

THE  
**PROPHET** ﷺ  
AND HIS  
**TEN COMPANIONS**  
WHO WERE PROMISED PARADISE  
رضي عنهم

By al-Hāfīz ‘Abdul-Ghani al-Maqdisi (600 AH)  
Commentary by Shaykh Muḥammad bin ‘Abdul-Wahhāb al-‘Aqīl

*Introduction by*  
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In the name of Allāh, the Most Gracious, the Most Merciful; all praise belongs to Allāh. May Allāh grant our Prophet Muḥammad the highest mention and bestow peace upon him.

Given that the nobility of knowledge is connected to the nobility of the science being studied, the study of the Prophet’s biography ﷺ is from the noblest and most important fields of study. This is because studying the *sīrah* of the Prophet ﷺ is connected to the study of the noblest of creation—our Prophet Muḥammad ﷺ. The Muslim who takes our Prophet Muḥammad ﷺ as his *imām*, exemplar, and model is in dire need of studying his biography.

Your *‘aqīdah* will not be correct unless your *‘aqīdah* is like the *‘aqīdah* of the Prophet ﷺ. Your prayer, *ṣalāh*, fasting, Ḥajj, and all other acts of worship will not be correct unless they are in agreement with what the Prophet ﷺ was upon. The details of these matters are known from the details of the life of the Prophet ﷺ. Studying his life brings about belief in him, because knowing about his affairs is part of believing in him. There are some matters that are obligatory to know about him, and if you are deficient in knowing these matters, your faith will be deficient. However, the more you learn about him, the more your faith in him will increase, and then your overall *īmān* will increase.

The biography of the Prophet ﷺ is not similar to the biography of

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<sup>1</sup> This explanation is extracted from a lecture delivered by Shaykh Muḥammad al-‘Aqil, may Allāh preserve him.

any other person. As for the biographies of other than him, then only a small portion of their biographies have been preserved. In contrast, the Prophet's biography ﷺ has been narrated to us by his Lord, and He has taken the responsibility of preserving it.

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Verily, it is We Who have sent down the reminder  
(i.e., the Qur'ān) and surely, We are its guardian  
(from corruption).

[Sūrah al-Hijr 15:9]

How many verses are there that mention the names of the Prophet ﷺ, how he was sent, his worship, his supplication, the reality of his *da'wah*, what he encountered, and his human nature? There are many verses, and these are one of the sources of his biography; and Allāh has entrusted Himself with the preservation of this in His Book. Likewise, his biography is preserved by what has been narrated from his Companions رضي الله عنهم, from those *aḥādīth* with sound chains of narration.

Consequently, his biography is true, and he is the trustworthy one who is believed. His *sīrah* is not [made of] ancient tales or fabricated stories, nor is it a game for the people to add to it or take away from it what they like. Rather, his biography has been preserved for us just as his Sunnah has been preserved for us. Those who give care and concern to his Sunnah, his statements and actions, also give care and concern to his biography.

For this reason, the scholars of the *ummah* have undertaken the task of authenticating what has been transmitted from the Prophet's biography ﷺ, affirming what is authentic and what is weak. The innovator may come with a book of *sīrah* saying that the Prophet ﷺ did this or that. We say, first we need to authenticate the chain of narration for this statement. Everything that has been narrated concerning the Prophet's biography is not correct;

rather, it is upon us to verify its authenticity first. Therefore, his Sunnah is his *sīrah*.

Before us is a blessed abridged book concerning the Prophet's biography ﷺ, by 'Abdul-Ghani al-Maqdisi. I ask Allāh to grant us the ability to follow our Prophet Muḥammad ﷺ in the most excellent manner. I ask Him to increase our love for him, our belief in him, and our certainty of his trustworthiness by knowing his biography.

I ask Allāh to resurrect us in the crowd with him. Our Lord said:

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, from the prophets, the truthful, the martyrs, and the righteous. And how excellent these companions are!

[Sūrah an-Nisā' 4:69]

And the Prophet ﷺ said:

الْمَرْءُ مَعَ مَنْ أَحَبَّ.

The person will be with those he loves.<sup>2</sup>

<sup>2</sup> Ṣaḥīḥ al-Bukhārī 6168

## ◆ *Author's Introduction* ◆

### ORIGINAL TEXT

All praise and thanks belong to Allāh, the Creator of the earth and the heavens, the One who has made the light and the darkness, the One who will gather the creation to judge between them so the doer of good will be successful while the people of misery will be wretched. And I bear witness that nothing has the right to be worshiped except Allāh alone without partners. Whoever says this testimony will be joyful on the Day of Recompense. May Allāh grant the highest mention to the chief of the messengers and prophets, Muḥammad, and upon his family and Companions.

### EXPLANATION

The testimony that nothing has the right to be worshiped except Allāh is not unknown to the likes of you all, may Allāh preserve you. Surely, the testimony that nothing has the right to be worshiped except Allāh is the key to Paradise, and whoever says “nothing has the right to be worshiped except Allāh” as his final words shall enter Paradise. No one will be successful and saved from the punishment of the Fire on the Day of Judgment except the one who says “nothing has the right to be worshiped except Allāh.” Whoever actualizes the statement “nothing has the right to be worshiped except Allāh” will enter Paradise without reckoning and without punishment. This is because the statement that nothing has the right to be worshiped except Allāh is *tawḥīd*, as Imām al-Bukhārī states in “The Book of *Tawḥīd*” (in *Ṣaḥīḥ al-Bukhārī*).

## THE PROPHET AND HIS TEN COMPANIONS

### ORIGINAL TEXT

As to what follows: These are concise words concerning our leader, our Prophet, the Chosen One, Muḥammad ﷺ, which each and every Muslim is in need of. I ask Allāh to cause this treatise to benefit those who read it and hear it.

### EXPLANATION

From the rights of the Prophet ﷺ is that you learn information about him that will put belief in him in your heart. Then, study his biography to increase your *īmān*, and this includes knowing his noble lineage and some of the affairs connected to it. In reality, every Muslim is in need of knowing some of these affairs. This is because the Prophet ﷺ is your example, and he is your *imām*.

It is unfortunate that there are young Muslims who have been raised by Muslim parents but have not read the Prophet's biography ﷺ even one day, while they have heard the names of hundreds of disbelievers and other Muslim personalities. In truth, this is a deficiency from the parents, because the child's mind and heart are like vessels—if you fill them with good, they will be filled with good, and if you fill them with evil, then evil will occupy them. And if you neglect these vessels, someone else will fill them.

The Muslim youth today have been caught in the trap of filling their hearts and minds with that which will not benefit them or with that which will harm them. If there is benefit, it is minimal, while the harm is greater than the benefit. Consequently, it is upon the Muslim fathers to fear Allāh the Exalted and to fill their children's hearts and minds with the *ṣirah* of the Prophet ﷺ and the *ṣirah* of his Companions, so they can take them as their role models.

The youth will definitely take someone as a role model. If you make the Prophet ﷺ their role model, they will succeed in this life and the next. If not, others will give them role models, such

### *Author's Introduction*

as athletes, male and female actors, male and female singers, and other than them from the people of innovations and misguidance. Thus, fear Allāh, O noble fathers, concerning your children.

## ◆ *The Prophet's Lineage* ◆

### ORIGINAL TEXT

He is: Abul-Qāsim

### EXPLANATION

Abul-Qāsim is the *kunyah* he was known by. This *kunyah* is connected to his son al-Qāsim, who was born to our mother Khadijah رضي الله عنها. Al-Qāsim was his oldest son, so the Prophet took this name as his *kunyah*. The scholars differ concerning the permissibility of anyone else using the *kunyah* Abul-Qāsim after the death of the Prophet ﷺ, but they agree it was not permissible to use this *kunyah* during his lifetime.

Some of the scholars say the prohibition was specific to his lifetime, and some of them say it is not permissible for anyone else to combine both names—meaning, if a man's name is Muḥammad, he cannot [also] take the *kunyah* Abul-Qāsim. And some of the scholars say this was only [prohibited] during his lifetime; it was not permissible for any of the Companions to take the *kunyah* Abul-Qāsim because this was the *kunyah* of the Prophet ﷺ.

Whoever calls him by other than this *kunyah* has shown bad manners. The scholars have disapproved of calling the Prophet ﷺ by any other *kunyah*, such as Abū az-Zahrā<sup>3</sup> or Abū Fāṭimah. This is bad manners with the Prophet ﷺ because he is widely known

<sup>3</sup> *Translator's note:* Az-Zahrā' is a nickname used to refer to Fāṭimah.

by his *kunyah* Abul-Qāsim, and he did not like to be called by any other *kunyah*. Therefore, the Muslim should only call him by this *kunyah*, and when it is said, “Abul-Qāsim ﷺ said such-and-such,” the people will know you are speaking of the Prophet ﷺ.

#### ORIGINAL TEXT

Muḥammad bin ‘Abdullāh bin ‘Abdul-Muṭṭalib bin Hāshim bin ‘Abd Manāf bin Quṣayy bin Kilāb bin Murrah bin Ka’b bin Lu’ayy bin Ghālib bin Fihr bin Mālīk bin an-Naḍr bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Ma’add bin ‘Adnān bin Udad bin Muqawwim bin Nāḥūr bin Tayrah bin Ya’rub bin Yashjub bin Nābit bin Ismā’īl bin Ibrāhīm (Khalīl ar-Raḥmān) bin Tāriḥ (also known as Āzar) bin Nāḥūr bin Sārū’ bin Rā’u bin Fālikh bin ‘Aybir bin Shālīkh bin Arfakhshad bin Sām bin Nūḥ bin Lamik bin Matūshalkh bin Akhnūkh bin Yard bin Mahlīl bin Qīnan bin Yānish bin Shīth bin Ādam.

#### EXPLANATION

We shall suffice with the first part of his lineage, may Allāh preserve you. This is the part of his lineage that has been authenticated. The Prophet ﷺ has mentioned that his lineage goes back to ‘Adnān, and ‘Adnān is from the sons of Ismā’īl, the son of Ibrāhīm ﷺ. There is major disagreement concerning the authenticity of his lineage beyond this. His relation to ‘Adnān is affirmed, and no one disputes that ‘Adnān is from the sons of Ismā’īl, the son of Ibrāhīm ﷺ.

In regard to the names mentioned between ‘Adnān and Ismā’īl, there is disagreement among the scholars, and likewise there is disagreement concerning the names mentioned between Ibrāhīm and Ādam ﷺ. The reason for the difference of opinion concerning the names of the men mentioned beyond ‘Adnān is that these names were translated from Hebrew, and the translators differ on how some of the names should be translated. Some say “Adad”

while others say “Udad,” and likewise they differ concerning the translation of the other names.

The proof that the Prophet ﷺ is from the lineage of Ibrāhīm is that when he ascended to the heavens and met the prophets, they greeted him by saying, “Welcome to the righteous brother and righteous Prophet,” except Ibrāhīm عليه السلام. Ibrāhīm عليه السلام said, “Welcome to the righteous son and righteous Prophet.” When Ibrāhīm, the son of the Prophet ﷺ, was born from Māriyah al-Qibṭiyyah رضي الله عنها, he said:

وُلِدَ لِي اللَّيْلَةَ غُلَامٌ فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ.

**A son was born to me tonight and I gave him the name of my father Ibrāhīm.<sup>4</sup>**

#### ORIGINAL TEXT

Muḥammad bin ‘Abdullāh bin ‘Abdul-Muṭṭalib

#### EXPLANATION

‘Abdul-Muṭṭalib<sup>5</sup> was the grandfather of the Prophet ﷺ. His actual name was Shaybah al-Ḥamd. His grandfather’s name (“the slave of Muṭṭalib”) is not a proof for the permissibility of naming oneself the slave of anyone other than Allāh. To name oneself the male or female slave of anyone other than Allāh is not permissible; rather, it should be said “the son of so-and-so” or “the daughter of so-and-so.”

There is a story behind Shaybah, the grandfather of the Prophet ﷺ, being called ‘Abdul-Muṭṭalib. His actual name is Shaybah and his maternal uncles were from Banī Najjār, and they were the Anṣār of Madīnah. His paternal uncle, al-Muṭṭalib bin ‘Abd Manāf, went to Madīnah to take Shaybah from his maternal uncles; thus, they

<sup>4</sup> *Sunan Abi Dāwūd* 3126, declared *ṣaḥīḥ* by Shaykh al-Albānī

<sup>5</sup> *Translator’s note:* ‘Abdul-Muṭṭalib means “the slave of Muṭṭalib.”

traveled back to Makkah while Shaybah rode behind his uncle. While on the journey, Shaybah was tanned by the sun, and he wore tattered clothes, so when the people saw this unknown child they assumed he was the slave of al-Muṭṭalib. Consequently they began to say, "This is 'Abdul-Muṭṭalib (the slave of al-Muṭṭalib)." The intent here behind the word "slave" is not the servitude given to Allāh; rather, the intent for the word "slave" in this context is the relationship between the servant and his master. Al-Muṭṭalib was his uncle, but the people thought that he was his slave master. For this reason, the name 'Abdul-Muṭṭalib was the exception.<sup>6</sup>

'Abdul-Muṭṭalib's actual name was Shaybah.<sup>7</sup> He was given this name because he had a white streak of hair on his head when he was born.

We have mentioned that the Prophet's lineage ﷺ is authenticated up to 'Adnān, and this proves the nobility of the Prophet ﷺ, because Allāh placed him in the noblest tribe of the Arabs. The Quraysh, who are [from] Fihr bin Mālik or an-Naḍr bin Kinānah, is the noblest of all the Arab tribes. The Prophet ﷺ said:

إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ.

Verily Allāh granted eminence to Kinānah from amongst the descendants of Ismā'īl, and he granted eminence to the Quraysh amongst Kinānah, and he granted eminence to Banū Hāshim amongst the Quraysh, and he granted me eminence from the tribe of Banū Hāshim.<sup>8</sup>

This means Allāh chose them, honored them, and preferred them.

<sup>6</sup> *Translator's note:* Shaykh 'Abdul-'Azīz bin Bāz said, "Imām Abū Muḥammad bin Ḥazm said, 'The scholars have agreed that it is not permissible to take any name that gives servitude to anyone other than Allāh, such as the names 'Abdul-'Amr, 'Abdul-Ka'bah, and similar names. The exception was given to 'Abdul-Muṭṭalib.'" (*Majmū' Fatāwā Ibn Bāz* vol. 5)

<sup>7</sup> *Translator's note:* The word "shaybah" means gray-headed.

<sup>8</sup> *Ṣaḥīḥ Muslim* 2276

Therefore, he is from the best tribe of the children of Ismā'īl, the best tribe of Kinānah, and the best tribe of Quraysh, which is Banū Hāshim, and he is the best from the tribe of Banū Hāshim.

The scholars have mentioned the wisdom of Allāh placing him in the best tribe of the Arabs. From the wisdom mentioned is that the Arabs used to brag about their tribes, and if the Prophet had been from a lowly tribe, it would have been an argument for some of them to reject his *da'wah*. When Heraclius, the king of Rome, questioned Abū Sufyān about the lineage of the Prophet ﷺ, he had no way of insulting his lineage. Thus Abū Sufyān replied:

هُوَ فِينَا ذُو نَسَبٍ.

**He belongs to a good (noble) family amongst us.<sup>9</sup>**

This is proof that Allāh the Exalted preferred the Prophet and honored him with this noble lineage in order to assist in the acceptance of his *da'wah*. Thus he has noble lineage, honor, and high status, and it is not possible for the person with these qualities to claim prophethood in order to attain a nobility he already has. His lineage was sufficient in elevating his status, so it was a true statement when he informed the people that he was sent as a prophet.

In addition to this, Allāh the Exalted wanted to raise the status of the Arabs. Our Lord said:

﴿وَأَنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ﴾

**And indeed, it is a remembrance for you and your people.**

[Sūrah az-Zukhruf 43:44]

Prophecy had been cut off from the Arabs for a long time, and it had elevated the Children of Israel and others for a long time. Prophecy remained among the Children of Israel so long that

<sup>9</sup> *Ṣaḥīḥ al-Bukhārī* 7

they boasted and said prophecy would never leave them. So Allāh took it from them against their desire and placed prophecy among the Arabs, and He elevated the Arabs. Therefore, we thank Allāh the Exalted for making our Prophet Muḥammad ﷺ from the Arabs, in the Arabian Peninsula. And He made his language the Arabic language, and He made it such that everyone who speaks the Arabic language is an Arab. Everyone who speaks Arabic is an Arab and is thus ascribed to the people of the Prophet ﷺ.

ORIGINAL TEXT

This is the lineage mentioned by Muḥammad bin Ishāq in one of the narrations he mentioned. The lineage up to ‘Adnān is agreed upon, while there is a difference of opinion about the remaining lineage.

EXPLANATION

[This refers to] Muḥammad bin Ishāq bin Yasār al-Madani, the author of the famous *sīrah*. Ibn Hishām رحمه الله used some of it for his famous *sīrah*, *Sīrah Ibn Hishām*. Ibn Ishāq’s *sīrah* is vast. In one of the narrations, he mentioned the lineage that goes beyond ‘Adnān, although the lineage mentioned before ‘Adnān is more authentic. It is mentioned in *al-Bukhārī* and other places as well. There is a difference of opinion concerning those mentioned between ‘Adnān and Ismā‘īl, and between Ibrāhīm and Ādam.

ORIGINAL TEXT

The Quraysh are from Fihir bin Mālīk, and it has been said they are from an-Naḍr bin Kinānah.

EXPLANATION

The Quraysh are from Fihir bin Mālīk, while some say they are from the grandfather an-Naḍr bin Kinānah. It is said they got the name “Quraysh” due to their gathering in Makkah after they had

been divided, and this unity took place at the hand of Fihir bin Mālīk or an-Naḍr bin Kinānah.

It has also been said they were called the Quraysh because they they were merchants instead of farmers or herdsmen, as Allāh favored them with this.

﴿لِإِيلَافِ قُرَيْشٍ ﴿١﴾ إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾﴾

(It is a great grace and protection from Allāh),  
for the taming of the Quraysh, their accustomed  
security [in] the caravan of winter and summer. So  
let them worship the Lord (Allāh) of this House  
(the Ka'bah in Makkah).

[Sūrah Quraysh 106:1-3]

## ◆ *His Mother* ◆

### ORIGINAL TEXT

The mother of the Messenger of Allāh ﷺ was Āminah bint Wahb bin ‘Abd Manāf bin Zuhrah bin Kilāb bin Murrah bin Ka’b bin Lu’ayy bin Ghālib.

### EXPLANATION

The mother of the Prophet ﷺ was also from the noble tribe of Quraysh. Her lineage connects with his at Kilāb bin Murrah, because Zuhrah was the brother of Quṣayy bin Kilāb. Zuhrah bin Kilāb is from the forefathers of Sa’d bin Abī Waqqāṣ ؓ. This is why the Prophet ﷺ would say, “He is my maternal uncle,” because [Sa’d’s] lineage is connected with the Prophet’s lineage ﷺ at Kilāb bin Murrah. And Sa’d is related to the mother of the Prophet ﷺ from Zuhrah bin Kilāb. Zuhrah bin Kilāb was the brother of Quṣayy bin Kilāb, who is one of the forefathers of the Prophet ﷺ.

## ◆ *His Birth* ◆

### ORIGINAL TEXT

The Messenger of Allāh ﷺ was born in Makkah during the Year of the Elephant, in the month of Rabi' al-Awwal, on a Monday. Some have said he was born 30 years after the Year of the Elephant, and some have said he was born 40 years after the Year of the Elephant. The correct view is that he was born during the Year of the Elephant.<sup>10</sup>

### EXPLANATION

As for where the Prophet ﷺ was born, the historians have agreed he was born in Makkah. This is the well-known city of Makkah in which al-Masjid al-Harām is located. The Prophet's tribe had homes built around the Ka'bah; they were not nomads who traveled, had tents in the area, and followed the rain—during the winter [the nomads] would go south, and during the summer they would go north. Allāh decreed that his tribe would have status in the hearts of the rest of the Arabs, and He decreed that Makkah would have high status in the hearts of the Arabs; thus, they exalt it, love it, and perform pilgrimage to it. They revered Makkah to the extent that if a man saw his father's killer there, he would not go forth to harm him. Allāh favored the Arabs and the Quraysh with this.

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<sup>10</sup> *Translator's note:* Ibn al-Qayyim رحمه الله said, "There is no difference of opinion concerning the fact that the Prophet ﷺ was born in Makkah, and that his birth was in the Year of the Elephant." (*Zād al-Ma'ād fī Hadyi Khayr al-'Ibād* by Ibn al-Qayyim, 1/76)

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُنَخِطُ النَّاسُ مِنْ  
حَوْلِهِمْ﴾

**Have they not seen that We have made (Makkah) a  
sanctuary secure, and that men are being snatched  
away from all around them?**

[*Sūrah al-'Ankabūt* 29:67]

This safe sanctuary of Makkah is the birthplace of the Prophet ﷺ.

As for the day he was born, then it was certainly a Monday, because when he was asked why he fasted on Mondays he said:

ذلك يوم ولدت فيه، ويوم بعثت أو أنزل علي فيه.

**That is the day on which I was born and on it my mission began or Revelation came to me.<sup>11</sup>**

Therefore, there are two things we are certain about: he was born in Makkah, and he was born on a Monday.

And there are two things the scholars differ about. [One of them is] the exact date on which the Prophet was born—some say he was born on the 2<sup>nd</sup> of Rabī' al-Awwal, some say he was born on the 8<sup>th</sup> of Rabī' al-Awwal, some say he was born on the 10<sup>th</sup> of Rabī' al-Awwal, and some say he was born on the 12<sup>th</sup> of Rabī' al-Awwal. Some have even said that he was not born in Rabī' al-Awwal, but that he was born on the 8<sup>th</sup> of Ramaḍān, and this is the weakest of the opinions. That which is most correct is that the Prophet ﷺ was born on the 2<sup>nd</sup> of Rabī' al-Awwal.

With this, we affirm the mistake of many of the Muslims today who are certain that he was born on the 12<sup>th</sup> of Rabī' al-Awwal. Consequently, they establish parties, which are broadcast through

<sup>11</sup> *Ṣaḥīḥ Muslim* 1162

the television and radio and attended by the masses. There is much innovation and sin present in these parties, such as singing, the mixing of men and women, and associating partners with Allāh the Exalted. We ask Allāh the Exalted for safety and security from this evil, the extent of which no one knows except Him. Thus, from the standpoint of the legislation, these parties are delusive because they are not based upon any religious proof.

They celebrate the Prophet's birthday ﷺ, but it is as though they are celebrating a singer's birthday. If they were to celebrate a singer's birthday, they would gather together to remember his compositions, his songs, and his instruments. They would sing along to his songs, and the men and women would mix together, because this person was a singer. But today the people gather together to celebrate the birthday of the Prophet ﷺ, the one who prohibited music, the mixing of men and women, and alcohol and drugs, yet they celebrate his birthday by singing, playing instruments, mixing the men and the women, drinking alcohol, and committing various sins prohibited by the Prophet ﷺ. The person who believes he is celebrating the Prophet's birthday with this has a corrupt mind.

These parties that many of the Muslims attend—may Allāh rectify us and them—are false, because those who had more knowledge than us never celebrated the Prophet's birthday ﷺ. His birthday was not celebrated by Abū Bakr, 'Umar, 'Uthmān, 'Alī, or by any of the 10 Companions promised paradise, nor was it celebrated by any of the 120,000 Companions, which is the number of Companions the scholars estimate he had. His birthday was not celebrated by any of the four Imāms. His birthday was not celebrated during the first three generations of Muslims, and they were more knowledgeable and loved him more than those who came after them.

And what benefit comes from these parties? Today, millions of

people sing and dance, and it doesn't benefit Islām at all.

﴿ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴾

Be you *rabbāniyyūn* (learned men of religion who practice what they know and also preach to others), because you are teaching the Book, and you are studying it.

[Sūrah Āli 'Imrān 3:79]

If you want to benefit the Muslims, teach them the Prophet's biography, his Sunnah, his *'aqidah*, his prayer, his *ṣakāh*, his fasting, his Ḥajj, and his manners. This will benefit the Muslims. Sit in a house from the houses of Allāh and read a verse from the Book of Allāh or a *ḥadīth* from the speech of the Prophet ﷺ. Revive a *sunnah*, disseminate his manners and his virtue—this will benefit the *ummah*. These birthday celebrations are unfounded in the religion, just as they are unjustifiable with the intellect.

As for the year in which he was born, the most prominent statement is that he was born in the Year of the Elephant. The Year of the Elephant is what Allāh has mentioned in the Qur'ān:

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴾

Have you (O Muḥammad) not seen how your Lord dealt with the owners of the elephant?

[Sūrah al-Fīl 105:1]

This is [referring to] when Allāh the Exalted repelled Abraha and those with him to protect Makkah, a precursor for the advent of the Prophet ﷺ. Allāh protected Makkah from the desecration and destruction of the Ka'bah by Abraha the Ethiopian. Thus, the Year of the Elephant was the year the Prophet ﷺ was born, after Abraha and those with him were defeated.

Some have said he was born 80 days or less after this event. Some scholars say he was born 40 years after this event, but it seems they have confused his birth with his prophecy. He was sent as a prophet 40 years after the Year of the Elephant, and according to what is most correct he was born during the Year of the Elephant.

As for those who specify a particular home in Makkah now as where he was born, then this is a clear lie. That is not the home in which the Prophet ﷺ was born, because a great deal of time has passed and the area has changed—many different people have owned that home and the land around it, and it has changed. There is no doubt the Messenger ﷺ was born in Makkah, but it is an innovation to visit and worship Allāh in what is allegedly his birth home. Those who were more knowledgeable than us and loved the Prophet ﷺ more than us never did that, and there is nothing authentic stating that the Prophet ﷺ ever once visited this home. And his Companions never visited it or worshiped Allāh in it, and all good lies in following the Salaf, while all evil lies in following those who came later.

## ◆ *His Father's Death* ◆

### ORIGINAL TEXT

His father, ‘Abdullāh bin ‘Abdul-Muṭṭalib, died when the Messenger of Allāh ﷺ was 28 months old. Some say his father died when he was seven months old.

Some say he died in the home of an-Nābighah<sup>12</sup> while the Prophet was still in his mother's womb. It is said his father died in al-Abwā' between Makkah and Madīnah.

Abū ‘Abdullāh az-Zubayr bin Bakkār az-Zubayri said, “‘Abdullāh bin ‘Abdul-Muṭṭalib died in Madīnah when the Messenger of Allāh ﷺ was two months old.”

### EXPLANATION

These are some of the different statements of the historians concerning the time and place of the death of ‘Abdullāh bin ‘Abdul-Muṭṭalib, the Prophet's father. He was the father of the Prophet ﷺ, and his full brother Abū Ṭālib was the paternal uncle of the Prophet ﷺ. Abū Ṭālib was entrusted with the Prophet's upbringing after the death of his parents and his grandfather ‘Abdul-Muṭṭalib. The Prophet's father ‘Abdullāh was the son whom ‘Abdul-Muṭṭalib had vowed to sacrifice. He had vowed that if he was granted 10 sons, he would sacrifice one of them. However, instead of sacrificing his son ‘Abdullāh, he gave 100

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<sup>12</sup> *Translator's note:* He was a man from Banī ‘Adi bin an-Najjār.

camels as a ransom, and thus it became a practice among the Quraysh for a man to ransom 100 camels. The other son who was to be sacrificed was Ismā'īl, the son of Ibrāhīm, the friend of the Most Merciful ﷺ. This is the correct view—it was Ismā'īl, not Ishāq, who was to be sacrificed. Thus the two fathers (the prophet Ismā'īl and 'Abdullāh bin 'Abdul-Muṭṭalib) of the Prophet ﷺ were ransomed twice.

