

# **For those longing**

**To know the noble "traits"**

**Of the Seal of the Prophets**

**A Brief Explanation of :  
Ash-Shama'il Al-Muhammadiyah**

***Prepared by: Marwa Mohammed El-Badri***

***"O Allah, grant us Paradise (Al-Firdaus)"***

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of the Seal of the Prophets**

**"Allah bless him and give him Peace"**

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**Translated by: Laila Abdelsalam Taha**

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**In the name of Allah, the Most Gracious, the Most Merciful**

**First Edition – 2025**

Legal Deposit Number: 2025/3/1736

*(Issued by the National Library Department)*

Book Title: For Those Longing to Know the Characteristics  
of the Seal of the Prophets, Peace Be Upon Him

Authored by: Marwa Muhammad Al-Mutbuli Muhammad  
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Publication Information: Amman, Dar Al-Khaleej, 2025

Physical Description: 230 pages

Classification Number: 239

Subject Headings: The Morals of the Prophet \\ The Life of the  
Prophet \\ Virtues \\

Prophetic Biography (Seerah) \\ Islamic Sciences

Edition: First edition

Author's Legal Disclaimer: The author bears full legal responsibility for  
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National Library Department or any other governmental authority.

**ISBN: 978-9923-23-242-2**

Formatting, Design, and Printing: Dar Al-Khaleej for Publishing and  
Distribution **0779359835**

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Most Gracious, the Most  
Merciful.**

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2025 A.D**





**“O Allah, we seek refuge in you from associating anything with you that we know, and we ask for your forgiveness for what we do not know.”**

**In the name of Allah, the most gracious, the most merciful  
Praise be to God, Lord of the worlds**

O Allah, bless Muhammad, his wives, and his descendants, as you blessed Ibrahim and the family of Ibrahim. And bless Muhammad, his wives, and descendants, as You blessed Ibrahim. Indeed, you are praiseworthy, Glorious.

It's a great honor to write about the beloved Prophet Muhammad (Peace be upon him), to talk about his noble traits and manners. Reading a book about him (Peace be upon him) could display our gratitude to him (Peace be upon him)."

O Messenger of Allah (Peace be upon him), We are indebted to you so much. You are the one who taught us how to overcome dangers and bring beauty. We bear witness, O Messenger of Allah (Peace be upon him), that you delivered the message in the best way. And we talk about you here only to show that you are a great blessing. Allah, Glory be to him, says" But tell of the favors of your Lord!" (Ad-Duha: 11).

You are the greatest blessings, Allah says" from among your most precious." Attending your sessions listening to your words, offering you our full attention, emotions, and care would have been the most enjoyable moments at all.

The more we know you, the more we love you, O Messenger of Allah (Peace be upon him). We need a long time to describe the longing and the pain of missing your companionship.

Until we meet, we always witness that you, O beloved of God, have conveyed the message and fulfilled the trust. May Allah grant you, O Messenger of Allah (Peace be upon him), the praised station that you hope, AL-Wasilah (the highest level of paradise) and Al-Fdilah (Excellency). And at the pond, it's pleasant to meet you, O Aba Al-Qasim, upon you be the best prayers and the most complete peace.

## Dedication to

The Luminous Guide

The beloved Muhammad (Peace be upon him)

The Divine Mercy Gifted to the world.

The one whose love is etched into the very chambers of our hearts.

The one who came to me "in a vision at the height of my trial."

The one who softly whispered peace into my soul when every road to healing was closed and the burden of affliction grew heavy.

The one who came to a frail and burdened nation, comforting its wounds when sorrow overflowed, struck unannounced, and rose beyond the bounds of human endurance.

Thus, it became the night of healing, the night of joy, the dawn of happiness, and the beginning of our hearts' longing for you, O Messenger of Allah (Peace be upon him).

May Allah reward you, O beloved of Allah, on my behalf and on behalf of every Muslim soul.

Our love for you, O Messenger of Allah (Peace be upon him), knows no bounds. With hearts full of yearning and hopeful devotion, we pray that the lord of glory and Generosity grants us the honor of your companionship in the highest ranks of paradise.

We bring you glad tidings, O Messenger of Allah (Peace be upon him) – upon your covenant we stand, O noblest of

Messengers. With souls resilient and bodies frail, we shall follow your path through the passage of years, never turning back, no matter what may come.

Allah is our sole support, and there is no might and no strength but in Allah, the Most High, the Supreme.

Humbly in need Of Allah...

Marwa Al-Badri



## Dedication

All praise and gratitude are due to Allah, Glorified and Exalted, who- through His boundless grace and mercy-guided, facilitated, and granted the strength to complete this work, without any prior merit or strength of my own.

In the light of the Prophet's noble saying, "Whoever is not grateful to the people, he is not grateful to Allah," I begin by dedicating this work, before all others, to my beloved husband, Al-Hajj Tarek, and to my parents- the light of my eyes and the crown upon my head ( My Lord, have mercy upon them as they brought me up ( when I was) small) ( Al-Isra: 24), O Allah, make this work a continuous charity on their behalf.

**To my children- May Allah bless them for me:** Menna Allah, Islam, and Muhammad, O Allah make them among those whom the Messenger of Allah (Peace be upon him) will take pride in before the nations on the Day of Judgment, along with the children of all Muslims.

To my beloved sister, Jihad- my companion in spreading the Sunnah and the noble traits of the Messenger- and to my dear brother, Bilal and Omar, may Allah bless them and preserve them.

I also dedicate this book to all those who love the Messenger of Allah (Peace be upon him) and cherish his Sunnah- to every heart that beats with devotion to him and to the entire nation of Muhammad, peace and blessings be upon him.

To my beloved Samah and Manar, my companions in the journey of the prophetic virtues, and steadfast supporters. A special thanks to Wafaa, the one who inspired the idea of this book- may Allah be pleased with her. Gratitude also extends to the sister that compiled and wrote, may Allah reward her abundantly, and to all the dear sisters, from across Arab and non-Arab countries alike, who joined hands to help spread this work in the hope of bringing joy to the heart of Prophet Muhammad (Peace be upon him). May Allah reward them all on my behalf with the best of rewards.

Thanks also go to Sheikh Muhammad Khairi, Sheikh Hazem Shouman, and Sheikh Hassan AlHusseini- who, after Allah's grace, were among the greatest reasons for this opening and inspiration. May Allah reward them on my behalf and on behalf of Islam with the best rewards, and may He gather us all in the highest paradise, without rendering any account and without suffering any torment.

**In the name of Allah, the most gracious, the most merciful**

All Praise is due to Allah, the Lord of all worlds. May peace and blessings be upon our beloved Prophet Muhammad, peace and blessings be upon him, his family, his noble companions, and those who follow them in righteousness until the Day of Judgment.

After reading and reflecting deeply upon the book Ash-shamail al-Muhammadiyah by Imam Abu'Isa at-Tirmidhi- may Allah have mercy on him- and as it became clear that many of the eloquent Arabic expressions contained within this noble work pose a challenge for the general body of Muslims to fully grasp and comprehend, and since loving the Messenger of Allah (Peace be upon him), and reviving his Sunnah is an act of worship incumbent upon every Muslim, that cannot truly be fulfilled except through knowing the Prophet (Peace be upon him), because one cannot love a person wholeheartedly without first knowing their qualities, character, and noble traits.

**Some scholars have said:** "he has fallen short who does not know the characteristics of the Prophet (Peace be upon him). This knowledge is a duty upon every sincere Muslim- male and female alike- who seeks the pleasure of Allah the Almighty.

Therefore, by the grace of Allah, we were guided to compile the meanings and benefits found in Hadiths of the Prophet (Peace be upon him) that talk about the noble characteristics of the Prophet (Peace be upon him) in a simple and beneficial way that help the seeker of knowledge and all Muslims comprehend the traits of the Prophet (Peace be upon him) without prolonged searching for the meaning of the hadiths of ash-shama'il.

Ash-shama'il al-Muhammadiyah serves as a gateway to knowing our beloved Prophet Muhammad (Peace be upon him) illuminating for us the details of his way of life, his conduct, and his noble character. Through this knowledge, hearts are led to love him, yearn for him, and strive to revive his blessed Sunnah. This, in turn, inspires believers to spread his guidance and direct others to it. And by Allah's permission, such a path may lead to the ultimate honor: dwelling near him in the highest ranks of paradise – Al-Firdaws Al-A'la.

Indeed. Allah alone is the One whose help we seek.

After Allah Almighty blessed us with the opportunity to study Ash-shama'il al-

Muhammadiyah by Imam at-Tirmidhi- may Allah have mercy on him- and allowed our hearts to feel love and deep attachment to the Messenger of Allah- peace be upon him- and his Sunnah, a desire was born within us to make the whole world know closely the Prophet of mercy (Peace be upon him). We also pray that this work becomes a means through which millions are guided to Islam, and that it may serve as a light for those who have not yet embraced the faith. May it bring joy to the heart of our beloved Prophet Muhammad (Peace be upon him) as he welcomes us at Hawd al-Kawthar (a pond) on the Day of Judgment.

**The Messenger of Allah (Peace be upon him) said:** "Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise." {Reported by at-Tirmidhi}

Thanks to the grace and blessing of Allah, this book has been translated into multiple languages, among them English, German, French, and Dutch.

### **The work plan for this book:**

**1-**In this concise work, we have gathered most of the authentic hadiths from Ash-shama'il al-Muhammadiyah by Imam at-Tirmidhi- may Allah have mercy on him- along with simple explanations for each. We carefully selected hadiths that encompass the majority of meanings, excluding the others that contain repetition.

**2-**We omitted very weak hadiths, as well as some authentic ones, in order to avoid unnecessary length for the reader and to reduce repetition of hadiths that convey the same meaning.

**3-**The chains of narration {Isnad} have been omitted for the sake of brevity.

**4-**A simplified reporting of the hadiths has been added.

**5-**Unfamiliar terms have been clarified, and any difficult meanings have been carefully explained.

**6-**Where possible, a benefit derived from each hadith has been mentioned, along with the revival of a Sunnah inferred from the hadith, when applicable.

**7-**At the end of most chapters, we have included an illumination related to the Prophet (Peace be upon him).

**8-**A chapter has been added at the end of the book highlighting the virtues of sending blessings upon our Prophet Muhammad (Peace be upon him) along with another chapter presenting various authentic forms of these salutations, in the hope of completing the benefit, God willing.

O Allah, make it beneficial knowledge and righteous, accepted deeds, standing firm until the Day of Judgment. Grant it as a treasure for us in Your Presence, that our Prophet and beloved Muhammad (Peace be upon him) may rejoice in it.

I love you O Messenger of Allah- will you accept my love?  
It's true that I have never seen the light shining from your face,  
Nor have I ever heard the sweetness of your voice,  
Never did I carry a sword at your side,  
Nor did I fight at Uhud or strike down the mighty foes of badr,  
I did not make Hijrah, nor was I among the Ansar,  
And yet, O Prophet of Allah, by God, I love you, The flame of love in  
my heart rages like a storm,  
My beloved, O Messenger of Allah- will you accept it?  
Often, I feel a sense of humble confusion:  
Who am I compared to your noble companions?  
I was not Anas who served you,  
Nor was I Umar, who supported you,  
I was not Abu Bakr, who believed in you without doubt,  
Nor was I Hamza, nor Amr, nor KHALID.  
Never did I carry a banner in your cause  
And the honor of Islam came to me by birth, not struggle,  
I am but a child, hiding his shortcomings in his love for you,  
And yet, O Prophet of Allah, my soul longs – truly longs- for the love  
of God and the love of you, O Messenger of Allah.

## **An Introduction to the Prophetic Characteristics (Ash-shama'il al-Muhammadiyah)**

May God bless the hearts of those who love, long for, and are eager to know the noble qualities of the Prophet Muhammad (Peace be upon him).

Many books have been written on the noble qualities of the Prophet Muhammad (Peace be upon him), yet among the finest of them is Ash-shama'il al-Muhammadiyah by Abu'Isa Muhammad ibn'Isa at-Tirmidhi. This remarkable work has been granted enduring relevance and widespread reach, remaining cherished and studied to this very day.

### **What is the meaning of Ash-shama'il al-Muhammadiyah?**

#### **Ash-shama'il al-Muhammadiyah:**

It is a distinguished branch of Islamic scholarship dedicated to preserving and detailing every personal aspect of the life of the Prophet Muhammad ibn'AbdAllah (Peace be upon him). This noble science encompasses both his physical characteristics and his noble manners.

The term Shama'il refers to the unique qualities and traits that distinguished the Messenger of Allah (Peace be upon him), both in his appearance and his character. In terms of his physical attributes, this includes his noble appearance, radiant complexion, graceful presence, and the serene manner in which he walked.

As for his character, it captures his virtues, refined manners, and noble conduct- his generosity, forbearance, courage, humility, and exemplary behavior.

