Reported by Ibn Khuzaymah (1634). It was also reported by Al-Bukhaari (705) and Muslim (465) in a summarized wording.

2 Reported by Al-Bukhaari (2872).

'Abdullaah ibn 'Abbaas (the Prophet's cousin) said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, visited a Bedouin who was sick. The Prophet of Allah, sallallaahu 'alayhi wa sallam, used to say when he visited a sick person,* ***'Laa Ba's, Tahoor In shaa' Allah*** [No harm, it will be a purification (of sins) if Allah wills]**.'** *So he said that, and the Bedouin man said: 'A purification! Rather, it is a fever that boils in an old man and takes him to the grave.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Then yes, so it shall be.'**"[1] In another narration the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"The man did not live until the next evening."**

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would accept their gifts and return the favor:

Anas ibn Maalik reported:

> *"A man from the desert named Zaahir used to send gifts to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and he would help Zaahir. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Zaahir is our desert and we are his settlement.'** *The Prophet of Allah, sallallaahu 'alayhi wa sallam, loved him, even though he was not a good-looking man. The Prophet of Allah, sallallaahu 'alayhi wa sallam, came to him one day while he was selling things and grabbed him from his back, and Zaahir could not see who he was. He said: 'Let go of me, who is this?' When he turned around and saw that it was the Prophet of Allah, sallallaahu 'alayhi wa sallam, he returned his back to the chest of the Prophet of Allah, sallallaahu 'alayhi wa sallam. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said (jokingly):* **'Who will buy this slave?'** *Zaahir said: 'O Messenger of Allah, by Allah you will realize that I am unwanted.' He said: 'But to Allah you are not.' Or he said: 'Rather, to Allah you are precious.'"*[2]

Al-Manaawi said: *"The words* **"Zaahir is our desert,"** *mean that he lives in our desert, or he gives us gifts of fruit and plants from the desert, so he compared him to the desert. Or that when the Prophet of Allah, sallallaahu 'alayhi wa sallam, needed something from the desert he provides it for him, so he suffices*

1 Reported by Al-Bukhaari (3616).
2 Reported by Ahmad (12237).

him from traveling. The words **"We are his settlement"** *mean that we provide him with what he needs from the city. Or that Zaahir only comes to the city with the intention of visiting us."*[1]

Even though he was unattractive physically, he was beautiful in his character. This shows that inner beauty is what is important, as in the narration: **"Allah does not look at your appearance and wealth, but He looks at your hearts and actions."**[2]

Some of them were harsh in speech to him and he, *sallallaahu 'alayhi wa sallam*, would endure that from them:

Abu Sa'eed Al-Khudri (a Companion) said:

> *"A Bedouin man came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, to ask for a debt that he loaned him, and he spoke harshly to him until he said: 'I insist that you repay me!' The Companions said to the Bedouin, 'Woe to you, do you know who you are speaking to?' He said: 'I am seeking my right', so the Prophet of Allah, sallallaahu 'alayhi wa sallam, said (to his Companions):* **'Why don't you support the person with the right** (meaning the Bedouin)**?'** *He then sent to Khawlah bint Qays (a woman Companion) and said to her: 'If you have any dates then loan them to us, until we receive our dates to repay you.' She said: 'Of course, may my father be sacrificed for you, O Messenger of Allah!' So she loaned him the dates, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, repaid the Bedouin man and gave him extra dates as well. The man said: 'You have fulfilled (well), may Allah do the same to you.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'They are the best of people. A nation in which a weak person cannot take his right without being harmed is not a pure nation.'"**[3]

'Aa'ishah said:

> *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, bought a camel from a Bedouin man in exchange for a large amount of dates.*

1 *Faydh Al-Qadeer* (452/2).
2 Reported by Muslim (2564) on the authority of Abu Hurayrah.
3 Reported by Ibn Maajah (2426).

The Prophet of Allah, sallallaahu 'alayhi wa sallam, went to his home to get the dates, but he could not find them. He, sallallaahu 'alayhi wa sallam, then returned to the Bedouin and said: **'O slave of Allah, we bought the camel in exchange for the dates, but we looked for the dates and could not find them.'** *The man said: 'What a deception!' The people rebuked him said: 'May Allah destroy you! Would the Messenger of Allah deceive?' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'Leave him, for the person who has a right, has the right to speak.'** *The Prophet of Allah, sallallaahu 'alayhi wa sallam, then returned later and said:* **''O slave of Allah, we bought the camel in exchange for the dates, and we thought we had them, but we looked for the dates and could not find them.'** *The man said: 'What a deception!' and the people responded to him in the same way. The Prophet of Allah, sallallaahu 'alayhi wa sallam, again said*: **''Leave him, for the person who has a right, has the right to speak.'**

The Prophet of Allah, sallallaahu 'alayhi wa sallam, went back to the man two or three times. When he, sallallaahu 'alayhi wa sallam, saw that the man did not understand, he told one of his Companions: **'Go to Khuwaylah bint Hakeem ibn Umayyah and tell her: 'The Messenger of Allah says to you: 'If you have such-and-such amount of dates then loan it to us, until we repay you, if Allah wills.''** *The man returned to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said: 'She agreed, and asked to send someone to take it.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, sent a man to take the dates and pay the Bedouin man, so he did so. The Bedouin man then passed by the Prophet of Allah, sallallaahu 'alayhi wa sallam, while he was sitting with his Companions and said: 'May Allah reward you with good, for you have fulfilled and gave willingly. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **'They are the best of the servants of Allah to Him on the Day of Judgment, the ones who fulfill and pay their dues happily.'**[1]

1 Reported by Ahmad (25780).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would criticize them for some of their harsh actions:

Abu Hurayrah reported: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, kissed Hasan ibn 'Ali (the Prophet's grandson) while Al-Aqra' ibn Haabis (a Companion) was sitting near him. Al-Aqra' said: 'I have ten children, and I have never kissed any of them!' The Prophet of Allah, sallallaahu 'alayhi wa sallam, looked at him and said*: **'Whoever does not have mercy will not be shown mercy.'**"[1]

'Aa'ishah reported: "*Some Bedouins came to see the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'Do you kiss your children?'* He*, sallallaahu 'alayhi wa sallam,* replied: **"Yes."** Thereupon they said: *'By Allah, we never do.'* At this, the Messenger of Allah*, sallallaahu 'alayhi wa sallam,* said: **"What can I say if mercy has been lifted from your hearts?**"[2]

Bedouins were known at the time of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, for being rough and harsh in their speech and attitude. However, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not take offence at their roughness of speech. In fact, he, *sallallaahu 'alayhi wa sallam*, was extremely tolerant toward the people around him. He, *sallallaahu 'alayhi wa sallam*, knew when someone was sensitive or vulnerable, and he approached mistakes with utmost gentleness. He, *sallallaahu 'alayhi wa sallam*, reminded his Companions that they were sent to make things easy on people, not difficult. So deep was the empathy the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had for his people that he did everything possible to make things easy for them. He, *sallallaahu 'alayhi wa sallam*, removed every obstacle that stood between the people and Allah's forgiveness, and he, *sallallaahu 'alayhi wa sallam*, searched out solutions to each individual's unique circumstances.



1 Reported by Al-Bukhaari (5997) and Muslim (2318).
2 Reported by Al-Bukhaari (5998) and Muslim (2317).

Section Three

The conduct of The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with sinners

Introduction:

The Companions of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, had the greatest respect for the limits set by Allah and the greatest consciousness of Him. Even though they had a great fear of sins and stayed away from them, they were humans and some of them were deceived by Satan and their own desires, which caused them to commit sins. However, they would quickly repent and return to Allah if they fell into sins, even if this required them to sacrifice their lives for the sake of being saved from the punishment of Allah. Therefore, we should examine the conduct of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, regarding his Companions who committed sins.

Allah ordered the sinners in the time of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to come to him, so he would ask Allah to forgive them. Allah Says (what means): ***«And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.»*** [Quran: 4:64] So they did not come to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to forgive them, but rather so that he would ask Allah to forgive them.

He, *sallallaahu 'alayhi wa sallam*, was gentle and kind to those who sinned:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was gentle and kind with them, and he would clarify to them the ugliness of sins. He, *sallallaahu 'alayhi wa sallam*, would sometimes use logical proofs to explain this, as in the narration of Abu Umaamah (a Companion) when he reported that

a young man came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and said:

> *"O Messenger of Allah, give me permission to commit fornication." The people turned to him to rebuke him, saying: "Stop, stop!" The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Come close."** *So he came close to him and sat down. He, sallallaahu 'alayhi wa sallam, said*: **"Would you like that for your mother?"** *He said: "No, by Allah, may I be sacrificed for you." He, sallallaahu 'alayhi wa sallam, said*: **"Nor do people like it for their mothers."** *He, sallallaahu 'alayhi wa sallam, said*: **"Would you like it for your daughter?"** *He said: "No, by Allah, O Messenger of Allah, may I be sacrificed for you." He, sallallaahu 'alayhi wa sallam, said*: **"Nor do people like it for their daughters. Would you like it for your sister?"** *He said: "No, by Allah, may I be sacrificed for you." He, sallallaahu 'alayhi wa sallam, said*: **"Nor do people like it for their sisters."** *Then he, sallallaahu 'alayhi wa sallam, said*: **"Would you like it for your paternal aunt?"** *He said: "No, by Allah, may I be sacrificed for you." He, sallallaahu 'alayhi wa sallam, said*: **"Nor do people like it for their paternal aunts."** *Again he, sallallaahu 'alayhi wa sallam, asked:* **"Would you like it for your maternal aunt?"** *He said: "No, by Allah, may I be sacrificed for you." He, sallallaahu 'alayhi wa sallam, said*: **"Nor do people like it for their maternal aunts."** *Then he, sallallaahu 'alayhi wa sallam, placed his hand on him and said*: **"O Allah, forgive his sin, purify his heart, and guard his chastity."** *After that, the young man would not turn to anything (impermissible)."*[1]

So it was as if he, *sallallaahu 'alayhi wa sallam*, said, just as you have female relatives, then the woman you are fornicating with is also someone's sister, mother, or aunt, If you accept this for your female relatives then this is blameworthy but if you do not accept it for yourself then you should not accept it for others. This is how the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, showed the evil of adultery through the mindset of the people, for they do not accept it for their own relatives.

1 Reported by Ahmad (21708).

Thus, convincing him using logical proofs, along with the fear of the punishment of Allah, acted as a strong barrier between him and sinning. If every young man implemented this narration on his desires, then no one would commit fornication (or adultery), for no one would accept it for his female relatives."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with them with complete mercy and kindness, as Allah Says (what means): ***«And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over [their faults], and ask Allah's Forgiveness for them.»*** [Quran: 3:159] This is a testimony from Allah for His Prophet, *sallallaahu 'alayhi wa sallam*, that he is merciful to all people, male or female, children or adults, righteous or a sinner.

Ibn Katheer (a scholar) said: "*The verse (which means)*: ***«Had you been severe and harsh-hearted.»*** *means; had you been harsh in your speech to them with a hard heart, they would have all left you. But Allah gathered them around the Prophet of Allah, sallallaahu 'alayhi wa sallam, and made him kind to them, as 'Abdullaah ibn 'Amr (a Companion) narrated regarding the description of the Prophet of Allah, sallallaahu 'alayhi wa sallam, in the books before Islam: 'He is not severe or harsh, nor is he loud in the marketplace. He does not respond to the evil with another evil, but rather he pardons and forgives.'*"[2][3]

He, *sallallaahu 'alayhi wa sallam*, was very careful in implementing corporal punishments:

More than one person came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to ask him to implement the '*Hadd*' (corporal punishment) of Islam upon them because of a sin. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would try to return them at first, but if they insisted he would implement the punishment.

Buraydah ibn Al-Husayb (a Companion) narrated:

1 *Sharh Al-Arba'een An-Nawawiyyah* (11/36) by 'Atiyyah Saalim.
2 Reported by Al-Bukhaari (4838).
3 *Tafseer Ibn Katheer* (148/2).

"Maa'iz ibn Maalik (a Companion) came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said to him: 'O Messenger of Allah, purify me.' He, sallallaahu 'alayhi wa sallam, said: **'Woe to you! Go back, ask forgiveness from Allah and turn to Him in repentance.'** *He had not gone far, when he came and said: 'O Messenger of Allah, purify me.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'Woe to you! Go back and ask forgiveness from Allah and turn to Him in repentance.'** *He went some distance, then he returned and said: "O Messenger of Allah, purify me.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, repeated what he had said before. The fourth time, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'From what am I to purify you?'** *He said: 'From adultery.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, asked his people:* **'Is he insane?'** *They said: 'He is normal'. He, sallallaahu 'alayhi wa sallam, said:* **'Has he drunk alcohol?'** *Someone stood up and smelled his breath but found no trace of alcohol. Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, said*: **'Have you committed adultery?'** *He said: 'Yes.' He, sallallaahu 'alayhi wa sallam, said:* **'Perhaps you kissed, or touched, or looked?'** *He said: 'No, O Messenger of Allah.' He, sallallaahu 'alayhi wa sallam, asked*: **'Are you married?'** *He said: 'Yes.' At that point, he ordered for him to be stoned.*

We took him to the Baqee' Al-Gharqad, and we neither tied him nor dug any ditch for him. He ran away and we ran after him until he reached the stony ground called Al-Harrah and he stood there. We stoned him with the large stones of the Harrah until he died. They mentioned to the Prophet of Allah, sallallaahu 'alayhi wa sallam, that he ran when he felt the stones and knew he would die. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'Why did you not leave him, perhaps he would repent and Allah would forgive him?'**

The people split into two groups regarding Maa'iz. Some of them said: 'He has been destroyed, his sins have encompassed him.' Another said: 'There is no repentance better than the repentance of Maa'iz, for he came to the Prophet of Allah, sallallaahu 'alayhi wa

sallam, and placed his hand in the Prophet's hand and said: 'Stone me to death.'

They remained like this for two or three days. Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, came to them while they were sitting. He, sallallaahu 'alayhi wa sallam, greeted them and then sat down and said: **'Ask forgiveness for Maa'iz ibn Maalik.'** *They said: 'May Allah forgive Maa'iz ibn Maalik.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'He made such a repentance that if it were to be divided among a nation, it would have been enough for all of them.'**

Then a woman from (the tribe) Ghaamid came to him and said: 'O Messenger of Allah, purify me.' Thereupon he, sallallaahu 'alayhi wa sallam, said: **'Woe to you! Go back and ask forgiveness from Allah and repent to Him.'** *She said: 'I see that you want to send me back as you sent back Maa'iz ibn Maalik.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'What has happened?'** *She said that she had become pregnant as a result of fornication. He, sallallaahu 'alayhi wa sallam, asked:* **'You?'** *She said: 'Yes.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to her:* **'Not until you give birth to that which is in your womb.'**

One of the Ansaar took responsibility for her until she delivered the child. The Ansaari came to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'The woman from Ghaamid has given birth.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'In that case, we shall not stone her and leave her infant with no one to breast-feed him.'** *One of the Ansaar got up and said: 'O Messenger of Allah, the responsibility of nursing him will be upon me.' She was then stoned to death."*[1]

Sometimes he, *sallallaahu 'alayhi wa sallam*, would not ask for the details of the sin so as to cover the sinner:

Abu Umaamah (a Companion) said:

1 Reported by Muslim (1695).

"While we were sitting with the Prophet of Allah, sallallaahu 'alayhi wa sallam, in the mosque, a man came in and said: 'O Messenger of Allah, I have committed a sin that necessitates the Hadd punishment, so implement it upon me.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, stayed silent and did not ask him anything. The man repeated: 'O Messenger of Allah, I have committed a sin that necessitates the Hadd punishment, so implement it upon me.' He again stayed silent, until the time for prayer came. After the prayer, the man followed the Prophet of Allah, sallallaahu 'alayhi wa sallam, when he left, and I followed them to hear what he would say. The man said: 'O Messenger of Allah, I have committed a sin that necessitates the Hadd punishment, so implement it upon me.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said to him: **'When you left your house, did you not perform ablution well?'** *The man said: 'Yes I did, O Messenger of Allah.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **'Then you prayed with us?'** *The man said: 'Yes, O Messenger of Allah.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **'Then Allah has forgiven your sin.'** *Or he, sallallaahu 'alayhi wa sallam, said*: **'Your Hadd.'"**[1]

If he, *sallallaahu 'alayhi wa sallam*, punished someone for a crime, he did not blame that person and forbade others from cursing him:

Buraydah ibn Al-Husayb (a Companion) reported: after mentioning the story of Maa'iz:

"The woman from Ghaamid came and said: 'O Messenger of Allah, I have committed adultery, so purify me.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, turned her away. The next day she returned, and she said: 'O Messenger of Allah, why do you turn me away? Perhaps you want to turn me away as you did to Maa'iz? By Allah, I am pregnant.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **'If so, then wait until the baby is born.'** *She then came later with the baby wrapped up, and she said: 'I have given birth to him.' He, sallallaahu 'alayhi wa sallam, said*: **'Go and**

1 Reported by Al-Bukhaari (6823) and Muslim (2764).

> **breastfeed him until he is weaned.'** *So she later came with the baby, and he had a piece of bread in his hand. She said: 'I have weaned him, O Messenger of Allah, and now he eats food.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, gave the baby to a man from the Muslims, and ordered for her to be buried up to her chest, and then he ordered the people to stone her. Khaalid ibn Al-Waleed came with a rock and threw it at her head, and some of the blood splashed on him, so he cursed her. The Prophet of Allah, sallallaahu 'alayhi wa sallam, heard his curse, so he, sallallaahu 'alayhi wa sallam, said*: **'Calm down, Khaalid! By the One in Whose Hand is my soul, she has repented such a repentance that if a tax-collector**[1] **were to repent as such, he would be forgiven.'** *Then he, sallallaahu 'alayhi wa sallam, ordered her to be removed, and he prayed over her, and they buried her."*[2]

In another narration, 'Umar (a Companion and the second Caliph) said to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*: *'Will you pray over her and she has committed adultery?'* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"She has repented such a repentance that if it was divided amongst seventy men from Madinah it would have been enough for them. Is there a better repentance than for her to sacrifice her life for Allah?"**[3]

It could be problematic that in this narration the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not stone her until she breastfed her baby and then weaned him. In the first narration, a man from the Ansaar offered to take care of the child's breastfeeding, and in the second narration, they stoned the woman immediately. The answer is as An-Nawawi said: *"These two narrations oppose each other outwardly. For the second one says that he waited until after the child ate bread, and the first narration indicated that he stoned her immediately after the birth. The meaning of the first narration should be interpreted to conform to the second narration, for it is the same story and the same woman, and both narrations are authentic. The second narration is explicit, while the first one is not. So the statement in the first narration: 'A man from the*

1 This refers to those who used to forcefully take taxes from people, which is a major sin in Islam.
2 Reported by Muslim (1695).
3 Reported by Muslim (1696).

Ansaar said: I will take responsibility for his breastfeeding', should be interpreted to mean that this was after his weaning. So he intended by breastfeeding: taking care of and raising the child, and he used the term 'breastfeeding' as a figure of speech.'"[1]

He, *sallallaahu 'alayhi wa sallam*, forbade cursing the one who was lashed for drinking alcohol:

Abu Hurayrah (a Companion) reported: "*A drunk man was brought to the Prophet of Allah, sallallaahu 'alayhi wa sallam, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, ordered for him to be beaten. Some of us hit him with our hand, and some with their shoes, and some with their clothing. When he left someone said: 'What is wrong with him, may Allah disgrace him!' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **'Do not help Satan against your brother.'**"[2]

In another narration he, *sallallaahu 'alayhi wa sallam,* added: **"Rather say, O Allah, forgive him, O Allah, have mercy upon him."**[3]

Ibn Hajar said: "*The way such a person helps Satan is that Satan intends disgracing a person by making him commit a sin. So when the people ask for such a person to be disgraced, it is as if they are fulfilling the goal of Satan.*"[4]

One should also not curse such a person, as in the narration of Abu Qilaabah (a Companion) when he said: "*Abu Ad-Dardaa' (a Companion) passed by a person who had committed a sin, and they were cursing him. He said: 'If you found him in a well, would you not try to get him out?' They said: 'Of course.' He said: 'Then do not curse your brother, and praise Allah for keeping you safe (from sin).' They said: 'Should we not hate him?' Abu Ad-Dardaa' said: 'I only hate his actions, but if he leaves this act then he is my brother.'"*[5]

He, *sallallaahu 'alayhi wa sallam*, forbade supplicating against a specific sinner:

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1 The explanation of An-Nawawi on the book of Muslim (202/11).

2 Reported by Al-Bukhaari (6781).

3 Reported by Abu Daawood (4478).

4 *Fat-h Al-Baari* (67/12).

5 Reported by Abu Daawood (232), 'Abdur-Razzaaq in his book *Al-Musannaf* (20267) and Abu Nu'aym in his book *Al-Hilyah* (225/1).

'Umar ibn Al-Khattaab reported: "*There was a man during the time of the Prophet of Allah, sallallaahu 'alayhi wa sallam, named 'Abdullaah, and his nickname was Himaar, and he used to make the Prophet of Allah, sallallaahu 'alayhi wa sallam, laugh. The Prophet of Allah, sallallaahu 'alayhi wa sallam, had previously had him lashed for drinking alcohol. One day he was brought to the Prophet of Allah, sallallaahu 'alayhi wa sallam, (drunk), so the Prophet of Allah, sallallaahu 'alayhi wa sallam, ordered for him to be lashed. A man said: 'O Allah, curse him! How often he is brought (to be lashed).' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said*: **'Do not curse him, for by Allah, I only know about him that he loves Allah and His Messenger.'**"[1]

He, *sallallaahu 'alayhi wa sallam,* would sometimes strongly rebuke someone who committed a sin, especially if he was someone beloved to him:

Al-Ma'roor ibn Suwayd (a Companion) said: "*I met Abu Tharr (a Companion) in the place called Ar-Rabatha, and he was wearing a garment, and his slave boy was wearing the same garment. I asked him the reason for that. He replied: 'I argued with a person and I insulted him because of (the low status of) his mother.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to me:* **'Did you insult him because of his mother? You are a person who has an attribute of *Jaahiliyyah*** [the times of ignorance before Islam]**. They are your brothers and servants whom Allah has placed under your authority. So anyone who has his brother under his authority should feed him the same food as he eats, and dress him in the same clothes that he wears, do not overwhelm them with work that they cannot bear. If you give them work to do then help them with it."**[2]

He, *sallallaahu 'alayhi wa sallam,* was sometimes severe against a sinner to show him the magnitude of the sin:

Usaamah ibn Zayd (a Companion) reported:

> "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, sent us to fight the tribe of Al-Huraqah, so we attacked and defeated them. A man from the Ansaar and I followed one of their men, and when we caught with him he said: 'There is no one worthy of worship but*

1 Reported by Al-Bukhaari (6780).
2 Reported by Al-Bukhaari (30) and Muslim (1661).

Allah!' At this, the Ansaari man stopped, but I stabbed him with my spear until I killed him. When we returned, the news of this reached the Prophet of Allah, sallallaahu 'alayhi wa sallam. He, sallallaahu 'alayhi wa sallam, said: **'O Usaamah! Did you kill him after he said: 'There is no one worthy of worship but Allah!' What will you do when 'There is no one worthy of worship but Allah' comes to you on the Day of Judgement?'** *I said: 'He was only trying to protect himself!' He, sallallaahu 'alayhi wa sallam, replied:* **'Why did you not rip his heart open to see if he was truthful or not?'** *He continued to repeat this until I wished that I had not become Muslim before that day.'"*[1]

He, *sallallaahu 'alayhi wa sallam*, would clarify the enormity of sin, so that they could repent from it and never repeat it:

'Aa'ishah (the wife of the Prophet) said: "*I said to the Prophet of Allah, sallallaahu 'alayhi wa sallam: 'It is enough for Safiyyah (one of the wives of the Prophet) that she is such-and-such', meaning that she was short. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **'You have made a statement that if it were mixed with the water of the ocean, it would have made it bitter.'"**[2]

Al-Mubaarakpoori (a scholar) said: "*The meaning of this is that if this backbiting could be mixed with the water in the ocean, it would have dirtied the state of the water, despite the vastness of the ocean. So how about if this backbiting is mixed with only a few deeds?*"[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would boycott some sinners for a certain time:

He, *sallallaahu 'alayhi wa sallam*, would do so until Allah revealed His ruling regarding them, or forgave them. This is shown in the story of the three people who stayed back from the battle of Tabook and did not participate in it:

Ka'b ibn Maalik (a Companion) said:

1 Reported by Al-Bukhaari (4269) and Muslim (96).
2 Reported by Abu Daawood (4875) and At-Tirmithi (2502).
3 *Tuhfat Al-Ahwathi* (177/7).

"...When I heard that the Messenger of Allah, sallallaahu 'alayhi wa sallam, was returning from Tabook, I became very sad and considered lying to him. I asked myself: 'How will I escape his anger tomorrow?' I asked the opinion of every member of my family and then I abandoned all thoughts of falsehood, as I knew that nothing would ever save me from him; I resolved to tell him the truth. The Messenger of Allah, sallallaahu 'alayhi wa sallam, arrived in the morning, and whenever he came back from a journey, he, sallallaahu 'alayhi wa sallam, would first go to the mosque and pray two Rak'ahs in it and then he would sit to greet the people. When he, sallallaahu 'alayhi wa sallam, did that, those who had stayed behind went to him, started making their excuses and swearing to him, and they were about eighty men. He, sallallaahu 'alayhi wa sallam, accepted what they outwardly said, took their oath and supplicated for forgiveness for them and left what they had hidden to Allah. When I came and greeted him, he smiled the smile of someone who is angry, and then he, sallallaahu 'alayhi wa sallam, said: **'Come here.'** *I walked up and then sat down in front of him. He, sallallaahu 'alayhi wa sallam, said to me*: **'What kept you back? Didn't you buy a riding animal?'**

I said: 'O Messenger of Allah, by Allah, if I were sitting with anyone else in the world apart from you, I would think that I could escape his anger by making some excuse, and I have been given the ability to argue. However, by Allah, I know that if I were to tell you a false excuse today which might make you happy with me, Allah would soon make you angry with me. But if I tell you the truth that will make you angry with me, I hope for a good outcome from Allah. By Allah, I do not have any excuse. By Allah, I have never been stronger or wealthier than when I remained behind you.'

The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **'As for him, then he has spoken the truth. So go until Allah rules regarding you.'** *I stood up, and some men from Bani Salamah followed me and said to me: 'Were you unable to offer an excuse to the Messenger of Allah, sallallaahu 'alayhi wa sallam, like the excuses of others who stayed behind?' By Allah, they continued*

to criticize me until I wanted to return to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and deny what I had said. Then I said to them: 'Has anyone else done the same as me?' They said: 'Yes, two men, they said the same as you said: and the same reply was given to them.' I said: 'Who are they?' They said: 'Muraarah ibn Ar-Rabee' Al-'Aamiri and Hilaal ibn Umayyah Al-Waaqifi.' They mentioned to me two righteous men who had fought in Badr and they were exemplary. When they mentioned them to me, I stayed firm in my decision.

The Prophet of Allah, sallallaahu 'alayhi wa sallam, forbade people to speak to the three of us, amongst all the people that stayed behind. So the people avoided us, and changed towards us until even the land seemed strange to me, and it was not the same land I used to know. We remained in this state for fifty days. My two companions despaired and stayed in their homes crying. I was the youngest of them, and tougher than them. So I used to go out and attend the prayer and walk in the markets, but no one would speak to me. I would go to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and greet him while he was in his gathering after the prayer, and would say to myself: 'Did he move his lips to return the greeting or not?' Then I would pray near him and sneak a look at him, and when I was praying he would look at me, but when I turned towards him he would turn away from me. When the harshness of the Muslims continued, I climbed over the wall of Abu Qataadah's garden, he was my cousin and the dearest of people to me. I greeted him, and by Allah, he did not return the greeting to me. I said to him: 'Abu Qataadah, I ask you by Allah, do you see that I love Allah and His Messenger?' He was silent. I repeated my question, and asked him by Allah, and he was still silent. I asked him a third time by Allah, and he said: 'Allah and His Messenger know best.' My eyes overflowed with tears and I left until I climbed back over the wall.