﴿وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ﴾

**And We ransomed him with a great sacrifice**

[Sūrah aṣ-Ṣāffāt 37:107]

This verse refers to Ismā'īl. Both of the Prophet's fathers (the prophet Ismā'īl and 'Abdullāh bin 'Abdul-Muṭṭalib) had to live because the Prophet ﷺ would be from their offspring. The second son who was supposed to be sacrificed was 'Abdullāh bin 'Abdul-Muṭṭalib, the father of the Prophet ﷺ.

It is said that 'Abdullāh, the Prophet's father, died in Madīnah among the maternal uncles of his father, 'Abdul-Muṭṭalib, from Banī 'Adi bin an-Najjār. The most correct statement is that he died while his wife was still pregnant with the Prophet ﷺ. The scholars have mentioned that this was the first test for the Prophet ﷺ, and he was tested a great deal. His father died while his mother was pregnant, so he was raised as an orphan. Allāh mentioned His favor upon him in His statement:

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى﴾

**Did He not find you (O Muḥammad) an orphan  
and gave you a refuge?**

[Sūrah aḍ-Ḍuḥā 93:6]

## ◆ *His Mother's Death* ◆

### ORIGINAL TEXT

His mother died when he was four years old, and his grandfather 'Abdul-Muṭṭalib died when he was eight years old. Some say his mother died when he was six years old.

### EXPLANATION

His mother, Āminah bint Wahb, died on her return from Madīnah. She had taken the Prophet ﷺ to visit his maternal uncles from Banī 'Adi bin an-Najjār, and when she reached al-Abwā' she became sick and died. This is the most correct statement from the historians.

Abū Hurairah رضي الله عنه said:

زَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ فَقَالَ اسْتَأْذَنْتُ  
رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي فَرُورُوا  
الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ.

The Prophet ﷺ visited his mother's grave and wept, and those with him wept. Then he said, "I asked my Lord for permission to pray for her forgiveness, but He did not grant me permission to do that, so I asked Him for permission to visit her grave, and He gave me permission. So visit the graves, for they are a reminder of death."<sup>13</sup>

<sup>13</sup> *Ṣaḥīḥ Muslim* 976

The Prophet ﷺ was four years old when his mother died, although some say he was six years old. Picture an orphan child with no father or mother, yet he was the best of mankind ﷺ. This shows that if the orphan seeks the aid and help of Allāh the Exalted, Allāh will support and aid him.

The difficult situation of orphanhood does not alter the knowledge of a man or the path of that man; rather, it will perhaps be beneficial for him. This is because many children are raised with the guidance of two good, caring, merciful parents who give them everything they ask for. As for the orphan, he is raised upon placing his trust in Allāh the Exalted. This was the situation of the Prophet ﷺ—he was raised relying upon Allāh. For this reason, it has been authenticated that from the names of the Prophet ﷺ is al-Mutawakkil (the one who places his trust in Allāh). This is from the *ḥadīth* of ‘Abdullāh bin ‘Amr bin al-‘Āṣ رضي الله عنه, collected by al-Bukhāri.<sup>14</sup>

Some of the contemporary scholars have mentioned that it was decreed for him to be orphaned so he would be raised upon saying, “O Allāh.” The child who has a father will call out to their father, saying, “O father,” and the child who has a mother will call out to their mother, saying, “O mother.” The Prophet ﷺ did not have a father or a mother, so he was raised calling out to Allāh, saying, “O Allāh, O Allāh.” Consequently, he loved to seclude himself—he would isolate himself and devote himself to worship for long nights, seeking his Lord.

<sup>14</sup> *Al-Adab al-Mufrad* by Imām al-Bukhāri (373)

## ◆ *His Grandfather's Death* ◆

### ORIGINAL TEXT

His grandfather, ‘Abdul-Muṭṭalib, died when the Prophet was eight years old. Some say his mother died when he was six years old.

### EXPLANATION

When his father ‘Abdullāh died, he was placed in the trust of his grandfather, under the care of his mother Āminah bint Wahb—they were both his guardians. The Prophet ﷺ spent the first eight years of his life with his grandfather. His grandfather had tremendous love for the Prophet ﷺ, and he would prefer him over his own children. This is the natural disposition Allāh has placed in man, and no one will know this except the one whom Allāh has granted grandchildren. The one who has grandchildren will perhaps love them more than he loves his own children, especially if the child is weak due to his father's death. This will cause [the grandfather] to love him even more. And if his mother dies, he will love him even more.

This perhaps created some jealousy from the uncles of the Prophet ﷺ, due to the status he had with their father. ‘Abdul-Muṭṭalib had a seat at the Ka’bah and none of his sons would sit in this area, but he allowed the Prophet ﷺ to sit there, and he allowed the Prophet to enter upon him at any time of day or night. There is an innate love for the grandchild, and this was magnified due to the Prophet ﷺ being an orphan without a mother or father.

‘Abdul-Muṭṭalib lived for the first eight years of the Prophet’s life ﷺ. Then, at the time of his death, he entrusted the Prophet’s care to his paternal uncle Abū Ṭālib, the father of ‘Ali bin Abī Ṭālib ؑ. Abū Ṭālib was the full brother of ‘Abdullāh, the Prophet’s father. Thus, he raised him, and they spent more than 40 years of their lives together. Despite this, Allāh did not decree that Abū Ṭālib would enter Islām. We ask Allāh to make us firm upon the truth. Verily, Allāh does as He wills.

## ◆ *His Wet Nurses*<sup>15</sup> ◆

### ORIGINAL TEXT

He was breastfed by Thuwaybah, Abū Lahab's slave girl.

### EXPLANATION

Abū Lahab was the paternal uncle of the Prophet ﷺ. 'Abdul-Muṭṭalib gave him the nickname Abū Lahab (Possessor of the Flame) because he was white with red, inflamed cheeks. And whomever Allāh wants to guide, he guides them as a favor from Himself, and whomever He wants to misguide, He misguides them, and He is justified in doing so. As the poet said:

فَقَدْ رَفَعَ الْإِسْلَامُ سَلْمَانَ فَارِسٍ كَمَا وَضَعَ الْكُفْرُ أَبَا لَهَبٍ.

**Islām elevated Salmān the Persian just as disbelief debased Abū Lahab.**

Abū Lahab lived alongside the Prophet ﷺ for over 40 years, but his arrogance prevented him from entering Islām through the *da'wah* of the Prophet ﷺ. Allāh sent down verses regarding him:

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝  
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝  
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝ ﴾

**Perish the two hands of Abū Lahab, and perish he!**

<sup>15</sup> *Translator's note:* This refers to the women who breastfed the Prophet ﷺ.

**His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames!  
And his wife (as well), the carrier of firewood.  
Around her neck is a rope of [twisted] fiber.**

[*Sūrah al-Masad* 111:1-5]

This religion and this guidance are the exclusive right of Allāh the Exalted. So the one who is guided does not feel safe [from misguidance] and the one who is misguided does not despair. The one who is guided asks Allāh for firmness, while the one who is misguided asks Allāh for guidance.

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ﴾

Say: "O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the mercy of Allāh—verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."

[*Sūrah az-Zumar* 39:53]

If Abū Ṭālib would have said, "Nothing has the right to be worshiped except Allāh," and died upon that, the Prophet ﷺ would have testified to that. But he refused to say it, and instead he said he was dying upon the religion of 'Abdul-Muṭṭalib.

Thuwaybah, Abū Lahab's slave girl, was the first wet nurse to breastfeed the Prophet ﷺ.

#### ORIGINAL TEXT

Among those whom she breastfed with him were Ḥamzah bin 'Abdul-Muṭṭalib<sup>16</sup> and Abū Salamah 'Abdullāh bin 'Abdul-Asad

<sup>16</sup> The uncle of the Prophet ﷺ.

bin al-Makhzūmi.<sup>17</sup>

EXPLANATION

The historians have said she breastfed Ḥamzah before the Prophet ﷺ, and Ḥamzah was two years older than the Prophet ﷺ. [He was] Ḥamzah bin ‘Abdul-Muṭṭalib, the Lion of Allāh, the Lion of the Messenger of Allāh ﷺ, the one who was martyred during the Battle of Uḥud. Ḥamzah (the uncle of the Prophet ﷺ) was also his brother through breastfeeding. For this reason, when he was offered marriage to Ḥamzah’s daughter, he refused.

‘Ali رضي الله عنه said:

عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ تَتَوَقَّ فِي قُرَيْشٍ وَتَدْعُنَا قَالَ وَعِنْدَكَ أَحَدٌ. قُلْتُ نَعَمْ بِنْتُ حَمْرَةَ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهَا لَا تَحِلُّ لِي إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ.

I said, “O Messenger of Allāh, why do you choose wives from among the Quraysh and not from among us?” He said, “Do you have anyone in mind?” I said, “Yes, Ḥamzah's daughter.” The Messenger of Allāh said, “She is not permissible for me (to marry)—she is the daughter of my brother through breastfeeding.”<sup>18</sup>

The Prophet ﷺ and his uncle Ḥamzah were both breastfed by Thuwaybah, Abū Lahab's slave girl, so they were brothers through breastfeeding.

As for Abū Salamah, he was Umm Salamah’s husband.<sup>19</sup> Umm Salamah’s daughter was presented to the Prophet ﷺ for marriage. Umm Ḥabībah said:

<sup>17</sup> The paternal cousin of the Prophet ﷺ.

<sup>18</sup> *Sunan an-Nasa'i* 3304

<sup>19</sup> Umm Salamah Hind bint Abī Umayyah رضي الله عنها. After her husband Abū Salamah was killed during the Battle of Uḥud, she married the Prophet ﷺ.

عَنْ أُمِّ حَبِيبَةَ، قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي بِنْتِ أَبِي سُفْيَانَ قَالَ فَأَقْعَلُ مَاذَا. قُلْتُ تَنْكِحُ. قَالَ أَتُحِبُّنَ. قُلْتُ لَسْتُ لَكَ بِمُحَلِّيةٍ، وَأَحَبُّ مَنْ شَرَكَنِي فِيكَ أُخْتِي. قَالَ إِنَّهَا لَا تَحِلُّ لِي. قُلْتُ بَلَّغْنِي أَنَّكَ تَخْطُبُ. قَالَ ابْنَةُ أُمِّ سَلَمَةَ. قُلْتُ نَعَمْ. قَالَ لَوْ لَمْ تَكُنْ رَيْبَتِي مَا حَلَلْتُ لِي، أَرْضَعْتَنِي وَأَبَاهَا ثَوْبِي، فَلَا تَعْرِضَنِي عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ.

I said, "O Allāh's Messenger! Would you like to have (my sister), Abū Sufyān's daughter?" The Prophet ﷺ said, "What shall I do (with her)?" I said, "Marry her." He said, "Would you like that?" I said, "(Yes), for even now I am not your only wife, so I would like for my sister to share you with me." He said, "She is not lawful for me (to marry)." I said, "We have heard that you want to marry." He said, "Umm Salamah's daughter?" I said, "Yes." He said, "Even if she were not my stepdaughter, she would be unlawful for me to marry, for Thuwaybah suckled me and her father (Abū Salamah). So you should not present your daughters or your sisters to me."<sup>20</sup>

Thus, there were two reasons he could not marry her. One reason was because she was his stepdaughter, and if a man is intimate with a woman, he cannot marry her daughter. The other reason was because she was the daughter of his brother through breast-feeding.

#### ORIGINAL TEXT

She breastfed both of them from the milk of her son Masrūḥ.

#### EXPLANATION

She had breast milk due to the birth of her son Masrūḥ, so Masrūḥ was also the brother of the Prophet ﷺ through breast-feeding. And that which is made sacred through lineage is also made sacred through breastfeeding.

يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ.

<sup>20</sup> Ṣaḥīḥ al-Bukhārī 5106

**What becomes unlawful (for marriage) through breastfeeding is that which becomes unlawful through lineage.<sup>21</sup>**

ORIGINAL TEXT

He was also breastfed from Ḥalimah bint Abī Dhu'ayb as-Sa'diyyah.

EXPLANATION

Ḥalimah as-Sa'diyyah breastfed the Prophet ﷺ, and she is very well known. There are many narrations concerning her; some are authentic and some are not.

So how many wet nurses did the Prophet ﷺ have? He had two wet nurses: Thuwaybah (Abū Lahab's slave girl) and Ḥalimah as-Sa'diyyah.

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<sup>21</sup> *Sunan an-Nasa'i* 3302

## ◆ His Names ◆

### ORIGINAL TEXT

The Prophet ﷺ said:

أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ  
الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

I am Muḥammad, I am Aḥmad, I am al-Māḥi (the Eraser) with whom Allāh erases *kufṛ*, I am al-Ḥāshir (the Gatherer) at whose feet the people will gather, and I am al-‘Āqib (the One Who Comes Last), after whom there shall be no other prophet.<sup>22</sup>

### EXPLANATION

As for the names of the Prophet ﷺ, they are all attributes indicative of great meanings by which Allāh has perfected his character. Some of his names are specific to him, and some of them he shares with the other prophets. The names specific to him are Muḥammad, Aḥmad, al-Māḥi (the Eraser), al-‘Āqib (the One Who Comes Last), and al-Ḥāshir (the Gatherer). These names are indicative of special qualities only he possesses. As for the names he shares with other prophets, they are: bringer of glad tidings, warner, prophet, and messenger.

The names of the Prophet ﷺ are not just given names like our names; rather, they are names that describe him. For example, you may find a man named Karīm (generous) while in reality he is the

<sup>22</sup> *Ṣaḥīḥ Muslim* 2354, from the *ḥadīth* of Jubayr bin Mu‘īn

stingiest man around. Or his name may be Jamīl (beautiful) and he is repulsive, or his name may be Shujā'ah (bravery) while he is really a coward. But in regard to the Prophet ﷺ, all of his names are attributes, and they are indicative of his perfect character.

There is a difference between the names Muḥammad and Aḥmad, and both names can be found in the Qur'ān and the Sunnah.

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ﴾

**Muḥammad is no more than a messenger...**

[Sūrah Āli 'Imrān 3:144]

﴿وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

**Giving glad tidings of a messenger to come after me, whose name shall be Aḥmad.**

[Sūrah aṣ-Ṣaf 61:6]

Muḥammad means “the one who is praised the most by the people.” This name indicates the amount of praise for him. Aḥmad means “the one who praises his Lord more than anyone else.”

Al-Māḥi (the Eraser) means “the one with whom Allāh erases disbelief.” This name has been affirmed for him. By way of him, Allāh erased the disbelief that was practiced by those on earth before he was sent as a messenger. This disbelief, which was practiced by the Jews, Christians, and idol worshipers, was invalidated by the Prophet ﷺ.

The name al-Hāshir (the Gatherer) means “the one at whose feet the people will gather.” One explanation for this is that he was sent close to the Day of Judgment. Another explanation is that he will lead the people to the place of gathering on the Day of Judgment.

He said, "I am al-‘Āqib (the One Who Comes Last)." This means there is no prophet coming after him.

ORIGINAL TEXT

Abū Mūsā ‘Abdullāh bin Qays said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَمِّي لَنَا تَفْسَهُ أَسْمَاءً فَقَالَ أَنَا مُحَمَّدٌ وَأَحْمَدُ وَالْمُقَفِّي وَالْحَاشِرُ وَنَبِيُّ التَّوْبَةِ وَنَبِيُّ الرَّحْمَةِ.

The Messenger of Allāh ﷺ used to mention many of his names to us. He said, "I am Muḥammad, Aḥmad, al-Muqaffi (the Last in Succession), al-Hāshir (the Gatherer), the Prophet of Repentance, and the Prophet of Mercy."<sup>23</sup>

EXPLANATION

Al-Muqaffi (the Last in Succession) is the one who follows the path of the prophets before him. Allāh the Exalted said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

Muḥammad is no more than a messenger, and indeed (many) messengers have passed away before him.

[Sūrah Āli ‘Imrān 3:144]

And Allāh the Exalted said:

﴿قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ﴾

Say: "I am not something new among the messengers..."

[Sūrah al-Aḥqāf 46:9]

The Prophet ﷺ came after the prophet before him, and he called to the same thing [the previous prophets] called to.

<sup>23</sup> Ṣaḥīḥ Muslim 2355

He said, "...the Prophet of Repentance." There are three reasons he is called the Prophet of Repentance:

- The first reason is that Allāh accepted the repentance of the inhabitants of the earth when He sent the Prophet ﷺ. This is after He had been angry with them, the Arabs and the non-Arabs.
- The second reason is that Allāh opened the door of repentance for those who follow the Prophet ﷺ, regardless of the sins they committed. And the Jews, Christians, and pagans who believe in the Prophet ﷺ and enter Islām will have their previous sins forgiven.
- The third reason is that repentance for this *ummah* is easy, unlike the previous nations—repentance for the previous nations was difficult. When the Children of Israel took the golden calf as an object of worship, they were commanded to kill the wrongdoers as repentance.

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ﴾

And (remember) when Mūsā said to his people, "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you); that will be better for you with your Lord." Then He accepted your repentance.

[Sūrah al-Baqarah 2:54]

They would line up in ranks, and the second rank would be ordered to execute the first rank, and the third rank would execute the second rank, and so on. Repentance in the previous legislations was extremely difficult, but it is easy in the legislation given to the Prophet.

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

Say: "O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."

[Sūrah az-Zumar 39:53]

In this *ummah*, repentance consists of regretting the sin, stopping the sin, and having a strong resolve to never return to it. The door of repentance is open until the sun rises from the west.

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيُتُوبَ مُسِيءُ النَّهَارِ وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيُتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

Allāh, the Exalted and Glorious, stretches out His Hand during the night so the people may repent for the faults committed from dawn till dusk, and He stretches out His Hand during the day so the people may repent for the faults committed from dusk to dawn. This will continue until the sun rises from the west.<sup>24</sup>

It has also been said that he is called the Prophet of Repentance because he commanded his *ummah* to repent. The Messenger of Allāh ﷺ said:

يَا أَيُّهَا النَّاسُ تَوُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ.

O people, turn in repentance to Allāh and beg pardon of Him. I turn to Him in repentance 100 times a day.<sup>25</sup>

Ibn 'Umar ؓ said:

<sup>24</sup> Ṣaḥīḥ Muslim 2759

<sup>25</sup> Ṣaḥīḥ Muslim 2702

كنا نعد لرسول الله صلى الله عليه وسلم في المجلس الواحد مائة مرة: رب اغفر لي، وتب علي إنك أنت التواب الرحيم.

We used to count the Messenger of Allāh ﷺ saying 100 times in one sitting, “O my Lord forgive me, and accept my repentance. Indeed, You are the Oft-Returning with compassion, and Ever Merciful.”<sup>26</sup>

Consequently, he is called the Prophet of Repentance. Allāh forgave his past and future sins, but he would still seek Allāh’s forgiveness more than 100 times a day. So how about the lamentable people like us? We ask Allāh to pardon and forgive us.

He said, “...the Prophet of Mercy,” because Allāh the Exalted sent him as a mercy for the people. Allāh the Exalted said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

And We have not sent you, [O Muḥammad], except as a mercy to all of creation.

[Sūrah al-Anbiyā' 21:107]

And Allāh the Exalted said:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ﴾

And by the mercy of Allāh, you dealt with them gently.

[Sūrah Āli ‘Imrān 3:159]

The Prophet ﷺ said:

يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا رَحْمَةٌ مُّهِدَةٌ.

O people, I am but a bestowed mercy.<sup>27</sup>

<sup>26</sup> *Sunan Abi Dāwūd and Jāmi' at-Tirmidhi*

<sup>27</sup> *Ṣaḥīḥ al-Jāmi'* by Shaykh al-Albāni (2345)

This is a mercy for all the creation. Likewise, the Prophet ﷺ was kind and gentle with the believers, as Allāh the Exalted said:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ  
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

Verily, there has come unto you a messenger (Muḥammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muḥammad) is anxious over you. He is full of pity for the believers, kind and merciful.

[Sūrah at-Tawbah 9:128]

The Prophet ﷺ was merciful to all people—Arabs and non-Arabs, Muslims and non-Muslims—so he was called the Prophet of Mercy.

#### ORIGINAL TEXT

In another narration he said:

وَنَبِيُّ الْمَلْحَمَةِ

...and the Prophet of Battle

#### EXPLANATION

He is called the Prophet of Battle because he ﷺ encountered his enemies in a way many of the previous prophets did not. The enemies of the Prophet ﷺ went from Makkah to Madīnah and amassed a force to battle with him. Thus he fought against his enemies in a way the previous prophets did not, and his *ummah* went to battle in a way the previous nations did not. And the Muslims will continue to battle their enemies from the disbelievers until the Day of Judgment. Therefore, the Prophet ﷺ is called the Prophet of Battle, and the good ending is for the Prophet ﷺ and his *ummah*.

If you want honor and strength in this world and the next, it is upon you to follow the steps of the Prophet ﷺ. As for innovation and deviance, partisanship and groups, then by Allāh I swear these will weaken the *ummah*. An analogy to this is a man who is protecting his house from his enemies. Then one of his sons removes the door, another son removes the window, the third son removes the wall, and this continues until there is no structure or protection left. This is the condition of Islām today—each person makes a hole, and the Sunnah plugs the holes.

#### ORIGINAL TEXT

The Messenger of Allāh ﷺ said:

أَنَا أَحْمَدُ وَأَنَا مُحَمَّدٌ وَأَنَا الْحَاشِرُ الَّذِي أَحْشُرُ النَّاسَ عَلَى قَدَمِي، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِهِ الْكُفْرَ، فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ كَانَ لِيَوَاءِ الْحَمْدِ مَعِي وَكُنْتُ إِمَامَ الْمُرْسَلِينَ وَصَاحِبَ شَفَاعَتِهِمْ.

I am Aḥmad, I am Muḥammad, I am al-Ḥāshir (the Gatherer) at whose feet the people will gather, I am al-Māḥi (the Eraser) with whom Allāh erases *kufṛ*. On the Day of Judgment, the Flag of Praise will be with me and I will be the *imām* of the messengers, and the one who intercedes for them.<sup>28</sup>

#### EXPLANATION

He is the *imām* of the messengers and the one granted intercession. These are some things specific to him. This narration from Jābir has some weakness in its chain, but everything mentioned in the narration has been affirmed for the Prophet ﷺ in many other authentic *aḥādīth*. The Prophet ﷺ will be given the Flag of Praise in his hand, and all of the creation of Allāh the Exalted will be behind him. This is to honor the Prophet ﷺ. Ādam and everyone else will be beneath his flag on the Day of Judgment. This is specific for our Prophet Muḥammad ﷺ. He will be the *imām* of

<sup>28</sup> From the *ḥadīth* of Jābir bin ‘Abdullāh

the messengers and their *khatib* on the Day of Judgment, and the one they put forward. He will have the greatest intercession and the station of praise. He will be praised by the first and last of mankind.

إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ قِيَأْتُونَ آدَمَ فَيَقُولُونَ اشْفَعْ لَنَا إِلَى رَبِّكَ فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ يَا إِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ قِيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ اللَّهِ قِيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ قِيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِيَأْتُونِي فَأَقُولُ أَنَا لَهَا فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذِنُ لِي وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لَا تَحْضُرُنِي الْآنَ.

فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَأَخِرُّ لَهُ سَاجِدًا فَيَقُولُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمِعْ لَكَ وَسَلْ تُعْطَى وَاشْفَعْ تُشْفَعْ فَأَقُولُ يَا رَبِّ أُمْتِي أُمْتِي فَيَقُولُ انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيْمَانٍ فَأَنْطَلِقُ فَأَقْعَلُ ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيَقُولُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمِعْ لَكَ وَسَلْ تُعْطَى وَاشْفَعْ تُشْفَعْ فَأَقُولُ يَا رَبِّ أُمْتِي أُمْتِي فَيَقُولُ انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ حَرْدَلَةٍ مِنْ إِيْمَانٍ فَأَخْرِجُهُ فَأَنْطَلِقُ فَأَقْعَلُ ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيَقُولُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمِعْ لَكَ وَسَلْ تُعْطَى وَاشْفَعْ تُشْفَعْ.

When the Day of Resurrection comes, the people will surge with each other like waves. They will come to Ādam and say, "Intercede for us with your Lord." He will say, "I am not fit for that. Go to Ibrāhīm, for he is the close friend of the Most Merciful." So they will go to Ibrāhīm, but he will say, "I am not fit for that. Go to Mūsā, for Allāh spoke to him directly." So they will go to Mūsā, but he will say, "I am not fit for that. Go to 'Isā, for he is a soul created by Allāh and His Word." So they will go to 'Isā, but he will say, "I am not fit for that. Go to Muḥammad ﷺ." So they will come to me and I will say, "I am fit for that." Then I will ask my Lord for permission and He will give me permission, and He will inspire me with words that I will praise Him with, words I do not know now.

So I will praise Him with those words and I will fall down prostrate before Him. He will say, “O Muḥammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.” I will say, “O Lord, my *ummah*, my *ummah*!” He will say, “Go and bring forth everyone in whose heart there is faith the weight of a barley grain.” So I will go and do that. Then I will come back and praise Him with those words of praise, and I will fall prostrate before Him. He will say, “O Muḥammad, raise your head. Speak and intercession will be granted to you, ask and you will be given, intercede and your intercession will be accepted.”<sup>29</sup>

Likewise, the Prophet ﷺ will intercede for the inhabitants of Paradise to enter it.

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا﴾

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it...

[Sūrah az-Zumar 39:73]

The Prophet ﷺ said:

آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْحَازِنُ مَنْ أَنْتَ فَأَقُولُ مُحَمَّدٌ. فَيَقُولُ بِكَ أُمِرْتُ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ.

I will come to the gate of Paradise on the Day of Resurrection and seek its opening. The gatekeeper will say, “Who are you?” I will say, “Muḥammad.” He will then say, “It is for you. I have been ordered not to open the door for anyone before you.”<sup>30</sup>

Thus, the Prophet ﷺ will be the first to enter Paradise, and then the prophets and messengers will enter. After them, the best of this *ummah* will enter, the first of them being Abū Bakr رضي الله عنه, then the 10 Companions promised Paradise, and then the rest of this

<sup>29</sup> *Ṣaḥīḥ al-Bukhārī* 7510

<sup>30</sup> *Ṣaḥīḥ Muslim* 197

*ummah*. The Prophet ﷺ has [a type of] intercession specific to him, and he has [a type of] intercession he shares with the other prophets and righteous people.

ORIGINAL TEXT

Allāh the Exalted has given him various names in His great Book.

He called him:

﴿بَشِيرًا﴾ و ﴿وَنَذِيرًا﴾

...a bringer of glad tidings and a warner.<sup>31</sup>

[*Sūrah al-Baqarah* 2:119]

He called him:

﴿رَءُوفًا﴾ و ﴿رَحِيمًا﴾

...kind and merciful.<sup>32</sup>

[*Sūrah at-Tawbah* 9:128]

He called him:

﴿رَحْمَةً لِّلْعَالَمِينَ﴾

...a mercy to all that exists.<sup>33</sup>

[*Sūrah al-Anbiyā'* 21:107]

<sup>31</sup> Indeed, We have sent you, (O Muḥammad), with the truth as a bringer of glad tidings and a warner. [*Sūrah al-Baqarah* 2:119]

<sup>32</sup> Verily, there has come unto you a messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, for the believers he is full of pity, kind and merciful. [*Sūrah at-Tawbah* 9:128]

<sup>33</sup> And We have sent you (O Muḥammad) not but as a mercy for all that exists. [*Sūrah al-Anbiyā'* 21:107]

## ◆ *His Upbringing in Makkah* ◆

### ORIGINAL TEXT

The Messenger of Allāh ﷺ was raised as an orphan in the care of his grandfather ‘Abdul-Muṭṭalib. After his grandfather’s death, he was raised by his uncle, Abū Ṭālib bin ‘Abdul-Muṭṭalib. Allāh the Exalted purified the Prophet from the filth of pre-Islamic ignorance and from every defect. He favored him with noble character, such that he was known amongst his people as trustworthy and they bore witness to his trustworthiness, morality, truthful speech, and purity.