Imam at-Tirmidhi's As-Shama'il also explores the personal aspects of the Messenger of Allah (Peace be upon him)- his grooming, clothing, food and drink, his cub and personal belongings such as his sandals, ring, turban, lower garment, bedding, sword, and armor. The work further describes his gatherings, the manner in which he walked, and delves into the details of his worship, his passing, and the vision of him in dreams- all with the aim of deepening knowledge of him and foster emulation of his conduct, actions, and guidance.

**His noble lineage (Allah bless him and give him peace) traces as follows:**

Muhammad, son of Abdullah, son of Abdul-Muttalib, son of Hashim, son of Abd Manaf, son of Qusayy, son of Kilab, son of Murrah. He is a direct descendant of Prophet Ismael (Peace be upon him).

**Why should we study Ash-Shamail al-Muhammadiyah?**

The real reason is that the true knowledge of his character leads to genuine love for him and sincere devotion in following his example. One cannot truly love or passionately follow someone without first knowing them deeply and intimately.

The Shama'il of the Prophet (Peace be upon him) offer a complete and vivid portrayal of his noble person, as though we were beholding him with our own eyes. This intimate knowledge of his qualities and character can profoundly transform our relationship with the Messenger of Allah (Peace be upon him).

**Anas ibn Malik (may Allah be pleased with him) said:**

A Bedouin came to the Prophet (Peace be upon him) and said, "O Allah's Apostle! When will The Hour be established?" the Prophet (Peace be upon him) said, Wailaka (Woe to you), What have you prepare for it?" The Bedouin said, "I have not prepared anything for it, except that I love Allah and His Apostle." The Prophet (Peace be upon him) said, "You will be with those whom you love." {Reported by al-Bukhari}

What beautiful glad tidings—ones that stir the soul to strive in obedience, hoping to be gathered alongside the beloved Prophet (Peace be upon him) and granted his companionship in the highest ranks of paradise. But do we carry within us enough love to deserve such an honor? This book is an invitation to renew our love for Allah, and then for His Messenger (Peace be upon him), to come to know him more deeply so that we may follow him faithfully and walk in the path of his noble tradition.

{Say, {O Muhammad}}, "If you should love Allah, then follow me, {so} Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.} (Quran, 3: 31)

**Knowing him is a path to love:**

It is essential to know the Prophet (Peace be upon him) deeply and sincerely in order to follow him with love. Knowing the noble qualities of the Prophet Muhammad (Peace be upon him) is a great opportunity for every Muslim. May Allah, the Almighty, open the hearts of the believers and grant them, through sincerity of intention and the goodness of their following, the blessing of being in the proximity of the Prophet Muhammad (Peace be upon him) in the highest place of paradise, and of seeing him in their dreams.

## **Illumination**

**The Treasure of Sending Blessings upon the Prophet (Peace be upon him):**

Sending blessings upon the Prophet is a divine gift that calls for gratitude to Allah. If you make it a regular practice, your heart will grow more attached to the Messenger of Allah (Peace be upon him), peace and blessings be upon him. As he himself said: "the one who will be nearest me on the day of resurrection will be the one who invoked most blessings on me." {Reported by at-Tirmidhi}

Listen to Ubayy bin Ka'b when he told God's Messenger that he frequently invoked blessings on him and asked how much of his prayer he should devote to him. He replied that he might devote as much as he wished, and when he suggested a quarter he said, "whatever you wish, but if you increase it that will be better for you." he suggested a half and he replied, ' whatever you wish, but if you increase it that will be better for you." he suggested two-thirds and he replied, "whatever you wish, but if you increase it that will be better for you." he then suggested devoting all his prayer to him and he replied, " Then you will be freed from care and your sin will be expiated." {Reported by at-Tirmidhi}



Reflect on the profound emotion that must have filled Ubayy ibn Ka'b when the Messenger of Allah (Peace be upon him) said to him, "Allah has ordered me to recite Qur'an to you." Ubayy said, "Did Allah mention me by name to you?" the Prophet (Peace be upon him) said, "Yes." Ubayy said, "have I been mentioned by the lord of the worlds?" the Prophet (Peace be upon him) said, "yes." Then Ubayy burst into tears. {Reported by al-Bukhari}

Glory be to the One who strengthened the heart of Ubayy, may Allah be pleased with him. We do not know the secret behind why Allah, the Almighty, chose to bestow upon him such a magnificent and unique honor.

If we delve into the life of Ubayy, we find that he was deeply devoted to the revelation. Yet, there is something more- Ubayy was known for frequently sending blessings upon the Messenger of Allah (Peace be upon him), which may have been the very reason he was granted such a special and elevated status.

The Prophet Muhammad (Peace be upon him) guided his ummah not to exaggerate in praising him, nor to elevate him beyond his rightful status- as the Christians did with Jesus, peace be upon him, when they claimed he was the son of GOD. Exalted is Allah far above what they attribute to Him.

**Allah's Messenger (Peace be upon him) said:** "Do not extol me as the Christians extolled {Jesus} the son of Mary. I am merely a servant,' so say: {He is} Allah's servant and His Messenger (Peace be upon him)." {Reported by al-Bukhari}

Learning about the noble characteristics of the Prophet Muhammad (Peace be upon him) helps us make up our shortcomings with the beloved Prophet (Peace be upon him). Were it not for him, we would not have known Islam and would still be lost in the darkness of ignorance. He is the one whom Allah, the Almighty, sent as a mercy to the worlds.

**O Allah, bless Muhammad and his family**\_\_\_\_\_

O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed

Ibrahim and the family of Ibrahim, You are praiseworthy, Most Glorious, a prayer that lasts forever, as many as the times people remember You and as many as the times people forget to remember You.

## Welcome, O Seeker of Knowledge

**Safwan ibn Assal (may Allah be pleased with him) said:** I came to the Messenger of Allah

{Allah bless him and give him peace) while he was reclining in the mosque on a red mantle of his. I said, "O Messenger of Allah, I have come seeking knowledge." He said:

**" Welcome, Oseeker of knowledge! Indeed, the angels surround the seeker of knowledge, and shade him with their wings, then they pile upon each other until they reach the lowest heaven- out of love for what he seeks".** (Authenticated by Al-Albani)

## **Noble Intentions for Studying the Sublime Traits of the Prophet Muhammad**

Renew your intention and awaken these feelings in your heart as you read this book, for a

Muslim's intention surpasses even his actions."

**1-**I read this book to learn more about the Prophet of Mercy (Peace be upon him) and to renew my longing and love for the Messenger of God (Peace be upon him), so that I may be granted his love and his companionship in a paradise whose roof is the throne of the Most Merciful.

**2-**May God bless me and support me to follow and emulate the beloved chosen one, peace and blessings be upon him, with sincerity and excellence.

**3-**With the aim of acquiring knowledge and learning Islamic Law and Sunnah.

**4-**In hopes of bringing joy to the Prophet (Peace be upon him) and delight to his blessed heart through seeking knowledge of him and adhering to his noble Sunnah.

**5-**May God bless me with a comforting dream of the Prophet (Peace be upon him), in which he is pleased with me bringing me glad tidings, consoling me, strengthening my resolve and smiling warmly in my face.

**6-**May God use me to elevate the remembrance of Muhammad, Allah bless him and give him peace, and revive his Sunnah in this community (Ummah).

**7-**May God grant me Success in acquiring knowledge and practicing Sunnah, and in teaching it to Muslims.

**8-**With the intention of learning, spreading, and conveying the Sunnah of the Messenger of Allah (Peace be upon him).

**9-**With the purpose of being a follower of the Sunnah.

**10-** With the intention of supporting the religion of Islam and defending Allah and His Messenger (Peace be upon him).

11- Aspiring that my knowledge of the Messenger of God (Peace be upon him) may be the means to attain the highest place in Paradise and the proximity of Allah and His Messenger (Peace be upon him).

12- May Allah grant me the ability to frequently utter prayers and blessings upon the Messenger of God (Peace be upon him).

## 1. Selected Narrations on The Noble Features Of Rasulullah

1. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ ، لَيْسَ بِالطَّوِيلِ الْبَائِنِ ، وَلَا بِالْقَصِيرِ ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ ، وَلَا بِالْأَدَمِ ، وَلَا بِالْجَعْدِ الْقَطِطِ ، وَلَا بِالسَّبْطِ ، بَعَثَهُ اللَّهُ تَعَالَى عَلَى رَأْسِ أَرْبَعِينَ سَنَةً ، فَأَقَامَ بِمَكَّةَ عَشَرَ سِنِينَ ، وَبِالْمَدِينَةِ عَشَرَ سِنِينَ ، وَتَوَفَّاهُ اللَّهُ تَعَالَى عَلَى رَأْسِ سِتِّينَ سَنَةً ، وَلَيْسَ فِي رَأْسِهِ وَلَحْيَيْهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ ﷺ". [أخرجه البخاري ومسلم].

### 1. Anas ibn Malik (may Allah be pleased with him) reported:

"Allah's Messenger (Peace be upon him) was neither very tall of stature, nor short. His skin was neither pale white (Al-Amhaq), nor tawny (Al-Adam), and his hair was neither crisply curled (Al-Ja'd al-Qatat), nor lank (As-Sabt). Allah (Exalted is He) sent him {to serve as His Messenger (Peace be upon him)} at the end of forty years of life, so he stayed in Mecca for ten years and in Medina for ten years, and Allah took him unto Himself at the end of sixty years, with fewer than twenty white hairs on his head and his beard." {Reported by al-Bukhari and Muslim}

- Al-Amhaq: extremely white.
- Al-Adam: very dark-skinned.
- Al-Ja'd al-Qatat: Curly hair resembling that of the people of Abyssinia (Habasha).
- As-Sabt: straight or smooth, flowing hair.

This is a description of our Master, Prophet Muhammad (Peace be upon him), as narrated by the noble companion Anas ibn Malik (may Allah be pleased with him)- the devoted servant of the Messenger of Allah (Peace be upon him), and one of those closest to him, who remained constantly by his side in dedicated service.

The Prophet Muhammad (Peace be upon him) was neither extremely fair skinned nor very dark, his complexion was balanced, with a fair tone imbued with a rosy hue. His hair was also moderate- neither tightly curled nor completely straight.

2. "عن البراءِ بْنِ عَازِبٍ رضي الله عنه ، قال : كَانَ رَسُولُ اللَّهِ ﷺ ، رَجُلًا مَرْبُوعًا ، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ ، عَظِيمَ الْجُمَّةِ إِلَى شَحْمَةِ أُذُنَيْهِ ، عَلَيْهِ حُلَّةٌ حُمْرَاءُ ، مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ " . [أخرجه مسلم].

## **2. Al-Bara'ibn'Azib says:**

**"Allah's Messenger (Peace be upon him) was of medium height, broadshouldered (Almunkibyn), with luxuriant hair (Eazim aljama) reaching the lobes of his ears, wearing a red suit of clothes. I have never seen anything more beautiful than him!" {Reported by Muslim}**

- Medium height (Marbuean): moderate stature.
- Shoulders (Almunkibayn): the upper back area, indicating the prominence of the chest."
- Luxuriant hair (Eazim al-Jumma): having a magnificent mane, with hair reaching the shoulders or upper back.

### **▪ Point of Benefit:**

**(Another description of the length of the Prophet's (Peace be upon him) hair is:**

- Al-Limma: hair that reaches the shoulders, covering them after it grows longer, and it is longer than the Jumma (the shorter hairstyle).
- Wafrah: the hair that reaches the earlobes (halfway down the ears).

Here are the descriptions of the length of the Prophet Muhammad's (Peace be upon him) hair at various time. The differences in the descriptions of the hair length were due to the different occasions and circumstances under which the Prophet (Peace be upon him) was seen.

- A Red Garment ( Hulla): in Arabic, " hulla" refers to a garment that covers both the upper and lower parts of the body. When the cloak (upper garment) and the izar (lower garment) are worn together, it's called a" hulla." The Prophet Muhammad's (Peace be upon him) Hulla was striped with black, rather than being entirely red, as he was forbidden to do so.

3 . "عَنِ الْبَرَاءِ بْنِ عَازِبٍ ، قَالَ : مَا رَأَيْتُ مِنْ ذِي لِمَةٍ فِي حُلَّةٍ حُمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ ، لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ ، بَعِيدٌ مَا بَيْنَ الْمَنْكِبَيْنِ ، لَمْ يَكُنْ بِالْقَصِيرِ ، وَلَا بِالطَّوِيلِ " . [أخرجه مسلم]

### 3. Al-Bara'ibn'Azib said:

" I have never seen anyone endowed with a look of hair flowing below the ears, wearing a red suit of clothes, more handsome than Allah's Messenger (Peace be upon him). He (Peace be upon him) had some hair touching his shoulders. Broad-shouldered, he (Peace be upon him) was neither short nor tall." {Reported by Muslim}

When Al-Bara'ibn Azib (may Allah be pleased with him) saw him, the Prophet's (Peace be upon him) hair was styled in a manner known as "limmah" meaning that the Prophet's hair covered his shoulders.