While I was walking in the market of Madinah, a farmer from the people of Shaam, who had brought some food to sell in Madinah, was saying: 'Who will guide me to Ka'b ibn Maalik?' The people pointed to me until he came up to me and handed me a letter from the king of

Ghassaan. It said: 'It has reached us that your companion has been harsh to you. Allah has not put you in a place to be humiliated or deprived. Join us and we will console you.' When I had read it, I said: 'This is also part of the test,' and I took it to an oven and burned it.

When forty of the fifty days had passed, and the revelation had still not come, the messenger of Prophet Muhammad, sallallaahu 'alayhi wa sallam, came to me. He said: 'The Messenger of Allah, sallallaahu 'alayhi wa sallam, commands you to stay away from your wife.' I said: 'Should I divorce her?' He said: 'No, just stay away from her and do not go near her.' He, sallallaahu 'alayhi wa sallam, sent the same message to my two companions. I said to my wife: "Go to your family and stay with them until Allah rules in this matter.' I remained like that for more ten days, and this was fifty days from the time when it was prohibited to speak to us.

Then on the morning after the fiftieth night, I prayed Fajr on top of one of our houses. While I was sitting in the state which Allah described about us, my soul was constricted and the earth seemed narrow for me after it had been wide, I heard the voice of someone shouting from the top of the mountain Sal', 'Ka'b ibn Maalik, rejoice!' I fell down in prostration and knew that relief had come. The Messenger of Allah, sallallaahu 'alayhi wa sallam, announced to the people that Allah had forgiven us after he had prayed the Fajr prayer. When I greeted the Messenger of Allah, sallallaahu 'alayhi wa sallam, his face was shining with joy and he, sallallaahu 'alayhi wa sallam, said: **"Rejoice on the best day that has come to you since the day you were born!"** *I said: "Is it from you, Messenger of Allah, sallallaahu 'alayhi wa sallam, or from Allah?" He, sallallaahu 'alayhi wa sallam, said*: **'Rather it is from Allah.'**

And then Allah revealed His words (which mean): ***«And [He also forgave] the three who were left behind to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they***

> ***could repent. Indeed, Allah is the Accepting of repentance, the Merciful.»*** [Quran: 9:118]"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, boycotted Ka'b ibn Maalik and his two companions as a lesson for them, to bring them upon the obedience of Allah and His Messenger, *sallallaahu 'alayhi wa sallam*, to stay away from sins, and to be a lesson for others.

He, *sallallaahu 'alayhi wa sallam*, did not like for the *Hadd* punishment to be raised to him:

'Abdullaah ibn Mas'ood (a Companion) said: "*The first person to have his hand cut off in Islam, or from the Muslims, was a man that was brought to the Prophet of Allah, sallallaahu 'alayhi wa sallam. They said: 'O Messenger of Allah, sallallaahu 'alayhi wa sallam, this man has stolen.' The face of the Prophet of Allah, sallallaahu 'alayhi wa sallam, changed due to sadness. They said: 'O Messenger of Allah, it is as if you hate to cut off his hand.' He, sallallaahu 'alayhi wa sallam, said*: **'Why should I not, and you are the helpers of Satan against your companion while Allah is the Most-Pardoning, Who loves pardoning. It is not permissible for a criminal deserving the punishment to be brought to the leader, except that it is implemented upon him.'** *Then he, sallallaahu 'alayhi wa sallam, read the saying of Allah (which means):* ***«Let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.»*** [Quran: 24:22]"[2]

He, *sallallaahu 'alayhi wa sallam*, would not stop a punishment when it became obligatory, not even by the intercession of the most beloved person to him:

'Aa'ishah reported:

> "*The Quraysh were upset by the case of the woman from Makhzoom who had committed theft, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, had ordered for her hand to be cut off. They said: 'Who will speak to the Prophet of Allah, sallallaahu 'alayhi wa sallam, regarding her?' They said: 'Who is bold enough except for Usaamah ibn Zayd (the son of Zayd ibn Haarithah, the Prophet's*

1 Reported by Al-Bukhaari (4418) and Muslim (2769).
2 Reported by Ahmad (3967).

adopted son and freed slave), the beloved of the Messenger of Allah, sallallaahu 'alayhi wa sallam.' So Usaamah spoke to the Prophet of Allah, sallallaahu 'alayhi wa sallam, regarding her. The face of the Messenger of Allah, sallallaahu 'alayhi wa sallam, changed color, and he said: **'Are you interceding regarding one of the legal 'Hadd' punishments of Allah?'** *Usaamah said to him, 'Ask Allah to forgive me, O Messenger of Allah!' That evening, the Messenger of Allah, sallallaahu 'alayhi wa sallam, stood up and gave a speech and praised Allah as He deserves to be praised, then said:* **'The nations before you were only ruined because if a noble person committed theft, they would leave him alone, but if a weak person among them committed theft, they used to implement the Hadd punishment on him. By Allah, if Faatimah the daughter of Muhammad stole, I would have cut her hand off.'"**[1]

Then he, sallallaahu 'alayhi wa sallam, ordered for the woman's hand to be cut off. She repented well after that and married. She used to come to me, and I would mention her needs to the Prophet of Allah, sallallaahu 'alayhi wa sallam." In another narration, she said: *"Have I repented, O Messenger of Allah, sallallaahu 'alayhi wa sallam?" The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **"You are free from your sin today like the day you were born."**[2]

He, *sallallaahu 'alayhi wa sallam,* used to gently teach a person who sinned out of ignorance and would not be harsh with him:

Mu'aawiyah ibn Al-Hakam Al-Sulami (a Companion) said: *"While I was praying with the Prophet of Allah, sallallaahu 'alayhi wa sallam, a man from the congregation sneezed. I said: 'May Allah have mercy upon you!' The people started looking at me. I said: 'Woe to me! Why are you all looking at me?' They hit their hands on their thighs (to tell me not to speak). When I realized they were trying to quiet me down, I stayed silent. When the Prophet of Allah, sallallaahu 'alayhi wa sallam, finished the prayer; may my mother and father be sacrificed for him! I have never seen*

1 Reported by Al-Bukhaari (4304) and Muslim (1688).
2 Reported by Ahmad (6619) on the authority of 'Abdullaah ibn 'Amr.

a better teacher before or after him; he neither reproached me, nor hit me, nor cursed me. He, sallallaahu 'alayhi wa sallam, said: **'Normal speech is not suitable for the prayer. It is only for glorifying Allah, and for reciting Quran.'"**[1]

An-Nawawi said: "*This narration shows the great manners of the Prophet of Allah, sallallaahu 'alayhi wa sallam, which Allah testified to in the Quran, and his gentleness with an ignorant person, and with his nation in general.*"[2]

He, *sallallaahu 'alayhi wa sallam*, would often say when admonishing: 'What is wrong with some people', without mentioning their names:

'Aa'ishah said: "*Bareerah (a slave woman) came to ask me for help in buying her freedom. I said: 'If you want I will give your owners the price, and the Walaa' (the right to inherit the slave and ascribe him to the one who freed him) will be for me.' Her owners told her: 'If you want you can free her and the Walaa' will stay with us.' When the Prophet of Allah, sallallaahu 'alayhi wa sallam, came I mentioned that to him, so he, sallallaahu 'alayhi wa sallam, said*: **'Buy her and free her, for the *Walaa'* is only for the one who frees the slave.'** *Then the Prophet of Allah, sallallaahu 'alayhi wa sallam, stood on his pulpit and said*: **'Why do some people make conditions that are not in the Book of Allah? Whoever stipulates a condition that is not in the Book of Allah** [i.e. in accordance to the Book of Allah**], then it is invalid, even if he sets one hundred conditions.'"**[3]

'Aa'ishah reported: "*If the news of a person reached the Prophet of Allah, sallallaahu 'alayhi wa sallam, he would not say: 'What is wrong with so-and-so, by name. Rather he would say: 'What is wrong with some people?'*"[4]

He, *sallallaahu 'alayhi wa sallam*, would sometimes punish a sinner by not praying over him, so others would not commit such a sin:

Zayd ibn Khaalid Al-Juhani (a Companion) said: "*A man from the Companions of the Prophet of Allah, sallallaahu 'alayhi wa sallam, died on the day of Khaybar, so they mentioned that to the Prophet of Allah, sallallaahu 'alayhi wa sallam. He, sallallaahu 'alayhi wa sallam, said*: **'Pray over your companion.'** *People's faces changed due to that (because he, sallallaahu 'alayhi wa sallam,*

1 Reported by Muslim (537).
2 The explanation of An-Nawawi on the book of Muslim (20/5).
3 Reported by Al-Bukhaari (456) and Muslim (1504).
4 Reported by Abu Daawood (4788).

would not pray over him). He, sallallaahu 'alayhi wa sallam, said: **'Your companion has taken from the spoils.'** *So we looked through his things and we found beads from the beads of the Jews that were not worth two Dirhams."*[1]

Abu Qatadaah (a Companion) said: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, would ask about a funeral if he was called to it. If they spoke well about the person, he would pray over him. If not, he, sallallaahu 'alayhi wa sallam, would say to the family:* ***'Take care of it'****, and he would not pray over him."*[2]

Ibn Hibbaan (a scholar) said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, left praying over these people so that his nation would not commit these deeds, not because praying over such a sinner is impermissible."*[3]

The love and compassion of Allah's Messenger, *sallallaahu 'alayhi wa sallam*, for the sinful people of his nation was not of the kind claimed by today's 'humanists'. He, *sallallaahu 'alayhi wa sallam*, was sincere and balanced in his love and compassion, as he, *sallallaahu 'alayhi wa sallam*, was a Prophet raised by Allah, the Creator and Sustainer of all beings, for the guidance and happiness of conscious beings.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, taught the importance of being sincere towards Allah, trusting in Him and believing in the attributes of Allah, which state that He is All-Compassionate and All-Merciful. He, *sallallaahu 'alayhi wa sallam*, taught his nation that every individual is responsible for his or her own salvation and that everyone, male or female, can directly approach Allah without any intermediary of a Prophet, saint or priest. The entire concept of someone dying for our sins is inimical to the Islamic worldview or understanding of the natures of man and Allah. The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* beckoned us to respond to Allah's message and receive His grace and salvation through faith, good works and leading a responsible moral and ethical life.

1 Reported by Abu Daawood (2710), An-Nasaa'i (1959), Ibn Maajah (2848) and Muslim (2582).
2 Reported by Ahmad (22049).
3 Reported by Ibn Hibbaan (64/5).

Section Four

The conduct of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with hypocrites

Introduction:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with every section of the community in a suitable manner in accordance with their circumstances.

Hypocrites were a minority faction in Muslim society during the Prophet's lifetime, a society that was based on sound theology, social justice and moral excellence. The hypocrites outwardly purported to respect Islamic principles and laws, but in secret, they were grave opponents of Islam. They would corroborate with the enemies of Islam during the most sensitive times and share military secrets with the enemy. They tried to instill fear into the hearts of Muslims by spreading rumors and lies. They would try to undermine the Islamic government by interacting with governments who were against Islam.

Hypocrisy is a serious sickness and a great crime and is more dangerous than disbelief. The punishment for it is more severe, because it is disbelief mixed with Islam and its harmful effects are greater. Hence, Allah will put the hypocrites in the lowest level of Hell, as He Says (what means): «***Verily, the hypocrites will be in the lowest depth [grade] of the Fire; no helper will you find for them.***» [Quran: 4:145]

The harmful effects of the hypocrites are not limited to the past; rather hypocrites continue to cause difficulties for the Muslim community. This will be completely understood by referring to the circumstances and causes of the revelations regarding hypocrites and by going back to Islamic history. That is why it is important that Muslims address, ponder over

and know how he, *sallallaahu 'alayhi wa sallam*, dealt with the section of society known as the "hypocrites" in order to know how to deal with them.

The attributes of hypocrites:

Hypocrites are people who outwardly express their belief in the message of Islam, while inwardly they disbelieve in it. These people have certain distinct qualities that distinguish them from the believers:

- **Falsely claiming to have faith:**

  Allah The Almighty Says (what means): «***And of the people are some who say, "We believe in Allah and the last Day," but they are not believers.***» [Quran: 2:8]

- **Deception:**

  Allah The Almighty Says (what means): «***They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.***» [Quran: 2:9]

- **Spreading corruption on earth:**

  Allah The Almighty Says (what means): «***And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers." Unquestionably, it is they who are the corrupters, but they perceive [it] not.***» [Quran: 2:11-12]

  Allah The Almighty also Says (what means): «***And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption. And when it is said to him, 'Fear Allah," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.***» [Quran: 2:204-206]

- **Laziness in worship:**

  Allah The Almighty Says (what means): «***And when they stand for prayer, they stand lazily, showing [themselves to]***

the people and not remembering Allah except a little.» [Quran: 4:142]

- **Mockery of the believers:**

  Allah The Almighty Says (what means): ***«And when they meet those who believe, they say, 'We believe'; but when they are alone with their evil ones, they say, 'Indeed, we are with you; we were only mockers'.»*** [Quran: 2:14]

  Allah The Almighty also Says (what means): ***«Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them, Allah will ridicule them, and they will have a painful punishment.»*** [Quran: 9:79]

- **Enmity to the believers and plotting against them:**

  Allah The Almighty Says (what means): ***«Hatred has already from their mouths, and what their breasts conceal is greater.»*** [Quran: 3:118]

  Allah The Almighty also Says (what means): ***«If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do.»*** [Quran: 3:120]

  Allah The Almighty also Says (what means): ***«Those who wait [and watch] you. Then if you gain a victory from Allah, they say, 'Were we not with you?' But if the disbelievers have a success, they say [to them], 'Did we not gain the advantage over you, but we protected you from the believers?'»*** [Quran: 4:141]

- **Loyalty to the disbelievers:**

  Allah The Almighty Says (what means): ***«Give tidings to the hypocrites that there is for them a painful punishment. Those who take disbelievers as allies instead of the believers. Do***

they seek with them honor [through power]? But indeed, honor belongs to Allah entirely.» [Quran: 4:138-139]

Allah The Almighty also Says (what means): «*Have you not considered those who practice hypocrisy, saying to their brothers [i.e. associates] who have disbelieved among the People of the Scripture, 'If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone, ever; and if you are fought, we will surely aid you.' But Allah testifies that they are liars.*» [Quran: 59:11]

- **Abandoning Islamic legislation and adhering to other sources:**

Allah The Almighty Says (what means): «*But they [i.e. the hypocrites] say, "We have believed in Allah and in the messenger of Allah, and we obey"; then a party of them turns away after that. And those are not believers. And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal]. But if the right is theirs, they come to him in prompt obedience. Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers [i.e. the unjust].*» [Quran: 24:47-50]

Allah The Almighty also Says (what means): «*Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taaghoot, [false objects of worship or those transgressors who usurp the divine right of government.] while they were commanded to reject it; and Satan wishes to lead them far astray. And when it is said to them, "Come to what Allah has revealed and to the messenger of Allah," you see the hypocrites turning away from you in aversion. So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation." Those are the ones of whom*

Allah knows what is in their hearts, so turn away from them [i.e. use not violence against them] but admonish them and speak to them a far-reaching [i.e. effective] word.» [Quran: 4:60-63]

- **Refraining from repentance due to arrogance:**

  Allah The Almighty Says (what means): ***«And when it is said to them, 'Come, the Messenger of Allah will ask forgiveness for you,' they turn their heads aside and you see them evading while they are arrogant.»*** [Quran: 63:5]

- **Spreading immorality:**

  Allah The Almighty Says (what means): ***«Indeed, those who like that immorality [especially unlawful sexual relations] should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows [The hidden aspects of all things: what is beneficial and what is harmful] and you do not know.»*** [Quran: 24:19]

- **Fighting the believers economically:**

  Allah The Almighty Says (what means): ***«They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband." And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand.»*** [Quran: 63:7]

- **Enjoining evil and forbidding virtue:**

  Allah The Almighty Says (what means): ***«The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands [i.e. refuse to spend in the way of Allah]. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites, it is they who are the defiantly disobedient.»*** [Quran: 9:67]

Hypocrites are the most dangerous group who pose the greatest threat to the Muslim nation. This is because they are part of the community and intermingle with it, which enables them to know the points of weakness

and areas of strength. Ibn Al-Qayyim (a scholar) said: *"Hypocrisy is a fatal inner illness."*[1]

Some people may think that this section of society only existed in the early generations and then it disappeared. This is an illusion; rather it continues to exist in all times. Ibn Taymiyyah (a scholar) said: *"Hypocrites existed and will continue to exist until the Day of Resurrection."*[2]

Muslims did not experience hypocrisy before the migration to Madinah:

Hypocrisy was not something which people were used to while in Makkah. This is because the Muslims were not strong and the disbelievers dominated them, and thus there was no need for the disbelievers to hide the reality of what they believed.

As the Muslims grew stronger in Madinah, the hypocrites started falsely expressing belief and adherence to Islam and deceptively concealed their disbelief. The head of the hypocrites was a man called 'Abdullaah ibn Ubayy ibn Salool[3]. Before the migration of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, from Makkah to Madinah, Ibn Salool expected to become the leader of the two existing tribes in Madinah, namely Al-Aws and Al-Khazraj. However, with the advent of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, Ibn Salool lost this lofty post, so out of hypocrisy he claimed to have believed and concealed disbelief.

This man continued to conceal his hatred for Islam and plot against it with all kinds of evil schemes. He would take advantage of any chance to harm the Muslims and did not spare any opportunity to plot against them until the last day of his life.

Despite this, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was lenient and kind to him and exercised the greatest tolerance hoping that he may soften and accept Islam.

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1 *Maddarij As-Saalikeen* (354/1).

2 *Majmoo' Al-Fataawa* (212/7).

3 His father's name is Ubayy and his mother's name is Salool, so he was called after both his father and mother.

The incident which highlighted the enmity of 'Abdullaah ibn Ubayy ibn Salool to Islam was just before the battle of Badr, which occurred immediately before he claimed to have accepted Islam.

Usaamah ibn Zayd (a Companion) narrated:

> *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, rode a donkey. It had a saddle under which was a saddle made at Fadak (a place near Madinah). He, sallallaahu 'alayhi wa sallam, seated Usaamah behind him and was going to the area of Banu Haarith Al-Khazraji to inquire after the health of Sa'd ibn 'Ubaadah (a Companion), and this happened before the Battle of Badr.*
>
> *He, sallallaahu 'alayhi wa sallam, proceeded until he passed by a mixed company of people in which were Muslims, polytheists, idol worshippers and Jews. Also among them were 'Abdullaah ibn Ubayy* ibn Salool *(before he claimed to have believed) and 'Abdullaah ibn Rawaahah (a Companion). When the dust raised by the hooves of the animal and spread all over them, 'Abdullaah ibn Ubayy covered his nose with his mantle and said: 'Do not scatter dust over us'. Not minding this remark, the Prophet of Allah, sallallaahu 'alayhi wa sallam, greeted them, stopped, got down from his riding animal, invited them to Allah, and recited the Quran to them.*
>
> *'Abdullaah ibn Ubayy said: 'O man, if what you say is the truth, the best thing for you would be not to bother us with it in our assemblies. Go back to your place. Whosoever comes to you from us, tell him (all) this.'*
>
> *'Abdullaah ibn Rawaahah said: 'Come to us in our gatherings, for we love (to hear) it.'*

Another narration reads:

> *"When the Prophet of Allah, sallallaahu 'alayhi wa sallam, passed by the gathering 'Abdullaah ibn Ubayy said to him: 'Stay away from me, for the stinking smell of your donkey harms me.' Upon hearing this, one of the people from the Ansaar said to him: 'I swear by Allah, the donkey of the Prophet of Allah, sallallaahu 'alayhi wa sallam, is better smelling than you.'*

One of the people from 'Abdullaah ibn Ubayy's tribe became angry because of these words and insulted him, and people started siding with their own tribes and a fight started and they began beating each other with their hands and slippers and tree branches. The Prophet of Allah, sallallaahu 'alayhi wa sallam, continued to calm them."[1]

When they had calmed down, he, sallallaahu 'alayhi wa sallam, rode his animal and came to Sa'd ibn 'Ubaadah. He, sallallaahu 'alayhi wa sallam, said: **"O Sa'd, haven't you heard what Abu Hubaab** [meaning 'Abdullaah ibn Ubayy and this was his famous nickname] **said? He has said such and such."**

Sa'd said: 'O Messenger of Allah, forgive and pardon. I swear by Allah, Allah has granted you a sublime position, (but so far as 'Abdullah is concerned) the people of this settlement (Madinah) had decided to make him their king by making him wear a crown and a turban (in token thereof), but Allah circumvented this by the truth He has granted you. This made him jealous and his jealousy (must have) prompted the behavior that you have witnessed. So, the Prophet of Allah, sallallaahu 'alayhi wa sallam, forgave him.'"

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and his Companions used to forgive the polytheists and the People of the Book because Allah commanded them to be patient regarding the harm afflicted upon them. Allah Says (what means): ***«You will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah- indeed, that is of the matters [worthy] of determination.»*** [Quran: 3:186] So the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to stick to the principle of forgiveness for them as long as Allah ordered him to do so until Allah permitted fighting them.[2]

Incidents showing the forgiveness and tolerance of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, for many of the polytheists and the Jews

1 Reported by Al-Bukhaari (2699) and Muslim (1799) on the authority of Anas.
2 Reported by Al-Bukhaari (6254) and Muslim (1798).

are well-known and numerous in his biography and many texts substantiate this.

The tolerance and patience of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was evident; he, *sallallaahu 'alayhi wa sallam*, did not get angry when the head of hypocrites harmed him with his words and acted impolitely with him. Even the way he addressed the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, reflects his impoliteness and rudeness when dealing with him.

In return, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not become angry, but he rather he forgave him and was tolerant.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was commanded by Allah in the beginning to be tolerant and forgive those who harm him.

Allah Says (what means): ***«So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.»*** [Quran: 2:109]

Allah The Almighty also Says (what means): ***«Then declare what you are commanded and turn away from the polytheists [who persist in association of others with Allah].»*** [Quran: 49:94]

The instructions of Allah in the beginning were to refrain from using weapons to confront the disbelievers until the believers gain power and become strong and are able to face others in war.

After the battle of Badr, the Muslims became stronger which forced people like 'Abdullaah ibn Ubayy ibn Salool and many polytheists to claim that they had accepted Islam. However, they were hypocrites and did so only outwardly and never believed inwardly.

Usaamah ibn Zayd narrated: "*When the Messenger of Allah, sallallaahu 'alayhi wa sallam, fought the battle of Badr, Allah killed the masters and the nobles of the Quraysh through his Prophet, sallallaahu 'alayhi wa sallam. He, sallallaahu 'alayhi wa sallam, returned victorious to Madinah with his Companions, having gained many war spoils and having captured many war hostages. On seeing this, 'Abdullaah ibn Ubayy ibn Salool and the pagans and idolaters who were with him, said: 'This matter (i.e. Islam) has became victorious.' So they*

gave the pledge for embracing Islam to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and became Muslims."[1]

However, this was only due to their fear and was not true acceptance of Islam. This narration proves that the hypocrites disappear when the Muslims are powerful, but when the Muslims become weak, then their real face becomes exposed and they openly declare their hypocrisy.

Despite their pledge, their enmity to Islam and their evil and harm to the Muslims did not change; they continue to wait for the Muslim's turn of fortune and seek every opportunity to attack them.

'Abdullaah ibn Ubayy and his companions plotted against the Muslims with the help of the Jews:

This is evident in the incident where he took sides with the Jews of the tribe of Qaynuqaa' who broke their covenant with the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, in which both parties had agreed not to attack each other.

'Abdullaah ibn 'Abbaas (a Companion) narrated: "*When the Messenger of Allah, sallallaahu 'alayhi wa sallam, won the battle of Badr and returned to Madinah, the Jews gathered in the market of the tribe of Qaynuqaa' and said: 'O people of the Jews, embrace Islam before you experience what the Quraysh had experienced.'*[2]

Then, they said (addressing the Prophet of Allah, sallallaahu 'alayhi wa sallam), 'O Muhammad, do not be deceived with the victory you had over a few amateurs of the Quraysh who did not know how to fight. If you fight against us, then you would truly know what type of people we are, and that you had never fought against fighters like us. Thereafter, Allah revealed His Saying (which means): ***«Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."»*** [Quran: 3:12]"[3]

Ibn Hishaam (a scholar) reported on the authority of Muhammad ibn 'Abdullaah Ath-Thaqafi (a Companion): "*A Muslim woman visited a jewel-*

1 Reported by Al-Bukhaari (4566).

2 In another narration, "*You know that I am a Mmessenger sent (by Allah). You find this in your Book and the pledge Allah took upon you.*" Ibn Is-Haaq (313/1).

3 Reported by Abu Daawood (3001).

er's shop in the Qaynuqaa' marketplace as she had a piece of jewelry to sell. She presented it to one of the Jewish jewelers who pestered her to uncover her face, which she refused. The jeweler pinned her clothing in such a way that when she got up, her body became exposed and they (the Jews) started laughing at her. A Muslim man coming upon the resulting commotion and killed the shopkeeper in retaliation. The Jews in turn killed the Muslim man. This escalated to a chain of revenge, and enmity grew between Muslims and the Banu Qaynuqaa'."[1]

The result was that they were blockaded by the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and the Muslims. The blockade continued until they surrendered and accepted to adhere to whatever action he, *sallallaahu 'alayhi wa sallam*, decided to take.

'Aasim ibn 'Umar ibn Qataadah (a Companion) said:

> "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, blockaded them until they agreed to adhere to any judgment he makes. They were allies of the tribe of Al-Khazraj, so 'Abdullaah ibn Ubayy ibn Salool, stood up and said: 'O Muhammad, be kind to my allies.' However, the Messenger of Allah, sallallaahu 'alayhi wa sallam, did not reply back. He repeated, 'O Muhammad, be kind to my allies.' But the Messenger of Allah, sallallaahu 'alayhi wa sallam, still did not pay him any attention. Thereupon, he held the Messenger of Allah, sallallaahu 'alayhi wa sallam, by his armor. The Messenger of Allah, sallallaahu 'alayhi wa sallam, said to him*: **"Let go of me."** *And he, sallallaahu 'alayhi wa sallam, became angry, to the point that people noticed this on his face. Again he, sallallaahu 'alayhi wa sallam, said to him:* **"Woe to you, let go of me!"** *'Abdullaah ibn Ubayy ibn Salool, said: 'I swear to Allah, I will not let go of you until you treat my allies kindly. They are four hundred unshielded men and three hundred shielded men who protected me against the black and the red (i.e. different types of people), and you want to kill them all at one go; I fear what may happen in the future. Thereupon he, sallallaahu 'alayhi wa sallam, said:* **"They are yours."**"[2]

1 *As-Seerah An-Nabawiyyah* (48/2).
2 *As-Seerah An-Nabawiyyah* (48/2).

'Abdullaah ibn Ubayy ibn Salool was still held at high esteem by his people, so the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, accepted his intercession for the tribe of Qaynuqaa' on the condition that they evacuate Madinah taking their money but not their weapons.

The hypocrites withdrew from the battle of Uhud:

When the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, went out to fight the battle of Uhud, the hypocrites went back on the way to the battle and refrained from fighting with him. They withdrew one third of the army, and yet the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not punish them.