### EXPLANATION

The upbringing of the Prophet ﷺ was pure, free from physical or ideological defects. Rather, in his essence, he was unsullied from these defects. As for the statement of Allāh the Exalted:

﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ﴾

**And He found you unaware and guided you?**

[Sūrah aḍ-Ḍuḥā 93:7]

This verse and similar verses mean that he did not know how to worship his Lord. As our Lord says:

﴿مَا كُنْتَ تَذَرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ﴾

**You did not know what the Book or faith is.**

[Sūrah ash-Shūrā 42:52]

He did not know the Qur'ān, the branches of *faith*, *ṣakāh*, fasting, or Ḥajj. The worship of the Prophet ﷺ was to isolate himself and ponder for long nights. His natural disposition was sound. How could this not be the case when Allāh had Jibrīl tear open his chest?!

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَلْعَبُ مَعَ الْغُلَمَانِ فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ الْقَلْبَ فَاسْتَخْرَجَ مِنْهُ عَلَقَةً فَقَالَ هَذَا حَظُّ الشَّيْطَانِ مِنْكَ. ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءٍ زَمْزَمَ ثُمَّ لَأَمَهُ ثُمَّ أَعَادَهُ فِي مَكَانِهِ وَجَاءَ الْغُلَمَانُ يَسْعَوْنَ إِلَى أُمِّهِ - يَعْنِي طِئْرَهُ - فَقَالُوا إِنَّ مُحَمَّدًا قَدْ قُتِلَ. فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَفِعُ اللَّوْنِ. قَالَ أَنَسٌ وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْمِحِيطِ فِي صَدْرِهِ.

Anas bin Mālik reported that Jibrīl came to the Messenger of Allāh ﷺ while he was playing with his playmates. Jibrīl took hold of him, laid him prostrate on the ground, tore open his chest, took out his heart, and extracted a blood clot from it. Then he said, "That was the part of the Shayṭān in you." Then he washed it with Zamzam water in a golden basin, then it was put back together and restored to its place. The boys came running to his mother (his nursemaid), and said, "Verily, Muḥammad has been murdered!" They all rushed toward him and found his color had changed. Anas said, "I myself saw the marks of a needle on his chest."<sup>34</sup>

Allāh the Exalted purified our Prophet ﷺ from the beliefs, manners, and customs of the pre-Islamic Days of Ignorance, including their manners of eating, drinking, and clothing. He did not attend their clubs, and he did not eat from the meat sacrificed on their pagan altars. If the Prophet ﷺ had participated in anything from the affairs of pre-Islamic ignorance, they would have used it as a reason to reject his *da'wah*. They would have said, "You used to worship and sacrifice to al-Lāt, al-'Uzzā, and Manāt with us." Or they would have said, "You used to drink intoxicants

<sup>34</sup> Ṣaḥīḥ Muslim 162

and sing with us.” But Allāh protected the Prophet ﷺ from all the affairs of the pre-Islamic Days of Ignorance.

The Prophet ﷺ was well known for being reliable and trustworthy due to his truthfulness and him fulfilling his commitments. This was to the extent that the disbelievers of Makkah trusted the Prophet ﷺ with their wealth, even though there was religious animosity between them, because they knew it was not possible for him to betray his trust. For this reason, when revelation came to the Prophet ﷺ and he went to his wife Khadījah—after 15 years of marriage—she knew he was speaking the truth. She said:

كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ  
الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ.

No, for by Allāh, Allāh will never disgrace you. You uphold the ties of kinship, speak truthfully, help the poor and destitute, serve your guests generously, and assist those stricken by calamity.<sup>35</sup>

With these noble characteristics, it would never be possible for the Shayṭān to descend upon him.

<sup>35</sup> *Ṣaḥīḥ al-Bukhārī* 3

## ◆ *His Travel to Shām with His Uncle* ◆

### ORIGINAL TEXT

When he was 12 years old, he traveled with his uncle Abū Ṭālib to Shām until they reached Buṣrā. When he arrived there, Baḥīrā the monk saw him and recognized his descriptions.

### EXPLANATION

He was a monk, meaning a worshiper from the Christians. The monks are those who isolate themselves from the people to worship, and this is an innovation of theirs. Islām does not contain monks. Islām entails following the Prophet ﷺ.

The monk recognized him by his attributes because the previous books were sent with the attributes of the Prophet ﷺ. Each book that was sent down contained his attributes, especially the later books like the Tawrah and Injil. The previous books contained not only the attributes of the Prophet ﷺ, but also the attributes of his Companions and the *ummah*. As our Lord the Exalted said:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ  
بَيْنَهُمْ ۚ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۚ  
سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ  
ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ  
فَاسْتَوَىٰ عَلَىٰ سَوَاقِهِ ۚ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۚ ﴾

Muḥammad is the Messenger of Allāh, and those who are with him are severe against disbelievers

and merciful among themselves. You see them bowing and falling prostrate (in prayer), seeking bounty from Allāh and (His) good pleasure. Their mark is on their faces from the traces of (their) prostration. This is their description in the Tawrah. But their description in the Injil is like a (sown) seed that sends forth its shoot, then makes it strong; it then becomes thick and stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them.

[*Sūrah al-Fath* 48:29]

ORIGINAL TEXT

[Baḥīrā] approached him, took his hand, and said, “This is the leader of mankind, the Messenger of the Lord of all that exists; he has been sent as a mercy for all that exists.”

EXPLANATION

[Baḥīrā] recognized his attributes when he was young because the Prophet ﷺ was given a noble upbringing, and Allāh protected him from the Shayṭān and his enemies so he could convey the message. As our Lord the Exalted said:

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

**Allāh will protect you from mankind.**

[*Sūrah al-Mā'idah* 5:67]

The Jewish and Christian scholars knew the appearance of the Prophet ﷺ was near. When Baḥīrā the monk saw the signs upon him, he knew he was the final prophet to come. There are many stories about Baḥīrā, some authentic and some not.

ORIGINAL TEXT

It was said to him, “How do you know that?” [Baḥīrā] said,

“When you came through the ‘Aqabah mountain pass, there was no tree or stone except that it prostrated, and they only prostrate for the prophets. And we find him mentioned in our books.” So he convinced Abū Ṭālib to return him (back to Makkah), fearing for him the harm of the Jews.

#### EXPLANATION

From the attributes of the Prophet ﷺ is that the stones and rocks would prostrate to him, and it has been authenticated that the rocks would give him *salām* before he became a prophet. He said:

إِنِّي لَأَعْرِفُ حَجْرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَأَعْرِفُهُ الْآنَ.

Verily I know a rock in Makkah that used to give me *salām* before I was sent as a prophet; verily, I know that rock now.<sup>36</sup>

From the miracles of the Prophet ﷺ is the incident of the two trees concealing him. Jābir رضي الله عنه said:

تَرَلْنَا وَادِيًا أَقْبَحَ فَذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْضِي حَاجَتَهُ فَاتَّبَعْتُهُ بِإِدَاوَةٍ مِنْ مَاءٍ فَظَنَرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرِ شَيْئًا يَسْتَتِرُ بِهِ فَإِذَا شَجَرَتَانِ بِشَاطِئِ الْوَادِي فَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى إِحْدَاهُمَا فَأَخَذَ بَعْضُ مِنْ أَغْصَانِهَا فَقَالَ اتَّقَادِي عَلَيَّ بِإِذْنِ اللَّهِ فَانْقَادَتْ مَعَهُ كَالْبَعِيرِ الْمَحْشُوشِ الَّذِي يُصَانِعُ قَائِدُهُ حَتَّى أَتَى الشَّجَرَةَ الْأُخْرَى فَأَخَذَ بَعْضُ مِنْ أَغْصَانِهَا فَقَالَ اتَّقَادِي عَلَيَّ بِإِذْنِ اللَّهِ فَانْقَادَتْ مَعَهُ كَذَلِكَ حَتَّى إِذَا كَانَ بِالْمُنْصَفِ مِمَّا بَيْنَهُمَا لَأَمْ بَيْنَهُمَا يَغْنِي جَمْعُهُمَا فَقَالَ التَّيْمَا عَلَيَّ بِإِذْنِ اللَّهِ فَالْتَأَمَتَا قَالَ جَابِرٌ فَخَرَجْتُ أُحْضِرُ مَخَافَةً أَنْ يُحَسَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُرْبِي فَيَتْبَعِدَ وَقَالَ مُحَمَّدُ بْنُ عَبَّادٍ فَيَتْبَعِدَ فَجَلَسْتُ أُحَدِّثُ نَفْسِي فَحَانَتْ مِنِّي لَفْتَةٌ فَإِذَا أَنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقْبِلًا وَإِذَا الشَّجَرَتَانِ قَدْ افْتَرَقَتَا فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ.

<sup>36</sup> *Ṣaḥīḥ Muslim* 2277

We stopped in a fragrant valley, and the Messenger of Allāh ﷺ wanted to answer the call of nature. I followed him, bringing a bottle of water, but he could not find anywhere to conceal himself. There were two trees at the edge of the valley, so the Messenger of Allāh ﷺ went to one of them, took hold of one of its branches, and said, “Follow me, by the permission of Allāh.” So it followed him like a camel being led by a rope, until he came to the other tree. He took one of the other tree’s branches and said, “Follow me, by the permission of Allāh.” So it followed him until he reached the halfway point between them, then he put them together and said, “Stay together and cover me, by the permission of Allāh.” So they stayed together.

I [Jābir] kept away, fearing that the Messenger of Allāh ﷺ might feel my presence and move even further away. So I sat down, thinking to myself, and when I turned around I saw the Messenger of Allāh ﷺ coming towards me, and the two trees had separated and returned to their former positions.<sup>37</sup>

And [also there is] the tree that cried because of him. Jābir رضي الله عنه said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُومُ يَوْمَ الْجُمُعَةِ إِلَى شَجَرَةٍ أَوْ نَخْلَةٍ فَقَالَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ أَوْ رَجُلٌ يَا رَسُولَ اللَّهِ أَلَا نَجْعَلُ لَكَ مَنْبَرًا قَالَ إِنْ شِئْتُمْ فَجَعَلُوا لَهُ مَنْبَرًا فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ دَفَعَ إِلَى الْمَنْبَرِ فَصَاحَتْ النَّخْلَةُ صِيَاحَ الصَّبِيِّ ثُمَّ تَرَلَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَمَّهُ إِلَيْهِ تَيْنٌ أَنْيَنَ الصَّبِيِّ الَّذِي يُسْكُنُ قَالَ كَانَتْ تَبْكِي عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ عِنْدَهَا.

The Prophet ﷺ used to stand next to a tree (or a palm tree) on Fridays. An Anṣārī woman or man said, “O Messenger of Allāh, should we not make for you a *minbar* (pulpit)?” He said, “If you wish.” So they made a *minbar* for him, and when the next Friday came, he was shown to the *minbar*. The tree cried like a small child, so the Prophet ﷺ came down [from the *minbar*] and hugged the crying tree until it calmed down.” It was crying because of the *dhikr* (remembrance of Allāh) that it used to hear.<sup>38</sup>

<sup>37</sup> Ṣaḥīḥ Muslim 5328

<sup>38</sup> Ṣaḥīḥ al-Bukhārī 3319

His uncle Abū Ṭālib did not take him into Shām, he only took him to the southern region. This was because he feared for the Prophet's life due to the envy of the Jews, and the Jews are the killers of the prophets. Each time a prophet came who opposed their desires, they would kill him.

﴿ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴾

Say: "Why then have you killed the prophets of Allāh aforetime, if you indeed have been believers?"

[Sūrah al-Baqarah 2:91]

﴿ فَفَرِيقًا كَذَّبْتُمْ وَقَرِيقًا تَقْتُلُونَ ﴾

Some you disbelieved in, and some you killed.

[Sūrah al-Baqarah 2:87]

Thus, he feared that the Prophet ﷺ would be killed.

## ◆ *His Marriage to Khadījah* ◆

### ORIGINAL TEXT

Then he went to Shām a second time with Maysarah, the servant of Khadījah ﷺ, in order to do business for Khadījah. This was before he married her. When he reached the Buṣrā market, he sold his merchandise. He married Khadījah when he was 25 years old.

### — EXPLANATION —

The Prophet ﷺ went to Shām another time. This time he went for a business venture, and he had a partnership with Khadījah ﷺ. He went with her servant Maysarah. Upon Maysarah's return, he informed Khadījah about the complete manners of the Prophet ﷺ. Traveling is the best time to know a person's character, and this is why it is called such—the word "*safar*" (سفر – travel) means to unveil, because it unveils a person's character. Thus Maysarah narrated the story of his travel with the Prophet ﷺ and the amazing character and nobility he saw from him. This was despite the Prophet being a young man at this time.

So this virtuous, noble woman (Khadījah) had her guardian send an offer to the Prophet for him to seek her hand in marriage. Thus the Prophet ﷺ proposed to her through her guardian. This shows the completeness of her intellect and guidance ﷺ. Allāh was pleased with her and He chose her to aid the Prophet ﷺ in the beginning of his *da'wah*. And it occurred as Allāh willed, as Allāh made the Prophet ﷺ firm through this intelligent woman.

When Jibrīl descended the first time, he squeezed the Prophet three times and said to him, “Read.” The Prophet ﷺ returned, afraid, to his intelligent wife Khadījah رضي الله عنها, and Allāh made him firm through her. She said:

كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ.

No, for by Allāh, Allāh will never disgrace you. You uphold the ties of kinship, speak truthfully, help the poor and destitute, serve your guests generously, and assist those stricken by calamity.<sup>39</sup>

Then Khadījah رضي الله عنها took him to someone who had knowledge of these matters, Waraqah bin Nawfal, and Allāh made him firm through what Waraqah said to him.

This illustrates to us the virtue of the intelligent woman, and it explains to us the statement of the Prophet ﷺ:

فَاطْفَرُ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ.

Seek the one who is religiously committed, may your hands be rubbed with dust (i.e., may you prosper).<sup>40</sup>

The religiously-committed woman will assist you in keeping the ties of kinship, being kind to the parents, and raising the children. Thus, you will obtain happiness in this life and the next. Seek the one who is religiously committed, may your hands be rubbed with dust. As for this righteous woman, the Mother of the Believers, there are amazing narrations concerning her status. Abū Hurairah رضي الله عنه narrated:

أَتَى جِبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا

<sup>39</sup> *Ṣaḥīḥ al-Bukhārī* 3

<sup>40</sup> *Ṣaḥīḥ al-Bukhārī* 4802; *Ṣaḥīḥ Muslim* 1466

وَمَنِّي، وَبَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَحْبَ فِيهِ وَلَا نَصَبَ.

Jibrīl came to the Prophet ﷺ and said, “O Messenger of Allāh, this is Khadījah coming to you with a dish of meat soup (or some food or drink). When she reaches you, give her *salām* on behalf of her Lord (Allāh) and on my behalf, and give her the glad tidings of having a palace in Paradise wherein there will be no noise or fatigue (trouble).”<sup>41</sup>

From above the seven heavens, Allāh the Blessed and Exalted sent Jibrīl عليه السلام to convey the *salām* to this blessed woman and to give her glad tidings of a house in Paradise made of gold. This is an honor for her as a reward for her faith and for aiding the Prophet ﷺ with her wealth and herself ﷺ.

When the Prophet ﷺ was 25 years old, he married Khadījah رضي الله عنها, and she was 40 years old, according to the most correct opinion. His marriage to her illustrates the completeness of his intellect even before he became a prophet, as his intellect overcame his emotions. Emotions would lead the young man to marry a young virgin, but Allāh perfected the Prophet’s intelligence ﷺ, so he chose this woman who was well known for her chastity and purity even before Islām. She had been married twice previously, and she was 15 years older than the Prophet ﷺ.

Khadījah رضي الله عنها was also from the Quraysh. Her lineage connects to the lineage of the Prophet ﷺ at Quṣayy bin Kilāb. The Prophet ﷺ used to honor Khadījah, and he did not take another wife until she died. After she died, he would show kindness to her friends by slaughtering animals and sending the meat to them. He would mention her so much that our mother ‘Ā’ishah was jealous of her, even though she had died. May Allāh be pleased with all of them.

<sup>41</sup> *Ṣaḥīḥ al-Bukhārī* 3820

## ◆ *The Beginning of Revelation* ◆

### ORIGINAL TEXT

When he was 40 years old, Allāh chose him with His honor and commissioned him as a prophet. Jibrīl عليه السلام came to him while he was in the Cave of Hīrā', a mountain in Makkah. The Prophet remained in Makkah for 13 years. It has also been said that he remained there for 15 years, and others say 10 years; but the first view (13 years) is the most correct. He used to pray in the direction of Bayt al-Maqdis (in Jerusalem) while he was in Makkah. He never turned his back to the Ka'bah; rather, he would stand so the Ka'bah was in front of him. He also prayed toward Bayt al-Maqdis for 16 or 17 months after he arrived in Madīnah.

### EXPLANATION

The age of 40 is the completion of manhood, full strength, character, and intellect. As Allāh the Exalted said:

﴿ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً ﴾

...till when he attains full strength and reaches 40  
years...

[Sūrah al-Aḥqāf 46:15]

Many of the scholars have mentioned that all the prophets received revelation upon reaching 40. The revelation began for the Prophet ﷺ by him seeing truthful dreams for the first six months. Each time he had a dream, it would occur [in reality] just as he had dreamt it.

الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ.

**A righteous dream is one of 46 parts of prophecy.<sup>42</sup>**

He received revelation for 23 years, and he first saw truthful dreams for six months. Since truthful dreams are a part of revelation, they are included in the total timespan he received revelation. All of this was to prepare the Prophet ﷺ so he would not be surprised when he saw the angel for the first time. Jibrīl came to the Prophet ﷺ while he was worshipping. As we mentioned, Allāh perfected his intellect just as he perfected his physical appearance, and from the completion of his intellect was that he hated to go near where the pagans worshiped idols. Thus, Allāh made isolation beloved to the Prophet ﷺ. He would go out to isolate himself for perhaps an entire month.

His worship was reflection and pondering. He was naturally inclined to knowing he has a Creator, a King, One who controls the affairs of the universe, One who deserves to be worshiped alone without partners. Just as the Creator had created the universe alone without partners, provides for the creation alone without partners, and arranges the affairs of the universe alone without partners, He also deserves to be worshiped alone without partners.

But the Prophet did not know about the Book or *īmān*. He did not know how to worship Allāh the Exalted. For this reason, he loved to worship Allāh alone. Thus, he would stay up late pondering, and he would do this for weeks at a time. Before leaving for worship, he would perform *ṭawāf* around the Ka'bah, and upon returning, he would perform *ṭawāf* around the Ka'bah and then go to his family.

Once while he was in the cave, Jibrīl came to him in the image of

<sup>42</sup> *Ṣaḥīḥ al-Bukhārī* 6989

a man. The Prophet ﷺ raised his head, and there was a man (i.e., Jibrīl in the form of a man) in front of him. Jibrīl squeezed him tightly, and Allāh has described Jibrīl as very strong. He squeezed the Prophet ﷺ three times, each time saying to him, "Read." The Prophet responded by saying, "I cannot read." The last time, Jibrīl said to him:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝۱ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝۲ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝۳ الَّذِي عَلَّمَ بِالْقَلَمِ ۝۴ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝۵ ﴾

**Read! In the name of your Lord, Who has created (all that exists); He created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, He is the One who taught by the pen; He taught man that which he knew not.**

[Sūrah al-'Alaq 96:1-5]

These were the first verses sent down upon the Prophet ﷺ. Then he went to his wife Khadijah رضي الله عنها and said, "Cover me, cover me."

He remained in Makkah for 13 years, and it has also been said that he remained there for 10 or 15 years.

Is it correct for someone to go to the Cave of Hīrā' now to sit and worship, or is this not prescribed? This would only be prescribed if there was a prophet coming after Prophet Muḥammad ﷺ—meaning, if you think you are the next prophet and that Jibrīl will come to you with revelation. But Jibrīl will not come again (and there is no prophet after Muḥammad ﷺ), so going to the Cave of Hīrā' is not permissible. It is not permissible for the people performing Ḥajj or other visitors to visit the Cave of Hīrā'.

After Jibrīl came to the Prophet in the cave, he never returned there. The Prophet was searching for how to worship Allāh,

and Allāh showed him how and sent the Qur'ān down upon him. So after this, he had no need for isolation, and it has not been documented that the Prophet ﷺ or any of his 120,000 Companions ever went to this cave afterwards. All good lies in following the Prophet ﷺ, and there is no good in an action that has not been done by the Prophet ﷺ.

As for his duration in Makkah, he stayed 13 years, according to the most correct opinion of the scholars. Only one branch of faith was sent down to him before the migration, and this was “nothing has the right to be worshiped except Allāh.” Then he was taken to the heavens and the five daily prayers were made an obligation. In the beginning, he faced the Holy House in Jerusalem—he would face Bayt al-Maqdis during the prayer without putting his back towards the Ka’bah.

When he prayed, he would face north. This is to stand between the corner holding the black stone and the Yemeni corner. He faced north because Bayt al-Maqdis is north of Makkah. So he would place the Ka’bah between himself and Bayt al-Maqdis. This was the action of the Prophet ﷺ when the direction of prayer was towards Bayt al-Maqdis. But as for now—and all praises belong to Allāh—the Muslims face the Ka’bah for prayer.

He also prayed towards Jerusalem for 16 or 17 months after he migrated to Madīnah. This was until Allāh changed the direction of prayer. Our Lord said:

﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾

**So turn your face in the direction of al-Masjid  
al-Ḥarām (in Makkah).**

*[Sūrah al-Baqarah 2:144]*

This occurred during the month of Rajab, 16 or 17 months after the migration of the Prophet ﷺ. After this day, all the Muslims faced the direction of the Ka’bah.

## ◆ *His Migration to Madīnah* ◆

### ORIGINAL TEXT

Then he migrated to Madīnah with Abū Bakr aṣ-Ṣiddīq رضي الله عنه and Abū Bakr's freed slave, 'Āmir bin Fuhayrah. They were shown the way by 'Abdullāh bin al-Urayqaṭ al-Laythi while he was a disbeliever, and it is not known that he ever accepted Islām. The Prophet remained in Madīnah for 10 years.

### EXPLANATION

After the Prophet ﷺ spent 13 years in Makkah, Allāh permitted him to migrate to Madīnah. This was a blessed trip, the likes of which the world has not otherwise seen. Allāh altered the course of history with this migration and removed the people from the many forms of darkness to the light. This migration resulted in the blessed Anṣār رضي الله عنهم, who assisted him even before he migrated. The Prophet ﷺ would present himself to the tribes during the Ḥajj season and say:

أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي.

**Is there no man who will take me to my people? For surely the Quraysh have prevented me from conveying my Lord's speech.<sup>43</sup>**

Thus Allāh the Exalted honored the Anṣār and they accepted the Prophet's migration to them. They made a covenant with him to protect him as they protected themselves and their children, and

<sup>43</sup> *Jāmi' at-Tirmidhi* 2925

they presented their wealth to him. Therefore, Allāh permitted the Prophet ﷺ to migrate. He informed his Companions of this and permitted them to leave, so most of the Companions went to Madīnah before the Prophet ﷺ. Abū Bakr رضي الله عنه sought permission to migrate, but the Prophet ﷺ did not give it to him. It is as though he wanted to honor Abū Bakr by his companionship, as they would migrate together. Allāh the Exalted said:

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا  
اِثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ  
مَعَنَا﴾

If you do not aid [the Prophet], Allāh has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, “Do not grieve; indeed, Allāh is with us.”

[Sūrah at-Tawbah 9:40]

From Allāh’s aid for the Prophet ﷺ was sending Abū Bakr as his companion on the journey. The second aid was Allāh being with them, and in relation to Allāh being with His slaves, there are three categories: general, specific, and exclusive. “*Indeed Allāh is with us*”— This was an honor and virtue for Abū Bakr رضي الله عنه, as Allāh first described him as a companion for the Prophet ﷺ and then Allāh clarified His exclusive manner of being with him.

Abū Bakr’s freed slave, ‘Āmir bin Fuhayrah رضي الله عنه, was with them on this blessed journey. The man guiding them on the journey was ‘Abdullāh bin al-Urayqaṭ al-Laythi, a disbeliever. I attempted to research the history of this man to see if he [ever] entered Islām, and I found that some historians mention him becoming a Muslim after this journey, but I did not find anything firm on the matter, and Allāh knows best. But during this journey he was not a Muslim; rather, he was hired while he was a disbeliever. This is

proof that it is permissible to hire the disbelievers and conduct trade with them. Hiring the disbelievers and participating with them in trade is not considered befriending, loving, or flattering them. Interacting with them in this manner has worldly benefits.

The people of Madīnah rejoiced at the Prophet's arrival ﷺ, as Allāh had honored their city with his arrival, his residence in their city, and the spread of this blessed religion. From the virtue and blessings of this migration is that the Companions رضي الله عنهم made this the beginning of the Islamic calendar. When the Companions رضي الله عنهم established the Islamic state during the days of 'Umar رضي الله عنه, they needed to mark the dates, and before that the dates were only by moon sightings. They had four different opinions: some of them said they should start the calendar with the Prophet's birth, some said it should start with the beginning of revelation, some said it should begin with his death, and others said it should begin with the migration. So they agreed that it should be based on the migration.

From the blessings of this country (the Kingdom of Saudi Arabia) is that it is the only Islamic country in the world that relies on the Hijri calendar, following the way of the rightly-guided caliphs. Unfortunately, the other Muslim countries today base their dates on the non-Muslim calendars, which are based on the birth of 'Īsā عليه السلام. They don't use the lunar months, even though Islām is connected to the lunar calendar more than it is connected to the solar calendar.

صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ.

**Observe the fast on sighting it (the new moon), and break (fast) on sighting it.<sup>44</sup>**

Hajj, prayer, and fasting are all connected to the lunar calendar. As for the solar calendar, it is good for hunting, herding sheep,

<sup>44</sup> *Ṣaḥīḥ Muslim* 1081

predicting the rain, farming, and business. So we call on our brothers who are businessmen and utilize the Christian calendar to not introduce an evil practice into Islām.

وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ.

**And whoever sets a bad precedent in Islām will bear the burden of sin for that, and the burden of those who do it after him, without that detracting from their burden in the slightest.**<sup>45</sup>

Likewise, we call upon the Muslims in general to give concern to the Hijri calendar and spread it in their lands.

It is from the wisdom of the Companions that they preferred the migration over the birth of the Prophet ﷺ. This is because they feared that if they chose his birthday, the people would take it as a holiday and exaggerate concerning the Prophet as the Christians exaggerated concerning ‘Īsā عليه السلام. And it is from the wisdom of the Companions that they did not choose the day he died, because this would have become a day of mourning.

The Prophet ﷺ strove diligently night and day in Madīnah for 10 years. He bore various types of hardship that no one except him could bear. During the battles of Badr and Uhud, those closest to him waged war against him. During the Battle of the Trench, the confederates united against him. All the while he was patient, seeking the reward from Allāh. He said, as the prophets before him said, “O Allāh, guide my people, for verily they know not what they do.”