In this Description, Al-Bara' (may Allah be pleased with him) highlighted the beauty of our Prophet Muhammad (Peace be upon him).

### ▪ Point of Benefit:

The description of the length of the Prophet Muhammad's (Peace be upon him) hair varies according to the different circumstances and

times in which the companions (may Allah be pleased with them) observed him.

4. "عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ : لَمْ يَكُنِ النَّبِيُّ ﷺ بِالطَّوِيلِ ، وَلَا بِالْقَصِيرِ ، شَنَّ الْكَفَّيْنِ وَالْقَدَمَيْنِ ، ضَخْمُ الرَّأْسِ ، ضَخْمُ الْكَرَادِيسِ ، طَوِيلُ الْمَسْرُوبَةِ ، إِذَا مَشَى تَكْفَأَ تَكْفُؤًا ، كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ ، لَمْ أَرْ قَبْلَهُ ، وَلَا بَعْدَهُ مِثْلَهُ ،" [أخرجه أحمد والترمذي].

#### 4. Ali ibn Abi Talib said:

"The Prophet (Peace be upon him) was neither tall nor short, endowed with sturdy hands and feet (Shathn al-kafayn wal-qadamayn), stout head (Dhakham al-ra's) and limbs (Dhakham al-karadis) , and lengthy hair on the chest (Taweel al-Musraba). When he walked, he inclined forward (Takfa), as if he were descending a downward slope ( Yanhat min sabb). I have never seen the like of him, neither before him nor after him." {Reported by Ahmed and at-Tirmidhi}

- "Shathn al-kafayn wal-qadamayn ": it refers to having thick palms and feet. This is a commendable characteristic in a man, signifying strength and robustness.
- "Dhakham al-ra's": it refers to having a large head, but in perfect harmony with the proportions of the body.
- "Dhakham al-karadis": it refers to having large well-developed limbs, yet in perfect harmony with the rest of the body.
- "Long musraba": it refers to the hair strand that extends from the chest to the navel.
- "Takfa": it means to lean or tilt forward.
- "Yanhat min sabb": it means as if he were descending from a high place. The Prophet (Peace be upon him) would walk swiftly, with his body leaning forward.



**Ali ibn Abi Talib (may Allah be pleased with him) described him saying:** "I have never seen anyone before or after him like him." Everyone who encountered the Messenger of Allah, Muhammad (Peace be upon him) was in awe of his impeccable appearance and noble character.

5. "عن جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ ضَلِيعَ الْفَمِ، أَشْكَلَ الْعَيْنِ، مَنُهِوسَ الْعَقِبِ. قَالَ شُعْبَةُ : قُلْتُ لِسِمَاكِ : مَا ضَلِيعُ الْفَمِ ؟ قَالَ : عَظِيمُ الْفَمِ. قُلْتُ : مَا أَشْكَلُ الْعَيْنِ ؟ قَالَ : طَوِيلُ شِقِّ الْعَيْنِ. قُلْتُ : مَا مَنُهِوسُ الْعَقِبِ ؟ قَالَ : قَلِيلُ لَحْمِ الْعَقِبِ". [أخرجه مسلم].

**5. Jabir bin Samurah said:**

"The Messenger of Allah (Peace be upon him) had a wide mouth (Dali' AlFam), his eyes were Ashkal, and he had thin heels (Manhus Al-'Aqib). Shu'bah (one of the narrators) said: 'I said to Simak: 'what is " Dali' Al-Fam?" He said: ' Awide mouth'. I said: 'what is "Ashkal Al-'Ainain?" He said: ' Having long eyes.' {He said:} "I said: 'what is "Manhus Al-'Aqib? " He said: 'Little flesh.'" {Reported by Muslim}

He (Peace be upon him) had a large mouth, long eye slits and elongated eyelids, which were features of beauty. He had little flesh on his heel- (the heel being the bone at the back of the foot)

6. "عن جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : رَأَيْتُ رَسُولَ اللَّهِ ﷺ، فِي لَيْلَةٍ إِضْحِيَّانٍ، وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ، فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَإِلَى الْقَمَرِ، فَلَهُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ". [أخرجه الترمذي].

**6. Jabir ibn Samura said:**

"I saw Allah's Messenger (Peace be upon him) on a cloudless night (Laylat 'iidhian), and he was wearing a red suit of clothes, so I started looking at him as well as at the moon, for he is indeed more beautiful, in my opinion than the moon." {Reported by at-Tirmidhi}

- Laylat 'iidhian: a moonlit night.

May Allay glorify you, O Messenger of Allah (Peace be upon him), how perfect your description is. When you see the full moon, remember the description of your Prophet (Peace be upon him) and his beauty. Jabir ibn Samurah says that whenever he looked at the Prophet and the moon, he found him more radiant than the moon itself.

7. "سَأَلَ رَجُلٌ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ : أَكَانَ وَجْهُ رَسُولِ اللَّهِ ﷺ مِثْلَ السَّيْفِ ؟ قَالَ : لَا ، بَلْ مِثْلَ الْقَمَرِ". [أخرجه البخاري].

**7. "A man asked Al-Bara Bin Azeb" ' was the face of the Messenger of Allah (Peace be upon him) like a sword? He said: ' No, like the moon.' {Reported by al-Bukhari}**

When the man asked about the description of the Prophet (Peace be upon him), asking if he resembled a sword, he was referring to his stature and radiance, as understood in the Arabic language. But the description of Al-Bara ibn Azib of the best of those whose feet have touched the earth was that his face (Peace be upon him) was like the moon.

8. "عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: عُرِضَ عَلَيَّ الْأَنْبِيَاءُ، فَإِذَا مُوسَى عَلَيْهِ السَّلَامُ، ضَرَبَ مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ، وَرَأَيْتُ عِيسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا عُرْوَةَ بْنَ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا صَاحِبَكُمْ، -يَعْنِي: نَفْسَهُ-، وَرَأَيْتُ جِبْرِيلَ عَلَيْهِ السَّلَامُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا دَحِيهً". [أخرجه مسلم].

**8. Jabir ibn Abdullah said:**

**"The Messenger of Allah (Peace be upon him) said:" "The Prophets were presented to me, and Musa was a thin man, it was as if he was from the men of Shanu'ah.**

**And I saw 'Eisa bin Mariam, and the closest of the people in resemblance to him, from those I have seen, is 'Urwah bin Mas'ud. And I saw Ibrahim, and the closest of the people in resemblance to him, from those I have seen, is your companion" - meaning himself - "And I saw Jibril, and the closest of the people in resemblance to him, from those I have seen, is Dihyah." {Reported by Muslim}**

- Shanu'ah: the name of a tribe.

▪ **Point of Benefit:**

'Urwah ibn Mas'ud: He was a noble Companion who went out to call his people to Islam. They struck him with arrows, and he passed away in the ninth year after the Hijrah.

Dihyah Al-Kalbi: He was a noble companion known for his handsome appearance. Angel Jibreel (Gabriel), peace be upon him, would often come to the Prophet (Peace be upon him) in the form of Dihyah, may Allah be pleased with him.

9. "عن سعيد الجريري قال سمعت أبا الطفيل يقول: رَأَيْتُ النَّبِيَّ ﷺ وَمَا بَقِيَ عَلَى وَجْهِ الْأَرْضِ أَحَدٌ رَأَاهُ غَيْرِي، قُلْتُ: صِفْهُ لِي، قَالَ: كَانَ أَبْيَضَ، مَلِيحًا، مُقَصَّدًا". [أخرجه مسلم]

**9. Sa'id al-Jariri said:**

**"I heard Abu Tufail say: "I saw the Prophet (Peace be upon him), and there is no one left on the face of the earth who has seen him, apart from me." I said: "Describe him for me!" He said: "He was white, handsome (Malihan), of medium size (Muqassadan)."**

**{Reported by Muslim}**

- Malihan: handsome in appearance
- Muqassadan: well-proportioned in all his limbs.

- Abu al-Tufayl: He was the last of the companions to pass away.

## Illumination

This is a glimpse of the description of your Prophet (Peace be upon him). In a narration from Abu Hurairah, may Allah be pleased with him, he said:" It was as if the sun was gliding across his face.

His complexion was fair with a rosy hue. He had a medium build, broad shoulders, and large- well-formed limbs. His head was prominent, and his body was perfectly proportioned (Peace be upon him). His face shone like the full moon on a radiant night, and a luminous light surrounded him.

He had naturally dark-lined eyes without the use of kohl, and his eyelashes were long. His hair reached the middle of his ears, and when grown longer, it would cover his shoulders. His eyes were intensely black and the whites of his eyes were strikingly bright- traits considered among the marks of beauty in Arab tradition.

The Prophet (Peace be upon him) walked with a sense of purpose, leaning slightly forward, moving swiftly with determination and confidence in his stride.

Our Prophet (Peace be upon him) had naturally arched eyebrows, which were beautifully shaped without connecting to each other. Between his teeth, there was a slight gap, which added to his charm. Anyone who beheld him was in awe of both his physical beauty and his noble character. May the best of blessings and peace be upon him.

Seeing the Messenger of Allah (Peace be upon him), filled with joy and happiness, is far better for me than the world and all that it contains. The Messenger of Allah (Peace be upon him), longing to see us despite never having met us, once said:" **would that I had seen my brother.**" They said: "**O Messenger of Allah, are we not your brothers?**" He said:" **You are my companions, but my brothers are those who believed in me without having seen me.**" {Reported by Ahmed, authenticated by Al-Albani}

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## 2. Selected Narrations on the Seal of Nubuwwah (Prophethood) of Rasulullah

10. "عن السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ قَالَ : ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ ابْنَ أُخْتِي وَجَعَ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ ، وَتَوَضَّأَ ، فَشَرِبْتُ مِنْ وَضُوئِهِ ، وَقُمْتُ خَلْفَ ظَهْرِهِ ، فَنَظَرْتُ إِلَى الْحَاتَمِ بَيْنَ كَتِفَيْهِ ، فَإِذَا هُوَ مِثْلُ زَرِّ الْحَبْلَةِ " . [أخرجه البخاري ومسلم].

10. As-Sa'ib ibn Yazid said:

"My maternal aunt took me to the Prophet (Peace be upon him), and she said; "O Messenger of Allah, my sister's son is in pain!" He therefore stroked my head (Peace be upon him) and supplicated blessing for my sake. He performed the minor ritual ablution. I drank from his ablution water and stood behind his back, whereupon I observed the Seal between his shoulders, and lo and behold, it was like the button of the bridal canopy! (Zar al-Hajla)" {Reported by al-Bukhari and Muslim}

- Zar al-Hajla: refers to a mark on the Prophet's (Peace be upon him) back, resembling the size of a pigeon's egg, which was a prominent feature. This is one of the descriptions of the Seal of the Prophethood, serving as a sign of his Prophethood.

11. "عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَأَيْتُ الْحَاتَمَ بَيْنَ كَتِفَيْ رَسُولِ اللَّهِ ﷺ ، غُدَّةَ حُمْرَاءَ ، مِثْلَ بَيْضَةِ الْحَمَامَةِ " . [أخرجه مسلم].

11. Jabir ibn Samura said:

"I saw the Seal between the shoulders of Allah's Messenger (Peace be upon him) as a red swelling (Ghuddah Hamra) like the egg of the dove." {Reported by Muslim}

- Ghuddah Hamra: it refers to a raised, reddish piece of flesh located near the left shoulder.

12. "عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ عَنْ جَدِّهِ رُمَيْثَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -وَلَوْ أَشَاءُ أَنْ أَقْبَلَ الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْهِ مِنْ قُرْبِهِ لَفَعَلْتُ- يَقُولُ لِسَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ يَوْمَ مَاتَ: (اهْتَزَلَهُ عَرْشُ الرَّحْمَنِ)". [أخرجه أحمد والطبراني في الكبير].

**12. Rumaitha said:**

"I heard Allah's Messenger (Peace be upon him)- and if I wished to kiss the seal between his shoulders, I would do so because of his nearness—say to Sa'd ibn Mu'adh on the day he died: "The Throne of the All-Merciful was shaken on his account!" {Reported by Ahmed and Al-Tabarani in Al-Kabir}

13. "عَنْ أَبِي زَيْدٍ عَمْرُو بْنُ أَخْطَبِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا زَيْدٍ! ادْنُ مِنِّي فَاْمْسَحْ ظَهْرِي، فَمَسَحْتُ ظَهْرَهُ، فَوَقَعَتْ أَصَابِعِي عَلَى الْخَاتَمِ قُلْتُ: وَمَا الْخَاتَمُ؟ قَالَ: شَعْرَاتٌ مُجْتَمِعَاتٌ". [أخرجه أحمد وابن حبان والحاكم].