Zayd ibn Thaabit (a Companion) narrated: *"When the Messenger of Allah, sallallaahu 'alayhi wa sallam, went out to fight the battle of Uhud, some people who initially went out with him went back. The Companions of the Messenger of Allah, sallallaahu 'alayhi wa sallam, split into two groups with regards to those who withdrew, one saying: 'We should fight them.' And another group saying: 'We should not fight them.' Thereupon, Allah revealed His Saying (which means):* ***«What is [the matter] with you [that you are] two groups concerning the hypocrites, [divided between two viewpoints] while Allah has made them fall back [into error and disbelief] for what they earned [as the result of their disobedience and disloyalty]. Do you wish to guide those whom Allah has [allowed to go] astray?»*** [Quran: 4:88]. "[1]

The hypocrites let the Muslims down at a time when they needed them the most. They also worked on influencing some of the weak-hearted and weak-minded people and were able to go back with one third of the army. The only thing that stopped them from joining the Muslim ranks was their hypocrisy and disbelief, as Allah clarified Saying (what means): ***«And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said: "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their hearts. And Allah is most Knowing of what they conceal.»*** [Quran: 3:167]. Despite this behavior, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not punish them for this great evil and sin that they committed.

1 Reported by Al-Bukhaari (4050) and Muslim (2776).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, refrained from killing them for the benefit of Islam:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not kill any of the hypocrites as a way to prevent a greater evil, which is people turning away from Islam. The following narration is evidence for this.

Jaabir ibn 'Abdullaah (a Companion) narrated:

> *"We were along with the Prophet of Allah, sallallaahu 'alayhi wa sallam, on an expedition and a man from the Muhaajiroon (the Emigrants) attacked the back of the people of the Ansaar, so the latter said: 'O people from the Ansaar (help)!' And in return the former said: 'O people of the Muhaajiroon (help)!' The Prophet of Allah, sallallaahu 'alayhi wa sallam, heard this and said*: **"What is wrong with people calling the proclamations** [or slogans] **of the pre-Islamic era of ignorance?"** *People said: 'O Messenger of Allah, 'A man from the Muhaajiroon struck at the back of the people of the Ansaar.' Thereupon, the Prophet of Allah, sallallaahu 'alayhi wa sallam, heard this and said*: **"Abandon it** [the slogans of the pre-Islamic era] **for it is something disgusting."** *'Abdullaah ibn Ubayy heard it and said: 'They have indeed done it. By Allah, when we would return to Madinah the respectable amongst them (the Ansaar) would turn away the mean (the Emigrants).' The Prophet of Allah, sallallaahu 'alayhi wa sallam, was told of this. Thereupon 'Umar said: 'Permit me so that I strike the neck of this hypocrite.' But the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"Leave him, so that the people may not say that Muhammad kills his companions."**"[1]

Ibn Is-Haaq (a scholar) added: "*He, sallallaahu 'alayhi wa sallam, said:* **'No, but announce to people that we will leave.'** *He, sallallaahu 'alayhi wa sallam, left at a time when he was not supposed to leave*[2]*. He, sallallaahu 'alayhi*

1 Reported by Al-Bukhaari (3517) and Muslim (2584).

2 The wisdom behind leaving early at a time when he did not leave usually is allowing this news to spread amongst the army, which would result in confusion in people's minds, and rumors would spread. It would also distract the Muslims and make them get into debates which could lead to a great evil. They continued to travel day and night and became tired to the point that they fell asleep, and this deep sleep made them forget the issue. (*Marwiyyat Ghazwat Bani Al-Mustaliq* (190/1)).

wa sallam, saw Usayd ibn Hudhayr who asked him about this, and he replied: 'Rather you are the most respectable and honorable, O Messenger of Allah, and he is the humiliated one.' 'Abdullaah, the son of Ibn Salool (who was a true Muslim) came to know about what his father had said; so he went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said: 'I came to know that you want to kill my father because of what he had said about you. If you are truly planning to do so, then I will bring his head to you (i.e. behead him). The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **"No, rather, we will be kind to him and lenient with him so long as he is living with us."**"[1]

Another narration reads: "*His son 'Abdullah said to him (i.e. to his father): 'I swear by Allah, you will never return to Madinah until you admit that you are the humiliated one and that the Messenger of Allah, sallallaahu 'alayhi wa sallam, is the honorable one, so he did (admitted to what his son wanted to him to admit to).*"[2]

He, *sallallaahu 'alayhi wa sallam*, dealt with hypocrites based on what they claimed outwardly:

He, *sallallaahu 'alayhi wa sallam*, dealt with them as Muslims and did not differentiate between them and other Muslims in the outwardly judgment and Islamic rulings.

Hypocrites are treated like Muslims unless they openly show something that proves that they are disbelievers and hypocrites. If this is proven with clear evidence, then they would be treated as disbelievers and the penalty of apostasy would be applied to them.

Note: It is a clear mistake to allow every hypocrite and evil human to say or do whatever they wish under the pretext that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not punish the hypocrites. Those who adopt this opinion forget that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not punish the hypocrites in his time because they concealed their hypocrisy and they did not say or do anything openly that could make him change the outward judgment (of them being Muslims). In fact, they used to deny any accusation and swear falsely that they were true believers. Allah informs us this Saying (what means): ***«They have taken***

1 *As-Seerah An-Nabawiyyah* (291/2).
2 Reported by At-Tirmithi (1582).

their oaths as a cover.» [Quran: 63:2] Meaning a cover to protect them against being killed. Allah Says (what means): ***«They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief.»*** [Quran: 9:74]

He, *sallallaahu 'alayhi wa sallam*, accepted their excuses when they took oaths in an attempt to soften their hearts:

Zayd ibn Arqam (a Companion) narrated:

> *"We went out with the Prophet of Allah, sallallaahu 'alayhi wa sallam, on a journey, during which people faced many hardships. I heard 'Abdullaah ibn Ubayy ibn Salool saying: 'Don't spend on those who are with the Messenger of Allah so that they may disperse and go away from him. When we return (to Madinah), surely the more honorable will expel the lowly amongst them.'*
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> *I reported that (his words) to Sa'd ibn 'Ubaadah (the chief from the tribe of Al-Khazraj), in turn, he informed the Prophet of Allah, sallallaahu 'alayhi wa sallam, of it. The Prophet of Allah, sallallaahu 'alayhi wa sallam, called me and I narrated to him the whole story.*
>
> *Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, sent for 'Abdullaah ibn Ubayy and his companions, and they took an oath that they did not say that. So the Messenger of Allah, sallallaahu 'alayhi wa sallam, accepted his statement and rejected mine.*[1] *I was struck with such distress the like of which had never struck me before. I stayed at home and Sa'd said to me, 'What made you do what you did, or did you just want the Messenger of Allah, sallallaahu 'alayhi wa sallam, to disbelieve your statement and hate you?' I suffered an even greater distress as a result of what he said to me, until Allah revealed (what means):* ***«When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars [...] But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.»*** [Quran: 63:1-11] *The*

1 In another narration he, *sallallaahu 'alayhi wa sallam,* said to me: **"Perhaps you heard it wrong or misunderstood what was said."** Reported by Al-Waaqidi in his book *Al-Maghaazi* (417/2).

Prophet of Allah, sallallaahu 'alayhi wa sallam, then sent for me and recited it and said: **"O Zayd! Allah confirmed your statement."** *Then he, sallallaahu 'alayhi wa sallam, called them so that he would ask forgiveness for them, but they turned their heads aside (in rejection)."*[1]

In another narration: *"While I was walking with the Prophet of Allah, sallallaahu 'alayhi wa sallam, with my head bowed down (in depression), he, sallallaahu 'alayhi wa sallam, turned to me and rubbed my ear affectionately and laughed while looking at me. I would not exchange this with anything, even it would be eternity in this worldly life. Then Abu Bakr (a Companion; the first Caliph) came to me and asked: 'What did the Prophet of Allah, sallallaahu 'alayhi wa sallam, say to you?' I said: 'Nothing, but he rubbed my ear and laughed while looking at me. He (Abu Bakr) said: 'Glad tidings to you!' Then 'Umar came to me and asked: 'What did the Prophet of Allah, sallallaahu 'alayhi wa sallam, say to you?' I said to him what I said to Abu Bakr. The next morning, the Prophet of Allah, sallallaahu 'alayhi wa sallam, recited to us the chapter of Al-Munaafiqoon (that confirmed my statement)."*[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was lenient with Ibn Salool until he started attacking his wife (the Prophet's):

After they failed to create enmity amongst the believers on grounds of tribalism, the hypocrites plotted the story of the *Ifk* (slander) against the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, after the battle of Banu Al-Mustaliq.

Ibn Salool was the one who took it upon himself to spread this fabricated story. Allah Says (what means): ***«Indeed, those who came with falsehood [false accusation incident-Ifk] are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof [i.e. 'Abdullaah bin 'Ubayy, leader of the hypocrites], for him is a great punishment [i.e. Hellfire].»*** [Quran: 24:11]

He went around spreading this false accusation about 'Aa'ishah (the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) and would gath-

1 Reported by Al-Bukhaari (4900), Muslim (2772) and At-Tirmithi (2772).
2 Reported by At-Tirmithi (3313).

er other hypocrites at his house and plan how to spread it, and all of them went around Madinah spreading this rumor.

This eventually affected some of the believers who fell into the trap of the hypocrites and started speaking about this false accusation and repeating what the hypocrites were saying.

The matter escalated in magnitude to an extent that deeply hurt the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, so he mounted the pulpit and sought vindication against 'Abdullaah ibn Ubayy ibn Salool, and said: **"Who would support me to punish a person who has hurt by falsely slandering the reputation of my wife? I swear by Allah, I know nothing about my wife but good. He has also accused a person whom I know very well for his virtue, and he never entered my house except in my company."**

Sa'd ibn Mu'aath (a Companion) stood up and said: *'O Messenger of Allah, I defend your honor against him. If he belongs to our tribe Al-Aws we would strike his neck, and if he belongs to the tribe of our brothers from the tribe of Al-Khazraj then order us, and we would comply with your order.'*

Sa'd ibn 'Ubaadah was one of the chiefs of the tribe of Al-Khazraj, and he was a pious man, but his tribalism and enthusiasm overcame him and he said to Sa'd ibn Mu'aath, *'You are lying, I swear by Allah you will not kill him and you will not be able to kill him!'*

Usayd ibn Hudhayr, who was the cousin of Sa'd ibn Mu'aath, stood up and said to Sa'd ibn 'Ubaadah, *'You are lying! I swear by Allah we will kill him and you are nothing but a hypocrite who defends hypocrites.'*

The two tribes of Al-Aws and Al-Khazraj became so angry, until they were about to fight each other. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, remained standing on the pulpit and tried to subside their anger until they became silent.[1]

The hypocrites were trying to plant the seed of sedition within the Muslim community and shake it from within to unsettle it. They did this by trying to convince some of the Muslims to abandon *Jihaad* at times, like they did in the expedition of Uhud when they went back taking one-third

1 Reported by Al-Bukhaari (2661) Muslim (2770).

of the army. Other times they triggered fanaticism, like they did in the expedition of Banu Al-Mustaliq. Another way to engender tribulations was by distorting the image of pious believers, like their heinous fabricated slander against 'Aa'ishah, the pure and the chaste.

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, faced all this with wisdom, tolerance and calmness. He, *sallallaahu 'alayhi wa sallam*, forgave many of their evil actions in the hope that they would come to their senses and truly accept Islam and adhere to the path of the truth.

When he, *sallallaahu 'alayhi wa sallam*, prepared for the expedition of Tabook many of them took permission not to go along:

This was during the month of Rajab (the seventh month in the lunar calendar) in the ninth year A.H. and people were facing a difficult time preparing for this expedition. The circumstances were hard; it was a year of drought and the meager harvest they had was beginning to ripen, and people usually like to be around at such a time and attend to reaping the harvest.

Many of the hypocrites went to him, *sallallaahu 'alayhi wa sallam,* taking permission not to go with him on the expedition giving him poor excuses, and he, *sallallaahu 'alayhi wa sallam*, accepted their excuses and permitted them not to join the Muslim army. Amongst those who sought permission, were 'Abdullaah ibn Ubayy ibn Salool and Al-Jadd ibn Qays.

Some of the hypocrites started telling others, *'Do not go and fight in this hot weather.'* However, Allah exposed their reality in the Quran and admonished the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, for allowing them not to go and accepting their excuses. Allah Says (what means): ***«Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said: 'Do not go forth in the heat.' Say, 'The fire of Hell is more intense in heat', if they would but understand. So let them laugh a little and [then] weep much as recompense for what they used to earn.»*** [Quran: 9:81-82]

Allah The Almighty also Says (what means): ***«Had it been a near [i.e. easy] gain and a moderate trip, they [i.e. the hypocrites] would have followed you, but distant to them was the journey. And they will swear by***

Allah [when you return from the Tabook expedition], 'If we were able, we would have gone forth with you,' destroying themselves [through false oaths], and Allah knows that indeed they are liars.» [Quran: 9:42]

The hypocrites who joined the battle conspired to kill him, *sallallaahu 'alayhi wa sallam*, on the way back from this expedition:

There were fifteen hypocrites who actually joined the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, on this expedition. They planned to push him from his camel into a cliff as he rode by night over the Al-'Aqabah, a narrow passage on a steep mountain, through which only one man could pass if he was to travel at night through it. However, Allah protected him, *sallallaahu 'alayhi wa sallam*, from these hypocrites.

Abu Tufayl (a Companion) said:

> *"When the Prophet of Allah, sallallaahu 'alayhi wa sallam, was on his way back from the expedition of Tabook, he commanded one person to call aloud: 'The Prophet of Allah, sallallaahu 'alayhi wa sallam, is taking the passage through this mountain, so no one should take it.'*
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> *The Prophet of Allah, sallallaahu 'alayhi wa sallam, was on his animal with Huthayfah (one of his Companions) leading the animal from behind and 'Ammaar ibn Yaasir (a Companion) holding the reins and leading it from the front.*
>
> *Suddenly, a group of men with masked faces appeared on camels, standing ahead of 'Ammaar while he was leading the Prophet's camel. Immediately an alarm was raised and 'Ammaar started hitting the faces of their camels and pursued the masked men, but they took to their heels. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to Huthayfah (a Companion):* **"Enough, enough."**
>
> *He, sallallaahu 'alayhi wa sallam, came down from the passage, and by then 'Ammaar had returned so the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to him:* **"Did you recognize these people?"** *'Ammaar replied: 'I recognized their animals, but the men were masked.'*

The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to 'Ammaar: **"Do you know what these people were intending to do?"** *'Ammaar replied: 'Allah and His messenger know best.'*

He, sallallaahu 'alayhi wa sallam, said: **"They wanted to push the Messenger of Allah and kill him."**

The Prophet of Allah, sallallaahu 'alayhi wa sallam, accepted the excuse of three of them who swore by Allah they did not hear the person who called aloud warning against taking the same passage, and that they were not aware of the intention of the rest of the group.

'Ammaar said: 'I bear witness that these twelve will continue to be at war with Allah and His Messenger, sallallaahu 'alayhi wa sallam, in this life and remain hypocrites, and on the Day of Resurrection will face the consequence of their hypocrisy. It was then that Allah revealed His Saying (which means): ***«And [they] planned that which they were not to attain [i.e. the murder of Prophet Muhammad].»*** [Quran: 9:74]"[1]

The hypocrites mocked the believers during the battle of Tabook:

'Abdullaah ibn 'Umar (a Companion) narrated:

"A man said during the battle of Tabook while people were gathered one day, 'There is no one like those who memorize the Quran amongst us; when it comes to food, they eat the most (and have no concern for anything more than food); when it comes to honesty, they are the ones who lie the most; and when it comes to fighting, they are the biggest cowards.'

A man in the gathering replied to him, 'You are lying, you are a hypocrite, and I shall inform the Prophet of Allah, sallallaahu 'alayhi wa sallam, of what you said.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, was then informed of what this man said and Allah revealed Quran (about hypocrites).

1 Reported by Ahmad (23280). The story is originally reported summarized by Muslim (2779).

> *I saw that man holding on to the rope*[1] *of the camel of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and was saying to him, 'O Messenger of Allah, we were only conversing and playing (and passing time).'*
>
> *The Messenger of Allah, sallallaahu 'alayhi wa sallam, kept repeating the saying of Allah (which means):* ***«Say, 'Is it Allah and His verses and His Messenger that you were mocking?'»*** [Quran: 9:65]*"*[2]

Allah Says (what means): ***«And if you ask them, they will surely say, 'We were only conversing and playing.' Say, 'Is it Allah and His verses and His Messenger that you were mocking?' Make no excuse; you have disbelieved [i.e. rejected faith] after your belief. If We pardon one faction of you, We will punish another faction because they were criminals.»*** [Quran: 9:65-66]

Mocking Islam is one of the signs of hypocrisy. Likewise, mocking the Quran and its verses takes the person out of the fold of Islam, because religion is established on glorifying Allah, His religion and His messengers. Therefore, mocking any of these negates this principle and opposes it very strongly.

For this reason, when they came apologizing to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, about their statement, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not say anything other than repeating the saying of Allah (which means): ***«Say, "Is it Allah and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved [i.e. rejected faith] after your belief.»*** [Quran: 9:65-66]

Someone might say, 'The story did not mention any mockery of Islam, they only mocked people.'

The answer to which is that they did not mock them as people or tribes, but rather they mocked them because of their religion, because they said: *'There is no one like those who memorize the Quran amongst us.'*

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1 It is a rope which goes around the stomach of the camel.
2 Reported by At-Tabari in his book *Tafseer At-Tabari* (16912).

The death of 'Abdullaah ibn Ubayy ibn Salool:

After the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, returned from the battle of Tabook, 'Abdullaah ibn Ubayy ibn Salool died. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, offered the funeral prayer, and shrouded him in his shirt (the Prophet's) despite the great harm he continuously inflicted upon the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and the believers.

It was said that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave his shirt to shroud Ibn Salool as a return for him (Ibn Salool) giving the Prophet's uncle Al-'Abbaas a shirt to wear after the battle of Badr when he (Al-'Abbaas) was taken as a war hostage by the Muslims. Sufyaan ibn 'Uyaynah (a Follower; belonging to the generation succeeding the Companions) said: "*People believe that the Prophet of Allah, sallallaahu 'alayhi wa sallam, gave his shirt to 'Abdullaah (Ibn Salool) to reward him for what he did with his uncle.*"[1]

An-Nawawi (a scholar) said: "*This narration reflects the sublime manners of the Prophet of Allah, sallallaahu 'alayhi wa sallam. He, sallallaahu 'alayhi wa sallam, knew the harm this hypocrite caused for the Muslims (and him personally), yet he shrouded him with his own shirt and prayed at his funeral and asked Allah to forgive him. Allah Says (what means):* ***«And indeed, you are of a great moral character.»*** [Quran: 68:4]"[2]

Some of these hypocrites repented and truly adhered to Islam:

One of those who repented was Al-Jullaas ibn Suwayd. Al-Jullaas was amongst the hypocrites and was one of those who refrained from going to the battle of Tabook. Not only that, he even discouraged others from going. 'Umayr ibn Sa'eed, was raised by him as an orphan, and his mother was married to Al-Jullaas who supported him and was kind to him. One day 'Umayr overheard Al-Jullaas saying: "*I swear by Allah, if Muhammad was truthful (about his mission) then we are worse than donkeys.*"

'Umayr said to Al-Jullaas: "*You are the most beloved person to me, and the best in your treatment of me, and I hate that anything would harm you. However,*

1 Reported by Al-Bukhaari (1350).
2 The explanation of An-Nawawi on the book of Muslim (167/15).

you said something, I swear by Allah, if I make it known to others, then it would disgrace you, and if I conceal it, then I would be ruined (by Allah), but the first consequence is easier for me than the other."

'Umayr went to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and told him what Al-Jullaas said. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, called upon Al-Jullaas and asked about what 'Umayr said. However, Al-Jullaas swore by Allah that he did not say any such thing; he said: *"'Umayr lied; I never said such a thing."*

'Umayr said: *"I swear by Allah that you did, so repent to Allah The Almighty. Had it not been that I feared that Allah would reveal Quran (about this incident) and make me equal to you (in status), then I would have never disclosed what you had said."*

Then, revelation came down upon the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, so people around him kept silent and none of them moved. This was always the case, whenever revelation was sent down upon the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, people would keep silent and not move.

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, raised his head and recited the verse (which means): ***«They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain [i.e. the murder of Prophet Muhammad]. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty [i.e. for no reason instead of being grateful].So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.»*** [Quran: 9:74]

Al-Jullaas said: *"Indeed I said it, and Allah is offering me repentance and I (accept the offer and) repent."* Thus, he admitted to his sin, and sincerely repented, and he did not stop any good he was doing to 'Umayr. 'Urwah said: *"'Umayr continued to be honored after that until he died."*[1]

1 Reported by Jareer At-Tabari (361/14) and 'Abdur-Razzaaq in his book *Al-Musannaf* (18303) on the authority of 'Urwah ibn Az-Zubayr. Ibn 'Abd Al-Barr said in his book *Al-Istee'aab* (79/1), *"This is a*

He, *sallallaahu 'alayhi wa sallam*, used the method of exposing the traits of hypocrites and not names:

Some of the hypocrites were known to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, but the others, whose names were not known to him, did not mean that their characteristics were not known to him either. He knew them by means of their qualities and characteristics. Allah Says (what means): ***«And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds.»*** [Quran: 47:30]

Similarly, even though the Companions did not know all the hypocrites by name, yet they were known to them by means of their characteristics and conduct. 'Abdullaah ibn Mas'ood (a Companion) said: *"I have seen the time (during our era) when no one stayed behind (i.e. did not attend the congregational prayer) except a hypocrite, whose hypocrisy was exposed."*[1]

This shows that the Companions knew hypocrites by their traits, stances and manner of speech. It shows great wisdom that such people are recognized by their traits, because it enables a believer to recognize them and take precautions in all places and during all times.

He, *sallallaahu 'alayhi wa sallam*, used to expose their traits so that people would be aware of them:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, mentioned different traits so that people would recognize hypocrites by them and so that they would avoid being described with these traits. The following are some such characteristics:

- *Not attending the Fajr (dawn) and Ishaa' (night) prayers:*

  Abu Hurayrah (a Companion) narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"No prayer is more burdensome to the hypocrites than the *Fajr*** [dawn] **prayer and the *`Ishaa'*** [night] **prayer; and if they knew their merits, they would come to them even if they had to crawl to do so."**[2]

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famous story in the books of Tafseer."

1 Reported by Muslim (654).

2 Reported by Al-Bukhaari (657) and Muslim (651).

- *Delaying the prayer to the end of the prescribed time:*

  Anas ibn Maalik (a Companion) narrated: *"I heard the Messenger of Allah, sallallaahu 'alayhi wa sallam, saying:* **"This is how a hypocrite prays, he sits monitoring the sun** [before sunset]**, until it is about to set, then he stands up and clicks four *Rak'ahs*** [performs the obligatory four-units prayer extremely fast] **and mentions Allah very little** [during them]**."**"[1]

- *Lying, breaking promises, betrayal and vulgar during quarrels:*

  Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust."**[2]

  `Abdullaah ibn `Amr bin Al-`Aas narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"There are four qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he speaks, he lies; when he makes a promise, he acts treacherously; when he is entrusted with something, he betrays trust; and when he argues, he quarrels and utters foul language."**[3]

- *They are ignorant and undignified:*

  Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"There are two qualities no hypocrite will possess: a dignified appearance and knowledge about religion."**[4]

- *Fluctuation and dispraised blind imitation of others:*

  Ibn 'Umar (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"A hypocrite is like a sheep that fluctuates between the two herds, going to this herd once and then going to the other."**[5]

1 Reported by Muslim (622).
2 Reported by Al-Bukhaari (33) Muslim (59).
3 Reported by Al-Bukhaari (2459) Muslim (58).
4 Reported by At-Tirmithi (2684).
5 Reported by Muslim (2784).

He, *sallallaahu 'alayhi wa sallam*, warned them against harming the believers:

'Abdullaah ibn 'Umar (a Companion) narrated: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, ascended the pulpit and called aloud saying:* **"O you who have believed with your tongues, but** [real] **faith has not found its way to your hearts, do not harm the believers, do not belittle or reprimand the believers and do not seek to expose their hidden mistakes. Whoever tries to search or expose the mistakes which are hidden and private of his fellow Muslim, Allah will expose his hidden mistakes, and whoever Allah does this to him, Allah would expose him even within the corner of his own home."***"*[1]

This means that Allah will expose him even if he was hiding in his own house; Allah Says (what means): «***Indeed, those who like that immorality [unlawful sexual relations] should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows [the hidden aspects of all things: what is beneficial and what is harmful] and you do not know.***» [Quran: 24:19]

An example of their harm to the believers is the following narration; Abu Mas'ood Al-Badri (a Companion) narrated: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, commanded us to spend in charity, and we were laborers who were hired to carry people's belongings for a fee and would spend from our wages or spend all our wages. Abu 'Aqeel spent half a Saa' (a measure of weight equals approximately 3 kg), and another person donated slightly more than him. The hypocrites said: 'Allah is not in need for the charity of this man, and the second person donated only to show off. At this, Allah revealed the following verse (which means): «****Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them, Allah will ridicule them, and they will have a painful punishment****»* [Quran: 9:79]*"*[2]

They (the hypocrites) criticized the believers who spent little money saying that Allah does not need their insignificant contribution and accused those who spent more of showing off. This is how hypocrites are;

1 Reported by At-Tirmithi (2032).
2 Reported by Al-Bukhaari (4668) Muslim (1018).

they always accuse the believers, cast doubts about them and question the intentions of anyone who does something good.

He, *sallallaahu 'alayhi wa sallam*, would not assign any of them to any post:

The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, dealt with the hypocrites just as he would deal with all other people with regard to the affairs of this worldly life. However, he never entrusted any of them with positions of authority or leadership. He, *sallallaahu 'alayhi wa sallam*, never assigned them to collect *Zakaah* (obligatory alms), lead armies, to judge between people, lead people in prayer or any similar posts.

This is because they do not believe in Allah or His Messenger, *sallallaahu 'alayhi wa sallam*, in addition to lacking the quality of honesty, which is one of the essential qualities one must have to be in charge of the affairs of the Muslims.

Hypocrites today are a greater threat:

Abu Waa'il (a Follower; belonging to the generation succeeding the Companions) said on the authority of Huthayfah ibn Al-Yamaan (a Companion) that he said: "*The hypocrites today are more evil than during the time of the Prophet of Allah, sallallaahu 'alayhi wa sallam. At that time they used to say things secretly, while today they say them openly.*"[1]

The Muslim nation was not afflicted with anything in the past or the present time more dangerous than hypocrites and hypocrisy. Hypocrites are the greatest evil and they are a continuous trial for the Muslims because they are people from amongst us, who claim to be Muslims, and are part of this nation (i.e. physically).

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Conclusion:

Hypocrisy is a dangerous moral deviation in the life of individuals, communities and nations and hypocrites have always been the cause of great evil. This danger is clearly noticeable when the destructive conse-

1 Reported by Al-Bukhaari (7113).

quences of hypocrisy afflict the entire Muslim nation and reform movements in particular, as the hypocrite strives to destroy them from within, while he is safe and unwatched. No one expects his slyness and plotting since he is considered a Muslim whose name, appearance and speech is like that of any other Muslim. Scrutinizing the essence of hypocrisy, you will find it a satanic combination that comprises severe cowardice, greed for the immediate pleasures of this worldly life, denial of truth and lying. Naturally, one can imagine the evil effects of such a combination. The linguistic meaning of hypocrisy implies deception, cunning, showing outward goodness and concealing evil.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, described hypocrisy in great detail to show how ugly and unbecoming all types of hypocrisy were. The description concentrates on the hypocrite's tongue, because it is with his words that he tries to cheat people and get the better of them. He always says to those he speaks to what would please them, so that he is included in their good books. He does not care if what he says is untrue, because all that he cares for is his own interest. Since a hypocrite relies on lying, thinking that he could lie his way out of any difficulty, he is punished severely in the Hereafter.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with this section of the community during his time in a very balanced manner teaching his Companions that, in principle, people should be judged by their outward behavior, and that no one has the right to judge people's inward faith. Thiswas in order to protect the community from casting accusations on one another. On the other hand, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, hoped that this treatment would soften their hearts, and to give a chance to those who regretted and wanted to repent.