Every caller to Islām must pay attention to the Prophet’s methods of *da’wah* in Madīnah. He lived with the people in a good manner and was kind to them, [treating them] with patience, forbearance, mercy, and pity. He supplicated to Allāh, during the late hours of

<sup>45</sup> *Ṣaḥīḥ Muslim* 1017

the night, to have mercy upon his *ummah* and to forgive them. Allāh spoke the truth in describing him:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ  
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

Verily, there has come unto you a messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muḥammad) is anxious over you, for the believers (he is) full of pity, kind and merciful.

[Sūrah at-Tawbah 9:128]

Since the day the Prophet ﷺ entered Madīnah, those with the greatest animosity towards him were the Jews and the hypocrites. Despite this, he was merciful and patient with them. He would visit them in their homes and eat their food, and they would visit him—the men, women, and children. Sometimes the Jews would ask him questions, such as “What is the ‘spirit’ that is Dhul-Qarnayn?” and “What determines if the child will resemble his mother or his father?” Sometimes, the Jewish women would come to him for judgment in a dispute they had with the Muslim women.

The Prophet ﷺ was only sent as a mercy for all creation. He was merciful to the Jews, the Christians, the Magians, and the idol worshipers, not to mention his mercy towards the Muslims. In Makkah, the pagans’ animosity towards him was apparent—they tried to physically harm him and assassinate him. They slandered him, calling him a fortune-teller and magician. But in Madīnah, the harm of the Jews and hypocrites was covert; they would constantly plot against him. Despite this, he was still kind to them, even visiting them when they became sick.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَضَ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ أَسْلِمَ.

فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ أَطِيعْ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ.

Anas narrated, “A young Jewish boy used to serve the Prophet ﷺ and he became sick. So the Prophet ﷺ went to visit him. He sat near his head and asked him to embrace Islām. The boy looked at his father, who was sitting there; his father said to him, ‘Obey Abul-Qāsim,’ and the boy embraced Islām. The Prophet ﷺ came out saying, ‘All praises be to Allāh, Who saved the boy from the Hellfire.’”<sup>46</sup>

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<sup>46</sup> *Ṣaḥīḥ al-Bukhārī* 1356

## ◆ *His Death* ◆

### ORIGINAL TEXT

He died when he was 63 years old. Some say he was 65 and some say 60, but the first statement is the most correct. The Prophet ﷺ died on a Monday at midday, on the 12<sup>th</sup> of Rabī' al-Awwal. Some say he died on the 2<sup>nd</sup> of Rabī' al-Awwal, while some say he died on the 1<sup>st</sup> of Rabī' al-Awwal. He was buried Wednesday night, but some say it was Tuesday night. He had been sick for 12 days previous to that; some say it was 14 days. His body was washed by 'Ali bin Abī Ṭālib, his uncle al-'Abbās, al-Faḍl bin al-'Abbās, Qutham bin al-'Abbās, Usāmah bin Zayd, Shuqrān (his freed slave), and Aws bin Khawlā al-Anṣārī. He was shrouded in three white garments from Yemen, with no shirt or turban.

The Muslims prayed over him individually, with no one acting as the *imām* to lead them in prayer. The red velvet cloak he used to wear was placed beneath him. Al-'Abbās, 'Ali, al-Faḍl, Qutham, and Shuqrān entered his grave and placed nine blocks around him. He was buried where Allāh had taken his soul, around his bed. A *lahd* (niche) was dug in his home, the home of 'Ā'ishah. When Abū Bakr and 'Umar died, they ﷺ were also buried there.

### EXPLANATION

The Prophet ﷺ became sick 12 days before he died. When his sickness became severe, he would ask his wives whose night it was, and then he would seek their permission to spend his sick days in

‘Ā’ishah’s home. His wives gave him permission to do so, because ‘Ā’ishah was young and strong, and when a man is sick he needs someone who is able to care for his needs. Most of the other wives of the Prophet ﷺ were older, and the older person cannot do what the young person can do. In addition to this, ‘Ā’ishah ؓ was 18 years old when he died, so he wanted to honor her and give her a lasting memory of him by spending his last days with her. She would not marry after his death—she was his wife in this life and she will be his wife in Paradise.

Allāh the Exalted honored her by allowing the Prophet ﷺ to die while she was holding him on her chest. She was also a witness that the Prophet ﷺ did not decide for anyone to become the *khalifah* after him. If ‘Ā’ishah was not truthful, she could have said he told her father (Abū Bakr) to be the *khalifah*. But she was truthful, so she bore witness that he did not name anyone to be *khalifah*. This is a refutation of the Rāfiḍah, who say the Prophet ﷺ decided ‘Ali should be the *khalifah*.

Five days before the Prophet ﷺ died, he said:

لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

Let Allāh’s curse be upon the Jews and the Christians, for they have taken the graves of their prophets as places of worship.<sup>47</sup>

As he was dying, he experienced the severe pains of death. When he was asked about his fever and pain, he replied:

أَجَلٌ إِنِّي أَوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ.

Yes, I have as much fever as two of your men.<sup>48</sup>

‘Ā’ishah ؓ had thought that relief during the time of death was an honor for the dying, but when she saw the suffering of the

<sup>47</sup> *Ṣaḥīḥ Muslim* 530

<sup>48</sup> *Ṣaḥīḥ al-Bukhārī* 5648

Prophet ﷺ, she knew the severe pains were an atonement for the dying.

‘Ā’ishah رضي الله عنها said:

لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَفِقَ يَطْرُحُ حَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذَلِكَ لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ. يُحَذِّرُ مَا صَنَعُوا.

When the last moment of the life of the Messenger of Allāh ﷺ came, he started putting his shirt on his face; and when he felt hot and short of breath, he took it off his face and said, “May Allāh curse the Jews and Christians, for they built places of worship at the graves of their prophets.” The Prophet ﷺ was warning (the Muslims) from what they (the Jews and Christians) had done.<sup>49</sup>

During the last moments of his life, the Prophet ﷺ mentioned this dangerous affair that separates the Muslim from *tawhīd* and leads him to *shirk*. This is the affair of taking graves as places of worship. They perform *ṭawāf* around the graves, vow to them, sacrifice to them, and seek help from them. The Prophet ﷺ cursed those who take the graves of the prophets as places of worship, so how about those who do so with [the graves of] people lesser than the prophets?! This has no place in the religion of Islām at all; rather, it is from the religion of the Jews and Christians. As for the *masājīd*, they are built for prayer.

﴿ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ ﴾

In houses (*masājīd*), which Allāh has ordered to be raised and that His name be mentioned therein.

[Sūrah an-Nūr 24:36]

As for the *masājīd* built on top of graves, is it Allāh’s name mentioned there, or the names of the deceased in the graves?

<sup>49</sup> Ṣaḥīḥ al-Bukhārī 435

The Prophet ﷺ died on a Monday, during the severe heat of midday. [The Companions] were so busy trying to regroup from the loss that they did not bury him until Tuesday night. He was buried in the room of ‘Ā’ishah because the prophets are buried where they die. Her bed was raised and a grave was dug in its place. The Muslims were not pleased to pray over him in congregation due to their severe love for him. The men, women, and children prayed over him individually. Each one came to pray over him and bid him farewell. Then he was buried in the room of ‘Ā’ishah, and his grave is known. Shaykh-ul-Islām Ibn Taymiyyah رحمه الله said, “The only prophet whose grave is known is the Prophet Muḥammad ﷺ.”

His body was washed by his guardians—his uncles and their children. This has been the custom of the Arabs for a long time, and it is the custom of the Muslims, past and present. He was washed by his cousin and son-in-law ‘Alī bin Abī Ṭālib, by his uncle al-‘Abbās, and by his cousin al-Faḍl bin al-‘Abbās. Al-Faḍl is the youth who sat behind him during his Farewell Pilgrimage. Also from those who washed him was his cousin Qutham bin al-‘Abbās and the Prophet’s ﷺ two freed slaves, Usāmah bin Zayd and his father Zayd bin Thābit. Both father and son were from those beloved to the Prophet ﷺ. Also present was Shuqrān, the Prophet’s ﷺ freed slave, and Aws bin Khawlā al-Anṣārī.<sup>50</sup>

He was shrouded in three white garments, with no shirt over them and no turban. The garments were not made of silk or any fancy material; they were plain white garments. It is from the Sunnah for the living and the deceased to wear white garments.

<sup>50</sup> *Translator’s note:* When the Prophet ﷺ died, the Companions said, “By Allāh, we did not know if we should take off the clothes of the Messenger of Allāh ﷺ as we took off the clothes of our dead, or wash him with his clothes on. When the people differed [about this], Allāh cast slumber over them until each one of them had put his chin on his chest. Then someone spoke from a side of the house, and they did not know who he was: ‘Wash the Prophet ﷺ with his clothes on.’ So they stood around the Prophet ﷺ and washed him with his shirt on. They poured water on his shirt and rubbed him with it instead of with their hands.” (*Sunan Abi Dāwūd* 3141, declared ḥasan by Shaykh al-Albānī)

Allāh honored Abū Bakr with being buried next to the Prophet ﷺ when he died, and ‘Umar was buried in the same room as well. Allāh was pleased with them in this life and the realm between life and death, and both of them shall be his companions in Paradise. This is proof of their virtue, as clear as the sun, and a refutation of the Rāfiḍah who insult Abū Bakr and ‘Umar ﷺ.

## ◆ His Sons ◆

### ORIGINAL TEXT

The Prophet ﷺ had three sons:

- **Al-Qāsim**, from whom he took his *kunyah*: Al-Qāsim was born in Makkah before [Muḥammad] became a prophet. He died at the age of two. Qatādah said, “He lived until he was walking.”

- **‘Abdullāh**: He was called aṭ-Ṭayyib and aṭ-Ṭāhir because he was born upon Islām. It has been said that aṭ-Ṭayyib and aṭ-Ṭāhir are names that refer to someone other than him, but the first view is correct.

- **Ibrāhīm**: He was born in Madīnah and died there in 10 AH, at the age of 17 or 18 months.

It was said that he also had a son named ‘Abdul-‘Uzzā, but Allāh purified him from such a thing and forbade that such a thing would be true.

### EXPLANATION

Some of the scholars view aṭ-Ṭayyib and aṭ-Ṭāhir as two other children of the Prophet ﷺ, while most of the historians say these are two attributes for ‘Abdullāh. ‘Abdullāh was his wife Khadījah’s son, and he was born after the Prophet received revelation, so he was given the nicknames aṭ-Ṭayyib and aṭ-Ṭāhir. Both al-Qāsim and ‘Abdullāh were from his wife Khadījah رضي الله عنها.

Ibrāhīm was born from his Coptic slave-girl Māriyah, who was given to him by al-Muqawqis, the ruler of Egypt. Thus, he advised that the people of Egypt should be treated well. He said:

إِنَّكُمْ سَتَفْتَحُونَ مِصْرَ وَهِيَ أَرْضٌ يُسَمَّى فِيهَا الْقِرَاطُ فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَى أَهْلِهَا فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا. أَوْ قَالَ ذِمَّةً وَصِهْرًا.

**You will soon conquer Egypt, and that is a land known as the land of *al-qirāṭ*. So when you conquer it, treat its inhabitants well. This responsibility is upon you because of blood ties or the relationship of marriage (with them).**<sup>51</sup>

As for the blood ties, this is because the mother of the Arabs—Hājar, Ismā'il's mother ﷺ—was from Egypt. As for the relationship of marriage, this is because Māriyah al-Qibṭiyyah, the mother of the Prophet's son Ibrāhīm, was from Egypt.

When Ibrāhīm died, the sun eclipsed, so some of the people said it did this because of the Prophet's son's death. So the Prophet ﷺ said:

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ تَعَالَى لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ.

**The sun and moon are two signs of Allāh the Most High, and they do not become eclipsed because of the death or birth of anyone; rather, Allāh the Mighty and Sublime strikes fear into His slaves through them.**<sup>52</sup>

The he went to his son Ibrāhīm and kissed and hugged him, and he cried. He said:

إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبُ يَحْزَنُ، وَلَا تَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَخْزُونُونَ.

<sup>51</sup> *Ṣaḥīḥ Muslim* 2543

<sup>52</sup> *Sunan an-Nasā'i* 1459

The eyes shed tears and the heart is sad, but we only say what pleases our Lord. And surely we are saddened, O Ibrāhīm, by your departure.<sup>53</sup>

He died when he was still at the age of breastfeeding, so the Prophet ﷺ said:

إِنَّ لَهُ مَرْضِعًا فِي الْجَنَّةِ.

Verily, he will have a wet nurse in Paradise.<sup>54</sup>

This is because he died before completing his years of breastfeeding. This was from the trials that Allāh tested the Prophet ﷺ with. From the greatest tests for a person is the loss of their children, and consequently his reward will be increased for bearing this ordeal.

It is not correct that he named one of his children ‘Abdul-‘Uzzā, because the Prophet ﷺ was pure and free from *shirk*, and naming a child ‘Abdul-‘Uzzā is minor *shirk*. It is not permissible to name someone as the slave of other than Allāh.

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<sup>53</sup> *Ṣaḥīḥ Muslim* 4279

<sup>54</sup> *Ṣaḥīḥ al-Bukhārī* 5842

## ◆ *His Daughters* ◆

### ORIGINAL TEXT

• **Zaynab:** She married Abul-‘Āṣ bin ar-Rabī’ bin ‘Abdul-‘Uzzā bin ‘Abd Shams. He was her maternal cousin. His mother was Hālah bint Khuwaylid. Zaynab gave birth to a son named ‘Alī, and he died young. She had a daughter named Umāmah, whom the Prophet ﷺ used to hold during the prayer. Umāmah grew up and married ‘Alī [bin Abī Ṭālib] after Fāṭimah’s death.

### EXPLANATION

Zaynab married Abul-‘Āṣ bin ar-Rabī’ before Islām,<sup>55</sup> and the story of how she ransomed her husband is well known.<sup>56</sup>

Her son ‘Alī is mentioned in this narration:

عَنْ أُسَامَةَ، أَنَّ ابْنَةَ لِرَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَتْ إِلَيْهِ وَمَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةُ بْنُ زَيْدٍ وَسَعْدٌ وَأُبَيٌّ أَنَّ ابْنِي قَدْ احْتَضَرَ فَاشْهَدْنَا.

<sup>55</sup> *Translator’s note:* Zaynab, the daughter of the Prophet ﷺ, married Abul-‘Āṣ bin ar-Rabī’ during the pre-Islamic Days of Ignorance. However, when she became Muslim, their marriage was annulled, so she went to stay with her father ﷺ. When her husband became Muslim, the Prophet ﷺ sent her back to him. (*Jāmi’ at-Tirmidhi* 1143; *Sunan Abi Dāwūd* 2240; *Sunan Ibn Mājah* 2009; classed as *ṣaḥīḥ* by Imām Aḥmad, 1789. At-Tirmidhi said there is nothing wrong with its chain of narration.)

<sup>56</sup> *Translator’s note:* It was narrated that ‘Ā’ishah said, “When the people of Makkah sent a ransom for their prisoners, Zaynab sent some wealth as a ransom for Abul-‘Āṣ, including a necklace of Khadijah’s, who had given it to her to wear when she married Abul-‘Āṣ. When the Messenger of Allāh ﷺ saw it, he felt very sorry for her and said, ‘If you wish, you may release her prisoner and return what belongs to her?’ They said, ‘Yes,’ and the Messenger of Allāh ﷺ made them promise to let Zaynab come to him. The Messenger of Allāh ﷺ sent Zayd bin Hārithah and an Anṣārī man, instructing them: ‘Wait in Baṭn Ya’jij (a place on the outskirts of Makkah) until Zaynab passes by, then accompany her and bring her to me.’” (*Sunan Abi Dāwūd* 2629, and classed as *ḥasan* by Shaykh al-Ālbānī in *Ṣaḥīḥ Abi Dāwūd*).

فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَيَقُولُ إِنَّ لِلَّهِ مَا أَخَذَ وَمَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ مُسْمًى فَلْتَصْبِرْ وَتَحْتَسِبْ. فَأَرْسَلَتْ إِلَيْهِ تَقْسِمُ عَلَيْهِ، فَقَامَ وَقُمْنَا مَعَهُ، فَلَمَّا قَعَدَ رُفِعَ إِلَيْهِ، فَأَقْعَدَهُ فِي حَجْرِهِ وَتَقَسَّصَ الصَّبِيَّ تَقَعَّقَعٌ، فَقَاضَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَعْدٌ مَا هَذَا يَا رَسُولَ اللَّهِ قَالَ هَذَا رَحْمَةٌ يَضَعُهَا اللَّهُ فِي قُلُوبِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مَنْ عِبَادِهِ الرَّحِمَاءَ.

Once, a daughter of the Messenger of Allāh ﷺ sent a message to the Messenger of Allāh ﷺ while Usāmah bin Zayd, Sa'd, and Ubayy were (sitting there) with him. She said (in the message), "My child is going to die; please come to us." The Messenger of Allāh ﷺ told the messenger to convey his greetings to her and say, "Whatever Allāh takes is for Him, and whatever He gives is for Him, and everything with Him has a limited, fixed term. So she should be patient and hope for Allāh's reward." Then she again sent for him, swearing that he should come, so the Prophet ﷺ got up, and so did we.

When he sat there (in his daughter's house), the child was brought to him, and he took him into his lap while the child's breath was disturbed in his chest. The eyes of Allāh's Messenger ﷺ started swelling with tears. Sa'd said, "What is this, O Messenger of Allāh?" The Prophet ﷺ said, "This is the mercy that Allāh has lodged in whichever of his slaves' hearts He wants, and verily Allāh is only merciful to His slaves who are merciful (to others)."<sup>57</sup>

#### ORIGINAL TEXT

- **Fāṭimah bint Rasūlillāh ﷺ:** She married 'Alī bin Abī Tālib. She gave birth to al-Ḥasan, al-Ḥusayn, and Muḥaṣṣin (who died young). Her daughters were Umm Kulthūm, who married 'Umar bin al-Khaṭṭāb, and Zaynab, who married Ja'far bin Abī Tālib.

#### EXPLANATION

Umm Kulthūm refers to Fāṭimah's daughter with 'Alī ﷺ. 'Alī

<sup>57</sup> Ṣaḥīḥ al-Bukhārī 6655

loved ‘Umar bin al-Khaṭṭāb dearly, so he married his daughter to him, and thus they were related through marriage. ‘Ali also named some of his sons ‘Umar, Abū Bakr, and ‘Uthmān, while his son Muḥammad bin al-Ḥanafīyyah is known.<sup>58</sup> He named his sons with the names of the Prophet ﷺ and the three rightly guided caliphs; this is proof that ‘Ali loved ‘Umar and recognized his virtue. This is why he married his daughter to him and named some of his sons after him. ‘Umar ؓ did not have an urgent need for marriage, but he wanted to be connected to the Prophet ﷺ, so he married [‘Ali’s daughter] and became [the Prophet’s] in-law from two angles. The Prophet ﷺ married Ḥaṣṣah, ‘Umar’s daughter, while ‘Umar ؓ married Umm Kulthūm, the Prophet’s granddaughter ؓ.

#### ORIGINAL TEXT

- **Ruqayyah bint Rasūlillāh ﷺ:** She married ‘Uthmān bin ‘Affān, and she died while married to him. She gave birth to a son named ‘Abdullāh, and this was the *kunyah* of ‘Uthmān.

#### EXPLANATION

Ruqayyah migrated with ‘Uthmān to Ethiopia, leaving her father ﷺ behind in Makkah. She fled with her husband to protect her religion, and she was patient, seeking the reward from Allāh the Exalted. She died while married to ‘Uthmān ؓ.

#### ORIGINAL TEXT

- **Umm Kulthūm bint Rasūlillāh ﷺ:** She married ‘Uthmān after Ruqayyah’s death, and she died while married to him.

There is no differing about the Prophet having four daughters, and the most correct statement concerning his sons is that he had three.

<sup>58</sup> *Translator’s note:* It was narrated that Muḥammad bin al-Ḥanafīyyah said, “I said to my father (‘Ali bin Abī Ṭālib), ‘Which of the people was the best after the Messenger of Allāh ﷺ?’ He said, ‘Abū Bakr.’ I said, ‘Then who?’ He said, ‘Then ‘Umar.’ I was afraid that he would say ‘Uthmān next. I said, ‘Then, is it you?’ He said, ‘I am only one of the Muslims.’” (*Ṣaḥīḥ al-Bukhārī* 3671)

## *His Daughters*

The first born was al-Qāsim, then Zaynab, then Ruqayyah, then Fāṭimah, then Umm Kulthūm. As for those of his children born into Islām, they were ‘Abdullāh and then Ibrāhīm in Madīnah.

### EXPLANATION

After Ruqayyah’s death, ‘Uthmān married her sister Umm Kulthūm, the daughter of the Messenger of Allāh ﷺ, and she died while married to him. Thus, ‘Uthmān was the only person to marry two daughters of the Prophet ﷺ, so he was given the nickname Dhun-Nūrayn (the Possessor of the Two Lights).

All of the Prophet’s children were from Khadijah except Ibrāhīm, who was from Māriyah al-Qibṭiyyah.

### ORIGINAL TEXT

All of his children died before him except Fāṭimah; she died six months after his death.

### EXPLANATION

All of his sons and daughters except Fāṭimah died before him, and this was a test Allāh tried him with to increase his reward on the Day of Judgment. And he was patient with this test from Allāh until he received this lofty station in Paradise.

## ◆ *His Hajj and 'Umrah* ◆

### ORIGINAL TEXT

It has been narrated by Hammām from Qatādah that he said:

قُلْتُ لَأَنَسِ بْنِ مَالِكٍ كَمْ حَجَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَجَّةً وَاحِدَةً  
واعتَمَرَ أَرْبَعَ عُمَرٍ عُمَرَةً فِي ذِي الْقَعْدَةِ وَعُمَرَةً الْحُدَيْبِيَّةَ وَعُمَرَةً مَعَ حَجَّتِهِ وَعُمَرَةً  
الْجِعْرَانَةَ إِذْ قَسَمَ غَنِيمَةَ حُنَيْنٍ.

I asked Anas bin Mālik, “How many times did the Messenger of Allāh ﷺ perform Hajj?” He said, “He performed Hajj once and he performed ‘Umrah four times: an ‘Umrah during Dhul-Qa’dah, the ‘Umrah of al-Ḥudaybiyyah, an ‘Umrah with his Hajj, and an ‘Umrah from al-Ji’rānah when he divided the spoils of war from Ḥunayn.”<sup>59</sup>

This was after he arrived in Madīnah; as for his performing Hajj and ‘Umrah while in Makkah before the migration, this has not been documented.

He performed the Farewell Pilgrimage and addressed the people, saying, “Perhaps you will not see me after this year.”

### EXPLANATION

The Prophet ﷺ went out during the year of al-Ḥudaybiyyah to perform ‘Umrah, and the pagans prevented him from the Sacred House. The Prophet ﷺ put on the garment of *iḥrām*, shaved his

<sup>59</sup> *Jāmi’ at-Tirmidhi* 815

hair, and brought his sacrificial animal. The Companions also donned the garments of *iḥrām*, and the great treaty [of al-Ḥudaybiyyah] was implemented. That morning, Allāh sent down the verse:

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴾

Verily, We have given you (O Muḥammad) a manifest victory.

[Sūrah al-Fath 48:1]

The Muslims were secure, and afterwards the Prophet ﷺ made alliances with many of the Arab tribes. He sent messengers to the kings of Ethiopia, Yemen, Bahrain, Persia, and Rome, inviting them to Islām. All of this resulted from the treaty that many of the Companions were not pleased with, but Allāh knew the benefit it would have for the religion. And the people began to enter Islām in crowds.

The next time he performed 'Umrah was the following year, during al-Ji'rānah when he divided up the spoils of war from Ḥunayn, in the month of Dhul-Qa'dah. After the Battle of Ḥunayn, they donned the garments of *iḥrām* from al-Ji'rānah. He also performed 'Umrah and Hajj together in 10 AH. He performed *qirān*, which is to join Hajj and 'Umrah together with one sacrifice.

All of this occurred after the migration to Madīnah. None of the historians mentioned the Prophet ﷺ performing 'Umrah before migration or before he became a prophet. But they mention that the Prophet ﷺ used to revere the Sacred House and perform *ṭawāf* around it a lot before migration and before he became a prophet. He would go before the tribes during the Hajj season, so it's possible he performed Hajj. It has been narrated that he would go to 'Arafāt during the Hajj season, in opposition to the pagans. The pagans would not go to 'Arafāt during Hajj, and they would say, "Do not leave the Ḥaram." So the Prophet ﷺ would oppose them

## THE PROPHET AND HIS TEN COMPANIONS

by leaving the Ḥaram and going to ‘Arafāt, so it is possible he performed Ḥajj.

After the migration, he only performed Ḥajj once. Makkah was conquered in 8 AH, and in 9 AH he performed the Farewell Ḥajj with close to 100,000 Companions.

## ◆ *His Battles* ◆

### ORIGINAL TEXT

The Messenger of Allāh ﷺ personally led 25 battles; this is well known. This was mentioned by Muḥammad bin Ishāq, Abū Ma'shar, Mūsā bin 'Uqbah, and others. It has also been said he participated in 27 battles. He sent out about 50 detachments, and he fought in nine major battles: Badr, Uḥud, the Battle of the Trench, Banū Qurayḡah, Muṣṭaliq, Khaybar, the conquest of Makkah, Ḥunayn, and aṭ-Ṭā'if. Some say he also fought in Wādi al-Qurā, the expedition of Ghābah, and Banū an-Naḍir.

### EXPLANATION

These are the battles that the Prophet ﷺ participated in himself. The historians differ concerning the number of battles. All of the battles occurred after the migration to Madīnah, because the Muslims were not given permission to fight prior to that. Thus, in 10 years, he participated in 25 battles, while some say 27. This difference of opinion exists because sometimes they went out for one battle but fought in two battles. Some historians count those as separate battles and others do not.

As for the major battles that the Prophet ﷺ participated in, the number is nine. The first of those battles were Badr, Uḥud, and the Battle of the Trench. Fighting against him in these battles were his cousins from the Quraysh. They forgot about their tribalism and the blood ties between them because of their envy of the

Prophet ﷺ, and they wanted to kill him and destroy his *da'wah*. But as Allāh has promised, and as is His *sunnah* with all the prophets, victory is for the righteous.

These battles were followed by the battles of Qurayzah, Muṣṭaliq, Khaybar, and Banū an-Naḍīr. All of these battles were against the Jews. After that came the conquest of Makkah. Anas bin Mālīk said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ.

The Prophet ﷺ entered Makkah the day of the conquest wearing a helmet on his head.<sup>60</sup>

Following these battles, there were the battles of Ḥunayn and aṭ-Ṭā'if. The Prophet ﷺ never oppressed anyone in any of these battles, nor did he take revenge on anyone; he would pardon the people. He would say:

اغْزُوا بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ فَاتِلُوا مَنْ كَفَرَ بِاللَّهِ اغْزُوا وَلَا تَعْلُوا وَلَا تَغْدِرُوا وَلَا تُمَثِّلُوا وَلَا تَقْتُلُوا وَلِيدًا.

Fight in the name of Allāh, in the cause of Allāh; fight those who disbelieve in Allāh. Fight, and do not behave treacherously and do not mutilate the dead nor kill children.<sup>61</sup>

When Makkah was conquered, he entered it in a state of humility. He had been given victory after being expelled from Makkah.