**13. Abu Zaid 'Amr ibn Akhtab al-Ansari said:**

"Allah's Messenger (Peace be upon him) said to me: 'O Abu Zaid, come close to me and stroke my back!' I duly stroked his back, whereupon my fingers touched the Seal. I said: 'What is the Seal?' He said; 'Intertwined hairs.'" {Reported by Ahmed and ibn Hibban, and Al-Hakim}

This is another description of the Seal of the prophethood.

14. "عَنْ أَبِي نَضْرَةَ الْعَوْقِيّ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ عَنْ خَاتَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَعْنِي خَاتَمَ النَّبَوَّةِ - فَقَالَ: كَانَ فِي ظَهْرِهِ بَضْعَةٌ نَاشِرَةٌ". [أخرجه أحمد].

**14. Abu Nadra al-'Awaqi said:**

"I asked Sa'id al-Khudri about the Seal of Allah's Messenger (Peace be upon him), meaning the Seal of Prophethood, so he said: 'It was a protrusion of skin (Bid'ah Nashizah) on his back.'" {Reported by Ahmed}

- Bid'ah Nashizah: it refers to a protruding piece of flesh that rose slightly above the surface of the body.

15. "عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي أَنْاسٍ مِنْ أَصْحَابِهِ، فَدُرْتُ هَكَذَا مِنْ خَلْفِهِ، فَعَرَفَ الَّذِي أُرِيدُ، فَأَلْقَى الرِّدَاءَ عَنْ ظَهْرِهِ، فَرَأَيْتُ مَوْضِعَ الْخَاتَمِ عَلَى كَتِفَيْهِ مِثْلَ الْجُمُعِ حَوْلَهَا خِيَلَانٌ كَأَنَّهَا ثَالِيلٌ، فَرَجَعْتُ حَتَّى اسْتَقْبَلْتُهُ، فَقُلْتُ: غَفَرَ اللَّهُ لَكَ يَا رَسُولَ اللَّهِ، فَقَالَ: وَلَكَ، فَقَالَ الْقَوْمُ: أَسْتَغْفِرُ لَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: نَعَمْ، وَلَكُمْ، ثُمَّ تَلَا هَذِهِ الْآيَةَ: وَاسْتَغْفِرْ لِدُنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ". [أخرجه مسلم].

**15. 'Abdullah ibn Sarjis [al-Muzani] said:**

"I came to Allah's Messenger (Peace be upon him), while he was among a group of his Companions, so I circled like this behind him. He understood what I wanted, so he threw the cloak off his back. I thus saw the place of the Seal on his shoulders, like a clenched fist surrounded by moles (Khaylan), as if they were warts (Tha'aleel). I came around to face him, and I said: 'May Allah forgive you, O Messenger of Allah!' He said: 'And you,' so the people exclaimed: 'Allah's Messenger (Peace be upon him) has asked forgiveness for you!' He said: 'Yes, and also for you!' Then he recited this Quranic verse: 'And ask forgiveness for your sin, and for the believing men

**and the believing women [was'tagh'fir li-dhanbika wa li'l mu'minina wal-mu'minat]."** {Reported by Muslim}

- Khaylan: It is the plural of "khal", which refers to a mole- a small dark spot that appears on the skin.

- Tha'aleel: It is the plural of "Thu'lool, which refers to small, dry, wet-like bumps that occasionally appear on the skin.

The Seal of the Prophethood was a raised piece of flesh located between the shoulders of the Prophet Muhammad (Peace be upon him), closer to his left shoulder. It was about the size of a pigeon's egg, surrounded by moles (Khaylan) with a few closely gathered hairs. This mark was among the clear signs of his Prophethood (Peace be upon him).

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### **3. Selected Narrations on The Mubarak Hair Of Rasulullah**

16. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى نِصْفِ أُذُنَيْهِ". [أخرجه مسلم].

**16. Anas ibn Malik (may Allah be pleased with him) said:**

**"The hair of Allah's Messenger (Peace be upon him) came down to the middle of his ears."** {Reported by Muslim}

17. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ لَهُ شَعْرٌ فَوْقَ الْجُمَةِ وَدُونَ الْوَفْرِ". [أخرجه الترمذي].

**17. Aisha (may Allah be pleased with her) said:**

**"I used to perform the major ritual ablution, I and Allah's Messenger (Peace be upon him) from a single basin, and he had hair**



above the shoulder level (Al-Jummaḥ) and below the earlobes (Al-Wafrah).” {Reported by at-Tirmidhi}

- Al-Jummaḥ: It refers to the hair that falls down to the shoulders of or the upper part of the back.

- Al-Wafrah: It refers to hair that is shorter than al-Jummaḥ, reaching the ears without extending beyond them.

#### ▪ Reviving a Sunnah:

Growing the hair for men to reach the ears and even the shoulders, in in emulation of our Prophet Muhammad (Peace be upon him).

18. "عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَدِّلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يُسَدِّلُونَ رُؤُوسَهُمْ، وَكَانَ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ". [أخرجه البخاري ومسلم].

#### 18. Ibn 'Abbas said:

“Allah’s Messenger (Peace be upon him) used to let his hair hang down (Yusdal) [over his face], whereas the polytheists used to part the hair of their heads. The People of the Scripture also used to let the hair of their heads hang down, and he used favor emulating the People of the Scripture with respect to things about which nothing was commanded, but Allah’s Messenger (Peace be upon him) then parted the hair of his head (Farq).” {Reported by al-Bukhari and Muslim}

- Yusdal: It refers to letting one's hair fall around the head without parting it into two halves.

- Farq: he parted the hair into two sections.

His hair ( Allah bless him and give him peace) was neither curly like that of the people of Abyssinia, nor was it completely straight, rather, it was of a moderate texture, falling between the two.

The length of his hair was described as being similar to a "lima," "jumma," or "wafra," indicating it was long but not not excessively so. He used to part his hair, and upon his arrival to Mecca, he had four braids (Peace be upon him).

### Illumination

Imam Malik, when asked about jurisprudence (Al-Fiqh), would speak and elaborate. However when questioned about the hadith of the Prophet (Peace be upon him), he would go, perform ablution, apply perfume, and wear his finest clothes before narrating the Prophet's (Peace be upon him) sayings. He did this out of profound respect and reverence of the status of the Prophet (Peace be upon him).

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## 4. Selected Narrations on The Combing Of The Hair Of Rasulullah

19. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كُنْتُ أَرْجُلُ رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا حَائِضٌ". [أخرجه البخاري ومسلم].

**19. Aisha (may Allah be pleased with her) said:**

**"I used to comb the hair (Urjul) of Allah's Messenger (Peace be upon him) while I was menstruating."** {Reported by al-Bukhari and Muslim}

- Urjul: to comb or groom. It implies the act of arranging or styling one's hair in a neat and orderly manner.

20. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَحِبُّ التَّيْمَنَ فِي طَهْوَرِهِ إِذَا تَطَهَّرَ، وَفِي تَرْجُلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ". [أخرجه مسلم].

**20. Aisha (may Allah be pleased with her) narrated:**

**"The Messenger of Allah (Peace be upon him) would love to start with the right side when he purified himself, and when he combed, and when putting his sandals on."** {Reported by Muslim}

21. "عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّرْجُلِ إِلَّا غِيًّا". [أخرجه أحمد وأبو داود والترمذي].

**21. 'Abdullah ibn Mughaffal said:**

**"Allah's Messenger (Peace be upon him) forbade combing except at intervals (Ghibban)."** {Reported by Ahmed, Abu Dawood, and at-Tirmidhi}

- Ghibban: day by day or time by time, according to necessity.

The Prophet Muhammad (Peace be upon him) maintained a balanced and moderate approach in grooming his hair. As for excessive softening or over-styling, it is discouraged and viewed with disapproval in Islamic teachings.

Our noble Prophet (Peace be upon him) loved to begin with the right side in all matters, and he discouraged frequent hair grooming except occasionally. Our mother Aisha, may Allah be pleased with her, used to comb his blessed hair even while she is in a state of menstruation.

▪ **Reviving a Sunnah:**

Practicing tayammun- beginning with the right side – is encouraged in all our actions, including dressing, eating, and other daily activities, except when entering the restroom, as it is not a place of honor. One should seek the reward of reviving this Sunnah each time it is applied.

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## 5. Selected Narrations on Appearing Of The White Hair Of Rasulullah

22. "عَنْ قَتَادَةَ قَالَ: قُلْتُ لَأَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: هَلْ خَضَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: لَمْ يَبْلُغْ ذَلِكَ، إِنَّمَا كَانَ شَيْبًا إِلَى صُدْعَيْهِ وَلَكِنْ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ". [أخرجه أحمد]، [وأخرجه مسلم وفيه زيادة: كَانَ فِي لِحْيَتِهِ شَعْرَاتٌ بَيْضٌ].

**22. Qatada reported that he said:**

**'I said to Anas ibn Malik (may Allah be pleased with him): "Did Allah's Messenger (Peace be upon him) dye his hair?( Khidab)" He replied: 'He did not need to do that, for he had only a few gray hairs covering his temples (Sudaigh), but Abu Bakr (may Allah the Exalted be pleased with him) dyed his hair with henna and a herbal mixture called katam.'** {Reported by Ahmed}, {Reported by Muslim with an additional wording: "there were a few white hairs in his beard"}

- Khidab: It refers to the act of changing the whiteness of gray hair, either by using henna, black dye, or other similar substances.

- He did not get to that: It means that there was not enough gray hair in his hair to require dyeing; indicating that the amount of white hair he had was very minimal.

- Sudaigh: It refers to the area between the ear and the eye, and the Prophet Muhammad (Peace be upon him) had the most gray hair in this region.

- Henna: a plant used for dyeing hair, known for imparting a reddish hue.

- Katam: A plant used for dyeing hair, characterized by a color that leans toward black. When mixed with henna, it produces a shade that falls between red and black.

23. "عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا عَدَدْتُ فِي رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَحْيَيْهِ إِلَّا أَرْبَعَ عَشْرَةَ شَعْرَةً بَيْضَاءً." [أخرجه أحمد].

**23. Anas ibn Malik (may Allah be pleased with him) said:**

**"On the head of Allah's Messenger (Peace be upon him) and his beard, I counted only fourteen white hairs." {Reported by Ahmed}**

24. "عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: إِنَّمَا كَانَ شَيْبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوًا مِنْ عِشْرِينَ شَعْرَةً بَيْضَاءً." [أخرجه أحمد وابن ماجه].

**24. 'Abdullah ibn 'Umar said:**

**"The hoariness of Allah's Messenger (Allah bless him and give him peace) was merely about twenty white hairs." {Reported by Ahmed Ibn Majah}**

The variation in the number of gray hairs mentioned in different narrations is attributed to the differing time at which the companions, may Allah be pleased with them, observed the Prophet Muhammad (Peace be upon him), as well as the differences in his age at those times.

25. "عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ، قَدْ شَبْتُ، قَالَ: شَيَّبَنِي هُوَذَا، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوِّرَتْ." [أخرجه الترمذي وابن أبي شيبه].

**25. Ibn Abbas said:**

**Abu Bakr said: "O Messenger of Allah (Peace be upon him), you have grayed!(Shibt)" He said: 'I have been made gray-haired by Hud (Al-Qur'an; 11)), the calamity (Al-Qur'an; 56)), the winds sent forth (AlQur'an; 77)). what will they question one another about?' (Al-Qur'an; 74)). and 'when the sun is overthrown' (Al-Qur'an; 81)'. {Reported by at-Tirmidhi and ibn Abi Shaybah}**

- "Shibt" (you have grown old): the white hair has begun to appear on you.

▪ **Point of Benefit:**

The Prophet (Peace be upon him) mentioned these surahs due to the mention of the dreadful events that befell previous nations and the horrors of the Day of Judgment within them. This is a message from our Prophet (Peace be upon him) to reflect upon the Qur'an and deeply contemplate the meaning of its verses.

Read these Surahs with reflection and humility, following his example (Allah bless him and give him peace. O Allah, alleviate these tribulations from us and have mercy on us with Your mercy, O most merciful of the merciful.

26. "عَنْ أَبِي رَمْثَةَ التَّيْمِيِّ تَيْمِ الرَّبَابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعِيَ ابْنٌ لِي، قَالَ: فَأَرَيْتُهُ، فَقُلْتُ لَمَّا رَأَيْتُهُ: هَذَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثَوْبَانِ أَخْضَرَانِ، وَلَهُ شَعْرٌ قَدْ عَلَاهُ الشَّيْبُ، وَشَيْبُهُ أَحْمَرٌ." [أخرجه أحمد والطبراني والحاكم].

**26. Abu'r-Rimtha at-Taimi (the servant of ar-Rabab) said:**

"I came to the Prophet (Peace be upon him) with a son of mine, who said: 'So I was shown him, and I said when I saw him: 'This is Allah's Prophet (Peace be upon him). He is wearing two green garments, and he has hair that is topped with grayness, and its grayness is reddish'." {Reported by Ahmed, Al-Tabarani, and Al-Hakim}

- His hair is reddish: dyed with henna.