However, this did not stop him, *sallallaahu 'alayhi wa sallam*, from highlighting their characteristics and traits so that his Companions would be able to recognize them and thus be on their guard against them, and by which their identity would be exposed.



Chapter Five

How Prophet of Allah, *sallallaahu ʻalayhi wa sallam*, dealt with the general masses

- **Section One: How the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam***, dealt with women.**
- **Section Two: How the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam***, treated the elderly.**
- **Section Three: How the Prophet of Allah,** *sallallaahu ʻalayhi wa sallam***, treated youngsters.**



Section One

How the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, dealt with women

Introduction:

The dealings of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, with the women of his family and the Muslim community were based on trust, respect, consideration and affection. We see glimpses of women praying in the mosque in congregations led by him; women being accorded time when they complained that they did not have access to Islamic teachings; women who assisted in battlefields and women whose domestic problems were heard and addressed, all illustrated by his own equitable behaviour towards women during his lifetime.

Let us look at Prophet Muhammad's life and his example and let us do what he, *sallallaahu 'alayhi wa sallam*, did and then perhaps we shall no longer hear of women being abused or deprived of respect, no more women suffering from negligence, abuse and denial of their rights. Let us begin with our own families and communities and then perhaps we could become, as Allah intends us to be, examples for the rest of humanity.

Treating women:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* treated women with kindness and mercy due to the innate nature Allah had created him upon. He, *sallallaahu 'alayhi wa sallam,* had the best of manners and was the most merciful of people towards others. Additionally, he, *sallallaahu 'alayhi wa sallam,* knew how vulnerable and sensitive women were and thus he was extra merciful towards them.

He, *sallallaahu 'alayhi wa sallam*, instructed men to treat women kindly:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said on his Farewell Pilgrimage while admonishing people: **"Treat women kindly."**[1] meaning, be compassionate and gentle with them and live with them in kindness.[2]

He, *sallallaahu 'alayhi wa sallam*, considered women as the twin halves of men:

It was reported that 'Aa'ishah (the wife of the Prophet) narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Women are the twin halves of men."**[3] Meaning, they are equal to them with regard to manners and human nature (in most cases), as if they were the other half of men.[4]

Women are equal to men with regard to what Allah ordained, except for matters where exceptions were made by revelation, such as not obliging them to attend the Friday sermon. There are cases where women are commanded to do certain things more than men, like in the case of the obligation of *Hijaab* (Islamic attire women should adhere to according to the teachings of Islam).

Umm 'Umaarah Al-Ansaariyyah (a female Companion) went to the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* and said: *"Why is it that the revelations of the Quran only address men and exclude women? I do not see it addressing women in anything." Thereafter, the following verse was revealed,* (which means)*: **«Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so, for them Allah has prepared forgiveness and a great reward.»*** [Quran: 33:35]"[5]

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1 Reported by At-Tirmithi (1163) and Ibn Maajah (1851).
2 *Fat-h Al-Baari* (368/6).
3 Reported by Abu Daawood (236) and At-Tirmithi (113).
4 *An-Nihaayah* (492/2).
5 Reported by At-Tirmithi (3211).

Thus, Allah mentioned ten matters in which they were equal to men and they were praised with men.

He, *sallallaahu 'alayhi wa sallam*, took the pledge from women just as he did from men without touching their hands:

Allah commanded the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, to take their pledge of allegiance. Allah Says (what means): ***«O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs[1], nor will they disobey you in what is right, then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.»*** [Quran: 60:12]

Commenting on this verse, As-Si'di (a scholar) said:

"The conditions mentioned in the verse were part of the pledge given by women. They used to pledge to fulfill the obligations that were common with men that both had to do all the time. However, men have different obligations depending on their situations and ranks. The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to adhere to the command of Allah, and whenever women would come to give him the pledge of allegiance, and would pledge to adhere to the set conditions, he, sallallaahu 'alayhi wa sallam, would accept their pledge. He would supplicate for their forgiveness for whatever shortcomings they had and would include them in the general term of 'Believers'.

Amongst the conditions is not to associate partners with Allah, not to commit unlawful sexual intercourse like women used to do in the pre-Islamic era where some women would do so as a form of prostitution or by having illicit relationships with men. They also had to pledge not to kill their children as ignorant women used to do before the advent of Islam. As for bringing forth slander, they were forbidden from doing so, whether it was related to their husbands by attributing a false child to him, or slandering others in general.

1 This is an allusion to pregnancy and childbirth, i.e. to falsely attribute a child (whether adopted or born of adultery) to a woman's husband.

Additionally, they had to pledge to obey the Messenger of Allah, sallallaahu 'alayhi wa sallam, in what is right, because all he commanded was right, like obeying him in not slapping their faces and tearing their clothes when afflicted by adversity. If they pledged and adhered to all these conditions, then he, sallallaahu 'alayhi wa sallam, was commanded to accept their pledge and supplicate Allah for their forgiveness for any shortcomings that they might have. The verse ends highlighting two great qualities of Allah, His Mercy and Forgiveness, and that He, The Almighty, is Oft Forgiving for those who disobey and Kind to those who repent, and His mercy encompasses everything and everyone, and His kindness envelopes all creatures."[1]

Umaymah bint Ruqayqah (a female Companion) narrated:

"I went to the Prophet of Allah, sallallaahu 'alayhi wa sallam, with a group of women from the Ansaar to give him the pledge of allegiance. We said: 'O Messenger of Allah! We pledge not to associate anyone with Allah, nor will we steal, nor will we commit unlawful sexual intercourse, nor will we kill our children, nor will we bring forth a slander we have invented between our arms and legs, nor will we disobey you in what is right.' He, sallallaahu 'alayhi wa sallam, said: **"As much as you can bear and your capability allows."** *We replied: 'Allah and His Messenger are the most merciful to us. O Messenger of Allah, We pledge to adhere' He, sallallaahu 'alayhi wa sallam, said:* **"I do not shake hands with women. What I say to one woman is good for a hundred women**[2]**."**[3]

A pledge is very beneficial in that it obliges the person to fulfill what they pledged to do (or refrain from). One would always remember it and thus is encouraged to fulfill it.

He, sallallaahu 'alayhi wa sallam, tested women who emigrated to him:

'Aa'ishah narrated:

"The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to take the pledge of allegiance from the women by words only after reciting this verse (which means): ***«O you who have believed, when the believing women come to***

1 *Tafseer As-Si'di* (857/1).

2 Meaning, when I command one is like commanding a hundred; the pledge is accepted and they are all obliged to adhere, and it is not needed for every woman to pledge separately.

3 Reported by At-Tirmithi (1597) Ibn Maajah (2874) An-Nasaa'i (4181).

you as emigrants, examine [i.e. test] them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give them [i.e. the disbelievers] what they have spent [for marriage, i.e. compensate their toss]. And there is no blame upon you if you marry them when you have given them their due compensation [i.e. dowry]. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them [i.e. the disbelievers] ask for what they have spent[1]. That is the judgment of Allah; He judges between you. And Allah is Knowing and Wise.» [Quran: 60:10]

When they had agreed to the pledge, he, sallallaahu 'alayhi wa sallam, would say to them: **"Go, for I have accepted your pledge."** *I swear by Allah! The hand of the Messenger of Allah, sallallaahu 'alayhi wa sallam, never touched any woman's hand except the hand of the women his right hand possessed. (i.e. his captives or his female slaves). He, sallallaahu 'alayhi wa sallam, would only take their pledge verbally."*[2]

Meaning without shaking their hands or touching them as he, *sallallaahu 'alayhi wa sallam,* would do with men when he took their pledge.

He, *sallallaahu 'alayhi wa sallam*, treated women gently:

He, *sallallaahu 'alayhi wa sallam,* would deal with them leniently showing mercy, kindness, gentleness and compassion. This is because women are delicate and more vulnerable, and that is why he would refer to them as **"Fragile glass vessels."**

Once the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* was on a journey and he had a black slave called Anjashah, who was driving the camels very fast and there were women riding on those camels. The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"O Anjashah! Drive** [the camels] **slowly with the glass vessels** [women riding on them]**!"**[3]

1 When a disbelieving wife chose to join the disbelievers, a Muslim husband could demand in return the equivalent of her *Mahr* (dowry). Likewise, the disbelievers had a similar right when a believing woman joined the Muslims. This and the following verses were revealed subsequent to the Treaty of Hudaybiyyah.

2 Reported by Al-Bukhaari (2713) and Muslim (1866).

3 Reported by Al-Bukhaari (6149) and Muslim (2323).

In another narration he, *sallallaahu 'alayhi wa sallam,* said: **"O Anjashah! Be kind to the glass vessels** [women]**!"**[1]

He, *sallallaahu 'alayhi wa sallam*, was keen on teaching and advising them and would allocate a day for them:

Abu Sa'eed (a Companion) narrated: *"The women requested the Prophet of Allah, sallallaahu 'alayhi wa sallam, saying: 'Men get the better share of you. Please fix a day for us, so that we come to you and learn from you that which Allah taught you.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **"Gather on such and such day, in such and such place."**[2] *They gathered on the set day in the set place, and he, sallallaahu 'alayhi wa sallam, went to them, preached to them and said:* **"A woman whose three children die before the age of puberty would be screened from the Hellfire by them."** *Hearing this, a woman asked: 'If two died?' and she repeated the question twice. The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **"Even two, even two, even two** [would screen her from the Hell] **Fire."**"[3]

This narration shows how keen the female Companions were on learning the issues related to their religion.

He, *sallallaahu 'alayhi wa sallam*, often advised women to spend in charity:

Zaynab, the wife of 'Abdullaah ibn Mas'ood (a Companion), narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"O women! Spend in charity, even if it is from your jewelry."**

"So I went back and said to 'Abdullaah: 'You are a poor man, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, commanded us to spend in charity, so go and ask him if spending it on our family (him and their children) would suffice, or else I would have to spend it on others."[4]

'Abdullaah said: *"No, you go and ask him."*[5]

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1 Reported by Ahmad (12350).

2 Another narration reads: **"Your meeting will be in the house of so an so** [female Companion]**"** Ahmad (7610).

3 Reported by Al-Bukhaari (102) and Muslim (2634).

4 In a narration: *"Would it be sufficient if I spend my charity on you and my nephews (who are orphans)"* An-Nasaa'i (2583).

5 Ibn Mas'ood felt too embarrassed to ask if his wife could give him charity.

She said: "*I went to ask and found another woman from the Ansaar waiting at the door of the Messenger of Allah, sallallaahu 'alayhi wa sallam, who wanted to ask the same question. People revered the Messenger of Allah, sallallaahu 'alayhi wa sallam, and would not go into his house. Bilaal (a Companion) came out and we requested him to go back to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and inform him that there are two women at his door asking him the following, 'Is it permissible to spend charity on their husbands and orphans that they are looking after?'*

She said to Bilaal: "*Do not tell him who we are.*"

She continued: "*Bilaal entered upon the Messenger of Allah, sallallaahu 'alayhi wa sallam, and informed him. The Messenger of Allah, sallallaahu 'alayhi wa sallam, asked him:* **"Who are they?"**"

Bilaal said: "*A woman from the Ansaar and Zaynab.*"

The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* asked: **"Which of the Zaynabs?"**

Bilaal replied: "*The wife of 'Abdullaah.*"

The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"They will get twice the reward, one for charity and one for maintaining ties of kinship."**[1]

Women spent the most in charity:

Abu Sa'eed Al-Khudri (a Companion) narrated: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to go the prayer grounds on the day of 'Eed Al-Adh-ha and 'Eed Al-Fitr (the two festivals Muslims celebrate) and would start by offering the prayer. Then he, sallallaahu 'alayhi wa sallam, would turn around to people while they were still sitting in their places and address them if he needed to advise them about a certain matter. Then he, sallallaahu 'alayhi wa sallam, would say:* **"O people! Give alms, give alms, give alms"** *and women were the ones who would spend the most.*"[2]

1 Reported by Al-Bukhaari (1466) and Muslim (1000).
2 Reported by Al-Bukhaari (304) and Muslim (889).

He, *sallallaahu 'alayhi wa sallam*, encouraged them to attend occasions of religious significance:

Umm 'Atiyyah (a female Companion) narrated: *"We were commanded that the unmarried young virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the prayer area. A woman asked: 'O Messenger of Allah! What about one who does not have a veil?' He, sallallaahu 'alayhi wa sallam, said:* **"Let her share the veil of her friend** [or neighbor]**."**"[1] Which means, let her sister lend her a veil to wear.[2]

Women used to attend the Friday prayer with him, *sallallaahu 'alayhi wa sallam:*

Umm Hishaam bint Haarithah ibn An-Nu'maan (a female Companion) said: *"I did not memorize Chapter Qaaf but from the mouth of the Messenger of Allah, sallallaahu 'alayhi wa sallam, as he used to deliver the sermon along with it on every Friday."*[3]

Scholars said that the reason why the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* selected Chapter *Qaaf* is because it addresses the issues of resurrection, death, and rigorous admonishment.[4]

Women attended the daily obligatory prayers with him, *sallallaahu 'alayhi wa sallam:*

'Aa'ishah narrated: *"The believing women used to attend the Dawn prayer with the Messenger of Allah, sallallaahu 'alayhi wa sallam, who used to offer the prayer when it was still dark. The believing women used to return (after finishing their prayer) covering their heads with a separate cover (than that of the body), and nobody could recognize them owing to darkness."*[5]

He, *sallallaahu 'alayhi wa sallam*, forbade men from preventing women from going to the mosque:

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1 Reported by Al-Bukhaari (351) and Muslim (890).
2 *Fat-h Al-Baari* (424/1).
3 Reported by Muslim (873).
4 The explanation of An-Nawawi on the book of Muslim (161/6).
5 Reported by Al-Bukhaari (372) and Muslim (645).

'Abdullaah ibn 'Umar (a Companion) said: "*One of the wives of 'Umar (his father) used to attend the dawn and night prayers at the mosque with the congregation. I asked her, 'Why do you go to the mosque when you know that 'Umar hates this and is jealous?' She replied: 'What prevents him from stopping me from going?' I said: ' What stops him is the saying of the Messenger of Allah, sallallaahu 'alayhi wa sallam:* **"Do not prevent your women from going to the mosque when they seek your permission."**'[1]

He, *sallallaahu 'alayhi wa sallam*, forbade women from applying perfume when going out:

Abu Hurayrah (a Companion) narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Do not prevent your women from going to the mosque, but let them not perfume themselves before going out."**[2]

Al-'Atheem Abaadi (a scholar) said: "*They were forbidden from that lest they arouse men by the smell of their perfume. This ruling applies to anything else that would have the same effect that a perfume has in arousing men, such as the way they dress and adorning themselves.*"[3]

Zaynab the wife of 'Abdullaah ibn Mas'ood (a narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said to us: **"When any one of you comes to the mosque, she should not apply perfume."**[4]

Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Whoever** [woman] **perfumes herself should not join us in the night prayer."**[5]

In the history of aphrodisiacs, a considerable space is occupied by fragrances that are believed to enhance sexual desire in both men and women. This may owe to the fact that the part of the human brain that is responsible for processing smells is directly connected to the limbic brain, which is the part that influences emotions, including those related to desire and sex.

1 Reported by Al-Bukhaari (900) and Muslim (442).
2 Reported by Abu Daawood (565).
3 *'Awn Al-Ma'bood* (192/2).
4 Reported by Muslim (443).
5 Reported by Muslim (444).

It has been scientifically proven that the human mind responds differently to different scents and we can categorize the effects of various scents on people and that certain scents sexually arouse men even in passing.

The human brain is hardwired to size up potential mates simply based on scent according to Jeannette Haviland-Jones, PhD, professor of psychology at Rutgers University in Piscataway, New Jersey. The body actually emits odors that spur us to pursue fertile partners.

This clearly shows the wisdom behind forbidding women from walking outside the house wearing perfume. It is yet another preventive measure established by Islam to protect people from falling into the trap of Satan who traps humanity to follow their low desires.

Women's prayer at home is more rewarding:

'Abdullaah ibn 'Umar (a Companion) narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Do not prevent your women from going to the mosque, yet praying at their homes is more rewarding for them."**[1]

Ibn Hajar (a scholar) said: *"The reason why their prayer at home is more rewarding is that they are safe from temptation. This is more confirmed after the change that occurred in women's dress, wherein they began dressing improperly and adorning themselves when going out. This is why 'Aa'ishah said (after the death of the Prophet) that had the Prophet of Allah, sallallaahu 'alayhi wa sallam, seen how women had changed, he, sallallaahu 'alayhi wa sallam, would have forbidden them from going out to the mosque."*[2]

He, *sallallaahu 'alayhi wa sallam*, allowed them to leave the mosque first lest they mix with men:

Umm Salamah (the Prophet's wife) narrated: *"Whenever the Messenger of Allah, sallallaahu 'alayhi wa sallam, concluded his prayers, the women would get up and he, sallallaahu 'alayhi wa sallam, would stay for a while in his place before getting up."*

1 Reported by Abu Daawood (567).
2 *Fat-h Al-Baari* (349/2). The saying of 'Aa'ishah is reported by Al-Bukhaari (869) and Muslim (445).

Az-Zuhri said: *"The purpose of this was that the women might leave before the men who had finished their prayer."*[1]

Umm Salamah narrated: *"Whenever the Messenger of Allah, sallallaahu 'alayhi wa sallam, concluded his prayers, the women would depart and enter their houses before the Messenger of Allah, sallallaahu 'alayhi wa sallam, departed."*[2]

Islam realizes the reality of human nature and deals with people based on the fact that Allah is best acquainted with His creation and knows what would reform them and what could lead them to destruction. Allah Says (what means): **«*Does He not know those whom He created?*»** [Quran: 67:14]

Islam discourages free and unbridled contact between men and women in order to check the consequences of undesirable impulses. It puts restraint to such impelling forces that might play a disastrous role in corrupting the mind of men and women.

The sexual instinct is the greatest weakness of the human race and thus, regulations related to male-female interaction are essential to the soundness of human civilization. If ignored, they threaten its very survival, and that is why the issue of segregation between men and women was legislated in Islam as a preventive measure.

When Allah forbade adultery and fornication, He also forbade the things that could lead to it. For example, looking without restrictions at the opposite gender or exchanging gazes between men and women is forbidden because it leads to the major sin of adultery and fornication. Touching women for men (and men for women) is another forbidden matter because it arouses the desire and eventually leads to sin. Intermixing between men and women is yet another means that leads to great temptation.

One clear evidence for the keenness of Islam to protect people from the evil of their own selves and the whispers of Satan is seen in the Prophet's behavior mentioned in the narration above. The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, deliberately delayed turning around after the prayer to face the congregation to allow women who came to perform

1 Reported by Al-Bukhaari (837).
2 Reported by Al-Bukhaari (850).

an act of worship to depart to avoid mixing. If this was the preventive measure practiced in connection to prayer, then it is legislated in people's everyday dealings with far greater reason, and as they say, "Prevention is better than cure."

He, *sallallaahu 'alayhi wa sallam*, assigned a special door for them to enter the mosque:

Naafi' narrated on the authority of Ibn 'Umar that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Let us leave this door for women to enter** [the mosque] **through it."**

He, *sallallaahu 'alayhi wa sallam,* forbade the mixing between men and women on the streets:

Abu Usayd Al-Ansaari (a Companion) narrated that he heard the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* say (addressing women) when he was coming out of the mosque, and men and women were mingled on the road: **"Draw back, for you must not walk in the middle of the road; keep to the sides of the road."** Abu Usayd Al-Ansaari continued, *"Then the women used to keep so close to the wall that their garments would rub against it."*[1]

He, *sallallaahu 'alayhi wa sallam*, would shorten his prayer whenever he heard the cry of an infant:

Anas ibn Maalik narrated that he heard the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* say: **"When I begin the prayer I intend to lengthen it, but if I hear an infant crying I shorten it because I know how hard his crying would be to his mother's heart."**[2]

An-Nawawi (a scholar) said: *"The term:* **"how hard his crying would be to his mother's heart"** *means that she would become sad and her heart would become preoccupied with the baby and his crying (and lose concentration)."*[3]

He, *sallallaahu 'alayhi wa sallam,* was saddened because he did not pray the funeral prayer over a woman who used to clean the mosque:

1 Reported by Abu Daawood (236).
2 Reported by Al-Bukhaari (709) and Muslim (469).
3 The explanation of An-Nawawi on the book of Muslim (187/4).

Abu Hurayrah reported that a black woman used to sweep the mosque, and the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* noticed that he had not seen her, so he asked about her, and was told, "*She has passed away*." The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Why did you not inform me?"** Abu Hurayrah said: "*It was as if they considered the matter not worth mentioning*." They showed him where her grave was, and he, *sallallaahu 'alayhi wa sallam*, prayed (the funeral prayer) upon her, then said: **"These graves are filled with darkness for those residing in them, and Allah brightens them by my praying on them."**[1]

He, *sallallaahu 'alayhi wa sallam,* consoled those who were verbally harmed:

Abu Moosa (a Companion) narrated:

"We were in Yemen when we heard of the migration of the Messenger of Allah, sallallaahu 'alayhi wa sallam. We also set out as immigrants to him. And I was accompanied by two brothers of mine, I being the youngest of them; one of them was Abu Burda and the other one was Abu Ruhm, and there were some other people with them. Some say they were fifty-three or fifty-two people of my tribe. We embarked upon a boat, and the boat sailed away to the Negus of Abyssinia. There we met Ja'far ibn Abu Taalib and his companions. Ja'far said: 'The Messenger of Allah, sallallaahu 'alayhi wa sallam, has sent us here and has commanded us to stay here and you should also stay with us.' So we stayed with him and then (after a while) we all travelled (to Madinah) and met the Messenger of Allah, sallallaahu 'alayhi wa sallam, when Khaybar had been conquered. "

Abu Moosa continued:

"The Messenger of Allah, sallallaahu 'alayhi wa sallam, allocated a share to us, and in the ordinary course he did not allocate the share to anyone who had been absent on the occasion of the conquest of Khaybar but conferred (a share) only on those who had been present there with him. However, he made an exception for the people of the boat (Ja'far and his companions). He, sallallaahu 'alayhi wa sallam, allocated a share to them, and some persons from amongst the people said to us, the people of the boat: We have preceded you in migration'. Asmaa' bint 'Umays who had migrated to Abyssinia and had come back along with them

1 Reported by Al-Bukhaari (458) and Muslim (956).

(along with immigrants) visited Hafsah, the wife of the Messenger of Allah, sallallaahu 'alayhi wa sallam.

'Umar (the father of Hafsah) had been sitting with her (Hafsah). When 'Umar saw Asmaa', he asked: 'Who is she?'

She (Hafsah) said: 'She is Asmaa', daughter of 'Umays.'

He said: 'She is the Abyssinian and a sea-farer.'[1]

Asmaa' said: 'Yes, that is so.'

Thereupon 'Umar said: 'We preceded you in emigration and so we have more right to the Messenger of Allah, sallallaahu 'alayhi wa sallam, as compared to you.'

At this, she felt annoyed and said: 'O 'Umar, you are not stating the facts; by Allah, you had the privilege of being in the company of the Messenger of Allah, sallallaahu 'alayhi wa sallam, who fed the hungry among you and instructed the ignorant amongst you, whereas we had been far (from here) in the land of Abyssinia amongst the enemies, and that was all for the sake of Allah and the Messenger of Allah, sallallaahu 'alayhi wa sallam. By Allah, I will not take food or water unless I make a mention to Allah's Messenger, sallallaahu 'alayhi wa sallam, of what you have said. We remained in that country in constant trouble and dread and I shall talk about it to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and ask him (about it). By Allah, I shall not tell a lie and deviate (from the truth) and add anything to that.'

When the Messenger of Allah, sallallaahu 'alayhi wa sallam, came, she said: 'O Messenger of Allah, 'Umar says such and such.'

Upon this the Messenger Allah, sallallaahu 'alayhi wa sallam, said: **"What did you say to him?"**

She said: 'I said such and such."

The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **"His right is not more than yours; for him and his companions there is one migration, but for you,** [i.e. for the people of the boat]**, there are two migrations."**"

1 Attributing her to Abyssinia since she lived there, and called her the sea-farer since she travelled there by sea.

She said: *"I saw Abu Moosa and the people of the boat coming to me in groups and asking me about this narration. There was nothing more pleasing and more significant for them than this."* Asmaa' [also] said: *"I saw Abu Moosa, asking me to repeat this narration to him again and again."*[1]

His dealing with them was based on tenderness and kindness:

Sa'd ibn Abu Waqqaas (a Companion) narrated: *"'Umar (a Companion and the second Caliph) sought permission from the Messenger of Allah, sallallaahu 'alayhi wa sallam, to visit him when some women of the Quraysh were busy talking to him and asking too many questions, raising their voices above his voice. When 'Umar sought permission, they stood up and went hurriedly behind the curtain. The Messenger of Allah, sallallaahu 'alayhi wa sallam, gave him permission and was smiling. Thereupon, 'Umar said: 'O Messenger of Allah, may Allah keep you happy all your life, (meaning to ask why are you smiling?)' Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"I wonder at these women who were with me and no sooner did they hear your voice, they immediately went behind the curtain."** *Thereupon 'Umar said: 'O Messenger of Allah, you have more right that they should fear you.' Then Umar (addressing the women) said: 'O enemies of yourselves, do you fear me and do not fear the Messenger of Allah, sallallaahu 'alayhi wa sallam?' They said: 'Yes, you are harsh and strict as compared to the Messenger of Allah, sallallaahu 'alayhi wa sallam'."*[2]

We extract from this narration that it is recommended to be lenient, soft, and tolerant unless otherwise (Islamically) needed.

Allah Says (what means): ***«And lower your wing [i.e. show kindness] to the believers.»*** [Quran: 15:88]

Allah also Says (what means): ***«And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.»*** [Quran: 3:159]

Allah also Says (what means): ***«And to the believers is kind and merciful.»*** [Quran: 9:128][3]

1 Reported by Al-Bukhaari (4231) and Muslim (2503).
2 Reported by Al-Bukhaari (3683) and Muslim (2397).
3 The explanation of An-Nawawi on the book of Muslim (165/15).

He, *sallallaahu 'alayhi wa sallam,* was kind to widows:

He, *sallallaahu 'alayhi wa sallam*, was extremely kind and merciful towards them and he was never arrogant towards them or refused to talk to any of them.

'Abdullaah ibn Awfa (a Companion) said describing the Prophet of Allah, *sallallaahu 'alayhi wa sallam*: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to mention Allah abundantly, and he, sallallaahu 'alayhi wa sallam, never indulged in idle talk. He, sallallaahu 'alayhi wa sallam, would prolong his prayer and make his Friday sermon short. He, sallallaahu 'alayhi wa sallam, was never too proud to walk with a widow or a poor person. He would walk with them until he fulfilled the need of one of them.*"[1]

He, *sallallaahu 'alayhi wa sallam,* clarified the virtue of exerting efforts to fulfill the need of a widow and the virtue of taking care of her affairs. Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"The one who strives to help the widows and the poor is like the one who fights in the way of Allah or like the one who observes fasts continuously."**[2]

He, *sallallaahu 'alayhi wa sallam,* made fulfilling their needs a priority:

Anas ibn Maalik narrated that a woman came to the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* and said: "*O Messenger of Allah, I have something which I need you to fulfill.*" He, *sallallaahu 'alayhi wa sallam,* said: **"O Umm** [mother of] **so and so, tell me which of the alleys you want me to stand with you in** [so that people cannot hear her questions]**, so that I may fulfill your need** [i.e. reply to your inquiries]**."** So he, *sallallaahu 'alayhi wa sallam*, stood with her in one of the alleys (where people could still see them but could not hear them) and replied to all her inquiries.[3]

This shows the humbleness of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* and his kindness with this woman who needed to ask him and

1 Reported by An-Nasaa'i (1414).
2 Reported by Al-Bukhaari (5353) and Muslim (2982) on the authority of Abu Hurayrah.
3 Reported by Muslim (2326).

needed his help. It also reflects his leniency and care for those who needed him.