<sup>60</sup> Ṣaḥīḥ al-Bukhārī 4286

<sup>61</sup> Jāmi' at-Tirmidhī 1408

## ◆ *His Scribes & Herald* ◆

### ORIGINAL TEXT

Those who wrote for the Prophet ﷺ were: Abū Bakr aṣ-Ṣiddīq, ‘Umar bin al-Khaṭṭāb, ‘Uthmān bin ‘Affān, ‘Alī bin Abī Ṭālib, ‘Āmir bin Fuhayrah, ‘Abdullāh bin al-Arqam az-Zuhri, Ubayy bin Ka’b, Thābit bin Qays bin Shammās, Khālīd bin Sa‘īd bin al-‘Āṣ, Hanḏalah bin ar-Rabī’ al-Asadi, Zayd bin Thābit, Mu‘āwiyah bin Abī Sufyān, and Shurahbīl bin Ḥasanah. Mu‘āwiyah bin Abī Sufyān and Zayd bin Thābit were the most committed of them to this task.

### EXPLANATION

These are the letters that were written for him because he was unlettered, meaning he could not read or write. “Unlettered” does not necessitate ignorance—ignorance is the opposite of knowledge, while unlettered is the opposite of writing. From his miracles is that he was unlettered yet he memorized this glorious Qur’ān that was revealed to him. It was not possible for him to receive this from anyone except from revelation through Jibrīl عليه السلام. The Prophet ﷺ did not read or write, which is why he said to Jibrīl when he first met him:

مَا أَنَا بِقَارِئٍ.

**I cannot read.**<sup>62</sup>

As for the unlettered person now, they are accompanied by

<sup>62</sup> *Ṣaḥīḥ Muslim* 160

ignorance, such that you are not likely an unlettered person except that you are ignorant. As for “unlettered” in relation to the Prophet ﷺ, it was completeness, as he was the most knowledgeable of people. He said, “I am the most knowledgeable of you, the most pious, and the most fearful of Allāh.” When the Qur’ān was revealed to him through Jibrīl, he comprehended it, understood it, and memorized it, then he dictated it to the Companions who wrote it down.

#### ORIGINAL TEXT

- **To an-Najāshi:** The Messenger of Allāh ﷺ sent ‘Amr bin Umayyah aḍ-Ḍamri as a messenger to an-Najāshi, whose name was Aṣḥamah (meaning “a gift”). [An-Najāshi] took the letter of the Messenger of Allāh ﷺ and placed it before him, then he descended from his chair and sat on the ground. He entered Islām and perfected his Islām. He accepted Islām in the presence of Ja’far bin Abī Ṭālib and his companions. It has been authenticated that the Prophet ﷺ prayed the funeral prayer for him when he died. It has been narrated that light was seen from his grave.

#### EXPLANATION

There were two kings of Ethiopia with the title “an-Najāshi.” The first an-Najāshi is the one who accepted Islām when the Companions migrated to his land, during the first migration. He is the one who married the Prophet ﷺ to Umm Ḥabībah Ramlah bint Abī Sufyān ؓ. [The Prophet] gave her 4,000 *dirham* as a dowry. After he died, the Prophet sent ‘Amr bin Umayyah aḍ-Ḍamri to invite the succeeding king of Ethiopia to Islām. It is mentioned that he also accepted Islām, or that he desired to accept Islām, and Allāh knows best.

#### ORIGINAL TEXT

- **To Heraclius:** The Messenger of Allāh ﷺ sent Dihyah bin

Khalīfah al-Kalbi to Caesar (Qayṣar), the king of Rome, whose name was Heraclius (Hiraql). He asked about the Prophet ﷺ and he affirmed the truthfulness of his prophecy. He was determined to accept Islām, but the Romans did not agree. He feared for his kingdom, so he refrained from entering Islām.

EXPLANATION

The Messenger of Allāh ﷺ sent Diḥyah bin Khalīfah al-Kalbi to Caesar (Qayṣar), the king of Rome. Diḥyah al-Kalbi is well known because Jibrīl ﷺ used to take his form. When Jibrīl ﷺ would come to see the Prophet ﷺ, he would come in the appearance of Diḥyah al-Kalbi. [The Prophet] sent [Diḥyah] to Heraclius. [Heraclius] asked about the Prophet ﷺ and affirmed the truthfulness of his prophecy. He was determined to accept Islām, but the Romans did not agree. He feared for his kingdom, so he refrained from entering Islām.

He was Christian and he possessed knowledge. He had books containing the attributes and description of the Prophet ﷺ. He wanted to accept Islām, but the scholars, elders, and soldiers prevented him from doing so. Consequently, he feared for his kingdom. This is proof that the leader of a country cannot bring change, good or evil, if he does not have anyone to assist him. This was the situation of Heraclius—he believed in the Prophet ﷺ and he wanted to accept Islām, but his scholars, monks, and army became upset. So he replied, “I was only testing you,” and he did not accept Islām, fearing for his kingdom.

ORIGINAL TEXT

• **To Khosrow:** The Messenger of Allāh ﷺ sent ‘Abdullāh bin Ḥudhāfah as-Sahmi to Khosrow (Kisrā), the king of Persia. He ripped up the Prophet’s letter, so the Prophet ﷺ said, “May Allāh rip his kingdom.” Thus, Allāh ripped away his kingdom and the kingdom of his offspring.

EXPLANATION

Khosrow, the king of Persia, ripped up the Prophet's letter ﷺ. He ripped up the Prophet's letter ﷺ because he was an idol worshiper and the idol worshipers are arrogant. Our Lord says:

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ  
أَشْرَكُوا﴾

Verily, you will find the Jews and those who are pagans the strongest among men in enmity to the believers (Muslims).

[Sūrah al-Mā'idah 5:82]

This is in contrast to the Christians, as the king of Rome did not rip up the letter of the Prophet ﷺ. The Prophet ﷺ said, "May Allāh rip his kingdom." Thus, Allāh ripped his kingdom and the kingdom of his heirs.

ORIGINAL TEXT

• **To al-Muqawqis:** The Messenger of Allāh ﷺ sent Ḥaṭīb bin Abī Balta'ah to al-Muqawqis, the king of Alexandria and Egypt. The king spoke kind words to them and considered the affair, but he did not enter Islām. He sent the Prophet ﷺ a gift—Māriyah al-Qibṭiyyah and her sister Sīrīn. The Prophet gave her sister as a gift to Ḥassān bin Thābit. She gave birth to 'Abdur-Raḥmān bin Ḥassān.

• **To Jayfar and 'Abd:** The Messenger of Allāh ﷺ sent 'Amr bin al-'Āṣ to the two kings of Oman, Jayfar and 'Abd, the two sons of al-Julandi. They were from Azd.<sup>63</sup> Both Jayfar and 'Abd accepted Islām and proved true in their Islām. They granted 'Amr free rein in regard to charity and the laws pertaining to it. 'Amr bin al-'Āṣ remained with them until the death of the Messenger of Allāh ﷺ.

<sup>63</sup> Translator's note: Azd was an ancient Arabian tribe.

• **To Hawdhah:** The Messenger of Allāh ﷺ sent Salīṭ bin ‘Amr al-‘Āmiri to al-Yamāmah<sup>64</sup> to Hawdhah bin ‘Alī al-Ḥanafī. Hawdhah honored the messenger and wrote back to the Prophet ﷺ saying, “How wonderful and beautiful is that which you call me to. I am an orator and a poet among my people, so give me a position in government.” The Prophet ﷺ refused, and Hawdhah did not accept Islām; he died in the era of the conquest.

• **To Ḥārith:** The Prophet ﷺ sent Shujā’ bin Wahb al-Asadi to Ḥārith bin Abī Shamir al-Ghassānī, the king of Damascus. Shujā’ said, “I went to him while he was in an oasis of Damascus. He read the letter of the Prophet ﷺ and then he tossed it and said, ‘I am going to him.’ And he was determined to do so, but Caesar (Heraclius) prevented him.”

#### EXPLANATION

Ḥārith al-Ghassānī was like a line between the Arabian Peninsula and the kings of Rome, just like the Muntherids (al-Munādhirah)<sup>65</sup> were a line between the Arabian Peninsula and the kings of Persia. They would keep the Arab tribes in line by mentioning Persia or Rome. When the call of the Prophet ﷺ reached him, he wanted to make war against him, believing he was like the other Arab tribes and had gone against the obedience of Caesar or Khosrow. But Heraclius was smarter than him, so he prevented him from warring against the Prophet ﷺ. Al-Ghassānī was under the umbrella of Rome and the Muntherids were under the umbrella of Persia.

#### ORIGINAL TEXT

• **To al-Ḥārith:** The Messenger of Allāh ﷺ sent al-Muhājir bin Abī Umayyah to al-Ḥārith al-Ḥimyari, one of the kings of Yemen.

<sup>64</sup> *Translator’s note:* Al-Yamāmah is an ancient district to the east of the Najd plateau in modern-day Saudi Arabia.

<sup>65</sup> *Translator’s note:* The Muntherids were an Arab Christian kingdom that lived in Southern Iraq.

EXPLANATION

The kings of Yemen were called al-Aqyāl or al-Muqāwilah, similar to the names Caesar and Khosrow for Rome and Persia, respectively.

ORIGINAL TEXT

• **To al-Mundhir:** The Messenger of Allāh ﷺ sent al-'Alā'a bin al-Ḥaḍrami to al-Mundhir bin Sāwā, the king of Bahrain. He wrote a letter to him inviting him to Islām. He accepted Islām and proved true to Islām.

• **To Yemen:** The Messenger of Allāh ﷺ sent Abū Mūsā al-Ash'ari and Mu'ādh bin Jabal ؓ to the general populace of Yemen, calling them to Islām. The people of Yemen willingly entered Islām, as did their leaders, without any fighting.

EXPLANATION

The general populace of Yemen entered the religion of Allāh without a fight. For this reason, the Prophet ﷺ used to say:

الإِيمَانُ يَمَانٌ وَالْحِكْمَةُ يَمَانِيَّةٌ.

Faith is amongst the Yemenis, and wisdom is amongst the Yemenis.<sup>66</sup>

He described them as having good hearts.

<sup>66</sup> *Ṣaḥīḥ Muslim* 52

## ◆ *His Paternal Uncles & Aunts* ◆

### ORIGINAL TEXT

#### **His Paternal Uncles:**

The Prophet ﷺ had 11 paternal uncles.

### EXPLANATION

His paternal uncles and aunts are his father's brothers and sisters. He had many uncles and aunts, but only a few of them reached the days of Islām, and even fewer accepted Islām. Allāh guides whomever He wills and misguides whomever He wills.

### ORIGINAL TEXT

- **Al-Hārith:** He was the eldest son of 'Abdul-Muṭṭalib, by whom he took his *kunyah*. From his sons and grandsons came many of the Companions of the Prophet ﷺ.

- **Qutham:** He died while young, and he was the full brother al-Hārith.

- **Az-Zubayr bin 'Abdul-Muṭṭalib:** He was from the noblemen of the Quraysh. His son 'Abdullāh bin az-Zubayr participated in the Battle of Ḥunayn with the Messenger of Allāh ﷺ and he was firm that day. He ('Abdullāh bin az-Zubayr) was martyred at the Battle of Ajnādīn. It has been narrated that there were seven bodies lying beside him, of those he killed, before he himself was killed. Az-Zubayr bin 'Abdul-Muṭṭalib's daughters were Ḍubā'ah

bint az-Zubayr, who was a Companion, and Umm al-Ḥakam, who narrated from the Prophet ﷺ.

EXPLANATION

This was ‘Abdullāh az-Zubayr bin ‘Abdul-Muṭṭalib and not ‘Abdullāh bin az-Zubayr bin al-‘Awwām. ‘Abdullāh bin az-Zubayr bin al-‘Awwām was Asmā’ bint Abī Bakr’s son. His father was az-Zubayr bin al-‘Awwām, the cousin of the Prophet ﷺ from his aunt Ṣafiyyah.

Az-Zubayr bin ‘Abdul-Muṭṭalib’s daughters were Dūbā’ah bint az-Zubayr and Umm al-Ḥakam, who were Companions of the Prophet ﷺ. This is from the truthfulness of the Prophet’s statement:

بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا.

**Rather I hope that Allāh will bring forth from their loins people who will worship Allāh alone, not associating anything with Him.<sup>67</sup>**

The father died upon disbelief, while his children were Companions of the Prophet ﷺ. Allāh brings forth the living from the dead. If the Prophet ﷺ had supplicated against them, they would have been destroyed—the old and the young, the men and the women, would have died, and these Companions would not have come about.

ORIGINAL TEXT

• **Ḥamzah:** He is Ḥamzah bin ‘Abdul-Muṭṭalib, the Lion of Allāh and the Lion of His Messenger. He was also the Prophet’s brother through breastfeeding. He was among the first to accept Islām and migrate to Madīnah. He participated in the Battle of Badr and was martyred during the Battle of Uḥud. He only had one daughter.

<sup>67</sup> Ṣaḥīḥ Muslim 1795

EXPLANATION

Ḥamzah was the brother of the Prophet ﷺ through breastfeeding. He was breastfed by Thuwaybah, Abū Lahab's slave girl. He only had one daughter and she was offered to the Prophet ﷺ for marriage. He refused because she was the daughter of his brother through breastfeeding.

يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ.

What becomes unlawful (for marriage) through breastfeeding is that which becomes unlawful through lineage.<sup>68</sup>

It was not permissible for him to marry Ḥamzah's daughters because he was not just his uncle—he was also his brother through breastfeeding.

ORIGINAL TEXT

• **Abul-Faḍl al-‘Abbās bin ‘Abdul-Muṭṭalib:** He accepted Islām and perfected his Islām, and he migrated to Madīnah. He was three years older than the Messenger of Allāh ﷺ. He had 10 sons, among them al-Faḍl, ‘Abdullāh, and Qutham. He was from the Companions. He died in 32 AH, during the leadership of ‘Uthmān bin ‘Affān, in Madīnah.

EXPLANATION

It has been said that al-‘Abbās accepted Islām the year Makkah was conquered. He perfected his Islām and migrated to Madīnah. Others say he accepted Islām during the early days of Makkah but hid his Islām. He aided the Prophet ﷺ a great deal, secretly and openly. He feared for the Prophet ﷺ when he presented himself to the Arab tribes during the Ḥajj season, so he went out with him. He assisted in getting the tribes to pledge alliance to the Prophet ﷺ. An entire dynasty named themselves after this

<sup>68</sup> *Sunan an-Nasā'i* 3302

righteous man.<sup>69</sup> They ruled the Muslim *ummah* for over 400 years. ‘Umar bin al-Khaṭṭāb would go to him during droughts and ask him to pray for rain.

#### ORIGINAL TEXT

None of the Prophet’s paternal uncles accepted Islām except al-‘Abbās and Ḥamzah.

#### EXPLANATION

The Prophet ﷺ only met four of his uncles. He met Abū Lahab and Abū Ṭālib, neither of whom accepted Islām, and he met al-‘Abbās and Ḥamzah, both of whom accepted Islām ﷺ.

#### ORIGINAL TEXT

• **Abū Ṭālib bin ‘Abdul-Muṭṭalib:** His name was ‘Abd Manāf. He was the full brother of the Prophet’s father ‘Abdullāh, sharing the same mother and father. Their sister was ‘Ātikah, the one who had the vision at Badr. Their mother was Fāṭimah bint ‘Amr. Abū Ṭālib’s sons were Ṭālib, who died a disbeliever, and ‘Aqīl, Ja’far, ‘Alī, and Umm Hānī, who were Companions. Umm Hānī’s name was Fākhītah, and some say her name was Hind. Jumānah was also mentioned as one of his daughters.

#### EXPLANATION

When Abū Ṭālib was near death, the Prophet ﷺ went to him and said:

أَيُّ عَمِّ، قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ.

O my uncle, say, “Nothing has the right to be worshiped except Allāh,” a statement by which I will argue on your behalf in front of Allāh.<sup>70</sup>

<sup>69</sup> Translator’s note: Meaning the Abbasid Dynasty.

<sup>70</sup> Ṣaḥīḥ Muslim 24

But with him were his two friends Abū Jahl and ‘Abdullāh bin Abī Umayyah,<sup>71</sup> and they said to him, “Do you seek other than the religion of ‘Abdul-Muṭṭalib?” The Prophet ﷺ continued to repeat his advice, as did they, until the last words of Abū Ṭālib were that he was upon the religion of ‘Abdul-Muṭṭalib.

This shows the danger of having evil companions, such that a person may be tested in his religion due to his friends. And it shows the importance of righteous companions. The Prophet ﷺ said:

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخِ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً.

The example of a good, pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.<sup>72</sup>

From the special intercessions given to the Prophet ﷺ is that he will intercede to lessen the torment of Abū Ṭālib. He said:

هُوَ فِي ضَخْضَاخٍ مِنْ نَارٍ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ.

He is in a shallow fire, and had it not been for me, he would have been in the bottom of the Fire.<sup>73</sup>

#### ORIGINAL TEXT

- **Abū Lahab bin ‘Abdul-Muṭṭalib:** His name was ‘Abdul-

<sup>71</sup> Translator's note: Al-Hāfiẓ Ibn Hajar mentioned in his book, *Correctness in Determining Who is a Companion*, that ‘Abdullāh bin Abī Umayyah accepted Islām the year Makkah was conquered. He perfected his Islām and was martyred fighting alongside the Prophet ﷺ in the Battle of Hunayn.

<sup>72</sup> *Ṣaḥīḥ al-Bukhārī* 5534

<sup>73</sup> *Ṣaḥīḥ al-Bukhārī* 3883

‘Uzzā. His father gave him the nickname Abū Lahab<sup>74</sup> because of his handsome face. From his children were ‘Utbah and Mu‘attab, who were both with the Prophet ﷺ during the Battle of Ḥunayn. Along with [Abū Lahab’s] daughter Durrah, they were Companions. From his sons was ‘Utaybah, who was killed by a lion near the city of Zarqā’ after the Prophet ﷺ supplicated against him.<sup>75</sup>

#### EXPLANATION

Abū Lahab was the paternal uncle of the Prophet ﷺ and he died as a disbeliever. Sūrah al-Masad was sent down concerning him.

#### ORIGINAL TEXT

The remaining uncles were:

- **‘Abdul-Ka’bah**
- **Ḥijl**, whose name was Mughīrah.
- **Ḍirār**, al-‘Abbās’s full brother.
- **Al-Ghaydāq**, who was called such because he was the most generous of the Quraysh.

#### His Paternal Aunts:

The Prophet ﷺ had six paternal aunts.

- **Ṣafīyyah bint ‘Abdul-Muṭṭalib**: She accepted Islām and migrated. She was the mother of az-Zubayr bin al-‘Awwām. She died in Madīnah during the leadership of ‘Umar bin al-Khaṭṭāb.

<sup>74</sup> *Translator’s note*: Abū Lahab means “the possessor of the flame.”

<sup>75</sup> *Translator’s note*: It was narrated by al-Ḥākim (3984) and by al-Bayhaqī in *ad-Dalā’il* (622) that ‘Utbah bin Abi Lahab used to revile the Prophet ﷺ and the Prophet ﷺ said, “O Allāh, send Your dog against him.” ‘Utbah went out with a caravan, heading towards Syria. He halted at some place and said, “I am afraid of the supplication of Muḥammad.” They said to him, “No, don’t worry.” They surrounded him with their luggage and stood guard over him; then a lion came and snatched him. Al-Ḥākim said its chain is authentic and adh-Dhahabi agreed with him.

She had the same mother as Ḥamzah.

- **‘Ātikah bint ‘Abdul-Muṭṭalib:** It is mentioned that she accepted Islām. She had the vision at Badr. She was married to Abū Umayyah bin al-Mughīrah. She gave birth to ‘Abdullāh, who accepted Islām and was from the Companions. She also gave birth to Zuhayrā and Qarībah al-Kubrā.

EXPLANATION

‘Ātikah, the paternal aunt of the Prophet ﷺ, saw (in a dream) a caller in Makkah yelling atop three mountains. He then threw a rock from atop the mountain that entered every home in Makkah. This dream came true, and it was those killed at Badr. This is because there was no home except that the inhabitants were shocked by those killed at Badr. There is a difference of opinion as to whether or not she accepted Islām.

ORIGINAL TEXT

- **Arwā bint ‘Abdul-Muṭṭalib:** She was married to ‘Umayr bin Wahb. She gave birth to Ṭulayb bin ‘Umayr. He was from the first to migrate. He participated in the Battle of Badr and he was martyred at the Battle of Ajnādīn. He did not have any offspring.

- **Umaymah bint ‘Abdul-Muṭṭalib:** She was married to Jaḥsh bin Ri’āb. She gave birth to ‘Abdullāh, who was martyred at the Battle of Uḥud; Abū Aḥmad, the blind poet whose name was ‘Abd; and Zaynab, the wife of the Prophet ﷺ. She also gave birth to Ḥabībah and Ḥamnah. All of them were Companions. She also had ‘Ubaydullāh bin Jaḥsh, who accepted Islām and then became Christian, and he died in Ethiopia as a disbeliever.

EXPLANATION

This [‘Ubaydullāh bin Jaḥsh] was the husband of Umm Ḥabībah Ramlah bint Abī Sufyān before she married the Prophet ﷺ. He

was Muslim, then he migrated with Umm Ḥabībah to Ethiopia, where he became Christian and died upon Christianity. And we seek refuge in Allāh from this. Then she married the Prophet ﷺ.

ORIGINAL TEXT

- **Barrah bint ‘Abdul-Muṭṭalib:** She was married to ‘Abdul-Asad bin Hilāl. She gave birth to Abū Salamah, whose name was ‘Abdullāh. He was married to Umm Salamah before the Prophet ﷺ. After ‘Abdul-Asad, [Barrah] married Abū Rahm bin ‘Abdul-‘Uzzā, with whom she had Abū ‘Abrah.

- **Umm Ḥakīm:** She is al-Bayḍā’ bint ‘Abdul-Muṭṭalib. She was married to Kurayz bin Rabī’ah. She gave birth to Arwā bint Kurayz, who was the mother of ‘Uthmān bin ‘Affān ؓ.

## ◆ *His Wives* ◆

### ORIGINAL TEXT

• **Khadijah:** The first woman the Messenger of Allāh ﷺ married was Khadijah bint Khuwaylid bin Asad bin ‘Abdul-‘Uzzā bin Quṣayy bin Kilāb. He married her when he was 25 years old. He remained with her during the time he received prophecy, and she was a truthful aid to him. She died three years before the migration to Madīnah, and this is the most correct statement. Some say she died five years before migration, while others say four.

• **Sawdah:** Then, after Khadijah, he married Sawdah bint Zama‘ah bin Qays bin ‘Abd Shams in Makkah before the migration to Madīnah. Before that, she was married to as-Sakrān bin ‘Amr, the brother of Suhayl bin ‘Amr. She became older, so [the Prophet] offered to divorce her, but she declined and instead gave her days to ‘Ā'ishah, and he remained married to her.

### EXPLANATION

Suhayl bin ‘Amr is famous for being instrumental in concluding the Treaty of Ḥudaybiyyah with the Prophet ﷺ. As for Sawdah, her choosing to remain with the Prophet ﷺ shows her intelligence, as she wanted to be raised on the Day of Judgment from amongst his wives ﷺ.

### ORIGINAL TEXT

• **‘Ā'ishah:** Then the Prophet ﷺ married ‘Ā'ishah bint Abī

Bakr aṣ-Ṣiddīq in Makkah, two years before the migration to Madīnah, while some say it was three years before. At the time, she was six years old, while some say seven; but the first statement is most correct. The marriage was consummated after they migrated to Madīnah, when she was nine years old. Some say it was seven months after migration, and some say eight months.

The Prophet ﷺ died when she was 18 years old. She died in Madīnah and was buried in al-Baqī'.<sup>76</sup> This was at her bequest in 58 AH; some say it was in 57 AH, but the first statement is most correct. Abū Hurairah prayed the funeral prayer over her. The Prophet ﷺ did not marry any virgin besides her. Her *kunyah* was Umm 'Abdullāh. It has been narrated that she had a miscarriage with the Prophet ﷺ, but this narration is not affirmed.

#### EXPLANATION

The third woman the Prophet ﷺ married was 'Ā'ishah. 'Umar ʿ sought her permission to be buried next to his two companions (Abū Bakr and the Prophet). Although she had desired to be buried there next to her father and her husband, she gave preference to 'Umar; thus, he was buried there and she was buried in al-Baqī' with the other wives of the Prophet ﷺ. She was from the last of his wives to pass away.

Why was she given the *kunyah* Umm 'Abdullāh? The scholars have three statements concerning this:

1) It is said she miscarried a child from the Prophet ﷺ, and this statement is weak.

2) It is permissible for men and women to take a *kunyah* even if they do not have any children, as it comes in the narration:

يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّعَيْرُ؟

<sup>76</sup> Translator's note: Al-Baqī' is a cemetery in Madīnah, present-day Saudi Arabia, located to the southeast of al-Masjid an-Nabawi.

**O Abū 'Umayr,<sup>77</sup> what did the little sparrow do?<sup>78</sup>**

3) She took the *kunyah* due to 'Abdullāh bin az-Zubayr, the son of her sister Asmā', because the aunt is similar to the mother. So even though she did not have any children, her nephew 'Abdullāh was like her son.

ORIGINAL TEXT

• **Ḥaḥṣāḥ:** The Prophet ﷺ married Ḥaḥṣāḥ bint 'Umar bin al-Khaṭṭāb ؓ. Before him, she was married to Khunays bin Ḥudhāfah. He was from the Companions of the Prophet ﷺ and he died in Madīnah, having been martyred at Badr. It has been narrated that the Prophet ﷺ divorced her, but Jibrīl came to him with a command from Allāh. He said:

رَاجِعْ حَفْصَةَ فَإِنَّهَا صَوَّامَةٌ قَوَّامَةٌ وَهِيَ زَوْجَتُكَ فِي الْجَنَّةِ.

**Go back to Ḥaḥṣāḥ, for she fasts a lot and prays a lot at night, and she will be your wife in Paradise.<sup>79</sup>**

And it has been narrated that when news reached 'Umar that the Prophet ﷺ had divorced Ḥaḥṣāḥ, he threw dirt on his head and said, "Allāh will not be pleased with 'Umar and his daughter after this." So the next day, Jibrīl came to the Prophet ﷺ and said, "Verily Allāh commands you to take Ḥaḥṣāḥ back as a mercy to 'Umar."

Ḥaḥṣāḥ died in 27 AH, though some say it was 28 AH, during the year of the African conquest.

EXPLANATION

The command for the Prophet ﷺ to take Ḥaḥṣāḥ back was an honor given to her ؓ.

<sup>77</sup> *Translator's note:* Abū 'Umayr was Abū Ṭalḥah's son and Anas bin Mālik's younger brother.

<sup>78</sup> *Ṣaḥīḥ al-Bukhārī* 6129

<sup>79</sup> *Sunan Abi Dāwūd* 2283

ORIGINAL TEXT

• **Umm Ḥabībah:** The Messenger of Allāh ﷺ married Umm Ḥabībah Ramlah bint Abī Sufyān. She migrated with her previous husband, ‘Ubaydullāh bin Jaḥsh, to Ethiopia. There, he became a Christian, while Allāh perfected Islām for her. She married the Prophet ﷺ while she was still in Ethiopia. An-Najāshi gave her 400 *dīnār* on his behalf as a dowry. The Prophet ﷺ sent ‘Amr bin Umayyah aḍ-Ḍamri to Ethiopia. ‘Uthmān bin ‘Affān was her guardian for the marriage, although some say it was Khālīd bin Sa‘īd bin al-‘Āṣ. She died in 44 AH.

EXPLANATION

Umm Ḥabībah accepted Islām before her father (Abū Sufyān) and before her brother Mu‘āwiyah.

ORIGINAL TEXT

• **Umm Salamah:** The Messenger of Allāh ﷺ married Umm Salamah. Her name was Hind bint Abī Umayyah bin al-Mughīrah. Before him, she was married to Abū Salamah ‘Abdullāh bin ‘Abdul-Asad. She died in 62 AH and was buried in al-Baqī’ in Madīnah. She was the last of his wives to die, although some say Maymūnah was the last of his wives to die.