There is no contradiction between the two hadiths in this chapter, as it's possible that Anas ibn Malik (may Allah be pleased with him) did not witness the Prophet (Peace be upon him) with his hair dyed at that time. Each narrator may have reported their hadith at a different time.

▪ **Point of Benefit:**

Henna has benefits for the hair that go beyond just coloring. It is anti-inflammatory and antimicrobial substance, and it also regulates sebaceous glands and strengthens the hair.

27. "قِيلَ لِجَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ: أَكَانَ فِي رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْبٌ؟ قَالَ: لَمْ يَكُنْ فِي رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْبٌ إِلَّا شَعَرَاتٌ فِي مَفْرِقِ رَأْسِهِ، إِذَا ادَّهَنَ وَارَاهُنَّ الدُّهْنُ". [أخرجه أحمد والحاكم].

**27. Jabir ibn Samura was asked:**

"Was there any grayness of the head of Allah's Messenger (Peace be upon him)?" He replied: "There was no grayness on the head of Allah's Messenger (Peace be upon him), except some hairs in the part of his hair when he applied oil (Adhan) and the oil made them visible (Wa'arhin al-dahn)." {Reported by Ahmed and AlHakim}

- Adhan (anoint): he would apply oil to his head, using a fragrant ointment, Allah bless him and give him peace.

- Wa'arhin al-dahn (he would conceal them with oil): meaning he would cover and hide the gray hairs when the Prophet Muhammad (Peace be upon him) applied oil, his gray hairs would not be visible. The Prophet (Peace be upon him) would often anoint his hair with fragrant oil.

▪ **Point of Benefit:**

The scientific benefits of massaging the scalp with natural oils are well-documented, particularly in enhancing blood circulation to the scalp.

▪ **Reviving a Sunnah**

Applying oil to the hair is a cherished Sunnah of the Prophet Muhammad (Peace be upon him), reflecting his love for cleanliness and pleasant scents. This act not only beautifies one's presence but also serves as a means of emulating the Prophet's (Peace be upon him)

habits, thereby earning spiritual rewards. When we anoint our hair with fragrance, we are reminded of his noble example and align ourselves with his traditions. By reviving this Sunnah, we not only enhance our own wellbeing but also impart its significance to future generations, ensuring the continuation of this blessed practice.

### **Illumination**

When one of the scholars of Hadith was asked, "why do your faces shine so brightly, O scholars of the Prophetic traditions?" he replied, "it is due our frequent prayers upon the Prophet Muhammad (Peace be upon him).... The Messenger of Allah (Peace be upon him) said..... the Messenger of Allah (Peace be upon him)....."

O Allah, bless Muhammad and Muhammad's family as didst bless Abraham. Thou art indeed praiseworthy and glorious. O Allah grant favours of Muhammad and Muhammad's family as Thou didst grant favour to Abraham's family. Thou art indeed praiseworthy and glorious.

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## **6. Selected Narration on Rasulullah Using a Dye**

28. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ شَعْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَحْضُوبًا. [تفرد به الترمذي].

**28. Anas ibn Malik (may Allah be pleased with him) said:**

**"I saw the hair of Allah's Messenger (Peace be upon him) dyed."**

{reported by at-Tirmidhi}.

#### **▪ Point of Benefit:**

Scholars have stated that the Messenger of Allah (Peace be upon him), Allah bless him and give him peace, did dye his hair, but only lightly, as the amount of white hair on his head and beard was minimal. It was the Prophet's (Peace be upon him) general practice to leave his hair undyed, yet he applied henna to demonstrate its permissibility. It is reported he had between fourteen and twenty white hairs.



This variation is due to different observations made by the companions at different times, as grey hair naturally increases with age. Most of his white hairs (Peace be upon him) were concentrated around his temples (the area between the ear and the eye) and at the parting of his head.

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## 7. Selected Narrations on Kuhl Of Rasulullah

29. "عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اكْتَحِلُوا بِالْإِثْمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ". [أخرجه الترمذي].

**29. Ibn Abbas (may Allah be pleased with him) said:**

**"The Messenger of Allah (Peace be upon him) said: "Color the edges of the eyelids with antimony (ithmid), for it clears the vision and makes the eyelashes grow!" {Reported by at-Tirmidhi}.**

- The ithmid: It is a type of stone that is ground and used for eyeliner, and it comes in different varieties. It is said that the Yemeni ithmid is particularly potent.

- It clears the vision (Yajlu albasar): It strengthens the eyesight, purifies it, removes any obscurity, and makes the vision clearer and more distinct.

- It promotes hair growth: It stimulates the growth of the eyelashes (the lashes), enhancing their length and fullness.

30. "عَنْ جَابِرٍ هُوَ ابْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكُمْ بِالْإِثْمِدِ عِنْدَ النَّوْمِ، فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ". [أخرجه ابن ماجه].

**30. Jabir ibn Abdillah (may Allah be pleased with him) said:**

**"Allah's Messenger (Peace be upon him) said: "You must apply antimony before going to sleep, for it clears the vision and makes the eyelashes grow." {Reported by ibn majah}**

The Messenger of Allah (Peace be upon him) used to apply the antimony kohl three times to each eye every night, beginning with the right eye. He had a special kohl jar for this purpose.

▪ **Reviving a Sunnah:**

The use of antimony kohl before sleep is a practice rooted in Prophetic medicine. Let us emulate the Prophet Muhammad (Peace be upon him) and follow his guidance in the Sunnah of using antimony kohl, which is the finest and most beneficial type of kohl for eye health.

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## 8. Selected Narrations on The Dressing Of Rasulullah

31. "عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهُ الْقَمِيصُ". [أخرجه أبو داود والترمذي].

**31. Umm Salama (may Allah be pleased with her) said:**

**"The apparel dearest to Allah's Messenger (Peace be upon him) was the shirt he used to wear."** {Reported by Abu Dawood and at-Tirmidhi}

32. "عَنْ أَسْمَاءِ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ كُمٌ قَمِيصِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الرُّسْغِ". [أخرجه أبو داود والترمذي].

**32. Asmaa bint Yazid (may Allah be pleased with her) said:**

**"The sleeve of the shirt of Allah's Messenger (Peace be upon him) extended to the wrist."**{Reported by Abu Dawood and at-Tirmidhi}

- The wrist: It refers to the bone that connects the hand joint to the forearm. The Prophet Muhammad (Peace be upon him) wore sleeves that were neither too long nor too short, reflecting the principle of moderation.

33. "عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ وَهُوَ يَتَكَبَّرُ عَلَى أُسَامَةَ بْنِ زَيْدٍ عَلَيْهِ ثَوْبٌ قِطْرِيٌّ قَدْ تَوَشَّحَ بِهِ، فَصَلَّى بِهِمْ". [أخرجه أحمد].

**33. Anas ibn Malik (may Allah be pleased with him) said:**

**"The Prophet (Peace be upon him) came out leaning on Usama ibn Zaid, wearing an outer garment of coarse cotton fabric (A Qatari garment), which he had thrown on loosely, then he led them in the ritual prayer." {Reported by Ahmed}**

- A Qatari garment: It refers to a robe with reddish hue that was traditionally made in Bahrain. It is said that it originated from the region now known as the State of Qatar, and their garments were among the finest and most beautiful.

- He draped it over himself (tawashah): the garment was draped over his shoulders, extending from his neck.

34. "عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ (عِمَامَةً أَوْ قِمِيصًا أَوْ رِدَاءً) ثُمَّ يَقُولُ: اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ". [أخرجه أحمد وأبو داود والترمذي].

**34. Abu Sa'id al-Khudri said:**

**"When Allah's Messenger (Peace be upon him) donned a new garment (aistajad thawban), he would call it by its name (samaah biasmih), then he would say: 'O Allah praise be to You, as You have clothed me with it! I beg You for its goodness and the goodness of what it has been made for, and I take refuge with You from its evil and the evil of what it has been made for!'" {Reported by Ahmed, Abu Dawood, at-Tirmidhi}.**

- He acquired a new garment (aistajad thawban): he wore a new garment.

- He named it by its specific name (samaah biasmih): he referred to it as a turban, shirt, or cloak.

▪ **Point of Benefit:**

The status of praise with Allah is great. The Prophet (Peace be upon him) said: **"Allah is pleased with His slave who eats a meal and praises Him for it; and takes a drink and praises Him for it"**. {Reported by Muslim}

Allah is pleased with you when you engage your tongue and heart in praising Him, exalted be His name. Pay a close attention to the Prophet's (Peace be upon him) hadith narrated by Mu'adh ibn Anas:

**The Messenger of Allah (Peace be upon him) said:**

"if anyone eats food and then says, "Praise be to God who has fed me with this food and provided me with it through no might or power on my part," he will be forgiven his former sins and if anyone puts on a garment and says, "Praise be to God who has clothed me with this and provided me with it through no might or power on my part," he will be forgiven his former and latter sins." {Reported by at-Tirmidhi and ibn Majah}

How many times have we missed the opportunity for the forgiveness of our sins, simply by praising Allah with every garment we wear, every meal we eat, and every sip we drink?

35. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهُ الْجَبْرَةُ". [أخرجه البخاري ومسلم].

**35. Anas ibn Malik (may Allah be pleased with him) said:**

**"The apparel dearest to Allah's Messenger (Peace be upon him) was the hibara [striped garment of Yemenite fabric] that he used to wear."**{Reportd by Al-Bukhari and Muslim}

- The hibara: It refers to garments from Yemen made of linen or cotton, and they were considered to be of high quality and expensive.

36. "عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقَيْهِ". قَالَ سُفْيَانُ: نَرَاهُ حِبْرَةً. [أخرجه أحمد والترمذي].

**36. Awn ibn Abi Juhaifa stated that his father said:**

**"I saw the Prophet (Peace be upon him) wearing a red garb, as if I were looking at the sheen of his legs (bariq saqayh)." Sufyan said: "I think it was a hibara [striped garment of Yemenite fabric]." {Reported by Ahmed and at-Tirmidhi}**

- The sparkle of his legs (bariq saqayh): It refers to their shine or gleam.

37. "عَنْ أَبِي رِمْثَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدَانٍ أَخْضَرَانِ". [أخرجه الترمذي والنسائي].

**37. Abu Rimtha said:**

**"I saw the Prophet (Peace be upon him) wearing two green garments (Burdan Akdaran)." {Reported by at-Tirmidhi and Nasai}**

- Burdan Akdaran: It refers to two garments with green stripes on them.

38. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ وَعَلَيْهِ مِرْطٌ مِنْ شَعَرٍ أَسْوَدَ". [أخرجه الترمذي].

**38. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger (Peace be upon him) went out one early morning, wearing a wrap of black hair (Mir't)." {Reported by at-Tirmidhi}**

- "Mir't": It refers to a woolen cloack, which is often worn over a lower garment, similar to the attire of the Ihram (the garment worn during pilgrimage).

39. "عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَسَ جُبَّةً رُومِيَّةً ضَيِّقَةً الْكُمَيْنِ " . [أخرجه أحمد والترمذي والنسائي].

**39. Urwa ibn al-Mughira ibn Shu'ba stated that his father said:**

**"The Prophet (Peace be upon him) wore a Byzantine robe (Al-Jubba) with narrow sleeves (Ta'iqah al-Kamain) ."**{Reported by Ahmed, at-Tirmidhi, and Al-Nasai}

- "Al-Jubba": It refers to a garment with slits at the front, worn over other clothes.

- "Ta'iqah al-Kamain": It refers to sleeves that are tight, reaching the arm without being loose.

▪ **Point of Benefit:**

The Messenger of Allah (Peace be upon him) said: **"Wear your white garments, for they are among your best garments"** {Reported by Abu Dawood}

Whenever the Prophet (Peace be upon him) wore a new garment—whether it was a turban, shirt, or cloak—he would say: **'O Allah, to You belongs all praise; You are the One who clothed me with it. I ask You for the good in it and the good for which it was made, and I seek refuge in You from its evil and the evil for which it was made.'**

{Reported by Abu Dawood}

**The garments the Prophet Muhammad (Peace be upon him) used to wear:**

**1. The Red Ḥullah:** This ensemble comprised two distinct pieces—a lower garment (izār) and an upper cloak (ridā'). Contrary to being entirely red, the ḥullah was interwoven with black, giving it a blended, patterned appearance rather than a solid color

**2. The Qamīṣ (Tunic):** The qamīṣ was the Prophet's most beloved type of clothing. It featured sleeves that extended to the wrists, providing full coverage of the arms. The front of the tunic was typically open—either without buttons altogether or with buttons left undone.

**3. The Qatari Garment:** On one occasion, the Prophet was seen reclining against Usāmah ibn Zayd (may Allah be pleased with him)

while wearing a Qatari robe—a garment woven with red patterns, traditionally produced in the region of Bahrain. Notably, the Prophet passed away while wearing this same type of robe, highlighting both its simplicity and its place among his favored garments.