Anas ibn Maalik said: "*A young girl from Madinah would go and take the hand of the Messenger of Allah, sallallaahu 'alayhi wa sallam, and he would not take his hand out of her hand until she took him wherever she wished to take him.*"[1]

Ibn Hajar said: "*Taking him by his hand and walking with him, shows that the slave was able to lead him to any place she wanted and that he, sallallaahu 'alayhi wa sallam, would not refuse, even if she were to take him outside the city boundaries of Madinah if that would fulfill the need. This shows his humbleness and that he, sallallaahu 'alayhi wa sallam, was free from any arrogance.*"[2]

To reconcile between the narration which mentions a female taking hold of his hand, and other narrations which report that he, *sallallaahu 'alayhi wa sallam,* did not touch unrelated women, the scholars said that she was young and had not reached the age of puberty yet.

He, *sallallaahu 'alayhi wa sallam,* was especially kind to women who had conferred a favor upon him:

Thuwaybah: He, *sallallaahu 'alayhi wa sallam,* was especially kind to Thuwaybah, his wet-nurse, who was a female-slave of Abu Lahab ibn 'Abdul-Muttalib. She breastfed the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* before Haleemah As-Sa'diyyah and was his first nurse. She breastfed him, *sallallaahu 'alayhi wa sallam,* while she was feeding one of her sons called Masrooh. She breastfed Hamzah, the paternal uncle of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* before him. After the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* she breastfed Abu Salamah ibn 'Abdul-Asad.[3]

Ibn Sa'd (a scholar) said: "*He, sallallaahu 'alayhi wa sallam, would maintain ties with her while he was in Makkah. Khadeejah (the Prophet's first wife) would be kind to her while she was still owned by Abu Lahab, and she requested him (Abu Lahab) to sell her but he refused. When the Prophet of Allah, sallallaa-*

1 Reported by Ahmad (11530) and Al-Bukhaari (6072).
2 *Fat-h Al-Baari* (424/1).
3 *Usd Al-Ghaabah* (8/1).

hu 'alayhi wa sallam, migrated to Madinah, Abu Lahab freed her, and the Prophet of Allah, sallallaahu 'alayhi wa sallam, would send her money and clothes."[1]

Umm Ayman: He, *sallallaahu 'alayhi wa sallam,* was also kind to Umm Ayman, his nursemaid. Her name is Barakah bint Tha'labah ibn 'Amr ibn Hisn ibn Maalik ibn Salamah ibn 'Amr ibn Nu'maan. She was a female-slave owned by the mother of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*.[2]

Anas ibn Maalik narrated: "*After the death of the Messenger of Allah, sallallaahu 'alayhi wa sallam, Abu Bakr said to 'Umar, 'Let us visit Umm Ayman as the Messenger of Allah, sallallaahu 'alayhi wa sallam, used to visit her'.*

As they (Abu Bakr and 'Umar) came to her, she wept. They (Abu Bakr and 'Umar) said to her, 'What makes you weep? What is in store (in the next world) for the Messenger of Allah, sallallaahu 'alayhi wa sallam, is better than (this worldly life).' She said: 'I weep not because I am ignorant of the fact that what is in store for the Messenger of Allah, sallallaahu 'alayhi wa sallam, (in the next world) is better than (this world), but because the revelation which came from the Heaven has ceased to come.' This moved both of them to tears and they began to weep along with her."[3]

He, *sallallaahu 'alayhi wa sallam,* would honor and act hospitably towards his wives' friends:

'Aa'ishah narrated: '*Never did I feel jealous of the wives of the Messenger of Allah, sallallaahu 'alayhi wa sallam, more than Khadeejah, although I did not (have the privilege to) see her.'*

She added: *"Whenever the Messenger of Allah, sallallaahu 'alayhi wa sallam, slaughtered a sheep, he would say:* **"Send it to the friends of Khadeejah."** *One day I said to him, '(It is) Khadeejah only who always prevails upon your mind.' Thereupon the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"Her love had been nurtured in my heart by Allah Himself, and she was the mother of my children."**"[4] This means that she was the only wife from whom he had children who stayed alive. One of his wives,

1 *Al-Isaabah Fi Tamyeez As-Sahaabah* (548/7).
2 *Al-Isaabah Fi Tamyeez As-Sahaabah* (291/14) and *Taareekh Dimashq* (302/4).
3 Reported by Muslim (2454).
4 Reported by Al-Bukhaari and (3818) Muslim (2435).

Maariyah, gave birth to another son whose name was Ibraaheem but he died at the age of six months.

'Aa'ishah narrated: "*An old lady came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, while he was in my house, so he, sallallaahu 'alayhi wa sallam, asked her:* **"Who are you?"** *she replied: 'I am Jaththaamah Al-Muzaniyyah.' He, sallallaahu 'alayhi wa sallam, said:* **"Rather, you are Hussaanah. How are you and your people? How are you doing? How has life been with you since I saw you last?"**[1] *She said: 'We are just fine, O Messenger of Allah, may my father and mother be sacrificed for you.' After she left I said: 'O Messenger of Allah, why were you so friendly and kind with this old lady and gave her such a good reception?' He, sallallaahu 'alayhi wa sallam, replied:* **"O 'Aa'ishah, she used to visit us during the life of Khadeejah and being kind to old friends is from faith."**"[2]

He, *sallallaahu 'alayhi wa sallam*, was kind to the families of his Companions after their death:

Anas ibn Maalik narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* did not enter the house of any woman except that of his wives and that of Umm Sulaym whom he, *sallallaahu 'alayhi wa sallam,* used to visit. Once he, *sallallaahu 'alayhi wa sallam,* was asked as to why this was the case, whereupon he, *sallallaahu 'alayhi wa sallam,* said: **"I feel great pity for her. Her brother was killed while he was fighting with me."**[3]

Umm Sulaym was the mother of Anas ibn Maalik. Her name was Umm Sulaym bint Milhaan Al-Ansaariyyah. She was better known by her nickname *Ar-Rumaysaa'*. Her brother was Haraam ibn Milhaan who was killed during the battle of Bi'r Ma'oonah.

It is recommended to be kind to and look after the affairs of the families of one's brothers and old friends after their death. The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* our leading example, was kind to Umm Sulaym and visited her because her brother

1 Jaththaamah means a lazy person, while Hussaanah indicates goodness and beauty. It was the habit of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, to change the names that had a negative meaning to ones with nice meanings.

2 Reported by Al-Haakim Nasaa'i (17/1).

3 Reported by Al-Bukhaari (2844) and Muslim (2455).

was killed while he was with him, *sallallaahu 'alayhi wa sallam.* He, *sallallaahu 'alayhi wa sallam,* considered kindness and compassion towards her as loyalty towards her brother and maintaining ties with him after his death.[1]

He, *sallallaahu 'alayhi wa sallam,* used to instruct their husbands about matters that harmed them:

'Aa'ishah narrated: *"Once Khuwaylah bint Hakeem came to visit me, and she was married to 'Uthmaan ibn Math'oon. When the Messenger of Allah, sallallaahu 'alayhi wa sallam, saw how shabby she looked, he, sallallaahu 'alayhi wa sallam, said:* **"O 'Aa'ishah, Khuwaylah looks very shabby."** *I said: 'O Messenger of Allah, she is a woman (as if she was) without a husband. Her husband always fasts during the day and stays up all night in prayer. She is like a woman who has no husband, and thus she refrains from taking care of her looks.'*

The Messenger of Allah, sallallaahu 'alayhi wa sallam, sent someone to call 'Uthmaan ibn Math'oon, and he came. He, sallallaahu 'alayhi wa sallam, said: **"O 'Uthmaan, did you give up my traditions?"** *He replied: 'No, O Messenger of Allah, I swear by Allah it is your tradition that I always try to practice.'*

Thereupon he, sallallaahu 'alayhi wa sallam, said: **"I sleep and get up at night to pray; I fast some days and other days I refrain from fasting; and I take pleasure in my wives. Fear Allah O 'Uthmaan, your wife has a right upon you, your guests have a right upon you; and your body has a right upon you. Fast some days and refrain from fasting other days. Get up for the night prayer some nights, and rest other nights."**[2]

Al-Khattaabi said: *"The term:* **"Your wife has a right upon you"** *means that if he were to exhaust himself he would weaken his strength, and he would therefore be unable to fulfill the (sexual) needs of his wife. The term:* **"Your guests have a right upon you"** *means that if someone is fasting an optional fast, and he receives a guest, then it is recommended for him to break his fast and sit with his guest and eat with him, so that his friend would feel welcomed and rejoice. This is part of being hospitable to him, and would consequently strengthen the bond of friendship."*[3]

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1 *Fat-h Al-Baari* (461/8).

2 Reported by Abu Daawood (1369) and Ahmad (25776).

3 *'Awn Al-Ma'bood* (170/4).

He, *sallallaahu 'alayhi wa sallam,* never forgot a favor conferred to him by women:

'Imraan ibn Husayn (a Companion) narrated: *"I was with the Messenger of Allah, sallallaahu 'alayhi wa sallam, on a journey. We travelled the whole night, and when dawn was about to break, we stopped to rest for a while, and were overpowered (by sleep) until the sun shone […] People complained to him about their thirst due to the lack of water. He, sallallaahu 'alayhi wa sallam, then urged me and 'Ali ibn Abu Taalib (a Companion and the Prophet's cousin) to go ahead immediately to search for water.*

We were traveling when we came across a woman who was sitting (on a camel) with her feet hanging over two leather water bags. We asked her, 'How far away is water available?' She said: 'Far, very far, very far. You cannot get water.' We (again) asked: 'What is the distance between (the residence of) your family and water?' She said: 'It is the journey of a day and night.'

We said to her: 'Come with us' She said: 'Where to?' We replied: 'To the Messenger of Allah, sallallaahu 'alayhi wa sallam'. She said: 'Who is the Messenger of Allah?'

Somehow, we managed to bring her to the Messenger of Allah, sallallaahu 'alayhi wa sallam, who asked about her, and she informed him as she had informed us that she was a widow with orphan children. He, sallallaahu 'alayhi wa sallam, ordered that her camel should be made to kneel down and he, sallallaahu 'alayhi wa sallam, drank from the opening (of her leathern water-bag), and people were called to drink. The camel was then raised up and forty thirsty men drank water till we were completely satisfied, and we filled up all leathern water-bags and water-skins that we had with us, but we did not make any camel drink, and the leathern water-bags were so full that they were about to burst (on account of excess of water). The last thing he, sallallaahu 'alayhi wa sallam, did was to give water to the person who had the ritual impurity and said to him: **"Use this to bathe** [i.e. purify yourself from the ritual impurity]**."**

The woman was standing aside watching with astonishment what the Messenger of Allah, sallallaahu 'alayhi wa sallam, was doing with her water container. I swear by Allah, he, sallallaahu 'alayhi wa sallam, left the container and it appeared to us as if the container was even fuller than before we started using it.

He, sallallaahu 'alayhi wa sallam, then said to us: **"Bring whatever food-stuff you have with you for her."** *So we collected the bits of pieces of bread, dates and wheat and packed them up in a bundle and placed it on her camel. Then he, sallallaahu 'alayhi wa sallam, said to her:* **"Take it away. This is meant for your children, and know that we have not done any loss to your water. Rather, Allah is The One Who provided us with water."**

When she came to her family, and she was late, they asked her, 'What took you so long?' She said: 'I have met the greatest magician amongst human beings. If not, then he is indeed a Messenger (of Allah) as he claims to be.' She then narrated what had happened.

The Muslims used to invade the areas around her tribe but stay away from their territory. One day she said to her people, 'These people are intentionally staying away from our territory, so why don't we embrace Islam?' Her people obeyed her and Allah guided aright those people through that woman. She affirmed her faith in Islam and so did her people."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* did not forget the favor conferred upon him by the woman by giving them her water-skin to drink from. In return, he gave her food and stayed away from her tribe's territory as a way of paying her favor back.

He, *sallallaahu 'alayhi wa sallam,* would correct their mistakes gently:

Anas ibn Maalik narrated: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, passed by a woman who was crying by the grave of one of her children, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to her:* **'Be conscious of Allah and practice patience.'**[2] *She responded by saying: 'Go away from me, you have not been through what I have been through,' but she did not know that she was speaking to the Messenger of Allah, sallallaahu 'alayhi wa sallam.*

Afterwards, the woman was told: 'That was the Prophet of Allah, sallallaahu 'alayhi wa sallam, (that was speaking to you).'[3]

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1 Reported by Al-Bukhaari (344) and Muslim (682).

2 In the narration of Abu Nu`aym: **"O female slave of Allah, fear Allah."** Al-Qurtubi said: *"It is apparent that her crying had too much wailing or something else [forbidden], which is why the Prophet of Allah, sallallaahu 'alayhi wa sallam, ordered her to fear Allah." Fat-h Al-Baari* (3/149).

3 In another narration that Al-Bukhaari reported (7154), it states, *"A man passed by her and said: 'That was Allah's Messenger,' she said back, 'I did not know it was him.'"* Muslim's version adds, *"She was=*

So she went to the house of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and did not see any guards at his door[1]*, and she said to him: 'I did not know it was you.' The Prophet of Allah, sallallaahu 'alayhi wa sallam, replied:* **'Patience is** [accepted] **only at the first shock of the calamity.'**"[2]

Ibn Hajar (a scholar) said: "*The term:* **"Patience is** [accepted] **only at the first shock of the calamity."** *means that praiseworthy patience which one would be rewarded for is that which one practices at the first stroke of the calamity, contrary to patience that one practices after several days, because as days pass, the severity of the hardship fades away anyhow. The benefit of replying to her improper reaction was to let her know that reward only happens when patience is practiced at the first stroke."*[3]

Al-Khateeb Ad-Dimashqi (a scholar) said: "*The term:* **"Be conscious of Allah and practice patience."** *shows that the woman was crying more than she should, because normal crying is not disliked in Islam. The answer which the Prophet of Allah, sallallaahu 'alayhi wa sallam, gave her, which was not directly related to her words, is a wise way of addressing the matter by directing her attention to the most important part of the issue and which is worthier to be answered."*[4]

It was as if the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* was telling her that he was not upset for her improper reaction, as he*, sallallaahu 'alayhi wa sallam,* only got upset regarding matters related to the religion of Allah, and that she should think about what is more important.

He, *sallallaahu 'alayhi wa sallam,* forbade men from hitting women:

Iyaas ibn 'Abdullaah ibn Abu Thubaab narrated: The Messenger of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Do not beat Allah's handmaidens** [i.e. women]**"**, *but when 'Umar came to the Messenger of Allah, sallallaahu*

=*stricken as one would be at the calamity of death."* Meaning, when she knew that it was the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, she had said that to, out of shyness from and awe towards him.

1 The benefit of this sentence is that when she was told it was the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, she felt fear and awe in her heart, and she pictured that he was like other kings and had a doorkeeper who prevented people from reaching him. However, she found that the reality was the complete opposite of what she had initially pictured. *Fat-h Al-Baari* (3/149).

2 Reported by Al-Bukhaari (1283) and Muslim (926).

3 *Fat-h Al-Baari* (150/3).

4 *Al-Eedhaah Fi 'Uloom Al-Balaaghah* (110/2).

'alayhi wa sallam, and said: 'Women have become emboldened towards their husbands.' He (i.e. the Prophet of Allah, sallallaahu 'alayhi wa sallam) gave permission to discipline them (within what is permitted Islamically). Then many women came round the family of the Messenger of Allah, sallallaahu 'alayhi wa sallam, complaining against their husbands (that they beat them). So the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **"Many women have gone round Muhammad's family complaining against their husbands. They** [i.e. those who beat their wives] **are not the best among you."**[1]

Al-'Atheem Abaadi (a scholar) said: "*Meaning, these men who beat their wives are not the best amongst you, rather the best are those who do not beat them and tolerate the shortcomings of their wives. Tolerating the misbehavior of the wife and enduring this patiently and refraining from beating them is indeed much better and kinder.*"[2]

He, *sallallaahu 'alayhi wa sallam,* commanded people to act kindly with the one who sinned and repented:

'Imraan ibn Husayn (a Companion) narrated: "*A woman from the tribe of Juhaynah came to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and she had become pregnant because of adultery. She said: 'O Messenger of Allah, I have done something for which (prescribed punishment) must be imposed upon me, so impose that.'*

The Messenger of Allah, *sallallaahu 'alayhi wa sallam, called her guardian and said:* **"Treat her kindly, and when she delivers bring her to me."** *Her guardian did accordingly.*

Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, commanded people to apply the punishment of stoning, and she was stoned to death. He, sallallaahu 'alayhi wa sallam, then prayed the funeral prayer over her (dead body).

Thereupon 'Umar said to him, 'O Messenger of Allah, do you offer the funeral prayer for her, whereas she had committed adultery?' Thereupon he, sallallaahu 'alayhi wa sallam, said: **"She has made such repentance that if it were to be divided among seventy men of Madinah, it would be enough. Have**

1 Reported by Abu Daawood (2146) and Ibn Maajah (1985).
2 *'Awn Al-Ma'bood* (160/6).

you found any repentance better than this, that she sacrificed her life for Allah, The Majestic?"[1]

An-Nawawi (a scholar) said: "*The words he, sallallaahu 'alayhi wa sallam, said to her guardian:* **"Treat her kindly, and when she delivers bring her to me"** *were said for two reasons:*

One: *He, sallallaahu 'alayhi wa sallam, said this so that her relatives would not harm her due to the shame she brought upon them by the sin she committed, and thus he, sallallaahu 'alayhi wa sallam, told him this as a way of warning them from harming her.*

In Islam, there is no place for unjustifiable killing. Even in case of capital punishment, only the head of the Muslim state can apply the law through judicial procedures. No one has the authority to execute the law other than the officers who are in charge.

The so-called "honor" crimes are unjust and inhumane cultural traditions, the perpetrators of which deserve punishment under Islamic law.

Islam holds every soul in high esteem and does not allow any transgression upon it. It does not allow people to take the law in their own hands and administer justice, because doing so will be leading to chaos and lawlessness.

Two: *He, sallallaahu 'alayhi wa sallam, pitied her and showed mercy since she repented. He, sallallaahu 'alayhi wa sallam, instructed her guardian to be kind because people usually resent those who commit such sins and speak to them rudely and aggressively, and thus he, sallallaahu 'alayhi wa sallam, wanted to prevent this from happening to her."*[2]

'Aa'ishah narrated in the story of the woman from the tribe of Makhzoom who was charged for stealing, she said: "*The woman from the Makhzoom tribe repented sincerely and then got married. She used to come and visit me after that, and I would convey her requests to the Messenger of Allah, sallallaahu 'alayhi wa sallam."*[3]

In another narration, she said: "*The woman from the Makhzoom tribe asked the Messenger of Allah, sallallaahu 'alayhi wa sallam, saying: 'O Messenger of*

1 Reported by Muslim (1696).
2 The explanation of An-Nawawi on the book of Muslim (205/11).
3 Reported by Al-Bukhaari (4304) and Muslim (1688).

Allah, would my repentance be accepted?' he, sallallaahu 'alayhi wa sallam, said: **"Today, you are as free from sin as the day your mother gave birth to you."**"[1]

He, *sallallaahu 'alayhi wa sallam*, would accept gifts from women Companions:

Anas ibn Maalik (a Companion) narrated:

"The Messenger of Allah, sallallaahu 'alayhi wa sallam, entered into a marriage contract and he went in to his wife. My mother Umm Sulaym said to me: 'We should send the Messenger of Allah, sallallaahu 'alayhi wa sallam, a gift'. I agreed and said: 'Yes, we should."

She prepared Hais (which is a mixture of dates, clarified butter and dry yogurt) and placed it in a ceramic vessel and asked me to take it to the Messenger of Allah, sallallaahu 'alayhi wa sallam. She told me to say: 'My mother has sent this to you and she offers greetings to you, and says that it is a humble gift for you on our behalf, O Messenger of Allah''.

So I went with it to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'My mother offers you salutations, and says that it is a humble gift for you on our behalf.'

He, sallallaahu 'alayhi wa sallam, said: **"Place it here"**, *and then said:* **"Go and invite on my behalf so and so and anyone whom you meet"**, *and he, sallallaahu 'alayhi wa sallam, even named some persons.*

Anas said: *'I invited the people he named and whomever I met.'*

One of the narrators said: *'I asked Anas: How many (persons) were there?'*

He (Anas) said: *'There were about three hundred persons.'*

Anas continued:

'When I returned I found that the house was full of people. Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, said to me: **"O Anas, bring that earthen vessel."**

I saw the Messenger of Allah, sallallaahu 'alayhi wa sallam, placing his hand in the container and he said whatever Allah willed him to say, and then he, sallal-

1 Reported by Ahmad (6619) on the authority of 'Abdullaah ibn 'Amr.

laahu 'alayhi wa sallam, started calling people in groups of ten, and said: **"Make a circle of ten** [guests]**, and every person should eat from what is nearest to him."** *They began to eat, until they ate to their fill. A group went out (after eating the food), and another group came in until all of them had eaten. He (the Prophet of Allah, sallallaahu 'alayhi wa sallam) said to me:* **"Anas, lift it** [the earthen vessel]**"** *so I lifted it, but I could not assess whether it had more food when I placed it (before the Messenger of Allah, sallallaahu 'alayhi wa sallam) or when I lifted it (after the people had been served out of it).*[1]

An-Nawawi (a scholar) said: *"This narration proves one of the miracles of the Prophet of Allah, sallallaahu 'alayhi wa sallam, which is increasing the food."*[2]

Sahl ibn Sa'd (a Companion) narrated:

"A woman brought a new woven Burdah (sheet to cloak oneself with) having an edging (border) to the Prophet of Allah, sallallaahu 'alayhi wa sallam.

The woman said: 'I have woven it with my own hands and I have brought it so that you may wear it.'

The Prophet of Allah, sallallaahu 'alayhi wa sallam, accepted it, and at that time he, sallallaahu 'alayhi wa sallam, was in need of it. So he, sallallaahu 'alayhi wa sallam, came out wearing it as his waist-sheet. A man praised it and said: 'Will you give it to me? How nice it is!'

The Prophet of Allah, sallallaahu 'alayhi wa sallam, said: **"Yes indeed."**

He, sallallaahu 'alayhi wa sallam, sat in the gathering for as long as Allah willed for him to stay, and then he, sallallaahu 'alayhi wa sallam, went back to his house and folded the Burdah and sent it to the man.

The other people said to the man (who asked for the Burdah): 'You have not done the right thing as the Prophet of Allah, sallallaahu 'alayhi wa sallam, is in need of it and you asked for it when you know that he, sallallaahu 'alayhi wa sallam, never turns down anybody's request.'

The man replied: 'By Allah, I have not asked for it to wear it but to make it my shroud.' Later it was indeed his shroud."[3]

1 Reported by Muslim (1428).
2 The explanation of An-Nawawi on the book of narrations by Muslim (232/9).
3 Reported by Al-Bukhaari (1277).

He, *sallallaahu 'alayhi wa sallam*, would accept invitations to meals from women Companions:

Anas ibn Maalik narrated:

'My mother, Umm Sulaym, invited the Messenger of Allah, sallallaahu 'alayhi wa sallam, to a dinner which she had prepared. He (the Messenger of Allah, sallallaahu 'alayhi wa sallam) ate out of that and then said: **"Stand up so that I may pray."**

'I picked up a mat (belonging to us) which had turned dark on account of its long use (or the lack of usage). I sprinkled water over it (in order to soften it and cleaned it from the dust that had accumulated on it). Then the Messenger of Allah, sallallaahu 'alayhi wa sallam, stood upon it, and I and an orphan formed a row behind him, sallallaahu 'alayhi wa sallam, and the old woman (i.e. his mother) was behind us, and the Messenger of Allah, sallallaahu 'alayhi wa sallam, led us in two Rak'ahs (units) of prayer and then went back.'[1]

Ibn Hajar (a scholar) said: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, wanted to teach them (including the woman Companion) how to pray by watching him pray because she may be unaware of some of the actions or movements of prayer."*

He, *sallallaahu 'alayhi wa sallam*, visited women Companions who fell sick:

Jaabir ibn 'Abdullaah (a Companion) narrated:

'The Messenger of Allah, sallallaahu 'alayhi wa sallam, visited Umm As-Saa'ib (a woman Companion) and said to her: **"What is the matter with you, O Umm As-Saa'ib, why are you shivering so violently?"** She said: *"I have a fever, may Allah not bless it!"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Do not curse fevers, because they do away with the sins of the children of Adam just as a furnace does away with the impurities of iron."**[2]

Umm Al-'Alaa' (a female Companion) narrated: *'The Messenger of Allah, sallallaahu 'alayhi wa sallam, visited me while I was sick. He, sallallaahu*

1 Reported by Al-Bukhaari (380) and Muslim (658).
2 Reported by Muslim (2575).

'alayhi wa sallam, said: **"Glad tidings to you O Umm Al-'Alaa', for Allah removes the sins of a Muslim due to his illness as fire removes the impurities of gold and silver."**'[1]

Abu Umaamah (a Companion) narrated:

"A woman from the residence of Al-'Awaali area (in Madinah) became (extremely) sick. The Messenger of Allah, sallallaahu 'alayhi wa sallam, was the foremost person in visiting the sick. He, sallallaahu 'alayhi wa sallam, said: **"If she dies** [tonight] **then inform me** [to pray the funeral prayer over her]**."** *She died at night and people buried her without informing the Messenger of Allah, sallallaahu 'alayhi wa sallam. In the morning, the Messenger of Allah, sallallaahu 'alayhi wa sallam, asked about her, and people told him that she had died, and that they hated to wake him up during his sleep. Then he, sallallaahu 'alayhi wa sallam, offered the funeral prayer over her."*[2]

Ibn 'Abd Al-Barr (a scholar) said: *"The narration proves that it is permissible to visit elderly women when they fall sick. However, this is not the case with young women, except if he goes and asks about her health (from her family) without entering upon her."*[3]

He, *sallallaahu 'alayhi wa sallam*, used to speak in jest with elderly women:

Al-Hasan (a Companion) narrated: *"An old woman came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allah, supplicate that Allah admits me into Jannah (Paradise).' To which he, sallallaahu 'alayhi wa sallam, replied:* **"O Umm so and so** [the mother of so and so]**, Paradise will not have old people in it."** *The old lady started to cry and walk away, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to his Companions:* **"Tell her that she will not enter it while she is old, because Allah Says** (what means): ***«Indeed, We have produced them [i.e. the women of Paradise] in a [new] creation. And made them virgins. Devoted [to their husbands] and of equal age.»*** [Quran: 56:35-37]**"**"[4]

1 Reported by Abu Daawood (3092).
2 Reported by An-Nasaa'i (1907). It was also reported by Al-Bukhaari and Muslim on the authority of Abu Hurayrah.
3 *At-Tamheed* (255/6).
4 Reported by At-Tirmithi in his book *Ash-Shamaa'il* (page 199).

He, *sallallaahu 'alayhi wa sallam,* said what he did jokingly with her, but he only wanted to clarify to her that when she is admitted into Paradise, she will be thirty-three years old.