• **Zaynab bint Jaḥsh:** The Messenger of Allāh ﷺ married Zaynab bint Jaḥsh. She was the daughter of his paternal aunt Umaymah bint ‘Abdul-Muṭṭalib. Before him, she was married to his freed slave Zayd bin Ḥārithah. Zayd divorced her and Allāh married the Prophet to her from above the heavens.<sup>80</sup> She used to say to the wives of the Prophet ﷺ:

رُؤِجَكُنَّ أَهَالِيَكُنَّ، وَرُؤِجَنِي اللَّهُ تَعَالَى مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ.

<sup>80</sup> *Translator's note:* "So when Zayd had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage, so that (in the future) there may be no difficulty for the believers regarding (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them)." [Sūrah al-Aḥzāb 33:37]

**Your families arranged your marriages, but Allāh arranged my marriage from above the seven heavens.<sup>81</sup>**

EXPLANATION

This *ḥadīth* is mentioned in *Ṣaḥīḥ al-Bukhārī* in “The Book of *Tawḥīd*,” in the chapter “And His Throne Was Above the Water.” This *ḥadīth* is proof that Allāh is above the heavens, above His creation in the real sense, in a manner that befits His majesty and greatness. Zaynab رضي الله عنها said, “Allāh arranged my marriage from above the seven heavens.”

Zaynab bint Jaḥsh رضي الله عنها died in 20 AH in Madīnah and was buried in al-Baqī’.

ORIGINAL TEXT

• **Zaynab bint Khuzaymah:** The Messenger of Allāh ﷺ married Zaynab bint Khuzaymah bin al-Ḥārith. She was called the Mother of the Poor due to her feeding the poor a great deal. She was married to ‘Abdullāh bin Jaḥsh, while some say it was ‘Abd aṭ-Ṭufayl bin al-Ḥārith, but the first statement is most correct. [The Prophet] married her in 3 AH. She only remained with him for a short time, two or three months [before she died].

EXPLANATION

This wife and Khadījah were the only wives of the Prophet ﷺ to die during his lifetime. Khadījah died in Makkah while Zaynab died in Madīnah. His remaining wives all died after him, may Allāh be pleased with all of them.

ORIGINAL TEXT

• **Juwayriyah bint al-Ḥārith:** The Messenger of Allāh ﷺ married Juwayriyah bint al-Ḥārith. She became a prisoner during

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<sup>81</sup> *Ṣaḥīḥ al-Bukhārī* 7420

the Battle of Banī al-Muṣṭaliq, captured by Thābit bin Qays bin Shammās. She wrote to the Prophet ﷺ asking him to free her. He proposed to her and she accepted. He married her in 6 AH, and she died during Rabī' al-Awwal in 56 AH.

#### EXPLANATION

She was a prisoner during the Battle of Banī al-Muṣṭaliq. She accepted Islām and the Prophet ﷺ married her. It is said that Juwayriyah brought more blessing to her family than any other woman. Her family was captured after the Battle of Banī al-Muṣṭaliq. When she married the Prophet ﷺ, the people said, "Free the in-laws of the Messenger of Allāh," so the people freed the prisoners of Banī al-Muṣṭaliq.

#### ORIGINAL TEXT

• **Ṣafiyyah bint Ḥuyayy bin Akḥṭab:** The Messenger of Allāh ﷺ married Ṣafiyyah bint Ḥuyayy bin Akḥṭab, whose family was from the descendants of Hārūn bin 'Imrān, Mūsā bin 'Imrān's brother هَارُون. She became a prisoner during the Battle of Khaybar in 7 AH. Before [the Prophet], she was married to Kinānah bin Abī al-Ḥaqīq, whom the Prophet killed during the Battle of Khaybar. He freed Ṣafiyyah as a charity. She died in 30 AH, while some say she died in 50 AH.

#### EXPLANATION

This was another Jewish woman who accepted Islām and married the Prophet ﷺ. She said that the Prophet used to be the most hated man to her, because [the Muslims] killed her people during the Battle of Khaybar. They killed her husband, her father, and her uncle. They justly killed them in battle and they did not do so oppressively. She said, "He was the most hated man to me, but he continued to treat me in a loving manner until he was the most beloved man to me."

Look at the tremendous effect of good manners. The Muslims killed her husband, her father, her uncle, and her brother in the Battle of Khaybar, but she forgot about all of that due to the kind treatment of the Messenger of Allāh ﷺ. This is proof of his great character. How else could a woman love a man who was responsible for the death of her family, except if he had great morals and character?! This also shows the wisdom of him marrying from the different tribes, and even from among the Jews. By way of this, his great biography and character was spread among the people. Allāh said about him:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ عَوَّلُوا كُنْتَ فُظًا غَلِيظَ الْقَلْبِ  
لَأَنْقَضُوا مِنْ حَوْلِكَ﴾

**And by the mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.**

[Sūrah Āli 'Imrān 3:159]

The affair of our mother Ṣaḥīyyah is amazing. Animosity towards him had been placed in her heart since childhood. When the Prophet ﷺ entered Madīnah, her father and uncle went to visit him. When they returned home, their faces had changed due to the envy they harbored towards him. One of them said to the other, "Is it him?" Meaning, is he the prophet we have been informed of in our books? The other man responded in the affirmative. The first man said, "What is your position towards him?" He replied, "Hatred and animosity towards him until death." Thus, the Jews knew the Prophet ﷺ completely, but they harbored envy towards him because prophecy had been removed from the Children of Israel.

Allāh guided her and honored her, as she was the daughter of a prophet, the niece of a prophet, and the wife of a prophet.<sup>82</sup>

<sup>82</sup> *Translator's note:* Anas narrated, "It reached Ṣaḥīyyah that Ḥafṣah called her 'the daughter of a Jew,' so she wept. Then the Prophet ﷺ entered upon her while she was crying, so he

ORIGINAL TEXT

• **Maymūnah bint al-Ḥārith:** The Messenger of Allāh married Maymūnah bint al-Ḥārith, the maternal aunt of Khālīd bin al-Walīd and ‘Abdullāh bin ‘Abbās. He married her in a place called Sharif, a spring nine miles from Makkah. She was the last woman he married from the Mothers of the Believers. She died in 63 AH.

These are the women he consummated marriages with, making a total of 11. He had marriage contracts with seven other women, but he did not consummate the marriages with them.

EXPLANATION

He had nine wives at once, while two died during his lifetime. Al-Ḥāfiẓ Ibn Ḥajar رحمته الله mentioned some of the wisdom for the number of wives he had.

Firstly, the previous religion had no limit on the number of wives a man could have. It has been authentically reported that Sulaymān عليه السلام said:

لَأُطَوِّقَ اللَّيْلَةَ بِمِائَةِ امْرَأَةٍ تَلِدُ كُلُّ امْرَأَةٍ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ الْمَلِكُ: قُلْ إِنْ شَاءَ اللَّهُ. فَلَمْ يَقُلْ، وَنَسِيَ فَأَطَافَ بِهِمْ وَلَمْ تَلِدْ مِنْهُمْ إِلَّا امْرَأَةً نِصْفَ إِنْسَانٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَخْنَثْ وَكَانَ أَرْجَى لِحَاجَتِهِ.

“Tonight I will go around to 100 women, each of whom will give birth to a boy who will fight for the sake of Allāh.” The angel said to him, “Say, ‘If Allāh wills.’” But he did not say it, as he forgot. He went around to them, but none of them gave birth, apart from one woman who gave birth to half a child. The Prophet ﷺ said,

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said, ‘What has made you cry?’ She said, ‘Ḥafṣah said to me that I am the daughter of a Jew.’ So the Prophet ﷺ said, ‘And you are the daughter of a prophet, and your uncle is a prophet, and you are married to a prophet, so what is she boasting to you about?’ Then he said, ‘Fear Allāh, O Ḥafṣah.’” (*Jāmi’ at-Tirmidhi* 3894)

**“If he had said *inshā'Allāh*, he would not have broken his oath and he would have had more hope of fulfilling his wish.”<sup>83</sup>**

When Islām came, the number of wives a man could have at one time was limited to four. Consequently, those who entered Islām with more than four wives were commanded to keep four and divorce the remaining. As for the Prophet ﷺ, he was given special consideration and was allowed to exceed that number. This allowance was granted to him by Allāh.

Ibn Ḥajar mentioned 10 reasons for this. From the reasons mentioned were:

- This would allow more people to witness his domestic behavior, because he did not go out to the people except during limited hours of the day. He slept in his home, and he ate and drank in his home. Thus, by him having more wives and in-laws, there would be more people to transmit what his character inside the home was like.

- Another reason was to grant honor to the tribes by giving them a connection to the Prophet ﷺ, as the greatest honor given to a tribe is their women being married to noble men. Allāh wanted to honor some of the tribes by making them the in-laws of the Prophet ﷺ.

- Another reason was to unite the Arab tribes, because the Arab tribes were at war with one another, but when he married into warring tribes, the hatred subsided; they united and the people entered Islām.

- Another reason was to increase the responsibility of the Prophet ﷺ, thus increasing his reward. As the Companions said:

يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا

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<sup>83</sup> *Ṣaḥīḥ Muslim* 1654

نُصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: أَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ وَتَحْمِيدَةٍ صَدَقَةٌ، وَبُضْعٍ أَحَدِكُمْ صَدَقَةٌ، قِيلَ: فِي شَهْوَتِهِ صَدَقَةٌ؟ قَالَ: لَوْ وُضِعَ فِي الْحَرَامِ، أَلَيْسَ كَانَ عَلَيْهِ وِزْرٌ؟ ذَلِكَ إِنْ وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ.

“O Messenger of Allāh, the wealthy people have taken all the rewards. They pray as we pray, and they fast as we fast, but they give charity from their excess wealth.” He said, “Has Allāh not given you something to give as charity? Every time you praise or glorify Allāh, that is charity. There is charity in sexual intercourse.” He was asked, “Is there charity in satisfying one’s desire?” He replied, “If he does it in a *ḥarām* manner, is that not a sin? Similarly, if he does it in a permissible manner, he receives a reward.”<sup>84</sup>

Thus, his spending on nine women, looking after them and taking care of them, will increase his deeds, thus increasing his *īmān*, thus increasing his reward.

- Another reason was to increase his family, because when a man marries a woman he becomes from them, and it is not possible for anyone to transgress him because the tribe will protect him, his wealth, and his honor.

- Another reason was to disseminate the legislative rulings for women. The wives of the Prophet ﷺ would ask him the details of affairs that the men did not know about, such as the affairs of breastfeeding, menses, and pregnancy.

- Another reason was to give a glance into the excellent manners of the Prophet ﷺ, to confirm that his hidden character was the same as his apparent character, showing that his actions matched his statements. This was evident in the extreme love our mother Ṣafīyyah had for the Prophet, even though he killed her father, uncle, and former husband. For this reason, the people say,

<sup>84</sup> *Al-Adab al-Mufrad* by Imām al-Bukhārī (227)

“If you see a man being exalted by his family, then know that his apparent condition agrees with his hidden condition. And if you see a man whose family does not exalt him, then know his hidden affair is in contrast to his apparent affair.” A man’s family will not exalt him due to what they see from him in private.

As for the wives of the Prophet ﷺ, they would exalt him and spread the news of his great character. Anas رضي الله عنه said:

قَالَ خَدَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِسْعَ سِنِينَ فَمَا أَعْلَمُهُ قَالَ لِي قَطُّ لَمْ فَعَلْتَ كَذَا وَكَذَا وَلَا عَابَ عَلَيَّ شَيْئًا قَطُّ.

I served the Messenger of Allāh ﷺ for nine years, and I do not know (of any instance) when he said to me, “Why have you done this and that?” and he never found fault with me in anything.<sup>85</sup>

- Another reason was so he could take care of his wives and their children. All of his wives except ‘Ā’ishah were married before and many of them had children, so he took care of all of them, and this was a sign of his generosity.

These are from the most important reasons mentioned by Ibn Hajar. This is a refutation against those who allege that he married only to fulfill his desires. In reality, if a man were to marry in order to fulfill his desires, a person with common sense would not blame him for it. Our Lord the Exalted said:

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ ۖ  
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً ۝﴾

Marry women of your choice, two or three or four,  
but if you fear that you shall not be able to deal  
justly (with them), then only one.

[Sūrah an-Nisā' 4:3]

<sup>85</sup> Ṣaḥīḥ Muslim 2309

## THE PROPHET AND HIS TEN COMPANIONS

The man who marries to fulfill his desires is not blameworthy; rather, it is the person who commits impermissible acts (such as fornication or adultery) who is blameworthy. The Prophet ﷺ only married one virgin; if he was trying to fulfill his desires, he would have married many virgins. All of his Companions wanted him to marry their daughters.

## ◆ *His Servants* ◆

### ORIGINAL TEXT

#### **His Male Servants:**

- Anas bin Mālik al-Anṣārī.
- Hind and Asmā', the two sons of Ḥārithah al-Aslami.

### EXPLANATION

The names Hind and Asmā' are names for both males and females according to the Arabs. Khadijah, the wife of the Prophet ﷺ, had a son named Hind bin Abī Hālah.

### ORIGINAL TEXT

- Rabī'ah bin Ka'b al-Aslami.
- 'Abdullāh bin Mas'ūd, who was responsible for [the Prophet's] sandals—when [the Prophet] stood, [Ibn Mas'ūd] would put them on him, and when he sat, [Ibn Mas'ūd] would hold them in his hands until he stood.
- 'Uqbah bin 'Āmir would lead his donkey when he traveled.
- Bilāl bin Rabāḥ was the caller to prayer.

### EXPLANATION

The Prophet had four people who gave the call to prayer. The two in his *masjid* were Bilāl and 'Abdullāh bin Umm Maktūm.

Sa'd al-Quraṣ was in Maṣjid Qubā', while Abū Maḥdhūrah was in Makkah.

#### ORIGINAL TEXT

- Sa'd, the freed slave of Abū Bakr aṣ-Ṣiddīq.
- Dhū Mikhmar, the nephew of an-Najāshi; some say his name was Dhū Mikhbar.
- Bukayr bin Shaddākh al-Laythi; some say his name was Bakr.
- Abū Dharr al-Ghifārī, and Wāqid, Abū Wāqid, Hishām, Abū Ḍamīrah, Ḥunayn, Abū 'Asīb (whose name was Aḥmar), and Abū 'Ubayd.
- Saḥānah, who was the slave of Umm Salamah, the wife of the Prophet ﷺ. She freed him under the condition that he would serve the Prophet ﷺ for the duration of his life. He said, "Even if you did not make it a condition, I would have never left the Messenger of Allāh ﷺ."

These are the well-known servants. It has been said he had 40 servants.

#### His Female Servants:

- Salmā Umm Rāfi'.
- Barakah Umm Ayman, whom he inherited from his father. She was the mother of Usāmah bin Zayd.

#### EXPLANATION

The Prophet ﷺ inherited Barakah from his father. She raised the Prophet ﷺ while he was young. She took good care of him and she loved him. The historians have mentioned many beautiful stories about her. When Zayd divorced Zaynab, the Prophet ﷺ

married Zayd to Barakah Umm Ayman. She gave birth to Usāmah bin Zayd رضي الله عنه. His mother was black while his father Zayd was white, and Usāmah came out black, resembling his mother. He was the beloved of the Prophet ﷺ.

ORIGINAL TEXT

- Maymūnah bint Sa'd, Khaḍirah, and Raḍwā.

## ◆ *His Freed Slaves* ◆

### ORIGINAL TEXT

• Zayd bin Hārithah and his son Usāmah bin Zayd; Usāmah was called the Beloved Son of the Beloved.

• Thawbān, whose lineage is from Yemen.

• Abū Kabshah, who was born in Makkah; his name was Salīm. He participated in the Battle of Badr.

• Šālīḥ Shuqrān, Rabāḥ Aswad, and Yasār Nūbi.

• Abū Rāfi', whose name was Aslam, although some say his name was Ibrāhīm. He was a slave of Ibn 'Abbās. Ibn 'Abbās gave him to the Prophet ﷺ as a gift, and the Prophet freed him.

• Abū Muwayhibah, and Faḍālah who lived in Shām.

• Rāfi', who was a slave for Sa'īd bin al-Ās, Sa'īd's son inherited slaves from [his father], freeing some while not freeing others. Rāfi' went to the Prophet ﷺ seeking his help, so [Sa'īd's son] gave [Rāfi'] to the Prophet as a gift. Rāfi' would say, "I am the freed slave of the Prophet ﷺ."

• Mid'am Aswad, who was given to Rifā'ah bin Zayd. He was killed in the valley of al-Qurā.

• Kirkirah, who was in charge of the personal items of the Prophet ﷺ.

- Zayd, the grandfather of Hilāl bin Yasār bin Zayd.
- ‘Ubayd, Ṭahmān (also known as Kaysān, Mihrān, Dhakrān, or Marwān), and Ma'būr al-Qibṭi, whom he acquired from al-Muqawqis.

## ◆ *His Animals* ◆

### ORIGINAL TEXT

• **As-Sakbu:** This was the first horse he owned. He purchased it from an Arab Bedouin for 10 *ūqiyah*.<sup>86</sup> The Bedouin had named it *ad-Daris*, and he changed the name to *as-Sakbu*. This was the first horse he used in battle. He would also race with this horse and he was victorious with it, which brought him joy.

### EXPLANATION

He had seven race horses. The name *as-Sakbu* is taken from the phrase “to pour water.” He gave it this name because it was fast like pouring water.

### ORIGINAL TEXT

• **Al-Murtajaz:** He bought this horse from an Arab Bedouin, and Khuzaymah bin Thābit testified to the purchase.<sup>87</sup>

<sup>86</sup> *Translator's note:* An *ūqiyah* is 40 *dirham*; the weight of a *dirham* is 2.975 grams.

<sup>87</sup> *Translator's note:* The Prophet ﷺ bought a horse from a Bedouin. The Prophet ﷺ took the Bedouin with him to pay for the horse. The Messenger of Allāh ﷺ walked quickly and the Bedouin walked slowly. The people stopped the Bedouin and began to bargain with him for the horse, as they did not know that the Prophet ﷺ had bought it. The Bedouin called the Messenger of Allāh ﷺ, saying, “If you want this horse, (then buy it), otherwise I shall sell it.” The Prophet ﷺ stopped when he heard the call of the Bedouin, and said, “Have I not bought it from you?” The Bedouin said, “I swear by Allāh, I have not sold it to you.” The Prophet ﷺ said, “Yes, I have bought it from you.” The Bedouin began to say, “Bring a witness.” Khuzaymah bin Thābit then said, “I bear witness that you have bought it.” The Prophet ﷺ turned to Khuzaymah and said, “On what (grounds) do you bear witness?” He said, “By considering you trustworthy, O Messenger of Allāh!” The Prophet ﷺ made the witness of Khuzaymah equivalent to the witness of two people. (*Sunan Abi Dāwūd* 3607, authenticated by Shaykh al-Albānī)

• Sahl bin Sa'd as-Sā'idi said, "The Prophet ﷺ had three horses with me: **Lizāz**, **aṭ-Ṭarīb**, and **al-Luḥayf**. As for Lizāz, it was given to him as a gift from al-Muqawqis. Al-Luḥayf was given to him by Rabī'ah bin Abī al-Barā' as a gift, and aṭ-Ṭarīb was given as a gift to him from Farwah bin 'Amr."

#### EXPLANATION

Al-Muqawqis was the king from Egypt who sent Māriyah al-Qibṭiyyah and her sister Sīrīn as a gift to the Prophet ﷺ.

#### ORIGINAL TEXT

• **Al-Ward**: This was a horse given to him as a gift from Tamīm ad-Dāri. The Prophet ﷺ gave it to 'Umar, who donated it.

#### EXPLANATION

'Umar bin al-Khaṭṭāb رضي الله عنه said:

حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ مِنْهُ، وَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ، فَسَأَلْتُ عَنْ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَشْتَرِهِ، وَإِنْ أَعْطَاكَ بِدِرْهَمٍ وَاحِدٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ.

I gave a horse in Allāh's cause. The person to whom it was given did not look after it, so I intended to buy it back from him, thinking that he would sell it cheap. When I asked the Prophet ﷺ about this, he said, "Don't buy it, even if he gives it to you for one *dirham*, as the person who takes back what he has given in charity is like a dog that swallows back its vomit."<sup>88</sup>

#### ORIGINAL TEXT

• **Ad-Duldul** was the mule he used to ride for travel. This mule lived after his death, and she became old and all of her teeth

<sup>88</sup> *Ṣaḥīḥ al-Bukhārī* 2623

fell out, so they would grind up the barley for her. She died in Yanbu'.

#### EXPLANATION

When his donkey became old, all of her teeth fell out, so she was not able to eat. Consequently, they would grind up her barley so she could eat. This shows the great concern the Companions gave to everything connected to the Prophet ﷺ. They preserved his weapons, clothes, possessions, and even his mule. They would honor his mule and feed her, and they would grind up her barley because she was not able to chew.

#### ORIGINAL TEXT

- **'Ufayr** was his donkey who died during the Farewell Pilgrimage.

- He had 20 milking camels that grazed. Each night, two huge water-skins of milk would be brought to him. Among the camels with heavy milk were: al-Ḥannā', as-Samrā', al-'Urays, as-Sa'diyyah, al-Baghūm, al-Yasīrah, and ar-Rayyā.

#### EXPLANATION

From his 20 milking camels, those mentioned produced the most milk.

#### ORIGINAL TEXT

- **Burdah** was his she-camel, given to him as a gift from aḍ-Ḍaḥḥāk bin Sufyān. He used to receive a great deal of milk from her.

- **Muhrah** and **ash-Shaqrā'** were two she-camels sent to him from Sa'd bin 'Ubādah from Banī 'Uqayl.

- **Al-'Aḍbā'** was a camel Abū Bakr bought from Banī

al-Ḥarīsh for 800 *dirham*. Then the Prophet ﷺ purchased it for 400 *dirham*. This is the camel he rode when he migrated to Madīnah. When he arrived in Madīnah, the camel was from the best mounts. She was also called al-Qaṣwā' and al-Jad'ā'. This is the she-camel that was defeated in the race, and this was difficult upon the Muslims.

EXPLANATION

Abū Bakr prepared two camels for him and the Prophet ﷺ to ride as they migrated to Madīnah, but the Prophet ﷺ refused to accept it unless he could pay Abū Bakr for it, so he paid him 400 *dirham*. Al-'Aḍbā' was the camel who had never been defeated in a race until a Bedouin came on a young camel, which beat her in a race. This upset the Muslims, so the Messenger of Allāh ﷺ said:

حَقٌّ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لَا يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلَّا وَضَعَهُ.

**Allāh has made it incumbent upon Himself that He will not elevate anything from this world except that He lowers it.<sup>89</sup>**

Consequently, his camel and other camels will win some races and lose some.

ORIGINAL TEXT

• He had seven milking goats: 'Ujrah, Zamzam, Suqyā, Barakah, Warsah, Aṭlāl, and Aṭrāf. And [he had] 100 other goats.

EXPLANATION

The seven milking goats mentioned are the type of goats that are loaned to neighbors for milking. The owner lets his neighbors borrow the goats to milk them.

It is not unusual for people to name their animals. This is a custom among the Arabs—they name their camels, cows, horses, goats, and sheep.

<sup>89</sup> Ṣaḥīḥ al-Bukhārī 6501

## ◆ *His Weapons* ◆

### EXPLANATION

When the Prophet ﷺ died, his weapons were given to the Muslim treasury. This is because the prophets do not leave behind any heirs. The Prophet said:

لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ.

**We do not have any heirs; what we leave behind is a charitable endowment.**<sup>90</sup>

His nine wives did not inherit anything from him, nor did his children or uncles. His uncle al-‘Abbās remained alive after him, but he did not take any of his possessions.

### ORIGINAL TEXT

- **Spears:** He had three spears, which he acquired from the weapons of Banī Qaynuqā’.
- **Bows:** He had three bows, named ar-Rawḥā’, Shawḥaṭ, and Ṣafrā’.
- **Shield:** He had a shield that contained an image of a ram’s head. He hated the image. One morning, he awoke to find that Allāh the Exalted had removed the image from his shield.

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<sup>90</sup> *Ṣaḥīḥ Muslim* 1761

EXPLANATION

This was from the miracles of the Prophet ﷺ. He supplicated to his Lord to remove the image, and the next morning when he awoke, the image on his shield was gone. This has been mentioned by Imām at-Ṭabari.

ORIGINAL TEXT

• **Swords:** His sword was named Dhul-Fiḡār, acquired from the spoils of war at Badr. He had a vision about this sword before the Battle of Uḡud. The Prophet ﷺ said:

رَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أَصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ بِهِ اللَّهُ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا بَقَرًا وَاللَّهُ خَيْرٌ، فَإِذَا هُمْ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ.

I saw in a dream that I moved a sword and its blade broke, and that symbolized the casualties that the believers suffered on the day of Uḡud. Then I moved it again, and it became better than it was before, and that symbolized the conquest (of Makkah) that Allāh helped us to achieve, and the unity of the believers. I (also) saw cows in the dream, and what Allāh does is always beneficial. Those cows appeared to symbolize the faithful believers (martyred) on the day of Uḡud.<sup>91</sup>

The events took place just as he saw them in this dream.

He had three swords from Banī Qaynuqā': Qula'i, al-Battārā, and al-Ḥaṭf. He also had al-Mikhdam, and Rasūb, which was taken from al-Fuls, a pagan tribe from Ṭay'.

Anas bin Mālīk said:

كَانَ تَعْلُ سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِضَّةٍ وَفِيعَةُ سَيْفِهِ فِضَّةٌ وَمَا بَيْنَ ذَلِكَ خَلْقُ فِضَّةٍ.

<sup>91</sup> Ṣaḥīḥ al-Bukhārī 4081

The metallic end of the scabbard of the Messenger of Allāh ﷺ was of silver, the pommel<sup>92</sup> of his sword was silver, and in between were rings of silver.<sup>93</sup>

#### EXPLANATION

This shows the permissibility of a man putting silver on his weapon.

#### ORIGINAL TEXT

- **Armor:** As-Sā'ib bin Yazīd said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ أَخَذَ دِرْعَيْنِ كَأَنَّهُ ظَاهَرُ بَيْنَهُمَا.

The Prophet ﷺ wore two coats of mail on the day of Uhud, one over the other.<sup>94</sup>

#### EXPLANATION

This shows the obligation of utilizing the means, and doing so does not negate relying upon Allāh, as the Prophet ﷺ wore coats of armor during the battles of Uhud and Khaybar. Thus, those who abandon the proper means are in error.

<sup>92</sup> *Translator's note:* A pommel is a rounded knob on the end of a sword's handle.

<sup>93</sup> *Sunan an-Nasa'i* 5374

<sup>94</sup> *Sunan Ibn Mājah* 2913

## ◆ *His Physical Characteristics* ◆

### ORIGINAL TEXT

Anas bin Mālik ؓ narrated, “When Abū Bakr ؓ would see the Prophet ﷺ coming towards them, he would say, ‘Like the light of the full moon, his departure is darkness; the trustworthy chosen one who calls to good.’”

### EXPLANATION

Allāh the Exalted said:

﴿ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِيًا  
إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ۝ ﴾

**O Prophet (Muḥammad)! Verily, We have sent you  
as a witness, a bearer of glad tidings, a warner, one  
who invites to Allāh (by His permission), and a  
lamp spreading light.**

[Sūrah al-Aḥzāb 33:45-46]

This narration is mentioned by the historians, but I could not find it in the books of *aḥādīth*. It has been narrated by Jābir bin Samurah:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ إِضْحِيَّانٍ فَجَعَلْتُ أَنْظُرُ إِلَى رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ فَإِذَا هُوَ عِنْدِي أَحْسَنُ  
مِنَ الْقَمَرِ.