**4. The Hıbarah:** Among the Prophet's most cherished garments was the hıbarah—a finely crafted robe imported from Yemen. Made of linen or cotton, it was distinguished by its decorative patterns, which gave it the name 'hıbarah,' meaning 'embellished' or 'ornamented.' This garment was considered relatively expensive at the time, reflecting a balance between elegance and modest refinement in the Prophet's attire.

**5. Two Green-striped Robes:** These were a pair of garments adorned with green stripes—likely woven into the fabric as part of the design.

**6. The Mirt:** A black woolen cloak traditionally used as a lower-body wrap.

**7. The Rumiyyah Jubbah:** A long garment, notable for an opening at the front of the neck, resembling the modern-day dishdasha or the traditional robes worn by scholars of AlAzhar. Its sleeves were narrow, allowing ease of movement. The Prophet Muhammad (Peace be upon him) wore this garment during the Expedition of Tabuk, demonstrating his practical choice of clothing suited for travel and climate.

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## 9. Selected Narration on the Living of Rasulullah

40. "عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، وَعَلَيْهِ ثَوْبَانِ مُمَشَّقَانِ مِنْ كَتَّانٍ فَتَمَخَّطُ فِي أَحَدِهِمَا، فَقَالَ: بَخِ بَخِ يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِي الْكَتَّانِ، لَقَدْ رَأَيْتُنِي وَإِنِّي لَأَخْرُ فِيمَا بَيْنَ مَنْبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحُجْرَةِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَغْشِيًّا عَلَيَّ فَيَجِيءُ الْجَائِي فَيَضَعُ رِجْلَهُ عَلَى عُنُقِي يُرَى أَنَّ بِي جُنُونًا، وَمَا بِي جُنُونٌ، وَمَا هُوَ إِلَّا الْجُوعُ." [أخرجه البخاري].

**40. Muhammad ibn Sirin said:**

**“We were in the presence of Abu Hurairah (may Allah be pleased with him), who was wearing two finely woven linen garments (Mumashaqān). He blew his nose on one of them, and then said, “Bakh bakh, Abu Hurairah who blows his nose on linen.” He then recounted, “I once fainted while sitting between the Prophet’s (Peace be upon him) pulpit and the chamber of Aisha (may Allah be pleased with her). Someone came and placed his foot on my neck, thinking I was insane. But I was not insane; it was merely hunger.” {Reported by al-Bukhari}**

- Mumashaqān: Dyed with mashq, a type of dyeing technique, and made of linen. This fabric represented a luxurious and high-quality type of clothing in that era.

- Bakh bakh: An expression used to convey praise or satisfaction.

- He would place his foot on my neck”: This refers to a practice at the time when a person presumed to be mentally unstable or suffering a seizure was sometimes subjected to such treatment—placing a foot on the neck—to try to revive or awaken them. In this instance, someone mistook Abu Hurairah for being insane or having lost his mind, whereas in reality, he had merely fainted due to weakness and extreme hunger. Later, after the expansions during the era of the Rightly Guided Caliphs, when wealth increased, his condition, like that of many others, improved significantly.

**Aisha (may Allah be pleased with her) said:** "If we, the family of Muhammad, stayed somewhere for a month, we would not light a fire except for two things—dates and water." {Reported by Muslim}

This reflects the patience in embracing a life of material simplicity and the preference of the Hereafter over worldly possessions.

## **Illumination**

**The Prophet (Peace be upon him) said: " for ahead of you are days which will require endurance, in which those who remain steadfast will be rewarded as if they were fifty martyrs among you"**  
{authenticated by al-Albany}



Blessed are those who remained firm in faith, patient through trials, and clung to the Book of Allah with strength and determination. Blessed are those who distanced themselves from all that displeases Allah and His Messenger (Peace be upon him). Blessed are those who struggled—and the women who gave their all—in raising children upon a path of faith that earns Allah's pleasure and delights the heart of the Messenger. O Allah, mend our shortcomings, and raise our children with Your boundless grace and generous care.

Blessed are those who repented and returned to their Lord with sincerity. Blessed are the women who held firmly to their hijab amidst a culture of excessive adornment and immodesty. Blessed are those—men and women—who responded to every command of Allah and His Messenger (Peace be upon him) with heartfelt submission: "We hear and we obey," and who refrained from every forbidden act. O Allah, ease the path for us and for all who strive in Your cause. Open our hearts, guide us to live by the Sunnah, make it beloved and accessible to us. Make us and our descendants among those whom the Prophet Muhammad (Peace be upon him) will proudly present before the nations on the Day of Judgment. O Allah, grant us faith that never falters, blessings that never cease, and the eternal honor of companionship with Your beloved Prophet (Peace be upon him) in the highest rank of Paradise.

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## 10. Selected Narration on The Khuff (Leather Socks) Of Rasulullah

41. "عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّجَاشِيَّ رَضِيَ اللَّهُ عَنْهُ أَهْدَى لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُفَّيْنِ أَسْوَدَيْنِ سَادَجَيْنِ، فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا". [أخرجه أحمد وأبو داود والترمذي].

41. Ibn Buraida reported that his father said:

**"The Negus [the Emperor of Ethiopia] gave the Prophet (Peace be upon him) a pair of plain black shoes (Sādhijayn), so he put them on, then performed the minor ritual ablution and wiped over them."**

{Reported by Ahmed, Abu Dawood and at-Tirmidhi}

- Sādhijayn (Plain Black Garments): These were garments of pure black color—unmixed with any other shade, and free from adornment or embroidery. The footwear (khuff) was made of black leather and extended above the ankles.

▪ **Reviving a Sunnah:**

Wiping over leather footwear (khuffayn) is permissible, provided they were put on after performing full ablution (wudu) and that they completely cover the feet, including the ankles. For residents, the allowance lasts for one day and one night, while for travelers, it extends to three days and nights. The wiping is to be done lightly over the top surface of the khuffayn. It is also permissible, according to the majority of scholars, to wipe over thick socks (jawrabayn) as long as the skin of the feet is not visible through them.

42. "قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ: أَهْدَى دَحِيَّةُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُفَّيْنِ، فَلَبَسَهُمَا". [أَخْرَجَهُ التِّرْمِذِيُّ].

**42. Al-Mughira ibn Shu'ba said:**

**"Dihya [a notable Companion of his] gave the Prophet (Peace be upon him) a pair of plain black shoes, so he wore them."** {Reported by at-Tirmidhi}

▪ **Point of Benefit:**

Dihyah al-Kalbi was a noble Companion known for his handsome appearance. Angel Jibril (Gabriel) would often come to the Prophet (Peace be upon him) in Dihyah's form. Dihyah once gifted the Messenger of Allah (Peace be upon him) a pair of leather slippers, and the Prophet (Peace be upon him) wore them.

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## 11. Selected Narrations on The Shoes Of Rasulullah

43. "عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِنَعْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِبَالَانِ مَثْنِيَّ شَرَاكُهُمَا". [أخرجه ابن ماجه].

**43. Ibn 'Abbas said:**

**"The sandals of Allah's Messenger (Peace be upon him) had two thongs (Qibālan) with double laces."** {Reported by Ibn Majah}

- Qibālan: Two fastening thongs—typically leather straps—either placed between the middle and adjacent toe, or extending across the instep of the sandal. These were used to secure the sandal to the foot, ensuring stability during wear.

44. "عَنْ عِيسَى بْنِ طَهْمَانَ قَالَ: أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ نَعْلَيْنِ جَرْدَاوَيْنِ لَهُمَا قِبَالَانِ. قَالَ: فَحَدَّثَنِي ثَابِتٌ بَعْدُ عَنْ أَنَسٍ أَنَّهُمَا كَانَتَا نَعْلِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ". [أخرجه البخاري].

**44. 'Isa ibn Tahman said:**

**"Anas ibn Malik (may Allah be pleased with him) brought out to us a pair of hairless sandals with two thongs (Na'layn Jurdāwāyn). Then Thabit told me afterwards, on the authority of Anas, that they were the sandals of the Prophet (Peace be upon him)."** {Reported by al-Bukhari}

- A pair of hairless sandals (Na'layn Jurdāwāyn): sandals made of leather with no hair on them—meaning they were tanned and polished smooth. Anas ibn Malik (may Allah be pleased with him), the servant of the Messenger of Allah (Peace be upon him), is known to have preserved the Prophet's (Peace be upon him) sandals.

45. "عَنْ عُبَيْدِ بْنِ جُرَيْجٍ أَنَّهُ قَالَ لِابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَأَيْتُكَ تَلْبَسُ النَّعَالَ السَّبْتِيَّةَ، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ، وَيَتَوَضَّأُ فِيهَا، فَأَنَا أَحَبُّ أَنْ أَلْبَسَهَا". [أخرجه البخاري ومسلم].

**45. 'Ubaid ibn Juraij said to Ibn 'Umar:**

"I saw you wearing the tanned ox-hide sandals with no hair on them [an-ni'al as-sibtiyya]." He replied: "I saw Allah's Messenger (Peace be upon him) wearing the sandals on which there is no hair, and he performed the minor ritual ablution in them, so I love to wear them!" {Reported by al-Bukhari and Muslim}

- The Sibtiyya sandals were traditionally crafted from cowhide leather, which was carefully tanned or dyed. The name 'Sibtiyya' is derived from the process in which the animal hair was completely shaved off the hide, resulting in a smooth leather surface suitable for high-quality sandal making.

▪ **Point of Benefit:**

'Abdullāh ibn 'Umar ibn al-Khaṭṭāb was renowned for his profound commitment to emulating the Messenger of Allah (Peace be upon him)—so much so that some considered his level of imitation extreme. Among the practices he adopted was wearing Sibtiyya sandals, as the Prophet (Peace be upon him) had done. He would at times walk along a particular path simply because he had seen the Prophet (Peace be upon him) take that route, and then return without any worldly need or purpose. When asked about this behavior, he would respond, 'I only saw the Messenger of Allah (Peace be upon him) walk here, so I walked here too.'

46. "عَنِ السُّدِّيِّ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عُمَرَو بْنَ حُرَيْثٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي نَعْلَيْنِ مَخْصُوفَتَيْنِ". [أخرجه النسائي في الكبرى].

**46. Amr ibn Huraith said:**

**"I saw Allah's Messenger (Peace be upon him) performing the ritual prayer in sewn sandals (Mukhṣawfatayn)." {Reported by al-Nasā'ī in al-Sunan al-Kubrā}**

- Mukhṣawfatayn: meaning patched or sewn, with visible stitches and seams.

▪ **Point of Benefit:**

The Prophet (Peace be upon him) would mend his own sandals and patch his clothes—a reflection of his humble way of life and simple approach to worldly things. These glimpses into his daily habits show that he never sought extravagance, even in something as ordinary as footwear. From this, scholars have also understood that it is permissible to pray while wearing shoes, so long as they are clean and free from impurities.

47. "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُنْعِلَهُمَا جَمِيعًا أَوْ لِيُخْفِهَمَا جَمِيعًا". [أخرجه البخاري ومسلم].

**47. Abu Hurairah reported that Allah's Messenger (Peace be upon him) said:**

**"Let none of you walk in a single sandal. Let him wear them both or take them both off!" {Reported by al-Bukhari and Muslim}**

48. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ التَّيْمُنَ مَا اسْتَطَاعَ فِي تَرَجُّلِهِ وَتَنْعِيلِهِ وَطُهُورِهِ". [أخرجه البخاري].

**48. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger (Peace be upon him) would love to start whatever he could on the right side, in his combing, his footwear and his purification." {Reported by al-Bukhari}**

▪ **Point of Benefit:**

**The Prophet Muhammad (Peace be upon him) wore the following type of sandals:**

1. A pair of hairless sandals (Na'layn Jurdāwāyn): Two smooth leather sandals without any hair on them.
2. The Sibtiyya sandals: Sandals made from tanned cowhide.
3. Mukhṣawfatayn: Two mended sandals that had been stitched and patched.

**The Prophet's Guidance and Teachings on Wearing Footwear:**

1. **"Let none of you walk in a single sandal. Let him wear them both or take them both off!"** {Reported by Muslim} ("This demonstrates the Prophet's sense of justice, even in something as simple as treating both feet equally.)
2. **"When one of you puts on sandals, let him begin with the right, and when he takes them off, let him begin with the left"** {Reported by al-Bukhari}
3. The Prophet (Peace be upon him) preferred to start with the right side—whether in combing his hair, performing ablution, or in all his actions. This teaches us to choose the right in all our matters. He also discouraged eating with the left hand.