He, *sallallaahu 'alayhi wa sallam*, would intercede between couples for reconciliation:

When Bareerah (a female slave) was freed, her husband was still a slave, she chose to separate from him[1] , so the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* interceded for him so that she would accept to return to him, but she said: *"I am not in need of him."*

Ibn 'Abbaas (a Companion) narrated: *"Bareerah was married to a man who was a slave called Mugheeth. It is as if I am seeing him now, going behind her and weeping with his tears flowing down his beard. The Prophet of Allah, sallallaahu 'alayhi wa sallam, said to 'Abbaas (the Prophet's uncle):* **"O 'Abbaas! are you not astonished at the love of Mugheeth for Bareerah and the hatred of Bareerah for Mugheeth?"** *The Prophet of Allah, sallallaahu 'alayhi wa sallam, then said to Bareerah:* **"Why don't you return to him?"**[2] *She said: "O Messenger of Allah! Are you ordering me to do so?" He, sallallaahu 'alayhi wa sallam, said:* **"No, I am only interceding for him."** *She said: "I am not in need of him."*[3] Meaning, if it is not an order then I have no desire to return to him.

He, *sallallaahu 'alayhi wa sallam*, selected pious women as wives for his Companions:

Anas ibn Maalik narrated:

"The Messenger of Allah, sallallaahu 'alayhi wa sallam, went to ask for the hand of a girl from the Ansaar for Julaybeeb (an extremely poor Companion). The man requested time to consult her mother.

The Messenger of Allah*, sallallaahu 'alayhi wa sallam,* said: **"Alright, then do so."**

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1 Because when a female slave is freed she is given the choice of either staying with her slave husband or separating from him.

2 Reported by An-Nasaa'i (5332) with the following wording: **"Why don't you return to him, as he is the father of your children"**.

3 Reported by Al-Bukhaari (5283).

They went home and told his wife, to which she said: "*No by Allah, did the Prophet of Allah, sallallaahu 'alayhi wa sallam, find no one else to ask for her hand for other than Julaybeeb!*" Their daughter was behind the screen and heard their conversation. The father got up to go and inform the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* of their reply, but the girl came out and said to her parents, "*Do you want to turn down the request of the Prophet of Allah, sallallaahu 'alayhi wa sallam? If he, sallallaahu 'alayhi wa sallam, accepted this (man) for us, then marry me off to him.*"

It was as if she woke her parents up from heedlessness and they immediately said: "*You are right.*"

Her father went to the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* and said: "*Since you are satisfied with this man as a husband for our daughter, then we accept him.*"

The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"Yes, I am satisfied with him as a husband for her, so marry her off to him."**

Then a battle took place and Julaybeeb was amongst the Muslims who fought, and people found him martyred at the end of the battle.

Anas ibn Maalik said: "*I saw her (Julaybeeb's widow) after that, and she was one of the richest ladies in Madinah.*"[1]

He, *sallallaahu 'alayhi wa sallam*, would not marry a woman off unless she approved:

'Uqbah ibn 'Aamir (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said to a man: **"Would you agree to marry so and so?"**

The man said: "*Yes.*"

He, *sallallaahu 'alayhi wa sallam,* said the same to the woman (whom he mentioned to the man): **"Would you agree to marry so and so** [referring to the man whom he asked]**?"**

She said: "*Yes.*" So he, *sallallaahu 'alayhi wa sallam,* then married them to one another.

1 Reported by Ahmad (11944).

Anas continued: "*The man consummated the marriage with her, but he did not fix any dower for her, nor did he give her anything. He was one of those who participated in the expedition to Al-Hudaybiyyah, and the one who took part in the expedition of Al-Hudaybiyyah was entitled for a share in Khaybar. When he was nearing his death, he said: ' The Messenger of Allah, sallallaahu 'alayhi wa sallam, married me to so and so, and I did not fix a dower for her, nor did I give anything to her. I call upon you as witness that I have given my share in Khaybar as her dower. So she took the share and sold it for one lakh (an amount of silver coins known as Dirham). Thereupon, he, sallallaahu 'alayhi wa sallam, said:* **"The best marriages are those that are facilitated and made easy."**"[1]

Al-Manaawi (a scholar) said: "*Meaning, the marriage that is least expensive, facilitated and approval is made easy for the man. This is because marriage should be a source of compassion and comfort for the man and the woman, and thus should be made easy and facilitated in order for blessings to prevail. A sign of facilitating marriage is not to ask for a large dowry, and facilitating all matters related to the marriage ceremony and feast.*"[2]

He, *sallallaahu 'alayhi wa sallam*, would refuse a marriage which the father conducted without the girl's approval:

Al-Khansaa' bint Khidaam Al-Ansaariyyah (a female Companion) narrated that her father married her off when she was a *Thayyib* (a woman who was married before and is a widow or divorced), but she did not approve of the marriage. She went to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, and informed him of that, so he, *sallallaahu 'alayhi wa sallam,* revoked the marriage.[3]

Al-'Atheem Abaadi (a scholar) said: "*The narration proves that it is impermissible to marry off a previously married woman (either divorced or widowed) without her consent, and that if the father marries her off without her consent, then she may get the marriage revoked.*"[4]

He, *sallallaahu 'alayhi wa sallam*, listened to their complaints:

Khuwaylah bint Tha'labah (a female Companion) narrated:

1 Reported by Abu Daawood (2117).
2 *Faydh Al-Qadeer* (482/3).
3 Reported by Al-Bukhaari (5139).
4 *'Awn Al-Ma'bood* (90/6).

"I swear by Allah, the first verses of Chapter Al-Mujaadilah, were revealed about me and my husband, Aws ibn As-Saamit.

I was married to him, and he was an old man with bad manners and was hot-tempered. One day he entered upon me and I discussed a matter with him, and he became angry and pronounced the words: 'You are like my mother (meaning, you are as unlawful to have intercourse with as my mother is)'.

He left and sat with his friends for a while, and then came back and wanted to have intercourse with me.

I said to him, 'No by The One in Whose Hand the soul of Khawlah is, you will not come near me and will not fulfill your desire after what you had said until Allah and His Messenger give me a ruling on our matter.'

He tried to force himself but I refused and I overcame him, given his old age and weak body, and I was a younger woman, so I pushed him away and left.

I went to one of the neighbors and borrowed a garment from her and went to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and sat in front of him and narrated to him what happened, and I started to complain about my husband's bad manners and hot temper and how much I was suffering.

The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **"He is an old man, so fear Allah about him."**

I continued complaining until the Quranic verse was revealed and the Messenger of Allah, sallallaahu 'alayhi wa sallam, experienced what he experienced whenever he received revelation. Then he went back to his normal state and said: **"O Khawlah, Allah has revealed the Quran about you and your husband."**

Then he, sallallaahu 'alayhi wa sallam, recited the first verses of Chapter Al-Mujaadilah (which mean)*:* ***«Certainly has Allah heard the speech of the one who argues [i.e. pleads] with you, [O Muhammad] concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing. Those who pronounce Thihaar [i.e. the saying of the husband to his wife, 'You are like my mother'] among you [to separate] from their wives, they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood.***

But indeed, Allah is Pardoning and Forgiving. And those who pronounce Thihaar from their wives and then [wish to] go back on what they said, then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Acquainted with what you do. And he who does not find [a slave] then a fast for two months consecutively [uninterrupted except for an Islamically valid reason, as in Ramadhaan] before they touch one another; and he who is unable — then the feeding of sixty poor persons. That is for you to believe [completely] in Allah and His Messenger; and those are the limits [set by] Allah. And for the disbelievers is a painful punishment.» [Quran: 58:1-4]

He, sallallaahu 'alayhi wa sallam, then said: **"Tell him that he should set free a slave."**

I said: 'I swear by Allah, O Messenger of Allah, he cannot afford it.'

He, sallallaahu 'alayhi wa sallam, then said: **"Then he should fast for two consecutive** [uninterrupted] **months."**

I said: 'O Messenger of Allah, I swear by Allah, he is an old man; he cannot keep fasts.'

He, sallallaahu 'alayhi wa sallam, then said: **"He should feed sixty poor people."**

I said: 'He has nothing which he may give in alms.'

At that moment an araq (i.e. date-basket holding approximately equals to 3.15 kg or 6.94 lbs) was brought to him, sallallaahu 'alayhi wa sallam.

He, sallallaahu 'alayhi wa sallam, said: **"I shall help him with a date-basket** ['*araq*]**."**

I said: "I shall also help him with another date-basket."

He, sallallaahu 'alayhi wa sallam, said: **"You have done well. Go and feed sixty poor people on his behalf, and return to your cousin** [i.e. her husband]**."**

Khawlah said: "I implemented the instructions of the Prophet of Allah, sallallaahu 'alayhi wa sallam"[1]

1 Reported by Ahmad (26774) and Abu Daawood (2214).

He, *sallallaahu 'alayhi wa sallam*, allowed them to participate in battles to treat the injured and prepare food:

Ar-Rabee' bint Al-Mu'awwith (a female Companion) said: *"We used to attend the battles with the Messenger of Allah, sallallaahu 'alayhi wa sallam, and give water to the fighters, serve them and take the injured back to Madinah."*[1]

Another narration reads: *"We used to attend the battles with the Messenger of Allah, sallallaahu 'alayhi wa sallam, and give water to the fighters, treat the injured amongst them, and take those who were killed back to Madinah."*

Anas narrated: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to go on battles accompanying Umm Sulaym and other women from Madinah. They would give water to the fighters and treat anyone who was injured amongst them."*[2]

Anas also narrated: *"I saw 'Aa'ishah and Umm Sulaym (on the day of the battle of Uhud); they were carrying water containers and putting water in the mouths of the (injured) people, and would go back and fill the containers again, and then return to give water to people again."*[3]

Umm 'Atiyyah Al-Ansaariyah (a female Companion) narrated: *"I took part with the Messenger of Allah, sallallaahu 'alayhi wa sallam, in seven battles. I would stay behind in the camp of men, cook their food, treat the wounded and nurse the sick."*[4]

An-Nawawi said: *"The narration proves the permissibility of women participating in battles; using them to get water and treat the wounded. The treatment would be only for her husband or men who are a Mahram (relative whom she can never marry due to blood relations, and marriage of suckling), unless there is a dire need for her to treat others, then she should not touch them unless treatment requires that as a necessity."*[5]

Mahmood ibn Lubaid (a Companion) said: *"When the ankle of Sa'd (a Companion) was injured during the Battle of the Trench and he was unable to walk, he was sent to a woman called Rufaidah who used to treat wounded people.*

1 Reported by Al-Bukhaari (2670).
2 Reported by Muslim (1810).
3 Reported by Al-Bukhaari (3811) and Muslim (4064).
4 Reported by Muslim (3380).
5 The explanation of An-Nawawi on the book of Muslim (188/12)

The Prophet of Allah, sallallaahu 'alayhi wa sallam, used to pass by him and ask: **"How are you feeling tonight?"** *and he, sallallaahu 'alayhi wa sallam, used to pass by him again in the morning and ask:* **"How are you feeling today?"** *and he (Sa'd) would tell him."*[1]

He, *sallallaahu 'alayhi wa sallam*, used to forbid killing women during battles:

It is narrated on the authority of 'Abdullaah ibn 'Umar (a Companion), *"A woman was found killed in one of the battles fought by the Messenger of Allah, sallallaahu 'alayhi wa sallam. He disapproved of it and forbade the killing of women and children."*[2]

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Conclusion:

The Quran tells us that men and women all originated from one couple; Adam and his wife Eve, who was created from him. Over the centuries, the woman lost her role as a partner and helper of man and her status and role in the community and home was reduced to that of a possession or a cheap commodity that men can freely enjoy, without granting them any rights.

Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, came to honor women, elevate their status and make them important members of the community. Certainly, the one who set the highest and best example in the way women should be treated was the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* himself. At a time when they were treated very badly, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, gave women honor and dignity equal to men. He, *sallallaahu 'alayhi wa sallam*, opposed all forms of oppression and discrimination against women and abolished several cruel practices of the pre-Islamic era of ignorance. Not only that, he, *sallallaahu 'alayhi wa sallam*, also trained them to become leading examples for the upcoming female generation to learn from.

1 Reported by Al-Bukhaari (1129) in his book *Al-Adab Al-Mufrad*.
2 Reported by Al-Bukhaari (3015) and Muslim (1744).

Today, we are witnessing a similar era where ignorance and oppression flourish, and need to follow the example and guidance of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, more than ever.



Section Two

How the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, treated the elderly

Introduction:

Human beings go through many stages during the journey of life. Man begins life as a weak newborn infant, then he becomes a strong young man and finally he becomes a weak elderly person.

Allah Says (what means): ***«Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.»*** [Quran: 30:54]

Islam is emphasises on caring for people who reach old age and made those who reach this stage entitled to greater care and special treatment. This is because those who reach this stage are described to be weak and require greater attention, and this is why it is considered a critical stage in the life cycle.

He, *sallallaahu 'alayhi wa sallam,* was kind to people in general, however, the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* treated older people in an especially considerate manner. He, *sallallaahu 'alayhi wa sallam,* attached special importance to them and cared for them greatly. He, *sallallaahu 'alayhi wa sallam,* was extremely compassionate and kind with all the people who were weak, like the elderly, women and children.

As seen in numerous Prophetic narrations the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, considered respecting the elderly as a way to show reverence for The Almighty. Prophetic narrations imply every aspect of respect and care for the elderly; health care, psychological care, social care, economic care, providing education, and other forms of care that the international community calls for today. In fact, the Prophet of

Allah, *sallallaahu 'alayhi wa sallam*, disavowed those who do not venerate the elderly and considered them removed from Muslim society.

He, *sallallaahu 'alayhi wa sallam*, considered an elderly person the best of people if his deeds were good:

Abu Bakrah (a Companion) said: *"A man said to the Messenger of Allah, sallallaahu 'alayhi wa sallam: "Who is the best of people?" He, sallallaahu 'alayhi wa sallam, said*: **"The best of people is one whose life is long and his conduct is good."** *The man said: "Then who is the worst of people?" To which he, sallallaahu 'alayhi wa sallam, said*: **"The worst of people is one whose life is long and his conduct is evil."**[1]

Al-Mubaarakpoori (a scholar) said: *"At-Tayyibi (a scholar) said: 'Time and the hours that pass are like the trader's capital, so one must utilize them to trade in what is profitable. The more one increases his capital, the more one's profit becomes. One who utilizes his life in the best manner by performing good deeds will certainly be successful and a winner; while the one who wastes his capital (his life) will certainly not be successful and will acquire a great loss."*[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"The best amongst you are those who live longer and perform good deeds."**[3]

He, *sallallaahu 'alayhi wa sallam*, encouraged people to respect the elderly and honor them:

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"A sign of glorifying Allah is to honor an aged Muslim, and the person who memorizes the Quran, who is neither negligent nor extravagant with regard to it, and to honor the ruler who is fair."**[4]

Al-'Atheem Abaadi (a scholar) said: "*The term,* **"to honor an aged Muslim"** *means, honoring an old person and showing respect to him in gatherings, being kind to him and things of the sort. The Prophet of Allah, sallallaahu 'alayhi wa sallam, counted this a sign of the person honoring his Lord and glorifying Him. This is because an old person has a special rank with Allah as he has lived*

1 Reported by At-Tirmithi (2320).
2 *Tuhfat Al-Ahwathi* (512/6).
3 Reported by Al-Haakim (1255) on the authority of Jaabir ibn 'Abdullaah.
4 Reported by Abu Daawood (4843).

longer (than youngsters) as a Muslim. Also, this respect is a way for the community he lives in to demonstrate his rights upon them, because it is a right that was granted to him by Islam."[1]

The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* mentioned the one who memorizes the Quran, the aged Muslim, and the just ruler together in this narration. However, he mentioned honoring the aged Muslim before the others. It is as if to say, honor the elderly Muslim just like you would honor a just ruler, and honor the elderly Muslim just like you would honor a person who memorizes the Quran.

Anas (a Companion) narrated: "*An old man came wanting to talk to the Messenger of Allah, sallallaahu 'alayhi wa sallam. People did not make room for him to sit. Thereupon, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"He is not one of us who shows no mercy to younger ones and does not acknowledge the honor due to our elders."**[2]

Another narration reads: **"He is not one of us who shows no mercy to younger ones and does not acknowledge the rights due to our elders."**[3]

The term: **"he is not one of us"** means, he is not upon our way (of practicing the religion). This is another way to say he is free from such people and disowns them. He, *sallallaahu 'alayhi wa sallam,* disowned such people from being upon his way. A Muslim does not disrespect elderly people; the Muslim community does not recognize one who does not honor and glorify aged Muslims as part of their community.

The Companions honored elderly Muslims:

Ibn Katheer (a scholar) narrated on the authority of Talhah ibn 'Ubaydullaah (a Companion) saying: "*'Umar (a Companion and the second Caliph) went out one night and entered a house. The next morning I went to that house, only to find an old woman who was blind, debilitated and disabled. I asked her: 'What is the story of the man who comes to you at night?' She replied: 'He is a man who has been taking care of me for a long time. He comes to me, takes care*

1 *'Awn Al-Ma'bood* (132/13).
2 Reported by At-Tirmithi (1919).
3 Reported by Abu Daawood (4943) on the authority of 'Abdullaah ibn 'Amr.

of my affairs and takes my trash out. He brings me whatever I need, and then he removes my difficulties '."[1]

This is one of the many luminous examples of how the Companions used to treat elderly people and take care of them. This shows the difference between the Muslim community and other communities.

The suffering of aged people in non-Muslim communities and the extent of their neglect and isolation is no secret. Various reports mention that the rights of elders are, that they suffer poverty and negligence, and that many of them live without a steady income, and in some cases, without any income whatsoever.

The number of elderly people in the world will exceed the number of children under the age of five 5 within ten years, placing greater demands on a shrinking number of young caregivers and taxing social insurance programs, according to a **report** by the U.S. Census Bureau.

The number of people older than 65 will double to 14 percent from 7 percent of the world's population in the next 30 years, rising to 1.4 billion by 2040, said the report, "An Aging World: 2008," commissioned by the U.S. **National Institute on Aging**.

The most rapid rise in the elderly population is taking place in developing countries, where the increase in the number of people 65 and older is more than double the rate in developed nations. In the year 2007, 313 million, or 62 percent, of the world's elderly lived in developing countries, a number that is projected to rise to more than 1 billion, 76 percent of the world's 65andover population, the report said.

An older report titled *"The State of Elders in the World 2002"* that covered 32 countries stated that senior citizens are deprived from medical care and education, and that governments and decision makers ignore them, and so they feel isolated from their communities. One of the respondents in the report said: *"When you reach the age of sixty, it is as if you are not human."*

1 *Al-Bidaayah Wan-Nihaayah* (153/7).

Some hard-hearted people are of the view that communities must get rid of the elders in the community because they are unproductive elements in the community.

What adds to the complication is that the numbers of aged people in the world is continuously increasing.

Statistics about the aging population:

- Population statistics indicate that the twentieth century witnessed a large increase in the numbers of elderly people worldwide.
- In the year 1980, their numbers reached 376 million people globally.
- The numbers jumped to 427 million people by the year 1990, with a percentage of 8.8% of the world's population.
- Likewise, by the year 2000 the numbers increased to reach 590 million people.
- It is expected that the number will increase to 1171 million people by the year 2020 and that 25% of the world's population would be comprised of elderly people.[1]

European communities are witnessing a decrease in the rate of births while the lifespan of the elderly is increasing, which is why these communities are becoming aged communities, where the number of old people is high and the youth are less in number.

When people see how undutiful children are with their parents and how negligent the community is towards elders, they would say to themselves: *"Why should we give birth to more children, if this is the treatment we would get from our children? A dog is more loyal to us than them and more beneficial, and thus having a dog is better than having children who would turn out to be undutiful."*

Thus, we see communities attach great importance to their pets such that they love and take care of them in an astonishing way and one can even find hospitals and hotels exclusively for dogs.

1 Translated from the website (http://fac.ksu.edu.sa/assalmanea/publications).

On the contrary, elders in the Muslim communities (except in rare cases) get the due honor and respect they are entitled to according to the distinct teachings Islam calls towards and enjoins upon people. They are treated with respect and dutifulness. When an aged person is hospitalized for any reason, you see his children take turns in staying with, serving, and visiting them. In fact, they would hardly leave the place and prefer to stay around them.

He, *sallallaahu 'alayhi wa sallam*, gave due consideration to their age and weakness and would go to the elderly himself:

When he, *sallallaahu 'alayhi wa sallam,* conquered Makkah, he entered the Sacred Mosque of Makkah, so Abu Bakr (a Companion and the first Caliph) came to him accompanied by his father Abu Quhaafah (who was a non-Muslim at the time). When the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* saw him (the father), he said: **"Why didn't you leave the old man at home? I should have been the one to go to him."**

Abu Bakr said: "*O Messenger of Allah, you are more deserving of having him walk to than you walking to him."*

Then he, *sallallaahu 'alayhi wa sallam,* sat him down in front of him, wiped his chest with his hand and then said to him: **"Embrace Islam"** so he became Muslim.[1]

This narration highlights many aspects of respect on the part of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* to elders, such as expressing his will to go to the old man (though he was not yet a Muslim); he sat him in front of him as a way of honoring him; and then wiped his chest as a way of showing kindness.

He, *sallallaahu 'alayhi wa sallam*, received the elderly in a respectful manner:

A noteworthy story in this regard is that of the old lady who was one of the friends of Khadeejah (the Prophet's first wife) who came to the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* and he gave her a warm welcome and a respectful reception. When 'Aa'ishah (another of his wives) asked him about this, saying: *'O Messenger of Allah, why were you so friendly*

1 Reported by Ahmad (27001).

and kind with this old lady?' He, *sallallaahu 'alayhi wa sallam,* replied: **"O 'Aa'ishah, she used to visit us during the lifetime of Khadeejah and being kind to old friends is a sign of one's good faith."**[1]

He, *sallallaahu 'alayhi wa sallam,* received her in a respectful and pleasant manner and asked about her condition and how she was doing. The way he, *sallallaahu 'alayhi wa sallam,* dealt with this old lady reflects his good and noble manners and the kind treatment he accorded elders.

He, *sallallaahu 'alayhi wa sallam*, used to joke with them:

Al-Hasan (a Companion) narrated: *"An old woman came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allah, supplicate that Allah admits me into Jannah (Paradise).' To which he, sallallaahu 'alayhi wa sallam, replied:* **"O Umm so and so** [the mother of so and so]**, Paradise will not have old people in it."** *The old lady started to cry and walk away, so the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to his Companions:* **"Tell her that she will not enter it while she is old, because Allah Says** (what means): ***«Indeed, We have produced them [i.e. the women of Paradise] in a [new] creation. And made them virgins. Devoted [to their husbands] and of equal age.»*** [Quran: 56:35-37]**"**"[2]

He, *sallallaahu 'alayhi wa sallam*, gave them hope in the mercy of Allah:

'Amr ibn 'Abasah (a Companion) narrated: *"An old man came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, walking using his staff. He said: 'O Messenger of Allah, I have done many evil things (in my young age) so would Allah forgive me?' The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"Do you not testify that there is none worthy of worship but Allah?"** *The man said: 'Yes, and I also testify that you are the Messenger of Allah.' Thereupon, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"Your evil deeds are forgiven."**[3] In another narration, the old man left, saying aloud: *"Allahu Akbar (Allah is The Greatest), Allahu Akbar!"*[4]

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1 Reported by Al-Haakim Nasaa'i (17/1).
2 Reported by At-Tirmithi in his book *Ash-Shamaa'il* (page 199).
3 Reported by Ahmad (18939).
4 Ibn Abu Ad-Dunya in his book *Husn Ath-Than Billaah* (page 144).

He, *sallallaahu 'alayhi wa sallam*, instructed his Companions not to kill the elderly unless they assisted in the fight against Muslims:

Anas narrated that whenever the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* dispatched troops on a battle, he would say: **"Don't kill old people."**[1]

At-Tahaawi (a scholar) said: *"It is a confirmed fact that the Messenger of Allah, sallallaahu 'alayhi wa sallam, forbade killing old people (during battles) who do not assist the fighters in the battle in any way, whether physical fighting or even giving an opinion to those fighting the Muslims. This is because one may assist in his opinion and be more fatal than those who are actually fighting. The evidence for this is the narration of Rabaah (the brother of Hanthalah; a Companion) which stated that a woman was killed and upon seeing her, the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"This woman was not fighting"**[2] *meaning, she was not supposed to be killed because she was not fighting."*[3]

He, *sallallaahu 'alayhi wa sallam*, gave them preference in many matters:

There were many examples that highlight this in the life of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* and the following are some of them:

- Giving them preference to speak:

  Sahl ibn Abu Hathmah (a Companion) and Raafi' ibn Khadeej (a Companion) narrated:

  > *"'(Two Companions) 'Abdullaah ibn Sahl ibn Zayd and Muhayyisah ibn Mas'ood ibn Zayd went out and as they reached Khaybar they were separated. Then Muhayyisah found 'Abdullaah ibn Sahl had been killed. He buried him, and then came to the Messenger of Allah, sallallaahu 'alayhi wa sallam. They were Huwayyisah ibn Mas'ood and 'Abdur-Rahmaan ibn Sahl, and he (the latter one) was the youngest of the people (those three who had come to seek an interview with the Messenger of Allah, sallallaahu 'alayhi wa sallam) began to talk before his Companions (had spoken). Thereupon*

1 Reported by At-Tahaawi in his book *Sharh Ma'aani Al-Aathaar* (5184).
2 Reported by Abu Daawood (2669)and Ibn Maajah (2842).
3 *Sharh Ma'aani Al-Aathaar* (224/3).

the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: **"The eldest one** [eldest in regard to age] **should speak."** *So he kept quiet, and his companions (Muhayyisah and Huwayyisah) began to speak, and he ('Abdur-Rahmaan) spoke along with them and they narrated to the Messenger of Allah, sallallaahu 'alayhi wa sallam, the murder of 'Abdullaah Ibn Sahl."*[1]

- Giving them preference in offering drink:

  Ibn 'Abbaas (a Companion) narrated: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to say (when giving water):* **"Start with an elder"** *or* **"Start with old people"**.[2]

- Giving them preference to leading the prayer:

  Abu Mas`ood Al-Ansaari (a Companion) narrated: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"A man who is well versed in the Book of Allah and can recite it better, should lead the prayer; if** [all those present**] are equal in this respect, then the man who is senior most in respect of emigration, if they are equal in that respect too, then the oldest of them should lead the prayer."**"[3]

- Giving them preference to his greeting with *Salaam:*

  Abu Hurayrah (a Companion) narrated: " *The Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **"The young should greet the elderly; a pedestrian should greet one who is sitting; and a small group should greet a large group** [of people]**."**"[4]

- Giving preference to elders is upon the condition that one does not transgress the rights of others.

  These narrations show that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* gave preference to elders over young people owing to their status and rights in Islam, and because they are usually the ones with more experience and knowledge than others who are younger in age. The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* gave preference to elders, which tells us that we should honor and

1 Reported by Al-Bukhaari (3173) and Muslim (1669).
2 Reported by Abu Ya'la (2425).
3 Reported by Muslim (673).
4 Reported by Al-Bukhaari (6231) and Muslim(2160).

not humiliate them. When a youngster is given preference over an elder, the latter would be hurt, because it is known to them (as well as to all Muslims) that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* gave preference to elders.