I saw the Prophet ﷺ on a clear night, so I looked at the Messenger of Allāh ﷺ and at the moon; he was wearing a red garment, and he looked better than the moon to me.<sup>95</sup>

ORIGINAL TEXT

Abū Hurairah ؓ narrated that ‘Umar bin al-Khaṭṭāb ؓ used to recite a poem that Zuhayr bin Abī Salmā wrote about Harim bin Sinān<sup>96</sup>:

*You would be the light during the night of a full moon if  
you were anything other than a man.*

Then ‘Umar and those sitting with him would say, “This describes the Messenger of Allāh ﷺ, and no one else fits this description.”

EXPLANATION

It has been narrated by Abū Ishāq:

سَأَلَ رَجُلٌ الْبَرَاءَ أَكَانَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ السَّيْفِ قَالَ لَا  
مِثْلَ الْقَمَرِ.

A man asked al-Barā', “Was the face of the Messenger of Allāh ﷺ like a sword?” He said, “No, it was like the moon.”<sup>97</sup>

His face was white with a glow and round like the moon; it was not long like a sword.

ORIGINAL TEXT

‘Ali bin Abī Tālib ؓ said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْيَضَ اللَّوْنِ مُشْرِبًا حُمْرَةً أَدْعَجَ الْعَيْنِ سَبَطَ  
الشَّعْرَ كَثَّ اللَّحْيَةِ سَهْلَ الْحَدِّ ذَا وَقَرَةٍ دَقِيقَ الْمَسْرُوبَةِ كَأَنَّ عُنُقَهُ إِبْرِيْقُ فِضَّةٍ لَهُ

<sup>95</sup> *Jāmi'* at-Tirmidhi 3041

<sup>96</sup> *Translator's note:* Harim bin Sinān was chief of the Murrah tribe.

<sup>97</sup> *Jāmi'* at-Tirmidhi 3996

شَعْرٌ مِنْ لَبَّتِهِ إِلَى سُرَّتِهِ يَجْرِي كَالْقَضِيبِ لَيْسَ فِي بَطْنِهِ وَلَا صَدْرِهِ شَعْرٌ غَيْرُهُ  
شَتْنُ الْكَفِّ وَالْقَدَمِ إِذَا مَشَى كَأَنَّمَا يَنْحَدِرُ مِنْ صَبَبٍ وَإِذَا قَامَ كَأَنَّمَا يَنْقَلِعُ مِنْ  
صَحْرٍ إِذَا التَفَتَ التَفَتَ جَمِيعًا كَأَنَّ عَرَقَهُ فِي وَجْهِهِ الْوُلُؤُ وَلَرِيحُ عَرَقِهِ أَطْيَبُ مِنْ  
الْمِسْكِ الْأَذْفَرُ لَيْسَ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ وَلَا بِالْعَاجِزِ وَلَا اللَّيِّيمِ وَلَمْ أَرْ قَبْلَهُ وَلَا  
بَعْدَهُ مِثْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The skin color of the Prophet ﷺ was white with a shade of red. His eyes were very black, his hair was neither curly nor straight, and his beard was very thick. His cheeks were smooth. He had a small amount of hair on his chest. His neck was like a silver pitcher. The line of hair from his upper chest to his navel was straight. He didn't have any additional hair on his chest or stomach. His hands and feet were fleshy. When he walked, it was like he was descending from a hill, and when he stepped, it was like he was removing his foot from a huge rock. When he turned, he turned his entire body. The sweat on his face was like pearls, and the scent of his sweat was more fragrant than perfume. He was neither short nor tall. He was neither weak nor ignoble. And I have never seen anyone like him before him or after him.

#### EXPLANATION

- **Complexion:** His skin color was white, but not with a shade of yellow; rather, his skin was white with a shade of red. This is the redness of the Arabs. White, tan, and brown are all relative affairs, so the whiteness of the Prophet ﷺ was the whiteness of the Arabs, and the whiteness of the Arabs leans toward red, not toward yellow or another color as is the case with some non-Arabs.

- **Hair:** He had a large beard, but it was well groomed and organized. The hair on his head was thick and its length was between his shoulders and his earlobes.

- **Body:** He had a line of hair from his chest to his navel. Some people's entire stomach or chest is covered with hair, but he

only had one line of hair from his chest to his navel, and the rest of his chest and stomach did not have hair on it. This line of hair was in a straight line, not veering off to the left or the right.

Due to his pure, clear complexion, his neck seemed like a pitcher of silver. This was not due to the color, because his color was reddish white, but this comparison was made with silver due to his clear, clean complexion.

- **Hands:** His fingers and toes were thick, as they were proportionate to his body and his strength. He did not have thin limbs.

- **His walk:** When he walked, he would lean forward like he was descending from a high place. The Prophet ﷺ would look towards the ground—he would not raise his head, nor would he look to the right or left. He would look towards the ground, so if you saw him from a distance, it looked like he was descending from high ground.

His footsteps were firm; he would not skip his feet on the ground. Sometimes when someone is walking towards you, their shoes can be heard tapping the ground. As for the Prophet ﷺ, his walking resembled that of soldiers, without any hardship. Soldiers walk firmly, but sometimes they do so with hardship; the Prophet's steps were firm without hardship. It was like he was lifting his foot off a boulder. He did not drag his feet—he raised them.

- **His movements:** When he wanted to speak to someone, he wouldn't turn his head while still walking to the left or right. No; rather, he would stop and completely turn his body and head towards the person. This was from his complete manners.

- **His sweat:** The sweat of the Prophet ﷺ was different than the sweat of the rest of mankind. The sweat of everyone else does not have a pleasant smell, and it may become more unpleas-

ant as they age. But Allāh completed his physical attributes to the extent that when the Companions smelled his sweat, it smelled like perfume. They would even take some of his sweat and place it in containers to use as perfume. This was from the nobility granted to him.

• **His height:** He was of medium height. Medium height for a man is from the completeness of physical attributes, such that he doesn't appear tall nor does he appear short.

He was the most handsome of people while also being the most generous of them. Ḥassān رضي الله عنه said, "My eyes have not seen one more handsome than you and no woman has given birth to one more beautiful than you."

#### ORIGINAL TEXT

In another narration it mentions:

بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوَّةِ، وَهُوَ خَاتَمُ النَّبِيِّينَ أَجْوَدُ النَّاسِ كِفَا وَأَوْسَعُ النَّاسِ صَدْرًا، وَأَصْدَقُ النَّاسِ لَهْجَةً، وَأَوْفَى النَّاسِ ذِمَّةً، وَأَلْيَنُهُمْ عَرِيكَةً، وَأَكْرَمُهُمْ عَشْرَةً، مَنْ رَأَاهُ بَدِيهَةً هَابَهُ، وَمَنْ خَالَطَهُ أَحَبَّهُ، يَقُولُ نَاعَتُهُ: لَمْ أَرْ قَبْلَهُ، وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The seal of prophethood was situated between his shoulders. He was the last of all the prophets. He was the most generous and the most forbearing. He was the most truthful of people in speech, the best in fulfilling the trust, the most gentle and accommodating, and he was the best at interacting with the people. Whoever saw him would intuitively be in awe of him. Whoever described him would say, "I have never seen anyone similar to him before him or after him ﷺ."

#### EXPLANATION

The seal between his shoulders was an area of raised skin the size of a pigeon's egg. It was surrounded by moles and there were

some hairs on it. When anyone possessing knowledge from the People of the Book would encounter him, they would look for this seal. He is the last of the prophets, so there will be no prophet after him.

He was the most generous of all the people. The Arabs used to say that Ḥātim aṭ-Ṭā'i<sup>98</sup> was the most generous of the people, but when the Prophet ﷺ appeared, they all forgot about Ḥātim and anyone else.

He was the most forbearing, meaning he had an expansive chest. It means to have forbearance and patience with the trials that befall you. Allāh the Exalted said:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

**And whomsoever Allāh wills to guide, He opens  
his breast to Islām...**

[Sūrah al-An'ām 6:125]

He was the most truthful in speech, and he was famous for his truthfulness even before prophecy. He was known as the truthful and trustworthy.

His character was gentle and easygoing. Our Lord said about him:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ﴾

**And by the mercy of Allāh, you dealt with them  
gently.**

[Sūrah Āli 'Imrān 3:159]

He was the best at interacting with his family, his brothers in faith, his wives, his children, his companions, his relatives, and strangers.

<sup>98</sup> *Translator's note:* Ḥātim aṭ-Ṭā'i was a famous Arab poet. The people wrote proverbs about his generosity.

Whoever saw him for the first time would be awestruck in their heart. This was something given to him by Allāh—He put awe for him in the people's hearts. Salmān رضي الله عنه, upon seeing him for the first time, said:

فَلَمَّا تَبَيَّنْتُ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ.

When I saw his face clearly, I knew that it was not the face of a liar.<sup>99</sup>

Upon seeing him for the first time, the people were in awe of him, and when they interacted with him, they loved him. These two character traits are only found in a person with complete and perfect character, and the best of them was our Prophet ﷺ.

#### ORIGINAL TEXT

Al-Barā' bin 'Āzib رضي الله عنه said:

يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مَرْبُوعًا بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ عَظِيمَ الْجُمَةِ إِلَى شَحْمَةِ أُذُنَيْهِ عَلَيْهِ حُلَّةٌ حُمْرَاءُ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Messenger of Allāh ﷺ was of medium height, having broad shoulders, with his hair hanging down on his earlobes. He put on a red cloak, and I have never seen anyone more handsome than him ﷺ.<sup>100</sup>

#### EXPLANATION

He had broad shoulders, which is a sign of manhood, and his body was proportionate. His cloak was not pure red; rather, it was red mixed with other colors.

<sup>99</sup> *Sunan Ibn Mājah* 3374

<sup>100</sup> *Ṣaḥīḥ Muslim* 2337

ORIGINAL TEXT

Umm Ma'bad al-Khuzā'īyyah said while describing the Prophet ﷺ:

رأيت رجلا ظاهر الوضاءة، أبلغ الوجه، حسن الخلق، لم تعب ثلجة، ولم تزر به صلعة، وسيما قسيما، في عينيه دعج، وفي أشفاره غطف، وفي صوته صحل، وفي عنقه سطع، وفي لحيته كثافة، أزج أقرن، إن صمت فعليه الوقار، وإن تكلم سما وعلا البهاء، أجمل الناس، وأبهاهم من بعيد، وأحلاه وأحسنه من قريب، حلو المنطق، فصل لا نذر ولا هذر، كأن منطقهم خرزات نظم تحدرت، ربعة لا بائن من طول، ولا تقتحمه عين من قصر غصن بين غصنين، وهو أنضر الثلاثة منظرا، وأحسنهم قدرا له رفقاء يحفون به، إن قال أنصتوا لقوله، وإن أمر تبادروا لأمره محفود محشود لا عابس ولا مفند.

I saw a handsome man whose face was illuminating. He had a good physical build. His stomach did not protrude. He was not despised for having a small head—his was handsome with nice features. His eyes were extremely black; his eyelashes were long and curly. His voice was commanding. His neck was illuminating; his beard was abundant. His eyebrows were long and connected. If he was silent, he was quiet with dignity, and when he spoke, his speech was highly audible and radiant. He was the most handsome of people from afar and the most handsome up close.

His speech was sweet. His words were decisive, not too long and not too short. It is as though his words were a string of pearls falling down from a broken necklace. His posture was medium, not too tall, and the eye does not despise him for being too short. He was a branch between two branches, and he was the most handsome of the three, and the most valuable of them. He had companions who surrounded him; when he spoke, they listened to his statement, and if he commanded, they rushed to implement his command. He was served and surrounded. He was not someone with a frowning face, and he was not viewed as feeble-minded.

EXPLANATION

Umm Ma'bad al-Khuzā'iyah was the woman he passed by during his migration. 'Ā'ishah رضي الله عنها described his speech by saying:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لَأَخْصَاهُ.

The Prophet ﷺ used to talk in a deliberate manner, such that if someone wanted to count his words, he could do so.<sup>101</sup>

ORIGINAL TEXT

Anas bin Mālīk رضي الله عنه said:

كَانَ رُبْعَةً مِنَ الْقَوْمِ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ الْمَتَرَدِّدِ، أَزْهَرَ اللَّوْنِ لَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ، وَلَا بِالْأَدَمِ لَيْسَ بِجَعْدٍ وَلَا قَطَطٍ، وَلَا سَبْطٍ، رَجُلٌ الشَّعْرُ.

He was of average height, not too tall and not too short, with a rosy color, not extremely white and not brown, and his hair was neither very curly nor very straight.<sup>102</sup>

Hind bin Abī Hālah رضي الله عنها said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخْمًا مَفْخَمًا يَتَلَأَلُ وَجْهَهُ تَلَأُلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ، أَطْوَلَ مِنَ الْمَرْبُوعِ وَأَقْصَرَ مِنَ الْمَشْدَبِ، عَظِيمُ الْهَامَةِ رَجُلٌ الشَّعْرُ، إِنْ انْفَرَقَتْ عَقِيقَتُهُ فَرَقٌ، وَإِلَّا فَلَا يَجَاوِزُ شَعْرُهُ شَحْمَةَ أُذُنِهِ إِذَا هُوَ وَفَرُهُ، أَزْهَرَ اللَّوْنِ، وَاسِعُ الْجَبِينِ، أَزَجُّ الْحَوَاجِبِ سَوَايِغٍ فِي غَيْرِ قَرْنٍ بَيْنَهُمَا عَرَقٌ يَدْرُهُ الْغَضَبُ، أَقْنَى الْعُرْتَيْنِ، لَهُ نُورٌ يَغْلُوهُ، يَحْسَبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشَمًّا.

كَثُّ اللَّحْيَةِ، أَدْعَجُ الْعَيْنَيْنِ، سَهْلُ الْخَدَيْنِ، ضَلِيعُ الْفَمِ أَشْنَبُ، مَفْلَجُ الْأَسْنَانِ دَقِيقُ الْمَسْرِبَةِ، كَأَنَّ عُنُقَهُ جِيدَ دُمِيَّةٍ فِي صَفَاءِ الْفُضَّةِ، مُعْتَدِلُ الْخَلْقِ، بَادِنَا مَتَمَاسِكَا، سَوَاءُ الْبَطْنِ وَالصُّدْرِ، مَسِيحُ الصُّدْرِ، بَعِيدٌ مَا بَيْنَ الْمَنْكِبَيْنِ، ضَخْمُ الْكَرَادِيْسِ، أَنْوَرُ الْمُتَجَرَّدِ، مُوَصُولٌ مَا بَيْنَ اللَّبَةِ وَالسَّرَةِ بِشَعْرٍ يَجْرِي كَالْخَيْطِ، عَارِي الثَّدْيَيْنِ وَالْبَطْنِ مِمَّا سِوَى ذَلِكَ، أَشْعَرُ الذَّرَاعَيْنِ وَالْمَنْكِبَيْنِ، عَرِيضُ الصُّدْرِ

<sup>101</sup> *Ṣaḥīḥ al-Bukhārī* 3567

<sup>102</sup> *Ṣaḥīḥ al-Bukhārī* 3283

طويل الزندين، رحب الراحة، شئن الكفين والقدمين، سائر الأطراف، سبط القصب، خمسان الأخمصين، مسيح القدمين ينبو عنهما الماء إذا زال قلعا، ويخطو تكفؤا، ويمشي هونا، ذريع المشية، إذا مشى كأنما ينحط من صيب، وإذا التفت التفت جميعا، خافض الطرف، نظره إلى الأرض أطول من نظره إلى السماء، جل نظره الملاحظة، يسوق أصحابه، ويبدأ من لقيه بالسلام.

The Messenger of Allāh ﷺ was great and viewed as great. His face shone like the full moon. He was taller than someone of medium height, but shorter than a tall person. His head was large and his hair was combed. If his hair became parted in the middle, he left it like that, and if not, his hair did not go beyond his earlobes. His complexion was rosy, and his forehead was wide. His eyebrows were arched, complete, and not connected. Between his eyebrows was a vein that showed if he was angry. His nose was long, arched in the middle with a thin tip. He had light on his face. The one who did not look at him closely would think his nose was tilted high.

His beard was big with a lot of hair. His eyes were very black. His cheeks were smooth. His mouth was wide. His teeth were well set, with slight spaces between them. He had thin hair from his chest to his navel. His neck was like the neck of a doll made from fine silver. His physical stature was proportionate. His body was big and his flesh was tight. His stomach was level with his chest, and his chest was level. His shoulders were wide. He was big-boned at the joints. His body parts that were uncovered remained bright and light. He had a thin, straight line of hair from his upper chest to his navel, and his chest and stomach did not have any hair besides this. He had a little hair on his upper arms and shoulders.

His forearms were long and his palms were big. His fingers and toes were big. His limbs were straight and his bones were long and straight. His feet were arched, and they were level and soft such that water flowed easily on them. When he walked, he lifted his feet, walking in a calm, humble manner, taking wide steps. It was as though he was walking down from a slope. When he turned, he turned his entire body. He looked down towards the ground

more than he looked towards the sky. His looks were brief. His Companions walked in front of him. He initiated the *salām* with those he encountered.<sup>103</sup>

EXPLANATION

In some narrations, it is mentioned that his eyebrows were connected, while in other narrations, it is mentioned that his eyebrows were not connected. What is understood from the different narrations is that the person who saw him from afar would believe his eyebrows were connected, but once they saw him up close, it became apparent his eyebrows were not connected; rather, he had a vein between his eyebrows. This vein would show if he was angry, and he only became angry for the sake of Allāh. The Prophet ﷺ had very small ankles and this allowed him to walk in the manner he did. It is said this is a sign of strong legs.

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<sup>103</sup> *Shamā'il Muḥammadiyyah* by Imām at-Tirmidhi (8)

## ◆ *His Manners* ◆

### ORIGINAL TEXT

The Messenger of Allāh ﷺ was the most courageous of people. ‘Ali bin Abī Tālib ؓ said:

كنا إذا احمر البأس، ولقي القوم القوم اتقينا برسول الله صلى الله عليه وسلم.

**When the battle became fierce and the people encountered the enemy, we would find shelter with the Messenger of Allāh ﷺ.<sup>104</sup>**

### EXPLANATION

His courage is well known. He stood alone against his people in Makkah, who were idol worshipers. They constantly threatened to kill or banish him. He instructed many of the Companions to migrate to Ethiopia for their safety, while he remained patient against his adversaries in Makkah until he conveyed the message Allāh had instructed him to convey. He stood alone in front of his enemies on many occasions, such as the season of Ḥajj and other than that. This is proof of his courage and his reliance upon Allāh the Exalted. This is because courage is based on trust in Allāh, reliance upon Him, belief in Him, and believing in His promise that victory belongs to the righteous. And when he migrated to Madīnah and the wars began between the Muslims and the pagans, he again showed his courage during the battles, such as at Badr and Uḥud. Likewise, this courage was based upon his trust and belief in Allāh.

<sup>104</sup> *Musnad Imām Aḥmad* 564

Once, there was a noise that frightened the people of Madīnah. When they gathered together to investigate the noise, they saw the Prophet ﷺ returning alone from the source of the noise. Anas said:

كَانَ فَرَعٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَسًا مِنْ أَبِي طَلْحَةَ يُقَالُ لَهُ الْمَنْدُوبُ، فَرَكِبَ فَلَمَّا رَجَعَ قَالَ مَا رَأَيْنَا مِنْ شَيْءٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا.

Once, the people of Madīnah were frightened, so the Prophet ﷺ borrowed a horse from Abū Ṭalḥah called al-Mandūb, and rode it. When he came back, he said, “We have not seen anything (to be afraid of), but we found this horse to be very fast.” (Though it was known as a slow horse beforehand).<sup>105</sup>

Meaning, he arrived at the source of the noise quickly because the horse was fast, and this statement was from his humility. This character is outside of the norm, because most people with courage are boastful. This was the perfection of character only found in the Prophet ﷺ.

#### ORIGINAL TEXT

He was the most generous of the people; he would never say no when something was requested of him.

He was the most forbearing of all the people.

#### EXPLANATION

Forbearance is having patience and refraining from taking someone to account when they oppose you. It is upon those who called to the way of Allāh to adorn themselves with this character trait.

#### ORIGINAL TEXT

He was shyer than a virgin in seclusion; he never stared anyone in the face.

<sup>105</sup> *Ṣaḥīḥ al-Bukhārī* 2627

EXPLANATION

This is a proverb used by the Arabs to describe shyness. As the young girl reaches adolescence, she becomes shy, such that she avoids her father and her brothers and remains alone in her room. And the Prophet ﷺ said:

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ.

Shyness only brings about good.<sup>106</sup>

ORIGINAL TEXT

He never sought revenge for himself, nor became angry for himself, but if the rights of Allāh were violated, he would seek revenge for the sake of Allāh. If he became angry for the sake of Allāh, no one could intercede with him. Relatives and strangers, the strong and the weak—all were equal to him regarding their rights.

He never criticized food—if he liked it he ate it, and if he did not want it, he would leave it. He never ate reclining and he never ate at a table.<sup>107</sup> He did not prohibit the permissible things. If he found a date, he would eat it. If he had roasted meat, he would eat it. If he had bread, he would eat it. If he had wheat or barley bread, he would eat it. If he had milk, it would be sufficient for him.

EXPLANATION

There were some permissible foods that the Prophet ﷺ did not eat for a specific reason. He would not eat garlic or onions. When asked about this, he said:

إِنِّي أَنَا حِي مَنْ لَا تَسَاجِي.

<sup>106</sup> *Ṣaḥīḥ al-Bukhārī* 6117

<sup>107</sup> *Translator's note:* Anas رضي الله عنه said, "The Prophet ﷺ never ate at a table until he died, and he never ate soft bread until he died." (*Ṣaḥīḥ al-Bukhārī* 6450)

**Verily, I converse with those you do not converse with.**<sup>108</sup>

He used to converse with the angels, and the angels are irritated by the smell of onions and garlic. Once, he was presented with roasted lizard in the presence of Khālīd bin al-Walīd, so he said:

لَمْ يَكُنْ بِأَرْضِ قَوْمِي.

**It is not found in the land of my people.**<sup>109</sup>

He didn't criticize the food, or say it wasn't good; rather, he only said, "It is not found in the land of my people."

#### ORIGINAL TEXT

He ate melons with fresh dates, and he used to love sweets and honey.

#### EXPLANATION

What is intended here by "melons" is the cantaloupe, not the green watermelon. And it is not the small, sweet cantaloupe—in those days, the cantaloupes were bigger and bitter, so he ate them with dates so the sweetness of the fresh dates would contrast the bitterness of the cantaloupes.

#### ORIGINAL TEXT

Abū Hurairah رضي الله عنه said:

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنَ الْخُبْزِ الشَّعِيرِ.

**The Messenger of Allāh ﷺ left this world without satisfying his hunger even with barley bread.**<sup>110</sup>

<sup>108</sup> *Ṣaḥīḥ Muslim* 564

<sup>109</sup> *Ṣaḥīḥ al-Bukhārī* 5391; *Ṣaḥīḥ Muslim* 1946

<sup>110</sup> *Ṣaḥīḥ al-Bukhārī* 5414

EXPLANATION

This was due to his asceticism from worldly pleasures, not because he did not have it, because Allāh gave him the choice to either be a prophet-king or a messenger-slave of Allāh. Abū Hurairah رضي الله عنه said:

جَلَسَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنَظَرَ إِلَى السَّمَاءِ فَإِذَا مَلَكٌ يَنْزِلُ فَقَالَ جِبْرِيلُ: إِنَّ هَذَا الْمَلَكَ مَا تَزَلُ مِنْذُ يَوْمِ خُلِقَ قَبْلَ السَّاعَةِ فَلَمَّا تَزَلْ قَالَ: يَا مُحَمَّدُ أَرْسَلَنِي إِلَيْكَ رَبُّكَ قَالَ: أَفَعَمَلُكَ نَبِيًّا يَجْعَلُكَ أَوْ عَبْدًا رَسُولًا؟ قَالَ جِبْرِيلُ: تَوَاضَعْ لِرَبِّكَ يَا مُحَمَّدُ، قَالَ بَلْ عَبْدًا رَسُولًا.

Jibril sat with the Prophet ﷺ and looked at the sky, and he saw an angel descending. Jibril said, "This angel has never descended since he was created, until now." When he came down, [this angel] said, "O Muḥammad, your Lord has sent me to you and He asks, shall He make you a prophet-king or a messenger-slave?" Jibril said, "Be humble before your Lord, O Muḥammad." The Prophet said, "A messenger-slave."<sup>111</sup>

Great amounts of wealth and food would come to him, and he would give it away in the cause of Allāh.

ORIGINAL TEXT

Sometimes a month or two would pass without a fire being lit in the household of Muḥammad (for a cooked meal), and their food was dates and water.

EXPLANATION

The Prophet ﷺ gave his wives a choice between the worldly pleasures or Allāh and His Messenger. All of them chose Allāh and His Messenger; thus, his wives were patient with his ascetic lifestyle just as he was patient.

<sup>111</sup> *Silsilah aṣ-Ṣaḥīḥah* by Shaykh al-Albānī (1002)

ORIGINAL TEXT

He would eat food given as a gift, but he would never eat charity. When he was given a gift, he would give something back in return. He did not indulge in luxurious food or garments—he ate what he had and wore what he had.

He mended his own shoes and patched his own clothes. He assisted his family with household chores and he visited the sick.

EXPLANATION

The Prophet ﷺ would visit the sick, whether they were Muslim or non-Muslim, such as the young Jewish boy he visited when the boy became ill.

ORIGINAL TEXT

He was the humblest of the people—he would accept an invitation from the rich, the poor, the common people, or the nobles.

He loved the poor and needy. He attended their funerals and visited their sick. He never belittled a poor person due to his poverty, and he never feared a rich person due to his power and status.

EXPLANATION

An example of this is when the woman who used to clean the *masjid* died and the Companions prayed over her without informing the Prophet ﷺ, so he then went out and prayed over her.<sup>112</sup>

ORIGINAL TEXT

He used to ride on a horse, a camel, a donkey, and a mule. He

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<sup>112</sup> *Translator's note:* There was a black woman who used to sweep the *masjid*, and she passed away at night. The following morning, the Messenger of Allāh ﷺ was told of her death. He said, "Why didn't you call me?" Then he went out with his Companions and stood at her grave, and he said *takebir* over her with the people behind him, and he supplicated for her; then he went away. (*Sunan Ibn Mājah* 1600)

would let his servants or others ride on the saddle behind him. He would not let anyone walk behind him. He would say:

امشوا أمامي، خلُّوا ظَهْرِي لِلْمَلَائِكَةِ.

**Walk in front of me and leave my back for the angels.<sup>113</sup>**

#### EXPLANATION

The scholars would prohibit people from walking behind them, as they hated this. They would say, “It is humiliation for those walking behind (the scholar), and a trial for the one being followed.”

#### ORIGINAL TEXT

He used to wear garments made of wool, and sewn shoes. The most beloved garment to him was a *hibrah*, a Yemeni cloak with red and white material. His ring and its stone were silver. He wore it on the little finger of his right hand, and sometimes on his left hand.

#### EXPLANATION

“Muḥammad is the Messenger of Allāh” was written on his ring. “Muḥammad” was on one line, “Messenger” was above his name, and above everything was the name of Allāh. It was from his humility that he would not place his name above the name of Allāh.