**Illumination**

**These are Sunnahs you can practice daily through very simple actions. By doing so, you invest your day with multiplied rewards that are counted by Allah without any effort on your part. Train yourself to follow these Sunnahs, for they carry great rewards.**

**Likewise, there are Sunnahs such as the supplication when wearing garments, the prayer after finishing a meal, and saying Bismillah (In the name of Allah) before every deed. Cherish the Messenger of Allah (Peace be upon him) and revive his Sunnah. Teach your children to love the Prophet (Peace be upon him). Study his life, implement his teachings, cling firmly to his guidance, and hold his Sunnah in great reverence. Seek out the Prophet's (Peace be upon him) Sunnah, and seek out those who honor it sincerely. Let us**

remain patient, for our meeting is promised by the Pond (Al-Kawthar).

O Allah, though we have never seen him, we love him dearly and strive earnestly to follow his Sunnah. Grant us the honor of companionship with him in the highest Gardens of Paradise.

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## 12. Selected Narrations on The Mubarak Ring Of Rasulullah

49. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ خَاتَمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَرَقٍ، وَكَانَ فَضُّهُ حَبَشِيًّا". [أخرجه مسلم].

**49. Anas ibn Malik (may Allah be pleased with him) said:**

**"The signet ring of the Prophet (Peace be upon him) consisted of silver (waraq), and its stone was Abyssinian."** {Reported by Muslim}

- Waraq: silver .
- Its stone: The gem or precious stone mounted on a ring.
- Abyssinian: There are various sayings about it: They said this gemstone is from Abyssinia (Ethiopia), while others said its color resembles the complexion of the people of Abyssinia.

50. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ خَاتَمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فَضَّةٍ فَضَّةٌ مِنْهُ". [أخرجه الترمذي والنسائي].

**50. Anas ibn Malik (may Allah be pleased with him) said:**

**"The signet ring of the Prophet (Peace be upon him) consisted of silver, including its stone."** {Reported by at-Tirmidhi and al-Nasa'i}

Ibn Hajar remarked: Perhaps there were two separate rings—one with an Abyssinian stone, and the other made entirely of silver.

51. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ قِيلَ لَهُ: إِنَّ الْعَجَمَ لَا يَقْبَلُونَ إِلَّا كِتَابًا عَلَيْهِ خَاتَمٌ، فَاصْطَنَعَ خَاتَمًا فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي كَفِّهِ". [أخرجه البخاري ومسلم].

**51. Anas ibn Malik (may Allah be pleased with him) said:**

**"When Allah's Messenger (Peace be upon him) wished to write to the nonArabs, he was told: 'The non-Arabs will not accept a letter unless it bears a seal.' He therefore created a signet, and [even now] I can see its whiteness in the palm of his hand."** {Reported by al-Bukhari and Muslim}

52. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ نَقُشُ خَاتَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مُحَمَّدٌ سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللَّهُ سَطْرٌ". [أخرجه البخاري].

**52. Anas ibn Malik (may Allah be pleased with him) said:**

**"The inscription engraved [in Arabic script] on the signet ring of Allah's Messenger (Peace be upon him) was: Muhammadun forming one line, Rasulu forming one line, and Allahi forming one line."** {Reported by al-Bukhari}

53. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتَمَهُ". [أخرجه أبو داود والترمذي والنسائي].

**53. Anas ibn Malik (may Allah be pleased with him) said:**

**"When the Prophet (Peace be upon him) entered the toilet, he used to remove his signet ring."** {Reported by Abu Dawood, al-Trimidhi and al-Nasa'i}

54. "عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اتَّخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا مِنْ وَرَقٍ، فَكَانَ فِي يَدِهِ ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، ثُمَّ كَانَ



فِي يَدِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، حَتَّى وَقَعَ فِي بَيْتِ أَرِيْسٍ نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ." [أَخْرَجَهُ أَبُو دَاوُدَ].

**54. Ibn 'Umar said:**

**"Allah's Messenger (Peace be upon him) chose a signet ring of silver, so it was in his possession. Then it was in the possession of Abu Bakr and the possession of 'Umar. Then it was in the possession of 'Uthman, until it fell into the well of Aris. Its engraved inscription was: 'Muhammad is the Messenger of Allah (Peace be upon him).'"**

{Reported by Abu Dawood}

The meaning of the hadith is that the ring was in the hand of the Prophet (Peace be upon him). When he passed away, it was passed on to Abu Bakr (may Allah be pleased with him). After Abu Bakr's death, it was in the hand of Umar (may Allah be pleased with him), and when Umar died, it was passed to Uthman (may Allah be pleased with him).

▪ **Point of Benefit:**

There are two opinions regarding the disappearance of the Prophet's (Peace be upon him) ring. One view holds that it was lost by Uthman ibn Affan (may Allah be pleased with him) himself, while another suggests that it was lost during his caliphate, but possibly by someone else under his responsibility.

- **The first opinion** holds that Uthman ibn Affan (may Allah be pleased with him) was sitting by the well of Aris when the Prophet's (Peace be upon him) ring accidentally fell into the well. Despite his sincere and persistent efforts to retrieve it, the ring was never found. Unfortunately, due to hatred and rebellion against Uthman, some accused him falsely—claiming that he had sold the ring. However, such claims are baseless and were fueled by animosity, while historical accounts affirm his earnest attempts to recover it.

- **The second opinion** suggests that the ring was lost during the caliphate of Uthman (may Allah be pleased with him), not by him directly, but by Mu'ayqib (may Allah be pleased with him), a noble

companion of the Prophet (Peace be upon him). Uthman had entrusted him with the ring to use it as the official seal. One day, while Mu'ayqib was sitting near the Well of Aris, he began to handle the ring playfully, and it accidentally slipped from his hand and fell into the well.

Historical reports mention that they searched for the ring for three consecutive days, drawing out water from the well in hopes of finding it—but to no avail. Eventually, they lost all hope. After this incident, the ring was not passed on to Ali (may Allah be pleased with him) or to any other companion, and thus the chain of direct possession came to an end.

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### **13. Selected Narrations on Stating That Rasulullah Wore The Ring On His Right Hand**

55. "عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْبَسُ خَاتَمَهُ فِي يَمِينِهِ". [أخرجه النسائي].

**55. 'Ali ibn Abi Talib (may Allah be pleased with him) said:**

**"The Prophet (Peace be upon him) used to wear his signet ring on his right hand."** {Reported by al-Nasa'i}

56. "عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ، وَنَهَى أَنْ يَنْقُشَ أَحَدٌ عَلَيْهِ وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِبٍ فِي بئرِ أَرِيسٍ". [أخرجه الترمذي].

**56. Ibn 'Umar said:**

**"The Prophet (Peace be upon him) chose a signet ring of silver, and put its stone in the part close to the palm of his hand. On it he engraved: "Muhammad (Peace be upon him) is the Messenger of**

**Allah ,” and he forbade anyone [else] to engrave on it. It is the one that fell from Mu'ayqib into the well of Aris.”** {Reported by at-Tirmidhi}

- Mu'ayqib was a noble Companion of the Prophet (Peace be upon him) and one of those who pledged allegiance at Bay'at al-Ridwan.
- The Well of Aris was situated near the area of Quba, just outside the city of Madinah. In later years, it was filled in to accommodate the development of a public roadway.

▪ **Point of Benefit:**

- The Prophet (Peace be upon him) used to wear his ring on his right hand. However, both Al-Hasan and Al-Husayn (may Allah be pleased with them) were known to wear their rings on the left hand.
- The Prophet (Peace be upon him) had a ring made in order to correspond with non-Arab rulers, as they would not accept any official letter unless it bore a seal.
- The Prophet (Peace be upon him) sent letters to Khosrow (the Persian emperor), Caesar (the Byzantine emperor), and the Negus (the king of Abyssinia).
- The Prophet's (Peace be upon him) ring was passed down from him to Abu Bakr, then to Umar, and afterward to Uthman—may Allah be pleased with them all. It remained with Uthman until it accidentally fell into the Well of Aris. Despite his determined efforts to recover it, Uthman was unable to retrieve the ring.
- The inscription on the ring was: 'Muhammad (Peace be upon him), Messenger of Allah'—with 'Muhammad' on the first line, 'Messenger' on the second, and 'Allah' on the third line.
- **The types of rings worn by the Prophet (Peace be upon him):**
  1. A ring made of silver, with an Abyssinian stone: meaning either that the stone came from Abyssinia (modern-day Ethiopia), or that its color was black, resembling the complexion of the Abyssinian people.
  2. A silver ring with a silver bezel (stone) as well.

The majority of hadiths indicate that the Prophet (Peace be upon him) wore his ring on his right hand. However, scholars have stated that it is also permissible to wear a ring on the left hand.

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## 14. Selected Narrations on The Sword Of Rasulullah

57. "عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِضَّةٍ". [أخرجه أبو داود والترمذي].

**57. Anas Bin Malik said:**

**"The pommel of the sword of Allah's Messenger (Peace be upon him) was made of silver."** {Reported by Abu Dawood and at-Tirmidhi}

- The pommel of the sword is the part at the end of the handle designed to prevent the hand from slipping. Using silver for this purpose is permissible, but decorating it with gold is not allowed.

58. "عن ابن سيرين قال: صنعت سيفي على سيف سمرة بن جندب، وزعم سمرة أنه صنع سيفه على سيف رسول الله ﷺ وكان حنفيًا". [أخرجه أحمد والترمذي].

**58. Ibn Sirin said:**

**"I made my sword in the shape of the sword of Samura ibn Jundub." Samura stated that he modeled his sword on the sword of Allah's Messenger (Peace be upon him), for he was a Hanafi."**

{Reported by Ahmed and at-Tirmidhi}

- The sword was referred to as 'Hanifi,' named after the tribe of Banu Hanifah, who were renowned for their exceptional craftsmanship in sword-making. Similarly, there are swords known as Yemeni swords, each carrying its own unique characteristics and heritage.

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## 15. Selected Narrations on The Armor Of Rasulullah

59. "عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ دِرْعَانِ، فَتَهَضَّ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ، فَأَقْعَدَ طَلْحَةَ تَحْتَهُ، وَصَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَوْجَبَ طَلْحَةُ". [أخرجه الترمذي و الحاكم في المستدرک].

**59. Az-Zubair ibn al-'Awwam said:**

**"The Prophet (Peace be upon him) wore two coats of mail on the Day of Uhud, so he tried to climb the boulder but was not able. He therefore made Talha sit beneath him, and the Prophet (Peace be upon him), climbed up until he stood upright on the rock." He said: "I heard the Prophet (Peace be upon him) say: 'Talha performed a deed worthy of reward'!" {Reported by at-Tirmidhi and al-Hakim in Al-Mustadrak}**

- Coat of mail is a piece of protective clothing made of iron, worn like a shirt to protect the wearer from weapons. It is made of iron plates and sometimes includes linked chains to offer extra protection.
- Talha performed a deed worthy of reward! Meaning, he performed a deed for which Allah has guaranteed Paradise.

### ▪ Point of Benefit:

According to the narration, the Prophet Muhammad (Peace be upon him) ascended a rock during the Battle of Uhud in order to make himself visible to the Muslim fighters. This act was intended to dispel the widespread rumor of his death and to restore morale and cohesion among the ranks by confirming that he was still alive.

Talhah ibn 'Ubaydullah (may Allah be pleased with him) displayed extraordinary bravery during the Battle of Uhud. He sustained so many injuries while shielding the Prophet (Peace be upon him) that his hand became paralyzed—a condition that remained with him for the rest of

**O Allah, bless Muhammad and his family**\_\_\_\_\_

his life. At one point, he even offered his body as a step for the Prophet (Peace be upon him) to climb. The Companions later declared, 'The entire day of Uhud belongs to Talhah.' May Allah be pleased with Talhah and reward him on our behalf with the highest reward. O Allah, join us in the company of our Prophet Muhammad and his noble Companions.

60. "عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَيْهِ يَوْمَ أُحُدٍ دِرْعَانِ، قَدْ ظَاهَرَ بَيْنَهُمَا". [أخرجه ابن الجارود في المنتقى].

**60. As-Sa'ib ibn Yazid said:**

**"Allah's Messenger (Peace be upon him) wore on the Day of Uhud two coats of mail between which he rendered support."** {Reported by Ibn al-Jarud in Al-Muntaqā}

- Between which he rendered support: Means He wore one garment over the other, layering them together.

## **Illumination**

**He is the Warner, the Bearer of Good News, The radiant lamp that lights the muse.**

From Hira's cave, he came down in fear, His heart quaked, the message clear.

Besieged within Abu Talib's vale, Pelted with stones, yet would not fail.

Barred from Mecca, his sacred land, Conspired against by many a hand.

His blood a target for tribes to shed, Chased on Hijra's path he fled.

At Uhud's field, blood wiped away,

Enduring pain for truth's bright ray.

By a Jewish woman, poisoned near, Yet he stood firm, dispelling fear.

How much he toiled, this faith to bring, Peace and blessings be  
upon our Prophet.

**So do not neglect the trust he bore,  
Hold fast, be steadfast, now and evermore.**

“Quoted”

O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.