He, *sallallaahu 'alayhi wa sallam*, would lighten verdicts for elders:

Given their old age and their physical weakness, the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* would give lighter rulings to elders to make applying them easier. There are many situations demonstrating this, such as:

- Allowing pilgrimage by proxy for elders if they were too weak to perform it themselves:

  'Abdullaah ibn 'Abbaas narrated: *"A women of the tribe of Khath'am came to the Prophet of Allah, sallallaahu 'alayhi wa sallam, asking for a religious verdict. She said: 'O Messenger of Allah, there is an obligation from Allah upon His slaves in regard to pilgrimage. However, my father is an aged man; he is incapable of riding safely (on the journey to pilgrimage). May I perform pilgrimage on his behalf?' He, sallallaahu 'alayhi wa sallam, said:* **"Yes."** *It was during the Farewell Pilgrimage."*[1]

- Exempting elders from fasting when expiating due to their weakness and allowing them to feed the poor:

  In the story of Khuwaylah bint Tha'labah (a woman Companion) when her husband pronounced the words: *'You are like my mother (meaning, you are as unlawful to have intercourse with as my mother is)'*. The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"He should set free a slave".** She said: *'He cannot afford it.'* He, *sallallaahu 'alayhi wa sallam,* said: **"He should fast for two consecutive months."** She said: *'O Messenger of Allah, he is an old man; he cannot keep fasts.'* Thereupon he, *sallallaahu 'alayhi wa sallam,* said: **"He should feed sixty poor people."** She said: *'He has nothing which he may give in alms.'* At that he, *sallallaahu 'alayhi wa sallam,* said: **"I shall help him with a date-basket."** She said: *'O Messenger of Allah, I will help him with a date-basket also.'* He, *sallallaahu 'alayhi wa sallam,* said: **"You**

1 Reported by Al-Bukhaari (1513) and Muslim (1334).

have done well. Go and feed sixty poor people on his behalf, and return to your cousin [her husband]**, and be kind to him."** So she did.[1]

This story shows that when he, *sallallaahu 'alayhi wa sallam,* found out that the old man cannot fast he allowed him to go to the next form of expiation, which is feeding the poor.

- Instructing those leading the congregation to shorten the prayer out of consideration for elders:

  Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"When one of you leads the congregational prayer, he should not prolong it because the congregation includes those who are feeble, ill or old." While offering prayers alone, you may pray as long as you like."**[2]

He, *sallallaahu 'alayhi wa sallam*, would remind elders of Allah because their time was near:

An old person is closer to death, and thus must be reminded to repent in order to be ready for the meeting with Allah. Allah Says (what means): ***«But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.»*** [Quran: 35:37]

Ibn Katheer (a scholar) reported: *"Ibn 'Abbaas (a Companion) said: "The warner is (one's) grey hair."*[3]

Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"A person who lives until he attains the age of sixty years has no excuse with Allah."**[4]

Ibn Hajar (a scholar) said: *"The term,* **"has no excuse with Allah"** *means, he has no grounds for justifying his negligence, or to claim that had he lived long enough he would have fulfilled what Allah commanded him to do. It also means, that one was granted the maximum possible excuse to do what he is supposed to*

1 Reported by Abu Daawood (2214) and Ahmad (26774).
2 Reported by Al-Bukhaari (671) and Muslim (468).
3 *Tafseer Ibn Katheer* (493/6).
4 Reported by Al-Bukhaari (6056).

do. If one has no excuse to abandon worshiping Allah despite living a long period, then one should exert more efforts in seeking the forgiveness of Allah, perform as many acts of worship as possible, and work for the Hereafter wholeheartedly."[1]

He, *sallallaahu 'alayhi wa sallam*, warned them against running after this transient life:

Abu Hurayrah narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"The heart of an elderly person feels young for the love of two things; love for long life and wealth."**[2]

The narration of Al-Bukhaari (a scholar) reads slightly differently: **"The heart of an old person remains feeling young in two respects, i.e. his love for the world** [its wealth, amusements and luxuries] **and his incessant hope** [to live longer]**."**

An-Nawawi (a scholar) said: *"This means that the heart of an old man is totally overwhelmed by the love of wealth and controlled by it just like a young person is controlled by his love to his strength during his young age."*[3]

Anas narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"The son of Adam grows older and two qualities continue to grow with him; his love to collect wealth and his keenness to live longer."**[4]

Al-Mubaarakpoori (a scholar) said commenting on this narration: *"The term,* **"grows older"** *means he grows to the age of grey hair. The term:* **"two qualities continue to grow with him"** *means the presence of these two qualities grows stronger. The term:* **"his love to collect wealth"** *means he is keen on collecting it but becomes stingy and hates to spend from it."*[5]

1 *Fat-h Al-Baari* (240/11).
2 Reported by Al-Bukhaari (6420) and Muslim (1046).
3 The explanation of An-Nawawi on the book of Muslim (138/7).
4 Reported by Al-Bukhaari (6421) and Muslim (1047).
5 *Tuhfat Al-Ahwathi* (520/6).

Section Three

How the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, treated youngsters

Introduction:

Just like the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, safeguarded the rights of the elderly, he, *sallallaahu 'alayhi wa sallam*, safeguarded the rights of the young as well. He, *sallallaahu 'alayhi wa sallam*, recognised them as being weak and vulnerable and in need of greater care. He, *sallallaahu 'alayhi wa sallam*, advised the young of the Muslim society, who will be tomorrow's elderly, to honor the elders. Applying this Prophetic advice helps bridge the gap between generations and spreads an atmosphere of love and understanding between the young and the old.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam,* accorded children great importance and encouraged people to be exceedingly merciful and kind to them. He, *sallallaahu 'alayhi wa sallam,* said: **"He is not one of us, he who does not show mercy towards youngsters."**[1]

He, *sallallaahu 'alayhi wa sallam*, chose names with good meanings:

Sahl ibn Sa'd (a Companion) reported that Al-Munthir ibn Abu Usayd (a Companion) was brought to the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* at the time of his birth. The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* placed him on his thigh and Abu Usayd (a Companion) kept sitting there. The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* had been occupied with something else before him. Abu Usayd commanded his child to be lifted from the lap of the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* and so he was lifted. When the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* finished the work (and noticed that they had taken the child away) he, *sallallaahu 'alayhi wa sallam,* asked: **"Where is**

1 Reported by At-Tirmithi (1920).

the child?" Abu Usayd said: *'O Messenger of Allah, we took him away.'* He, *sallallaahu 'alayhi wa sallam,* said: **"What is his name?"** He said; *'O Messenger of Allah, it is so and so'*, whereupon he (the Prophet of Allah, *sallallaahu 'alayhi wa sallam*) said: **"No, his name is Munthir"**, and named him Munthir on that day.[1]

An-Nawawi (a scholar) said: "*The reason he, sallallaahu 'alayhi wa sallam, gave him this name is because his father's cousin's name was Al-Munthir ibn 'Amr, and was martyred during the battle of Bi'r Ma'oonah, and he was the leader of the Muslim forces then. So he, sallallaahu 'alayhi wa sallam, gave him this name in hope that he would follow in his footsteps.*"[2]

He, *sallallaahu 'alayhi wa sallam*, seated them in his lap and he was tolerant with them:

'Aa'ishah reported: "*A suckling baby was brought to the Messenger of Allah, sallallaahu 'alayhi wa sallam, who took him in his lap to do Tahneek*[3] *and supplicate Allah to bless him. The child urinated on him, so he, sallallaahu 'alayhi wa sallam, asked for water and poured it over the place he urinated in his lap.*"[4]

Umm Qays bint Mihsan (a woman Companion) narrated: "*I came to the Messenger of Allah, sallallaahu 'alayhi wa sallam, with my child who was not yet weaned, and I placed him in his lap; and he urinated in his (the Prophet's) lap. He (the Prophet of Allah, sallallaahu 'alayhi wa sallam) did nothing more than spraying water over it.*"[5]

Ibn Hajar (a scholar) said: "*This narration shows that it is recommended to be tolerant with children and tolerate their actions because they cannot distinguish good from bad.*"[6]

He, *sallallaahu 'alayhi wa sallam*, played with them:

Umm Khaalid bint Khaalid (a woman Companion) narrated: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, was brought some clothes,*

1 Reported by Al-Bukhaari (6191) and Muslim (2149).

2 The explanation of An-Nawawi on the book of Muslim (128/14).

3 *Tahneek* means to chew on a date or something similar, then to wipe it on the palate of the child. If it is done without dates it is fine, but to use a date is better, for its sweetness is very beneficial to the baby.

4 Reported by Al-Bukhaari (5468) and Muslim (286).

5 Reported by Al-Bukhaari (223) and Muslim (287).

6 *Fat-h Al-Baari* (434/10).

amongst them was a woolen striped black garment. He, sallallaahu 'alayhi wa sallam, said: **"Whom do you think we should dress this garment with?"** *The people kept silent whereupon he, sallallaahu 'alayhi wa sallam, said:* **"Bring Umm Khaalid to me."** *So they brought me to him and he dressed me with it with his own hands, and then he looked at the striped garment and pointed to me and said:* **"O Umm Khaalid, this is Sana, O Umm Khaalid, this is Sana."** *Sana means good (or nice) in Abyssinian."*[1]

Umm Khaalid bint Khaalid was with her parents when they migrated to Abyssinia, and that is why he joked with her in Abyssinian.

Anas ibn Maalik (a Companion) narrated: *"The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to play around with Zaynab bint Umm Salamah (a woman Companion) and say:* **"O Zaynoob, O Zaynoob."** *(saying her name in a playful manner) many times."*[2]

Mahmood ibn Ar-Rabee' (a Companion) narrated: *"I remember that the Messenger of Allah, sallallaahu 'alayhi wa sallam, splashed some water on my face from his mouth when I was five years of age which he took from a bucket."*[3]

He, *sallallaahu 'alayhi wa sallam*, did so as a way to play with him.

Anas ibn Maalik narrated: *"The Prophet sallallaahu 'alayhi wa sallam used to joke with us; he would call out to my young brother:* **"O Abu 'Umayr!** [a playful nickname]**, what happened to An-Nughayr** [a bird that he used to keep as a pet]**?"**"[4]

Anas ibn Maalik narrated: *"The Prophet sallallaahu 'alayhi wa sallam, used to play around with me and call me*: **"O you with two ears."**"[5]

He, *sallallaahu 'alayhi wa sallam*, would let children race to him:

He, *sallallaahu 'alayhi wa sallam*, would make many children from the family of Al-'Abbaas ('Abdullaah, 'Ubaydullaah and others) stand in a row and then say to them: **"The one who wins running towards me will get such and such."** So they would race and land on his lap and jump on

1 Reported by Al-Bukhaari (5845).
2 Reported by Adh-Dhiyaa' in his book *Al-Mukhtaarah* (1733).
3 Reported by Al-Bukhaari (77).
4 Reported by Al-Bukhaari (6203) and Muslim (2150).
5 Reported by Abu Daawood (5002) and At-Tirmithi (1992).

his back, and he, *sallallaahu 'alayhi wa sallam*, would start flipping them over and playing with them.[1]

He, *sallallaahu 'alayhi wa sallam*, greeted them whenever he passed by them:

Anas ibn Maalik narrated: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, passed by two children playing and greeted them with Salaam (saying Assalaamu 'Alaykum).*"[2]

Anas ibn Maalik narrated: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, passed by me while I was playing with other children and greeted us with Salaam.*"[3]

The Messenger of Allah, *sallallaahu 'alayhi wa sallam,* would do this just to bring joy to the hearts of these children and give them an emotional and psychological boost to get them used to conversing with elders. This also helped them break the barrier of fear that youngsters usually have when dealing with elders, which shows great wisdom on the part of the Messenger of Allah, *sallallaahu 'alayhi wa sallam*.

He, *sallallaahu 'alayhi wa sallam*, would stroke their heads affectionately:

He, *sallallaahu 'alayhi wa sallam*, would play with children and stroke their heads with his hand which would make them feel his compassion and tenderness.

Anas ibn Maalik narrated: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, used to visit the Ansaar [the original residence of Madinah]. Whenever he reached their homes, children would go to him, surround him and run around him. He, sallallaahu 'alayhi wa sallam, would greet them with Salaam, stroke their heads and supplicate Allah for them.*"[4]

'Abdullaah ibn Hishaam (a Companion) narrated: "*My mother, Zaynab bint Humayd, took me to the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'O Messenger of Allah, take the pledge of allegiance from him.' He, sal-*

1 Reported by Ahmad (1839).
2 Reported by Al-Bukhaari (6247), Muslim (2168) and Abu Daawood (5202).
3 Reported by Muslim (2482).
4 Reported by An-Nasaa'i (2985) and At-Tahaawi in his book *Sharh Al-Mushkil* (2985).

lallaahu 'alayhi wa sallam, said: **"He is still young"** *then stroked my head and supplicated Allah for me."*[1]

He, *sallallaahu 'alayhi wa sallam*, would pass his hand over their cheeks tenderly:

Jaabir ibn Samurah (a Companion) narrated: *"One day I prayed the dawn prayer with the Messenger of Allah, sallallaahu 'alayhi wa sallam. After the prayer, he went out to visit some of his relatives and I accompanied him. As he was walking, he came across some young children and started holding both their cheeks with his hands and wiped over them one by one. He, sallallaahu 'alayhi wa sallam, also wiped my cheeks and I felt coolness (and a nice smell) from his hands as if he had just taken them out of perfume container (which the perfume seller uses to mix oil perfumes in)."*[2]

An-Nawawi said: *"Wiping their cheeks reflects his noble manners and his compassion and tenderness towards children."*[3]

He, *sallallaahu 'alayhi wa sallam*, used to kiss children:

'Aa'ishah narrated: *"Some Bedouins came to see the Messenger of Allah, sallallaahu 'alayhi wa sallam, and said: 'Do you kiss your children?'* He, *sallallaahu 'alayhi wa sallam,* replied: **"Yes."** Thereupon they said: *'By Allah, we never do.'* At this, the Messenger of Allah, *sallallaahu 'alayhi wa sallam,* said: **"What can I say if mercy has been lifted from your hearts?"**[4]

He, *sallallaahu 'alayhi wa sallam*, would give children gifts:

Gifts leave a deep effect on hearts and have a great impact on them, more so in the case of children. This is why the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* used to give children gifts.

Abu Hurayrah narrated: *"When the people saw the first fruit (of the season or of plantation) they brought it to the Messenger of Allah, sallallaahu 'alayhi wa sallam. When he received it, he said:* **"O Allah, bless us in our fruits; and bless us in our city** [Madinah]**; and bless us in our *Saa'* and bless us in**

1 Reported by Al-Bukhaari (2502).
2 Reported by Muslim (2329).
3 The explanation of An-Nawawi on the book of Muslim (85/15).
4 Reported by Al-Bukhaari (5998) and Muslim (2317).

our *Mudd* [two measures of weight]**."** *He would then call the youngest child in the gathering and give him these fruits."*[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was keen on teaching children and nurturing them:

It was reported from 'Abdullaah ibn 'Abbaas that he said:

> *"I was behind the Prophet of Allah, sallallaahu 'alayhi wa sallam, one day when he said:***'O boy! I will teach you words** [of advice]**: observe the rights of Allah and He will protect you. Observe His rights upon you and you will find Him before you.** [Adhere to the commands of Allah in times of ease and prosperity, and He will help you in times of adversity]**. If you ask, then ask Allah, and when you seek aid, seek aid from Allah. Know that if the entire creation were to gather together to do something to benefit you, you would never get any benefit except that which Allah had written for you. And if they were to gather to do something to harm you, you would never be harmed except that which Allah had written for you. The pens have been lifted and the pages have been dried** [i.e. decree have been recorded and finalized]**. And know that, in having patience over what you dislike, there is a lot of good, and that victory comes with patience, relief with affliction, and hardship with ease.'"**[2]

He, *sallallaahu 'alayhi wa sallam*, would teach them the Quran, faith and good behavior:

It was reported from Jundub ibn 'Abdullaah (a Companion) that he said: *"We were with the Prophet of Allah, sallallaahu 'alayhi wa sallam, and we were youths close to puberty, so we learned faith before we learned the Quran, then we learned the Quran and our faith increased thereby."*[3]

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1 Reported by Muslim (1373).
2 Reported by At-Tirmithi (2516) and Ahmad (2800).
3 Reported by Ibn Maajah (61).

His treatment of young children did not stop at playing with them, treating them pleasantly and affectionately, but went on to instil the values of beneficial upbringing and sound instruction.

Teaching the child the etiquette of eating:

It is reported from `Umar ibn Abu Salamah (a Companion) that he said: *"I was a boy under the care of the Messenger of Allah's and my hand used to go around the dish [while I was eating]. So the Messenger of Allah said to me:* **'O boy, mention the Name of Allah** [before eating] **and eat with your right hand, and eat of the dish what is nearer to you.'** *Since then I have applied those instructions when eating."*[1]

In this narration we see that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was not too self-important to eat with a child, but if he saw a violation of etiquette from them he would advise and guide them.

He, *sallallaahu 'alayhi wa sallam*, guided those who made mistakes with gentleness and leniency:

He, *sallallaahu 'alayhi wa sallam*, would deal with their mistakes in an instructive, judicious manner which suited the child's young age.

It was reported from Abu Raafi' ibn 'Amr Al-Ghifaari (a Companion) that he said: *"I was throwing stones at date-palms belonging to [some of] the Ansaar. They took me along with them to the Prophet of Allah, sallallaahu 'alayhi wa sallam. He, sallallaahu 'alayhi wa sallam, said:* **'O boy, why were you throwing stones at their date-palm?'** *I said: '[Out of] hunger, O Messenger of Allah!' He, sallallaahu 'alayhi wa sallam, said:* **'Do not throw stones at them; and eat what falls beneath them.'**" Then he, *sallallaahu 'alayhi wa sallam*, ran his hand over my head and said: **"May Allah fill you and quench your thirst."**[2]

He, *sallallaahu 'alayhi wa sallam*, used soft words when talking to them, in order to incline their hearts towards him:

He, *sallallaahu 'alayhi wa sallam*, would call the child by the best of names, or by his nickname, or by a good quality in him.

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1 Reported by Al-Bukhaari (5376) and Muslim (2022).
2 Reported by At-Tirmithi (1288) and Ahmad (19830).

In one instance, he, *sallallaahu 'alayhi wa sallam*, calls the young boy saying: **"O boy, I am teaching you certain words"** and **"O boy, say the Name of Allah, and eat with your right hand."** In another narration, he, *sallallaahu 'alayhi wa sallam*, calls him saying: **"O my son"**, as he said to Anas when the verse of *Hijaab* (women's dress) was revealed and Anas attempted to enter the house of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, (as he used to do before) but he, *sallallaahu 'alayhi wa sallam*, stopped him and said: **"O son wait, do not enter unless you are granted permission."**[1] And he, *sallallaahu 'alayhi wa sallam*, would call them by their nickname, as he said to the young child: **"O Abu 'Umayr."** How does this compare with the callous, harsh treatment that so many young children receive today?

Making children used to shouldering responsibilities:

He, *sallallaahu 'alayhi wa sallam*, would make them used to shouldering responsibilities from a young age, because they are the men of tomorrow. Anas says: "*The Messenger of Allah, sallallaahu 'alayhi wa sallam, came to me as I was playing with some young boys. He, sallallaahu 'alayhi wa sallam, greeted us and sent me on a task, and I was slow in returning to my mother. When I came to her she asked: 'What kept you?' I said: 'The Messenger of Allah sent me on an errand.' She said: 'What was the purpose [of the errand]?' I said: 'It is secret.' She said: 'Do not [then] divulge the secret of the Messenger of Allah to anyone.'*"

After a period, when one of his companions asked him what the secret was, Anas said: "*By Allah, if I were to divulge it to anyone, then, O Thaabit, I would have divulged it to you.*"[2] And in another narration, Anas said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, confided a secret to me, so I did not inform anyone about it, and Umm Sulaym [Anas' mother] asked me [about it], but I did not tell her.*"[3]

Al-'Uthaymeen (a scholar) said commenting on these narrations: "*The good manners and character of the Prophet of Allah, sallallaahu 'alayhi wa sal-*

1 Reported by Ahmad (11958).
2 Reported by Muslim (2482).
3 Reported by Al-Bukhaari (6289).

lam, and his great humbleness; despite his status and the honorable position he occupied, he greeted the boys with Salaam as they were playing in the streets."[1]

Appreciating the personality of the child:

This is one of most important things that a child is always in need of, and that many parents frequently do not heed.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, would make youngsters feel appreciated and appreciative of themselves, and that they were, in many of their issues, like grown-ups, with rights that are to be observed.

It was reported from Sahl ibn Sa'd As-Saa'idi (a Companion) that a drink was brought to the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, while a boy was sitting on his right side and elder men were sitting on his left side. He, *sallallaahu 'alayhi wa sallam*, drank and asked the boy: **"Will you allow me to give it to these** (elder people)**?"** The boy said: *"No, by Allah, I will not give up my right to drink (directly) after you."* Then the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, put the bowl in the boy's hand.[2]

Respecting a child's personality increases his independence, composure and develops his talents, while belittling him and lowering his status could give him psychological complexes and a feeling of internal turmoil and inferiority.

He, *sallallaahu 'alayhi wa sallam*, would assert the importance of being truthful with them and not lying to them:

It was reported from 'Abdullaah ibn 'Aamir that he said: *"My mother called me one day when the Messenger of Allah, sallallaahu 'alayhi wa sallam, was sitting in our house. She said: 'Come here and I shall give you something.' The Messenger of Allah, sallallaahu 'alayhi wa sallam, asked her:* **'What did you intend to give him?'** *She replied: 'To give him some dates.' Thereupon the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:* **'If you were not to give him anything, a lie would have been recorded against you.'"**[3]

1 *Sharh Riyaadh As-Saaliheen* (41-44/4).
2 Reported by Al-Bukhaari (2451) and Muslim (2031).
3 Reported by Abu Daawood (4991).

Al-'Atheem Abaadi (a scholar) said: "*From this narration we learn that what some people say to children, for example when they are crying, by promising them something or frightening them, is unlawful and enters the category of lying.*"[1]

Lying to a child destroys his trust in his parents, so he will stop listening to them and may imitate them in lying, because he observes the behavior of his elders and copies it.

One must be truthful when trying to pacify children, trying to make them laugh or telling them stories; lying is one of the ugliest of traits but one of the easiest to acquire and the hardest to get rid of.

One last word on the issue of children, dealing with them tenderly and leniently, in addition to respecting and appreciating them makes them stable adults accustomed to independence, and nurtures in them love of others, living in harmony and brotherhood with them, and treating others with the compassion and mercy that they have known in their childhood.

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Conclusion:

These are just a few examples of the Prophet's gentleness, mercy, and respect towards elderly and children. These examples, and many others, translate the sublime Islamic code of ethics for treating the most vulnerable sections of society and provide generation after generation with a practical model that they should follow. Such care is in line with the Islamic principle of the dignity of the human being and with the spirit of solidarity and mercy that ought to spread throughout society.

While reading these glimpses of the dealings of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, we come to a better understanding of his extraordinary mission and personality. It is in understanding this reality that perhaps we can better appreciate his moral strength.

We see in Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, a merciful and compassionate person who, whether witnessing pain or hope in others, responded with love and tenderness. When we consider him in this

1 *'Awn Al-Ma'bood* (229/13).

context his extraordinary talents, wisdom and humble ways enable us to see the value in modelling ourselves after him as we go about our daily activities.



Chapter Six

How Prophet Muhammad, *sallallaahu ʻalayhi wa sallam*, treated living creatures



Introduction

Prophet Muhammad, *sallallaahu 'alayhi wa sallam,* was sent as a mercy to the entire creation – not just to his own family and tribe or the Arabs or to human beings alone.

Allah Says (what means): ***«And We have not sent you [O Muhammad] except as a mercy to the worlds [all of humankind, jinn, and all that exists].»*** [Quran: 21:107]

Human beings were made the custodian of creation on earth and this custodianship entails treating all living creatures with kindness and mercy. These qualities are best shown by the actions and narrations of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*. He reminded people that they will be answerable to Allah for their treatment of other living creatures. He, *sallallaahu 'alayhi wa sallam*, did not merely admonish people to refrain from physical cruelty towards animals; he, *sallallaahu 'alayhi wa sallam*, even took into consideration the emotional distress and maternal feelings of defenseless creatures.

In pre-Islamic times, pagan superstitions and polytheistic practices included acts of torture and cruelty to animals such as cutting off the humps of camels and the fat tails of sheep when they were alive. Islam condemned this, put a stop to all such practices and instituted strict rules regarding animal slaughter, wherein protecting animals from pain and undue suffering is paramount.

Humankind must strike a balance in their treatment of animals and ensure that they are not overburdened, mutilated or tortured. As Prophet Muhammad*, sallallaahu 'alayhi wa sallam*, reminded us, a true believer in Allah demonstrates his or her belief by respecting the entire creation and utilizing them in a responsible manner.

Allah created man and honored him by subjecting animals for his service to fulfill his needs. Man benefits from their meat and milk, wears clothes made from their wool and leather and produces perfumes from some of them.

Allah Says in the Holy Quran (what means): «***And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.***» [Quran: 16: 5-8]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, loved horses and would instruct people to take care of them:

Anas ibn Maalik (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was seen wiping the face of a horse using his own garment. When people asked him about this, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"I was reproached last night for not taking care of horses."**[1]

Al-Baaji (an eminent Muslim scholar) said: *"Wiping the face of the horse with his garment is a way of honoring it, and emphasizing the act of showing care and concern for it and being kind to it. The Prophet of Allah, sallallaahu 'alayhi wa sallam, was asked about the reason for wiping it with his garment, because people were not used to him taking care of horses in this manner earlier. The saying of the Prophet of Allah, sallallaahu 'alayhi wa sallam, that he was reproached for not taking care of horses is because of the status horses occupy, since they are the means by which many good things occur and many acts of worship are accomplished."*[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to be kind to cats, feed them and give them water:

1 Reported by Maalik in his book *Al-Muwatta'*.
2 *Al-Muntaqa*, which is the explanation of *Al-Muwatta'* of Maalik (216/3).

'Aa`ishah (the wife of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*,) narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, would put a bowl of water for the cat to drink from, and then perform ablution from the leftover water after the cat had finished."*[1]

In another narration, 'Aa`ishah said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"It** [i.e. the cat] **is not impure. It goes around and repeatedly enters people's houses seeking food."** *I have seen the Prophet of Allah, sallallaahu 'alayhi wa sallam, performing ablution using the leftover water after the cat drank from it."*[2]

Kabshah (a female companion) the daughter of Ka'b ibn Maalik (a Companion) and wife of Ibn Abu Qataadah (a Companion) narrated: *"Abu Qataadah entered upon me once and I poured out water for him for ablution. A cat came and drank some of it and he tilted the vessel for it until it drank some of it."*

Kabshah continued, *"He saw me looking at him and asked me, 'Are you surprised?' I said: 'Yes'. He then reported the Prophet of Allah, sallallaahu 'alayhi wa sallam, as saying:* **"It is not impure** [in the ritual sense]**; it is one of those** [males or females] **who repeatedly go round among your houses."**[3]

Commenting on this narration, Al-Baghawi (an eminent Muslim scholar) said: *"It is possible that the Prophet of Allah, sallallaahu 'alayhi wa sallam, likened cats to slaves who frequently go around to serve and clean the house, as in the saying of Allah The Almighty (which means):* ***«...for they continually circulate among you...»*** [Quran: 24: 58] *It is possible that the Prophet of Allah, sallallaahu 'alayhi wa sallam, likened cats to people who go around asking people for things they need, and thus the reward in caring for cats is like that of condoling these needy people."*[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to prohibit overworking animals, starving or harming them:

'Abdullaah ibn Ja'far (a Companion) narrated: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, made me ride behind him one day, and then he*

1 Reported by At-Tabaraani (7949).
2 Reported by Abu Daawood (76).
3 Reported by Abu Daawood (75), At-Tirmithi (92), An-Nasaa`i (86) and Ibn Maajah (367).
4 *Sharh As-Sunnah* (70/2) summarized.

entered a garden that belonged to a man from the Ansaar (the residents of Madeenah) and saw a camel. When the camel saw the Prophet of Allah, sallallaahu 'alayhi wa sallam, it started weeping. The Prophet of Allah, sallallaahu 'alayhi wa sallam, approached it and patted the top of its head until it calmed down. Then he, sallallaahu 'alayhi wa sallam, asked: **"Who is the owner of this camel? To whom does this camel belong?"** *A young man from the Ansaar came and said: "It belongs to me, O Messenger of Allah." Thereupon the Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"You should fear Allah with regard to this animal that Allah gave in your possession; it complained that you starve it and overburden it with work."**[1]

Sahl ibn Al-Hanthaliyyah (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, came upon an emaciated camel (due to hunger) and said: **"Fear Allah regarding these dumb animals. Ride them when they are in good condition and eat them when they are in good condition."**[2]

Commenting on this narration, Al-'Alqami (an exegete[3] of Prophetic narrations) said: "*The meaning of* **"dumb animals"** *is that they cannot speak out to ask for food and drink, or complain about being overburdened with work and hardship. As for the phrase,* **"eat them when they are in good condition"** *it means that you should eat them when they are wholesome, fat and edible."*[4]

Mu'aath ibn Anas (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, passed by some people whilst they were standing on the backs of their animals. The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Ride them** [your animals] **in kindness** [don't overburden them] **and dismount them when you do not need to ride them. Do not use them as chairs to sit on whilst on the streets or in the markets. Perhaps a ridden animal would be better** [in the scale of Allah] **than the one riding it, as it remembers Allah more frequently than he does."**[5]

Abu Hurayrah (a Companion) narrated that Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, said: **"Beware of using the backs of your ani-**

1 Reported by Abu Daawood (2549).
2 Reported by Abu Daawood (2548).
3 A scholar who is skilled in interpreting the texts of the Quran and Prophetic narrations.
4 *'Awn Al-Ma'bood* (158/7).
5 Reported by Ahmad (15219).

mals as pulpits [making them stand for long periods only to talk or bargain in markets whilst on their backs]**. Allah has subjected them to you so that it carries you to places that you would only reach with extreme hardship. Allah made the earth for you to walk on and stand on, so do your dealings on it."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, instructed people to be kind to animals:

Shurayh ibn Haani' (a Companion) narrated: "*'Aa'ishah (the wife of the Prophet of Allah, sallallaahu 'alayhi wa sallam) mounted upon a wild camel and she began subduing it in a rough manner. Thereupon the Prophet of Allah, sallallaahu 'alayhi wa sallam, said to her:* **"You should show kindness."**[2]

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"When you travel** [through a land] **where there is plenty of vegetation, you should** [go slow and] **give the camels a chance to enjoy the benefit of the earth** [i.e. eat from it]**. When you travel (through a land) where there is scarcity of vegetation, you should hasten with them** [so that you may be able to cross that land while your animals are still in a good condition of health]**. When you make a halt for the night, avoid** [doing so on] **the road, for the tracks are the pathways of wild beasts or the abode of harmful creatures."**[3]

The narration encourages people to be kind to animals and take their welfare into account. People should travel slowly and take their time when travelling through a land that is fertile and full of vegetation. This enables the animal to enjoy and eat from this land. On the other hand, if there is scarcity of vegetation, then they should hasten in order to take advantage of the animal's strength to avoid travelling whilst the animal is tired and thus avoid overburdening it.