#### ORIGINAL TEXT

He would tie a stone to his stomach due to hunger. Allāh granted him all the keys to the earth’s treasures, but he refused to accept them, and he preferred the afterlife over this life.

He would mention Allāh a lot, and he did not engage in vain speech; he lengthened the prayer and shortened the sermon. He

<sup>113</sup> *Ṣaḥīḥ Ibn Ḥibbān* 2099, authenticated by Shaykh al-Albānī (1557)

smiled more than anyone and maintained a cheerful disposition despite his many concerns. He was always pondering. He loved good scents and hated bad odors.

He was hospitable to the noble people and honored the virtuous people. He did not harbor ill feelings toward anyone, nor did he shun anyone.

EXPLANATION

He was hospitable to the leaders of the tribes to soften their hearts towards Islām, because it would benefit the subjects if their leaders entered Islām.

ORIGINAL TEXT

He deemed playing to be permissible, so he did not disapprove of it. He would joke, but he only spoke the truth. He would accept the excuse from the one who gave it. He had male and female slaves, but he never placed himself above them in food or clothing. He didn't waste time. He was either in the service of Allāh or he was assisting his family.

EXPLANATION

From his complete humility is that he would eat with the common people and the children, as it comes in the *ḥadīth* that he said to the young boy (ʿUmar bin Abī Salamah) who was eating with him:

يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ.

**O young boy! Mention the name of Allāh and eat with your right hand, and eat from what is nearer to you of the dish.<sup>114</sup>**

ORIGINAL TEXT

He used to herd livestock, and he said:

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<sup>114</sup> *Ṣaḥīḥ al-Bukhārī* 5376

مَا مِنْ نَبِيٍّ إِلَّا قَدْ رَعَى غَنَمًا.

There was no prophet except that he herded sheep.<sup>115</sup>

#### EXPLANATION

Herding sheep affects the shepherd's character. It causes the herder to have mercy, compassion, and leniency, while paying special attention to and carefully watching his flock, because the small sheep stray to the right and left. This is in contrast to the camel herder. He said:

وَالْفَحْرُ وَالْحِيَلُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ الْفَدَّادِينَ أَهْلُ الْوَبَرِ وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ.

Pride and conceit is found among horse and camel owners, who are rude and uncivil people of the tents; and tranquility is found among those who rear goats and sheep.<sup>116</sup>

Camel herders become arrogant because they herd "mountains," while shepherds watch over small animals.

#### ORIGINAL TEXT

Ā'ishah رضي الله عنها was asked about his character, and she said:

فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ.

Surely the character of the Prophet ﷺ was the Qur'ān.<sup>117</sup>

He would become angry for its sake and pleased for its sake.

Anas bin Mālik رضي الله عنه said:

مَا مَسِسْتُ حَرِيرًا وَلَا دِيْبَاجًا أَلَيْنَ مِنْ كَفِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا

<sup>115</sup> *Muwatta' Imām Mālik* 1783

<sup>116</sup> *Ṣaḥīḥ Muslim* 52

<sup>117</sup> *Ṣaḥīḥ Muslim* 746

شَمِمْتُ رِيحًا قَطُّ أَوْ عَرَفًا قَطُّ أَطْيَبَ مِنْ رِيحٍ أَوْ عَرَفٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

I have never touched any silk or brocade softer than the palm of the Prophet ﷺ, and I have never smelled any fragrance sweeter than the sweat of the Prophet ﷺ.<sup>118</sup>

EXPLANATION

This was from the miracles given to him by Allāh; his hands were soft but possessed strength, the extent of which no one was aware of except Allāh. In most cases, a strong hand is hard and rough, but in his case, they were soft while being extremely powerful.

ORIGINAL TEXT

And Anas said:

خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ بِالْمَدِينَةِ وَأَنَا غُلَامٌ لَيْسَ كُلُّ أَمْرٍ كَمَا يَشْتَهِي صَاحِبِي أَنْ أَكُونَ عَلَيْهِ مَا قَالَ لِي فِيهَا أَفٍ قَطُّ وَمَا قَالَ لِي لَمْ فَعَلْتُ هَذَا أَوْ أَلَا فَعَلْتُ هَذَا.

I served the Prophet ﷺ in Madīnah for 10 years. I was a young boy and I did not do everything as he would have liked, but he never said “uff”<sup>119</sup> to me, and he never said to me, “Why did you do this?” or “Why didn’t you do that?”

Allāh the Exalted bestowed upon him perfect character and the perfection of actions. Allāh granted him the knowledge of the first people and those to come later. He revealed to him that which grants the people salvation. The Prophet was illiterate—he did not read or write, and he had no teacher from mankind. He was born in a land of ignorance in the desert of Arabia. Allāh granted him what He never granted anyone else from mankind, and He

<sup>118</sup> *Ṣaḥīḥ al-Bukhārī* 3561

<sup>119</sup> *Translator’s note:* “Uff” is a word denoting minor displeasure.

preferred him over all mankind. May the praise and salutations of Allāh be upon him until the Day of Judgment.

## ◆ His Miracles ◆

### EXPLANATION

The topic of miracles is very important. A miracle is a feat outside of that which is normal. "Normal" means that which Allāh allows to normally occur in the universe, such as the days needed for travel or the amount of food that can suffice a certain number of people.

Miracles were given to the prophets so the people would believe in their prophecy. In the Qur'ān, Allāh called miracles *āyāt*; an *āyah* is a sign, like when Mūsā split the Red Sea, when the rock stole his clothes, and when his hand became white. Allāh granted these signs to Mūsā so Pharaoh and his people would believe he was truthful.

Allāh also gives *karāmāt* (كَرَامَات), which are miraculous feats, to some of the righteous people in order to aid and assist them. An example of this is what occurred with 'Umar bin al-Khaṭṭāb رضي الله عنه:

قال نافع أن عمر بعث سرية فاستعمل عليهم رجلاً يقال له سارية، فبينما عمر يخطب يوم الجمعة، فقال: يا ساريةُ الجبل، يا ساريةُ الجبل، فوجدوا سارية قد أغار إلى الجبل في تلك الساعة يوم الجمعة وبينهما مسيرة شهر.

Nāfi' said that 'Umar sent out a military detachment and put a man called Sāriyah in charge of them. While 'Umar was delivering the *khuṭbah* one Friday, he said, "O Sāriyah, the mountain! O Sāriyah, the mountain!" And they found out that Sāriyah had moved towards the mountain at that moment on Friday, even

though there was the distance of a month's journey between them.<sup>120</sup>

And [there is also] the story of Safīnah, the freed slave of the Prophet ﷺ, when he spoke to the lion.<sup>121</sup>

Thus, we believe in the *karāmāt* given to the righteous people, but not every action out of the ordinary is considered a *karāmah*. If you see someone doing something out of the ordinary, don't automatically say that this is a *karāmah*, because it could be magic. How do you distinguish between a *karāmah* and magic? If you see a man firm upon the Book and the Sunnah, not following whims and desires, not practicing innovation, and not causing corruption among the people, then actions out of the ordinary from him are considered *karāmāt*.

As for the one who does not pray, fast, or adhere to the manners of Islām, and instead innovates and works with the *jinn*, then this person is doing magic. For this reason, al-Layth bin Sa'd said, "If I saw a person walking upon water, I would not accept from him until I weighed his statements against the Book and the Sunnah." So Imām ash-Shāfi'ī then said, "He (al-Layth) has fallen short. If I saw him walking on air, I would not accept from him until I weighed his statements against the Book and the Sunnah."<sup>122</sup>

#### ORIGINAL TEXT

From the greatest of his miracles and the clearest of his proofs is the Glorious Qur'ān, the Book that is free and clear of falsehood

<sup>120</sup> *Faḍā'il aṣ-Ṣaḥābah* by Imām Aḥmad (1/269); classed as *ṣaḥīḥ* by Shaykh al-Albānī in *Silsilah aṣ-Ṣaḥīḥah* 1110

<sup>121</sup> *Translator's note:* Ibn Kathīr mentioned the story of Safīnah and the lion in *al-Bidāyah wan-Nihāyah*, vol. 6, p. 162. Safīnah was on a boat that broke into pieces, so he lay on a plank from the boat until he reached the shore. Upon reaching the shore, a lion approached him. He addressed the lion, saying, "O Abul-Hārith (the nickname for lions), verily I am Safīnah, the freed slave of the Messenger of Allāh ﷺ." So the lion dropped its head and walked beside him until it directed Safīnah to the right path, and then the lion went on its way. (This narration has been collected by Imām al-Bayhaqī.)

<sup>122</sup> *Al-Amr bil-Iṭtibā' wan-Nabi 'an al-Ibtidā'* by Imām as-Suyūṭī

from every single aspect. It was sent down from the All-Wise, the All-Praiseworthy. It is the most eloquent influence, such that it baffled the rhetoricians. Mankind is unable to produce 10 chapters similar to it, or even one chapter similar to it, or even one verse. The pagans bore witness to its miraculous nature. Even the disbelievers and those who refused to accept it recognized its truthfulness.

#### EXPLANATION

The greatest miracle given to the Prophet ﷺ was the Qur'ān. He said:

مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ أَوْ أَمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ.

There was no prophet among the prophets except that he was given miracles that would make the people believe, but I was given the divine inspiration that Allāh revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection.<sup>123</sup>

This is because the miracles of the other prophets has come to an end, but the Qur'ān continues to be recited. Mankind and *jinn* are not able to duplicate the likes of this Qur'ān. *Jinn* and man have heard this Qur'ān for over 1,400 years, and they have not been able to make anything similar to it. Allāh the Exalted said:

﴿ أَمْ يَقُولُونَ افْتَرَاهُ فَقُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴾

Or do they say, “He (Muḥammad) has forged it”? Say: “Bring then a *sūrah* (chapter) similar to it, and call upon whomsoever you can, besides Allāh, if you are truthful!”

[Sūrah Yūnus 10:38]

<sup>123</sup> Ṣaḥīḥ al-Bukhārī 7274

ORIGINAL TEXT

The pagans asked the Messenger of Allāh ﷺ to show them a sign, so he showed them the splitting of the moon. He split the moon such that it became two halves. This is the statement of Allāh the Exalted:

﴿اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾

**The Hour has drawn near, and the moon has been cleft asunder.**

[Sūrah al-Qamar 54:1]

The Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ زَوَى لِيَ الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَعَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِيَ مِنْهَا.

**Verily Allāh contracted the earth for me, so I saw the east of it and the west of it. And verily the dominion of my *ummah* will reach that which was shown to me.**<sup>124</sup>

Allāh was truthful in His statement that this *ummah* would reach the east and the west. And it did not spread in the south or the north.<sup>125</sup>

He used to deliver his sermons on the trunk of a date palm tree. When he began using a pulpit to deliver the sermon, the tree trunk wept due to yearning for his speech. It would not stop crying until the Prophet ﷺ touched it and consoled it.<sup>126</sup>

<sup>124</sup> *Ṣaḥīḥ Muslim* 2889

<sup>125</sup> *Translator's note:* Shaykh al-Fawzān said in his explanation of this *ḥadīth*: "The north and south were not mentioned due to the low number of people residing in these areas, and because these areas were not conquered."

<sup>126</sup> An Anṣārī woman said to the Messenger of Allāh ﷺ, "O Allāh's Messenger! Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So she had a pulpit made for him. When it was Friday, the Prophet ﷺ sat on that pulpit. The date-palm trunk near which the Prophet ﷺ used to deliver his sermons cried so much that it was about to burst. The Prophet ﷺ came down from the pulpit to the tree trunk and embraced it, and it started groaning like a child being persuaded to stop crying, and then it stopped crying. The Prophet ﷺ said, "It has cried because of (missing) what it

Water gushed from between his fingers on more than one occasion. Pebbles in his hand were heard glorifying Allāh, then he placed them in the hand of Abū Bakr, then ‘Umar, and then ‘Uthmān, and they glorified Allāh. And his food could be heard glorifying Allāh while he was eating it. The stones and trees used to give him *salām*. The poisoned shoulder of the sheep told him it was poisoned. Those who ate from the shoulder died, while the Prophet ﷺ lived for four years after eating from it.

#### EXPLANATION

عَنْ أَبِي سَلَمَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ وَلَا يَأْكُلُ الصَّدَقَةَ، فَأَهْدَتْ لَهُ يَهُودِيَّةٌ بِخَيْبَرَ شَاةً مَصْلِيَّةً سَمَّتَهَا فَأَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا وَأَكَلَ الْقَوْمُ، فَقَالَ: ازْفَعُوا أَيْدِيَكُمْ فَإِنَّهَا أَخْبَرَتْنِي أَنَّهَا مَسْمُومَةٌ.

Abū Salamah said, “The Messenger of Allāh ﷺ used to accept gifts, but he did not eat (that which was given in) charity.” And he added, “A Jewish woman in Khaybar gave him a roasted sheep that she had poisoned, and the Messenger of Allāh ﷺ ate from it along with the people. He said, ‘Lift up your hands (i.e., stop eating), for it has told me that it is poisoned.’”<sup>127</sup>

#### ORIGINAL TEXT

A wolf testified to his prophecy. A camel passed by him while he was traveling, and it complained to him.

The Messenger of Allāh ﷺ entered an orchard belonging to an Anṣārī, and he saw a camel there. When it saw him, it began to groan and its eyes shed tears. The Messenger of Allāh ﷺ approached it and patted it on the hump and the base of its head until it quieted down. Then he ﷺ asked, “Who is the owner of this camel? To whom does it belong?” An Anṣārī youth stepped forward and said, “It is mine, O Messenger of Allāh!” He said,

used to hear of religious knowledge.” (*Ṣaḥīḥ al-Bukhārī* 2095)

<sup>127</sup> *Ṣaḥīḥ al-Bukhārī* 3169; *Ṣaḥīḥ Muslim* 2190; classed as *ṣaḥīḥ* by Shaykh al-Albānī

“Do you not fear Allāh regarding this beast that Allāh has placed in your possession? This camel is complaining to me that you starve it and put it to toil.”<sup>128</sup>

Once on a journey, he was sleeping and a tree approached him, splitting the ground until it reached him. When he awoke, it was said to him, “This tree sought permission from its Lord to give *salām* to the Messenger of Allāh, and its Lord granted permission.”<sup>129</sup> And once he ordered two trees to cover him, so they gathered together and covered him, and then they returned to their places. A Bedouin asked him to show him a sign, so he commanded a tree to come forward. The tree broke its roots and walked until it stood in front of him, and then the Prophet commanded it to return to its place.

He wanted to sacrifice six camels, so each camel began to move forward in an effort to be sacrificed first. And he rubbed the udder of a sheep that had never mated, and it filled with milk. He milked the sheep, and he drank the milk and poured some for Abū Bakr. There is a similar narration from Umm Ma’bad al-Khuzā’iyyah.

Qatādah bin Nu’mān’s eye came out, to the extent that it was in his hand. The Prophet returned his eye and it became the better of his two eyes. ‘Alī bin Abī Tālib’s eyes were sore, so the Prophet ﷺ placed spittle in his eyes; he was immediately healed and his eyes never experienced pain again. And the Prophet supplicated for him when he was in pain, and he never felt that pain again.

#### EXPLANATION

This was during the Battle of Khaybar. It was narrated that the Prophet said:

لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ. قَالَ فَتَطَاوَلْنَا لَهَا فَقَالَ

<sup>128</sup> *Riyāḍ aṣ-Ṣāliḥīn* by Imām an-Nawawī (967)

<sup>129</sup> *Musnad Imām Aḥmad* 4/173

ادْعُوا لِي عَلِيًّا. فَأُتِيَ بِهِ أَرْمَدَ فَبَصَقَ فِي عَيْنِهِ وَدَفَعَ الرَّايَةَ.

“I would certainly give this flag to a person who loves Allāh and his Messenger, and Allāh and his Messenger love him too.” [The narrator] said, “We had been anxiously waiting for it, when he (the Prophet) said, ‘Call ‘Ali.’ He was called, and his eyes were inflamed. The Prophet applied saliva to his eyes and handed the flag to him.”<sup>130</sup>

ORIGINAL TEXT

‘Abdullāh bin ‘Atīk’s leg became injured, so the Prophet ﷺ rubbed it and it immediately healed.

EXPLANATION

The Prophet ﷺ sent him on a mission, and during the mission he broke his leg. So he came to the Prophet dragging his leg. The Prophet ﷺ rubbed his leg and it was healed immediately.

ORIGINAL TEXT

He said he was going to kill Ubayy bin Khalaf during the Battle of Uḥud. Ubayy received a superficial scratch and died from it.

EXPLANATION

Ubayy bin Khalaf swore he would kill the Prophet during the Battle of Uḥud, so the Prophet replied that he would instead kill Ubayy. During the battle, Ubayy approached the Prophet while on his horse. The Prophet ﷺ scraped Ubayy on the neck with a spear and he fell down. The pagans said to him, “There is nothing wrong with you.” He replied, “If this had happened to the family of Dhul-Majāz, they would have all died.” Ubayy died on his way home. This is the only person the Prophet killed with his own hand.<sup>131</sup>

<sup>130</sup> *Ṣaḥīḥ Muslim* 2404

<sup>131</sup> *Zād al-Ma‘ād* by Ibn al-Qayyim (3/199)

ORIGINAL TEXT

Sa'd bin Mu'ādh said to his brother Umayyah bin Khalaf, "I heard that Muḥammad alleges he will kill you." Umayyah was killed during the Battle of Badr, dying upon disbelief. On the day of Badr, the Prophet foretold which pagans would be killed, as well as where they would die. Each of them died at the very place he mentioned.

He foretold that some of his followers would do battle overseas, such as Umm Ḥarām bint Miḥān, and it occurred just as he said.

EXPLANATION

Anas bin Mālīk رضي الله عنه said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فُطْعِمُهُ وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَأَطْعَمْتُهُ ثُمَّ جَلَسْتُ تَقْلِي رَأْسَهُ فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يَضْحَكُكَ يَا رَسُولَ اللَّهِ قَالَ نَاسٌ مِنْ أُمَّتِي غَرَضُوا عَلَى غَزَاةٍ فِي سَبِيلِ اللَّهِ يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ مُلُوكًا عَلَى الْأَسِرَّةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِرَّةِ. يَشْكُ أَيُّهُمَا قَالَ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَدَعَا لَهَا ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ.

ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ فَقُلْتُ مَا يَضْحَكُكَ يَا رَسُولَ اللَّهِ قَالَ نَاسٌ مِنْ أُمَّتِي غَرَضُوا عَلَى غَزَاةٍ فِي سَبِيلِ اللَّهِ. كَمَا قَالَ فِي الْأُولَى قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ قَالَ أَنْتِ مِنَ الْأَوَّلِينَ. فَرَكِبْتُ أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ الْبَحْرِ فِي زَمَنِ مُعَاوِيَةَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ.

The Messenger of Allāh ﷺ used to enter upon Umm Ḥarām bint Miḥān and she would give him food. Umm Ḥarām was married to 'Ubādah bin aṣ-Ṣāmit. One day, the Messenger of Allāh ﷺ entered upon her, and she provided him with food and started

grooming his head.<sup>132</sup> Then the Messenger of Allāh ﷺ slept, and he woke up smiling. Umm Ḥarām asked, “What makes you smile, O Messenger of Allāh?” He said, “Some people of my *ummah* were shown to me (in my dream) fighting for the sake of Allāh, sailing in the middle of the seas like kings on thrones (or like kings sitting on their thrones).” (The narrator Ishāq is not sure which expression was correct.) Umm Ḥarām added, “I said, ‘O Messenger of Allāh! Pray to Allāh to make me one of them.’” So the Messenger of Allāh ﷺ prayed to Allāh for her, and then he laid his head down (and slept).

Then he woke up smiling (again). (Umm Ḥarām added), “I said, ‘What makes you smile, O Messenger of Allāh?’ He said, ‘Some people of my *ummah* were shown to me (in my dream) fighting for the sake of Allāh.’ He said the same as he had said before. I said, ‘O Messenger of Allāh! Pray to Allāh to make me one of them.’ He said, ‘You will be among the first ones.’” Then Umm Ḥarām sailed across the sea during the caliphate of Mu‘āwiyah bin Abī Sufyān, and she fell off her riding animal after coming ashore and died.<sup>133</sup>

#### ORIGINAL TEXT

He told ‘Uthmān bin ‘Affān that he would face great calamity, and ‘Uthmān was later murdered.

#### EXPLANATION

Abū Mūsā ʿ said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ حَائِطًا وَأَمَرَنِي بِحِفْظِ بَابِ الْحَائِطِ، فَعَجَأَ رَجُلٌ يَسْتَأْذِنُ، فَقَالَ ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ. فَإِذَا أَبُو بَكْرٍ، ثُمَّ جَاءَ آخَرُ يَسْتَأْذِنُ

<sup>132</sup> Translator's note: An-Nawawi ʿ said in his explanation of this *ḥadīth*: “The scholars agree that Umm Ḥarām was a *maḥram* of the Prophet ﷺ, but they differed as to how that came about. Ibn ‘Abdul-Barr and others said that she was one of his maternal aunts through breastfeeding. Others said that she was the maternal aunt of his father or his grandfather, because ‘Abdul-Muṭṭalib’s mother was from Banī an-Najjār.” He also said: “Umm Ḥarām was Umm Sulaym’s sister, and they were maternal aunts of the Messenger of Allāh ﷺ and his *maḥarim*, either through breastfeeding or through blood. So it was permissible for him to be alone with them and to enter upon them on his own, but he did not enter upon any other women apart from his wives.”

<sup>133</sup> *Ṣaḥīḥ al-Bukhārī* 2789; *Ṣaḥīḥ Muslim* 1912

فَقَالَ ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ. فَإِذَا عُمَرُ، ثُمَّ جَاءَ آخَرُ يَسْتَأْذِنُ، فَسَكَتَ هُنَيْهَةً ثُمَّ قَالَ ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلَوَى سَتُصِيبُهُ. فَإِذَا عُثْمَانُ بْنُ عَفَّانَ.

The Prophet ﷺ entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abū Bakr. Another man came and asked permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was 'Umar. Then another man came, asking permission to enter. The Prophet ﷺ kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity that will befall him." Behold! It was 'Uthmān bin 'Affān.<sup>134</sup>

#### ORIGINAL TEXT

He said about al-Ḥasan:

ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ.

This son of mine is a master; may Allāh bring reconciliation between two great parties of believers by way of him.<sup>135</sup>

And this came to pass.

He informed his Companions about the killing of the false prophet al-Aswad al-'Ansi, who would kill him, and the exact night he would be killed while he was in Ṣan'a', Yemen. He mentioned the same about Khosrow (Kisrā), and it occurred just as he said.

#### EXPLANATION

Khosrow refers to the king of Persia who ripped up the letter of the Prophet ﷺ.

<sup>134</sup> *Ṣaḥīḥ al-Bukhārī* 3695

<sup>135</sup> *Ṣaḥīḥ al-Bukhārī* 3704

ORIGINAL TEXT

He foretold that they would encounter a woman named ash-Shaymā' bint Buqaylah, who would be wearing a black overgarment, riding a gray mule. The army of Khālīd bin al-Walīd encountered the woman with this exact description during Abū Bakr's reign.

And the Prophet said to Thābit bin Qays bin Shammās:

تعيش حميداً، وتقتل شهيداً.

**You will live a praiseworthy life and you will die as a martyr.**

Thus, Thābit lived a noble life, and he was killed on the day of al-Yamāmah as a martyr.

EXPLANATION

The day of al-Yamāmah was the war against the false prophet Musaylimah the Liar.

ORIGINAL TEXT

Concerning a man who claimed Islām and was fighting on the battlefield, he said, "He is from the companions of the Fire." Allāh brought this statement to fruition, as this man later killed himself.

He supplicated for 'Umar bin al-Khaṭṭāb and he became a Muslim.

He supplicated for 'Ali bin Abī Tālib to not feel hot or cold, so 'Ali did not feel hot or cold.

EXPLANATION

For this reason, 'Ali bin Abī Tālib ﷺ would wear summer clothes in the winter and winter clothes in the summer. He did not feel the cold or the heat, so he was not concerned about the type of garment he wore.

ORIGINAL TEXT

He supplicated for Allāh to grant ‘Abdullāh bin ‘Abbās understanding in the religion and to teach him the meaning of the Qur’ān. Thus he came to be called the Learned Man and the Ocean, due to his vast knowledge.

And he supplicated for Anas bin Mālik to have a long life, an increase in wealth and children, and for Allāh to bless him in these affairs. Thus he had 120 male offspring, his date orchard gave fruit twice a year, and he lived to the age of 120.

‘Utaybah bin Abī Lahab tore the Prophet’s shirt and harmed him, so the Prophet supplicated against him, asking Allāh to send one of His dogs against him. Thus, a lion killed him in az-Zarqā’ in Shām.

The people complained of drought to the Prophet while he was delivering a sermon on the *minbar*, so he supplicated to Allāh while there were no clouds in the sky. The sky then filled with clouds the size of mountains and it rained until the next Friday. Then a man returned and complained of too much rain, so the Prophet supplicated to Allāh and the rain stopped and the sun came out.

EXPLANATION

This is the type of *tawassul* that is permissible. This is to go to a righteous man and ask him to supplicate to Allāh on your behalf; but the person must be alive, present, and have the ability to do so. All three conditions must be present. The Companions did not sit in their homes saying, “O Allāh, we ask you by the right of the Prophet to send down rain.” Rather, they would go to him in Madīnah and ask him to supplicate for rain. This was while he was alive; after his death, it is not permissible. For this reason, when the Prophet ﷺ died, ‘Umar went to his uncle and asked him to supplicate. If it was permissible to ask the deceased, ‘Umar would have asked the Prophet after his death.

ORIGINAL TEXT

He fed 1,000 people at the Battle of the Trench with one *ṣā'*<sup>136</sup> of wheat and no meat. Everyone ate their fill and left, and there was more food left than when they began eating. He also fed the people at the Battle of the Trench with a few dates brought by Bashīr bin Sa'd's daughter and given to her father and to her maternal uncle, 'Abdullāh bin Rawāḥah. He ordered 'Umar to feed 400 horsemen from the dates. He did so, and the pile of dates remained as if not even a single date was missing.

He fed 80 men in Abū Ṭalḥah's home with a few loaves of barley that Anas carried under his arm, and everyone ate their fill. He fed an army with provisions brought by Abū Hurairah until all of them ate their fill. The remaining food was brought back, and this food lasted for the rest of the Prophet's life and throughout the lives of Abū Bakr, 'Umar, and 'Uthmān. Then this food was carried to support those in a battle, and it amounted to about 50 bushels.<sup>137</sup>

He was presented with a dish of food as a gift from Umm Sulaym when he married Zaynab. After everyone ate, the dish was returned, and it was not known if there was more food in the dish when it was given to him or after it was returned.

During the Battle of Ḥunayn, he threw a handful of dust at the enemy, causing dust to enter all of their eyes. Allāh mentioned this in His statement:

﴿وَمَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَى﴾

And you (Muḥammad) threw not when you did throw, but Allāh threw...

[Sūrah al-Anfāl 8:17]

<sup>136</sup> *Translator's note:* The Permanent Committee of Scholars said one *ṣā'* is approximately three kilograms.

<sup>137</sup> *Jāmi' at-Tirmidhi* 3839

On the night he migrated to Madīnah, there were 100 men from the Quraysh waiting to kill him. He threw dust on their heads and walked past them, and they did not see him.

Surāqah bin Mālik pursued him with the intent to kill or capture him. When he got close to him, the Prophet ﷺ supplicated against him and his horse sank into the ground. Surāqah requested help from the Prophet, so he supplicated for him and Allāh saved him.

The Prophet had many impressive miracles, clear proofs, and excellent manners, and we shall suffice with the aforementioned.