The narration also highlights the etiquette of travel, which is to camp away from the road since they are the pathways of wild beasts that could harm people and the abode of harmful creatures.[4]

1 Reported by Abu Daawood (2567).
2 Reported by Muslim (2594).
3 Reported by Muslim (1926).
4 The explanation of An-Nawawi for the book of Muslim (69/13).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, informed people that one may enter Hell because of harming animals:

Ibn `Umar (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth."**[1]

An-Nawawi (an exegete of Prophetic narrations) said: *"The narration is evidence that it is prohibited to kill cats and confine them without offering them food or drink."*[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said that kindness to living creatures is a means of entering Paradise and obtaining the forgiveness of Allah:

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* said: **"While a man was walking on his way he became extremely thirsty. He found a well and went down into it to drink water. Upon leaving it, he saw a dog that was panting out of thirst. Its tongue was lolling out and it was eating moist earth from extreme thirst. The man thought to himself: `This dog is extremely thirsty just as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins."**

The Companions of the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* asked, *"Shall we be rewarded for showing kindness to the animals also?''* He, *sallallaahu 'alayhi wa sallam,* answered: **"A reward is given in connection with every living creature."**[3]

This means that one gets rewarded for every act of kindness towards animals by feeding them or giving them something to drink.

Ad-Daawoodi (an exegete of Prophetic narrations) said: *"This is general for all types of animals."*

1 Reported by Al-Bukhaari (3482) and Muslim (2242).
2 The explanation of An-Nawawi for the book of Muslim (240/14).
3 Reported by Al-Bukhaari (2363) and Muslim (2244).

An-Nawawi said: "*Feeding animals and all acts of kindness are included by this narration. This applies whether the animal belongs to the person or to someone else or a stray animal that does not belong to anyone.*"[1]

Abu Hurayrah narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Once a dog was going around a well and was about to die out of thirst. A prostitute of the Children of Israel happened to see it. So she took off her leather sock and lowered it into the well. She drew out some water and gave the dog to drink. She was forgiven on account of her action."**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, informed people that one is rewarded for feeding animals:

Anas (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"When a Muslim plants a tree, whatever is eaten from it is charity from him."** Therefore, anything that eats from what one plants, he is rewarded for it, and this includes animals eating from it.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to prohibit separating the mother from its offspring:

Ibn Mas`ood (a Companion) narrated: *"We were with the Prophet of Allah, sallallaahu 'alayhi wa sallam, on a journey when he drew apart (to answer the call of nature). In his absence, we saw a red bird that had two young ones with it. We caught them and the small red mother bird came, beating the earth with its wings. In the meantime, the Prophet of Allah, sallallaahu 'alayhi wa sallam, returned and said:* **"Who has put this bird to distress on account of its young? Return them to her."** *The Prophet of Allah, sallallaahu 'alayhi wa sallam, also noticed an ant-hill which we had burnt up. He, sallallaahu 'alayhi wa sallam, asked:* **"Who has set fire to this?"** *We replied, "We have done so." The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"None can chastise with fire except the Lord of the fire."**[3]

1 The explanation of An-Nawawi for the book of Muslim (241/14).
2 Reported by Al-Bukhaari (3467) and Muslim (2245).
3 Reported by Abu Daawood (2675).

Al-Khattaabi (an exegete of Prophetic narrations) said: "*The narration is evidence that it is disliked to burn bee hives, while there is no excuse to burn ant-hills since their harm can be avoided without burning them.*"[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to prohibit shooting animals with arrows or other weapons:

Anas once saw some boys shooting at a tied hen and said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, forbade the shooting of tied or confined animals.*"[2]

Ibn 'Umar (a Companion) once entered upon Yahya ibn Sa'eed (a Follower; belonging to the second generation of Muslims following the companions) while one of Yahya's sons was aiming at a hen after tying it. Ibn 'Umar walked to it and untied it. Then he brought it and the boy and said: "*Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet of Allah, sallallaahu 'alayhi wa sallam, forbidding the killing of an animal or any other living thing after tying them.*"[3]

Sa'eed ibn Jubayr (a Follower; belonging to the second generation of Muslims following the companions) narrated: *"While I was with Ibn 'Umar we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn 'Umar they dispersed, leaving it. At this, Ibn 'Umar said: "Who has done this? The Prophet of Allah, sallallaahu 'alayhi wa sallam, cursed the one who did so."*[4]

In another narration Ibn 'Umar said: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, cursed the one who did Muthlah to an animal (i e., cut its limbs or some other part of its body while it is still alive).*"[5]

Ibn 'Abbaas (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Do not make any living thing a target."**[6]

Commenting on this, An-Nawawi said: "*Meaning, do not take living animals as targets to shoot at like you shoot at targets made of leather and so on.*

1 *'Awn Al-Ma'bood* (240/7).
2 Reported by Al-Bukhaari (5513) and Muslim (1956).
3 Reported by Al-Bukhaari (5514).
4 Reported by Al-Bukhaari (5515) and Muslim (1958).
5 Reported by An-Nasaa'i (4442).
6 Reported by Muslim (1957).

This proves that it is a sin to pin down a living being to use it as a target. This is why Prophet Muhammad, sallallaahu 'alayhi wa sallam, cursed the one who does so, as in the narration of Ibn 'Umar. This is because doing so is a form of torture to the animal that destroys its life, wastes money and causes it to miss out on the chance of being slaughtered (and thus becoming lawful as food) or a means of benefit."[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, prohibited beating animals on the face or cauterizing them:

Jaabir ibn 'Abdullaah (a Companion) narrated that a donkey happened to pass before the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, the face of which had been cauterized, whereupon he said: **"Allah has cursed one who has cauterized it** [on the face]**."**[2]

An-Nawawi said: *"As for beating the animal on the face; it is prohibited for living beings whether human beings, donkeys, horses, camels, mules, sheep or other animals. It is an even graver sin when done to a human being, because the face is the place of one's beauty and the mark of beating would be very obvious on it and thus would shame the person and could negatively affect some of his faculties. Cauterization on the face is prohibited by consensus of scholars based on this narration. It is prohibited for humans since it disgraces him and since there is no need for him to have done to him/her, and thus it is not permissible to torture the person by having it done to him/her."*[3]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, prohibited torturing and disfiguring animals (by cutting their nose, ear or other parts):

'Abdullaah ibn Ja'far (a Companion) said: *"The Prophet of Allah, sallallaahu 'alayhi wa sallam, passed by a group of people who were shooting arrows at a goat. He disliked that and said:* **"Do not torture** [or disfigure] **animals."**[4]

Disfiguring animals refers to torturing them by cutting any part of their body like the nose, ear, private parts or one of their limbs.[5]

1 The explanation of An-Nawawi for the book of Muslim (108/13).
2 Reported by Muslim (2117).
3 The explanation of An-Nawawi for the book of Muslim (97/14).
4 Reported by An-Nasaa'i (4440).
5 An-Nihaayah (294/4).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, prohibited castrating cattle except for seeking a benefit:

Ibn 'Umar narrated that the Messenger of Allah, *sallallaahu 'alayhi wa sallam*, prohibited castrating[1] horses and cattle.[2]

Al-Qurtubi (an exegete of Prophetic narrations) commented, "*Castrating animals is prohibited unless it is to prevent harm that could afflict it or there is a benefit that is sought, like making its meat better tasting.*"[3]

An-Nawawi commented, "*It is prohibited to castrate non-edible animals. However, it is permissible to castrate young animals but not older ones.*"[4]

The evidence proving the permissibility of castrating animals for a benefit that is sought is in the following text:

'Aa'ishah and Abu Hurayrah narrated: "*Whenever the Prophet of Allah, sallallaahu 'alayhi wa sallam, wanted to slaughter a sacrificial animal, he would buy two fat white rams with horns, that had been castrated. The Prophet of Allah, sallallaahu 'alayhi wa sallam, would slaughter one of them on behalf of those who testify to the testimony of faith (that there is none worthy of worship except Allah and that the Prophet of Allah, sallallaahu 'alayhi wa sallam, is His Messenger and had conveyed the message of Allah), and would slaughter the other on behalf of himself and his household.*"[5]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to forbid killing harmless animals:

Ibn 'Abbaas narrated: "*The Prophet of Allah, sallallaahu 'alayhi wa sallam, forbade killing four creatures: ants, bees, hoopoes, and sparrow-hawks.*"[6]

One may not kill ants except harmful types. As for forbidding the killing of bees, it is due to the benefit humankind gains from them, like their honey and wax. Furthermore, killing hoopoes and sparrow-hawks is prohibited because it is not permissible to eat their meat. As for spar-

1 Castrating means removing the testicles. Reported by Ibn Al-Jawzi in his book *Ghareeb Al-Hadeeth* (453/2).
2 Reported by Ahmad (4755).
3 Al-Qurtubi in his book *Al-Mufhim Lima Ashkal Min Talkhees Kitaab Muslim* (127/12).
4 Ibn Hajar in his book *Fat-h Al-Baari* (119/9).
5 Reported by Ibn Maajah (3122).
6 Reported by Abu Daawood (5267).

row-hawks, the Arabs in the pre-Islamic era used to consider them a source of bad omens, so Islam forbade killing them so that this feeling and belief would be removed from their hearts.[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, forbade killing animals in play:

'Abdullah ibn 'Amr (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"He who kills a bird without due right will be questioned by Allah about it on the Day of Resurrection."** People asked, *"What is its due right?"* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"To slaughter it (after killing it) and then eat it."**[2]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to encourage being merciful towards animals:

Abu Umaamah (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Allah will be merciful, on the Day of Resurrection, to the one who is merciful, even if he was merciful with a slaughtered bird."**[3]

Mu'aawiyah ibn Qurrah (a Companion) narrated on the authority of his father, that a man said: *"O Messenger of Allah! I am too merciful to slaughter a sheep."* The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Allah will be merciful to you if you act mercifully with a sheep."**[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, forbade cursing animals:

Zayd ibn Khaalid Al-Juhani (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Do not revile the rooster for it wakes you up for prayer."**[5] Which means that it crows and thus wakes people for the optional night prayer; therefore, it deserves to be praised and not reviled since it helps people in their acts of worship and obedience.

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1 'Ali Al-Qaari in his book *Mirqaat Al-Mafaateeh* (2681/7). *Al-Mawsoo'ah Al-Fiqhiyyah* (The Encyclopedia of Fiqh) (283/17).
2 Reported by An-Nasaa'i (4445) and Al-Haakim (7574).
3 Reported by At-Tabaraani in his book *Al-Kabeer* (7915).
4 Reported by Ahmad (15165).
5 Reported by Abu Daawood (5101).

Al-Manaawi (an exegete of Prophetic narrations) said: *"It is the habit of the rooster to crow a few consecutive times when the time of dawn is close and at the time of zenith. This is the nature Allah created it upon."*

Al-Haleemi (an exegete of Prophetic narrations) said: *"One can derive from the narration that everything that is useful and beneficial should not be reviled, abused or mocked. Rather, people should be kind towards these creatures and treat them well."*[1]

'Imraan ibn Husayn (a Companion) narrated: *"We were with the Prophet , sallallaahu 'alayhi wa sallam, on a journey and there was a woman from the Ansaar riding a she-camel that knelt down and refused to rise up. She abused and invoked curses upon it. The Prophet of Allah, sallallaahu 'alayhi wa sallam, heard her and said:* **"Take the load off the she-camel and set it free because it has been cursed."***" 'Imraan* said: *"It is as if I am seeing it now, it used to walk amongst people, and no one would come near it."*[2]

Abu Barzah Al-Aslami (a Companion) said: *"A young woman was riding a she-camel on which there was the luggage of people and was urging it forward.' When it did not move, she said: 'O Allah, curse it!' The Prophet of Allah, sallallaahu 'alayhi wa sallam, said:* **"The she-camel that has been cursed should not accompany us."***"*[3]

An-Nawawi commented, *"This was a way to rebuke her and anyone who says the same words, because the Prophet of Allah, sallallaahu 'alayhi wa sallam, had forbidden people earlier from cursing. Therefore, she was punished by letting the she-camel go and not continuing with the Prophet of Allah, sallallaahu 'alayhi wa sallam, on the same journey. However, selling it, slaughtering it and riding it in other than the company of the Prophet of Allah, sallallaahu 'alayhi wa sallam, and so on remained permissible, because he only forbade it from remaining with him. Therefore, everything else holds the original ruling of permissibility."*[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to command people not to slaughter a milch[5] sheep:

1 The explanation of Al-'Atheem Abaadi for the book of Abu Daawood (14/5).
2 Reported by Muslim (2595).
3 Reported by Muslim (2596).
4 The explanation of An-Nawawi for the book of Muslim (148/16).
5 An animal yielding milk or kept for milk production.

In a long narration by Abu Hurayrah in which the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, visited a man from the *Ansaar*, the latter took a knife to slaughter a sheep for the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, so he told him: **"Do not slaughter a milch sheep."**[1]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, used to command people to be kind whilst slaughtering:

Shaddaad ibn Aws (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Indeed Allah has prescribed kindness for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal** [in order to reduce his pain]**."**[2]

An-Nawawi said: *"One should sharpen the blade and slaughter the animal fast. It is recommended to avoid sharpening the blade in the presence of the animal, not to slaughter one in the presence of other animals or drag it to the place of slaughter. The saying of Prophet Muhammad, sallallaahu 'alayhi wa sallam,* **"…make the killing in the best manner"** *is general in all situations such as slaughtering, killing as a corporal punishment for a prescribed crime, killing someone in return for killing a person and so on."*[3]

Ibn 'Abbaas narrated that a man laid a sheep down to slaughter it, and started sharpening his blade. Thereupon the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Do you want to kill it twice? You should have sharpened your blade before laying it down."**[4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, forbade that asses cover mares:

Ali ibn Abu Taalib (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, was presented with a she-mule which he rode, *so Ali said: "If we made asses cover mares we would have animals of this type."*

1 Reported by Muslim (2038).
2 Reported by Muslim (1955).
3 The explanation of An-Nawawi for the book of Muslim (107/13).
4 Reported by Al-Haakim (7563).

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"Only those who do not know do that."**[1]

It was said that the reason this is not recommended is that it would be exchanging something good (horse breed) with that which is less (mules).

Al-Khattaabi (an exegete of Prophetic narrations) said: *"The meaning of this is that if asses cover mares, then horses would decrease in number and could even become extinct, and thus they would no longer exist, and people would lose their benefit. Horses are needed to ride, seek provisions, perform Jihaad, gain war booty, in addition to their meat being edible, while none of this is the case with asses. Therefore, the Prophet of Allah, sallallaahu 'alayhi wa sallam, wanted to increase the number of horses so that people would benefit from them."*[2]

Animals testify to the prophethood of Prophet Muhammad, *sallallaahu 'alayhi wa sallam*:

Abu Sa'eed Al-Khudri (a Companion) narrated that the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"(While a shepherd was with his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: 'Fear Allah! You have taken the provision from me which Allah gave me'. The shepherd said: 'What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.' The wolf replied: 'Shall I tell you something even more amazing than this? There is the Prophet Muhammad in Madinah informing people about the news of the past."**

Thus, the shepherd came to Madeenah with his sheep and placed his herd in one of the corners of Madeenah. Then he went to the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, and informed him of what had taken place with his sheep and the wolf.

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, commanded that the people should gather for the congregational prayer, and then he addressed the shepherd saying: **"Inform them"**, so he did. Thereafter, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"I swear by The One**

1 Reported by Abu Daawood (2565) and An-Nasaa'i (3580).
2 *'Awn Al-Ma'bood* (167/7).

in Whose Hand my soul is! He has told the truth. The Hour will not occur until beasts speak to humans, and a man would speak to his whip and shoelace, and his thigh would tell him what his wife did in his absence."[1]

Prophetic narrations on the prohibition of keeping dogs in homes except as guard dogs or for hunting:

There are certain Prophetic narrations regarding the Islamic viewpoint on dogs that are often misunderstood or quoted out of context to give the incorrect impression that dogs are reviled creatures that must be exterminated without exception.

The hair and saliva of dogs are considered impure by different schools of Islamic jurisprudence. Even so, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, said: **"If a dog drinks from the vessel of any one of you, let him wash it seven times."** According to another report: **"and clean it the eighth time with earth."**

It is forbidden to be in close physical contact with dogs, but this does not mean that we should not be kind or feel compassion towards them or keep them to derive benefit from them. These are two entirely separate matters.

Let us attempt to understand the prohibition on close physical contact with dogs in the light of recent scientific studies and information:

A study in The Journal Archives of Oral Biology[2] suggests that disease-causing oral bacteria can be exchanged between dogs and their owners.

Japanese researchers examined dental plaque from 66 dogs, as well as dental plaque from 81 people from Japan who visited a dog-training school or animal clinic during 2011. They conducted analysis to find the presence of 11 disease-causing oral bacteria called "periodontopathic" species in the plaque.

1 Reported by Ahmad (11383).
2 http://www.ncbi.nlm.nih.gov/pubmed/22417880

They found that three kinds of disease-causing oral bacteria were especially prevalent in the dogs' dental plaque:

- *Porphyromonas gulae*, which was found in 71.2 percent of the dogs' samples.
- *Tannerella forsythia*, which was found in 77.3 percent of the dogs' samples.
- *Campylobacter rectus*, which was found in 66.7 percent of the dogs' samples.

"These results suggest that several periodontopathic species could be transmitted between humans and their companion dogs, though the distribution of periodontopathic species in both is generally different." the researchers wrote in the study.

Zoonotic diseases are those which can be passed from animals to humans. Some of the most common diseases that pass from dogs to humans are the 3 R's:

Ringworm

Ringworm is caused by a fungus that can be easily transmitted from dogs to humans. Ringworm appears as a rash or patch on the skin or scalp. The rash can be wet or dry, scaly or crusty, and sometimes itchy which forms in the shape of a ring. Ringworm is passed from dog to human by physical contact of the infected area.

Roundworms

These parasites are often found in a dog's digestive system. If a dog that is infected with roundworms defecates outside, several eggs can be deposited into the soil. The eggs will then develop into larvae and establish themselves in the eye(s), causing blindness. This is just one of the many reasons that dogs needs to be given de-wormers on a regular basis.

Rabies

In the U.S. alone, dogs account for more than two-thirds of domestic animal bites. Rabies is one of the most feared diseases because it is virtually 100% fatal. It is caused by the rabies virus and is usually transmitted by the bite of a rabid animal. Human rabies in the U.S, ranges from one

to seven cases a year. It is a significant disease worldwide causing 55,000 deaths a year. India, China and Africa have the highest number of cases.

Other diseases that pass from dogs to humans[1] through saliva, skin contact and excretions:

Lyme Disease

Ticks are carriers of Lyme disease and since they can often be found on dogs, owners can develop the disease if they are bitten by an infected tick.

Scabies

Scabies result when a mite burrows itself in the skin and causes constant itching, scabs and hair loss.

Methicillin-Resistant Staphylococcus Aureus (MRSA)

A dog can acquire the disease first and through saliva, can transfer MRSA to a human through a scrape or lesion. It can also be passed to humans through a bite. Since the disease passes between dogs and humans quite easily, it often becomes part of a cycle of infection passed continuously between dogs and humans until it is cured completely with the use of antibiotics.

Symptoms of MRSA usually start with swelling, redness, and soreness at the site of infection. Symptoms can become worse, leading to pneumonia, infection of the bloodstream, fever, chills, shortness of breath, and even death if not treated.

Salmonellosis:

Caused by salmonella bacteria, this disease affects tens of thousands of Americans each year. While normally salmonellosis works itself out of the body in about seven days, in some cases, it can be fatal. The fatal cases of salmonellosis are typically found to be in young children, the elderly, and those with compromised immune systems.

Symptoms of infection in dogs include bloody stool, diarrhea, vomiting, lethargy, and fever. In humans, it causes abdominal cramping, fever,

1 "Zoonotic Diseases & Dogs" Oregonvma.org.

and diarrhea. After contact with salmonella, it can take up to 72 hours for symptoms to present.

Prevention of salmonellosis mostly comes down to hygiene. Hand washing after handling sick dogs helps, as well as, keeping pets food and water dishes clean (not washing in the kitchen sink), and thorough washing after cleaning up fecal matter and proper disposal of it.

Giardiasis:

Giardiasis is a parasite which is one of the leading causes of nonbacterial diarrhea in humans. Symptoms in humans usually last for more than 10 days and also include intestinal cramping, and nausea. In dogs, it causes diarrhea which can be short-lived, long lasting, or can come and go. Giardiasis is frequently acquired from contaminated water sources.

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Conclusion:

The teachings of the Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, from his actions, words and approvals comprise the Sunnah, which has a special authority and importance in Islam, second only to the Quran.

Allah Says in the Quran (what means): ***«Your companion [Muhammad] is neither astray nor being misled. Nor does he speak of his own desire. It is [only] the revelation with which he is inspired.»*** [Quran: 53:2-4]

The Prophet of Allah, *sallallaahu 'alayhi wa sallam*, did not teach or enjoin anything that was not revealed to him from Allah. There have been numerous instances where modern scientific data and findings support and confirm the wisdom behind several Prophetic narrations. This is especially remarkable since the Prophet of Allah, *sallallaahu 'alayhi wa sallam,* was unlettered and had no possible means of acquiring such knowledge, except by virtue of Divine revelation.

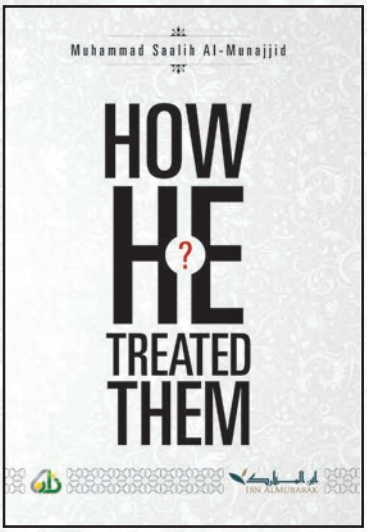
The character and actions of Prophet Muhammad, *sallallaahu 'alayhi wa sallam,* are a shining example of respect for all creation. He showed us that humankind must strike a balance in their treatment of animals. All living creatures were put on this earth by Allah for our benefit and we should avail of their benefits, but must not exploit them or treat them

cruelly. Long before the establishment of animal welfare organizations and awareness of animal rights, the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, declared that it is humankind's responsibility to see that other creatures not only receive food, water, and shelter from the elements but also security from being harmed physically and mentally.

The love and compassion of the Prophet of Allah, *sallallaahu 'alayhi wa sallam*, for all kinds of creatures was not of the kind claimed by today's 'humanists'. He, *sallallaahu 'alayhi wa sallam*, was sincere and balanced in his love and compassion. He, *sallallaahu 'alayhi wa sallam*, was more compassionate than any other person as he was guided by the Creator and Sustainer of all beings, for the guidance and happiness of all conscious beings including humankind and Jinn[1] and the harmony of existence. Therefore, he lived not for himself but for others; he was a true mercy for all the worlds.



1 An invisible **creation** mentioned in the **Quran** and believed by **Muslims** to be created from fire, inhabit the earth and influence **mankind**. It can take the form of **humans** or **animals**.



Islam is a religion that, today, has over one and a half billion followers across the globe. The man who brought the message of this religion must, necessarily, be one of the most influential figures in world history. But Prophet Muhammad's astonishing impact wasn't just on account of his being a leader in any conventional sense.

The Prophet preached a religion, founded a state, built a nation, laid down a moral and legal code, initiated numerous social and political reforms, established a powerful and dynamic society to practice and represent his teachings and completely revolutionized the worlds of human thought and behavior.

Within the 23 years, of his prophethood, Prophet Muhammad transformed the entire Arabian Peninsula from paganism and idolatry to the worship of One God; from tribal quarrels and wars to solidarity and cohesion; from drunkenness and wickedness to sobriety and piety; from lawlessness and anarchy to law and order; and from utter moral bankruptcy to the highest standards of morality and virtue. Human history has never known such a complete transformation of people or a place before or since – and all this in just over two decades.

While most famous personalities come across as uni-dimensional figures who distinguished themselves in one or two fields, Prophet Muhammad made spectacular accomplishments in every field and discipline of human thought and behavior.

Why read about the life of the Prophet?

Non-Muslims seeking to learn about Prophet Muhammad's life have struggled with publications that are largely inauthentic or that draw upon unreliable resources. Biographical accounts by Westerner writers are inevitably – and even notoriously – biased or tainted with prejudices and Orientalist fallacies.

This book, however, provides an excellent introduction to some of the major aspects of Prophet Muhammad's life and events and, hence, provides a Muslim (and hence an in-proper-context) perspective to readers. It explains the prominent roles that Prophet Muhammad's personality has played in Islamic practice and thought, and the crucial roles it continues to play in Muslim life and civilization.

No matter which religious denomination one ascribes to or which ideological and political beliefs one espouses, one can only stand to benefit from learning about Prophet Muhammad's life, a man who moved even an iconoclast like G. B. Shaw to comment: "He must be called the savior of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much-needed peace and happiness". (The Genuine Islam, Singapore, Vol. 1, No. 8, 1936).

Further, by studying the life of Prophet Muhammad, one can separate fact from fiction and gain a deeper understanding of the man and his message. In a time when we are bombarded with false propaganda and media lies, it is up to open-minded individuals with a desire for the truth to do what they can to fulfil that desire. This book may be regarded as a significant first step towards achieving this most noble of objectives.

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