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## **16. Selected Narrations on The Helmet Of Rasulullah**

61. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ وَعَلَيْهِ مِغْفَرٌ، فَقِيلَ لَهُ: هَذَا ابْنُ خَطْلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: اقْتُلُوهُ". [أخرجه البخاري ومسلم].

**61. Anas ibn Malik (may Allah be pleased with him) said:**

**"The Prophet (Peace be upon him) entered Mecca wearing a helmet (Al-Mighfar). He was told: 'This Ibn Khatal [son of corrupt speech] is clinging to the curtains of the Ka'ba so he said: 'Kill him!'"**  
{Reported by al-Bukhari and Muslim}

- Al-Mighfar is a form of protective armor crafted to fit snugly over the head, similar in function and form to a helmet.

- Ibn Khatal was one of those whom the Prophet Muhammad (Peace be upon him) ordered to be executed on the day of the Conquest of Mecca. He had previously embraced Islam but later apostatized. Among his transgressions was the murder of his Muslim servant. Furthermore, he engaged in satirical poetry against the Prophet (Peace be upon him) and employed two female singers to

perform compositions that mocked him. Due to the severity of his apostasy and his incitement against Islam, he was excluded from the general amnesty declared on that day.

O Allah, we ask You for steadfastness in Your religion.

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## 17. Selected Narrations on The Turban Of Rasulullah

62. "عن جابر قال: دخل النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ". [أخرجه مسلم].

62. Jabir said:

**"The Prophet (Peace be upon him) entered Mecca on the Day of Victory wearing a black turban."** {Reported by Muslim}

- Turban: A traditional headwear consisting of a long piece of cloth wrapped around the head, commonly worn in various cultural and religious contexts.

63. "عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَمَّ سَدَلَ عِمَامَتِهِ بَيْنَ كَتِفَيْهِ. قَالَ نَافِعٌ: وَكَانَ ابْنُ عُمَرَ، يَفْعَلُ ذَلِكَ. قَالَ عُبَيْدُ اللهِ: وَرَأَيْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، وَسَلِمًا يَفْعَلَانِ ذَلِكَ". [أخرجه الترمذي].

63. Ibn 'Umar said:

**"When the Prophet (Peace be upon him) donned a turban ('A'tamma,) he let his turban hang down (Asdala) between his shoulders. Nafi' said: "Ibn 'Umar used to do that. 'Ubayd Allah said: And I saw al-Qasim ibn Muhammad and Salim doing that as well."** {Reported by at-Tirmidhi}

- 'A'tamma (verb): To put on or wear a turban.  
- Asdala: Meaning to let the turban hang down between the shoulders. The dhu'ābah refers to the trailing end of the turban cloth,



which remains after wrapping it around the head. In this practice, the turban is worn on the head, while the remaining portion (the dhu'ābah) hangs on the back, between the shoulder blades.

**There are two types of turbans:**

1. A turban fully wrapped around the head, with no part hanging down. It is usually worn tightly and covers only the head.

2. A turban with a trailing end (dhu'ābah), where a portion of the cloth is left to hang down between the shoulders on the back. The dhu'ābah refers to the leftover part of the turban after it has been wrapped.

64. "عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ وَعَلَيْهِ عَصَابَةٌ دَسْمَاءٌ". [أَخْرَجَهُ الْبُخَارِيُّ].

**64. Ibn 'Abbas said:**

**"The Prophet (Peace be upon him) addressed the people while wearing a turban (ʿIṣābah) that was dasma' [marked with traces of oil from his hair]." {Reported by alBukhari}**

- 'Iṣābah: A type of turban or headband.
- Dasmā': Blackened or dark in color, having been affected by hair oil.

The Prophet (Peace be upon him) wore a black turban as well as other types (or colors) of turbans.

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## 18. Selected Narrations on The Lungi Of Rasulullah

65. "عَنْ أَبِي بُرْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا، كِسَاءً مُلَبَّدًا وَإِزَارًا غَلِيظًا، فَقَالَتْ: قُبِضَ رُوحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَيْنِ". [أخرجه البخاري ومسلم].

65. Abu Burda said:

"Aisha (may Allah be pleased with her) brought out to us a tangled garment (kisā'un mullabbadun) and a coarse loincloth (izāran ḡalīẓan), then she said: 'The spirit of Allah's Messenger (Peace be upon him) was taken in these two'." {Reported by alBukhari and Muslim}

- Kisā': A garment or cloak.
- Mullabbad: Patched or mended (garment).
- Izār: A garment that covers the lower part of the body.
- Ḡalīẓan: Heavy or thick.

66. "عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَصَلَةٍ سَاقِي أَوْ سَاقِهِ، فَقَالَ: هَذَا مَوْضِعُ الْإِزَارِ، فَإِنْ أَبَيْتَ فَاسْفُلْ، فَإِنْ أَبَيْتَ فَلَا حَقَّ لِلْإِزَارِ فِي الْكَعْبَيْنِ". [أخرجه الترمذي وابن ماجه والنسائي].

66. Hudhaifa ibn al-Yuman said:

"Allah's Messenger (Peace be upon him) took hold of the calf of my legs or his leg, and he said: 'This is the position of the loincloth (Izār), and if you object, then somewhat lower down, but if you object, the loincloth has no right to the ankles'." {Reported by alTirmidhi, Ibn Majah and al-Nassa'i}

- Izār: A garment that covers the lower part of the body.
- The loincloth has no right to the ankles':

This means that the izār should **not cover the ankles**. If the edge of the izār reaches from the ankles up to the mid-calf, it is permissible. It is reported that the Prophet Muhammad (Peace be upon him) wore his izār up to the midpoint of his calf.

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## 19. Selected Narrations on The Walking Of Rasulullah

67. "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الشَّمْسُ تَجْرِي فِي وَجْهِهِ، وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّمَا الْأَرْضُ تُطَوَّى لَهُ، إِنَّا لَنُجْهِدُ أَنْفُسَنَا، وَإِنَّهُ لَغَيْرُ مُكْتَرَبٍ". [أخرجه أحمد والترمذي].

**67. Abu Huraira said:**

**"I have not seen anything more beautiful than Allah's Messenger (Peace be upon him). The sun seemed to shine in his face. Nor have I seen anyone more rapid in his gait than Allah's Messenger (Peace be upon him). The earth seemed to be folded up for him. We must strenuously exert ourselves, while he is not subject to any stress."**

{Reported by Ahmed and at-Tirmidhi}

### ▪ Point of Benefit:

- The Prophet Muhammad (Peace be upon him) walked at a brisk pace, with his Companions exerting considerable effort to match his speed, all while he preserved his full composure and solemn dignity.
- The Prophet Muhammad's (Peace be upon him) face shone with a brilliance likened to the sun moving across the sky. This metaphor was also used to describe the radiance of Al-Hasan's countenance, highlighting a divine beauty that transcends description. Such unparalleled beauty is fitting for the best of all creation.

68. "عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَشَى تَكَفُّاً تَكْفُؤًا ؛ كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ". [أخرجه الترمذي].

**68. Ali ibn Abi Talib (may Allah ennoble his countenance) said:**

**"When the Prophet (Peace be upon him) walked, he inclined forward (Takaffa) as if he were descending a declivity (Aş-Şabb)."**

{Reported by at-Tirmidhi}

- Takaffa: To lean or sway forward.
- Aş-Şabb: The slope or incline that descends from the ground.

The Prophet Muhammad (Peace be upon him) walked with a strong and swift gait, inclining his body slightly forward as if descending from a height. He lifted his feet noticeably off the ground with vigor. This manner of walking reflects determination, resolve, and courage. It is regarded as the most balanced and beneficial way to move, promoting ease and vitality in the limbs, while being far removed from the affected or leisurely gait associated with vanity and indulgence.

▪ **Point of Benefit:**

**Other modes of walking of the Prophet (Peace be upon him) have been reported, including:**

- Ar-Raml: A fast walking pace characterized by close steps, also known as **alkhabb**.

According to an authentic narration reported by Ibn Umar, **"the Prophet Muhammad (Peace be upon him) performed his tawaf with a brisk pace (khabb) for three circuits, followed by walking at a moderate pace for the remaining four circuits."**

- An-Nislan: A light form of running or jogging that does not cause discomfort or fatigue to the walker. According to some hadith collections, during the Farewell Pilgrimage, the travelers complained to the Prophet Muhammad (Peace be upon him) about the strain of walking, and he advised them: **"Seek help through an-nislan."** {authenticated by Al-Albani}

## **Illumination**

**My heart is lost in thoughts of you, It asks me when I'll meet you  
true.**

**I calm it down, excuse its plight, For who loves you can't lose your  
light.**

**Confused are heart and mind alike, Confused the rhythm,  
confused the strike.**

**O Messenger, what secret's there, A billion souls for meeting  
share?**

**O Prophet, life itself you are,  
O bearer of remembrance far.**

**O Messenger, within my heart reside Messages of love I cannot  
hide.**

**Here at journey's end, my soul's own plea— A lover whose goal is  
your vision to see.**

All praise and gratitude belong to Allah, who has graciously bestowed upon us the privilege to study the sublime character and noble ethics of His Messenger (Peace be upon him). All praise be to Allah, who has honored our hearts by inspiring within us a profound love for him (Peace be upon him).

O Allah, grant us the honor of witnessing Your Prophet (Peace be upon him) in our dreams—visions that counsel, strengthen, comfort, and bring joy to our hearts.

O Allah, bestow upon us the blessing of joining him (Peace be upon him) in the highest ranks of Paradise, and allow us to remain in his company for eternity.

### **Reflect upon yourself:**

Does your love for the Messenger (Peace be upon him) increase with each passing day?

Do you go to sleep longing to behold him in your dreams?

Have you begun to perceive his noble description within your heart?

Is your supplication to Allah—to dwell near the Prophet (Peace be upon him) and accompany him (Peace be upon him) in the highest Paradise—among your most sincere and frequent prayers.

We are the humble and needy before Allah, and we shall not cease striving until we arrive.

O Allah, we beseech You to grant us arrival and nearness.

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## 20. Selected Narrations on The Sitting Of Rasulullah

69. "عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا رَأَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَهُوَ قَاعِدٌ الْقُرْفُصَاءَ قَالَتْ: فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَخَشَّعَ فِي الْجُلُوسَةِ أُرْعِدْتُ مِنَ الْفَرَقِ". [أخرجه أبو داود].

**69. Qaila bint Makhrama said that:**

**"She saw Allah's Messenger (Peace be upon him) in the mosque squatting on his heels (Al-Qurfasa). She said: "When I saw Allah's Messenger (Peace be upon him) displaying humility in the mosque (Al-Mutakhashshi'): I trembled with fright." {Reported by Abu Dawood}**

- Squatting (Al-Qurfasa): It is when a man sits on his buttocks, pressing his thighs against his abdomen, and places his hands on his legs to hold them close.

- Al-Mutakhashshi': Describes one who exhibits signs of humility and reverence.

- I trembled with fright: The expression refers to being profoundly shaken by fear and awe as a mark of deep respect for the Prophet (Peace be upon him). Those who observed him from afar were filled with reverence and awe, whereas those who encountered him closely developed profound love and affection for him.

70. "عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى." [أخرجه البخاري ومسلم].

**70. 'Abbad ibn Tamim reported :**

**"His paternal uncle said that he saw the Prophet (Peace be upon him) lying on his back in the mosque, placing one of his legs over the other (Musta'liqiyān)." {Reported by al-Bukhari and Muslim}**

- Lying on his back (Musta'liqiyān): Reclining on one's back or lying flat on the ground.

71. "عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ فِي الْمَسْجِدِ احْتَبَى بِيَدَيْهِ." [أخرجه أبو داود].

**71. Abu Sa'id al-Khudri said:**

**"When Allah's Messenger (Peace be upon him) sat in the mosque, he pressed his legs against his stomach with his hands (Iḥtibā bi-yadayhi)." {Reported by Abu Dawood}**

- Iḥtibā bi-yadayhi: He sat with his knees drawn to his chest, clasping them with his arms in place of using a cloth or rope for support—a posture that offers bodily stability without reliance on an external backrest

▪ **Point of Benefit:**

They used to say in the past: "Al-iḥtibā' is the wall of the Arabs."

The iḥtibā' posture closely resembles the squatting position, where a person draws his legs toward his abdomen. However, instead of using his arms to hold them in place, he wraps a garment or rope around his body to keep the legs drawn in. This sitting posture serves as a substitute for leaning on a wall or backrest, offering both support and comfort.

▪ When the knees are held close to the torso using the arms, the posture is merely a squat;

▪ But when a rope or cloth is used to bind the legs to the body, it is formally identified as *iḥtibā'*, a traditional seated position that provides support without the need for a backrest.

**Seated Postures Attributed to the Prophet Muhammad (Peace be upon him):**

- *Al-Iq'ā'* Posture: This posture resembles the sitting position during tashahhud in prayer. The individual sits with both feet upright, the buttocks resting on the heels, and the hands placed on the thighs. It is a posture that reflects composure and attentiveness, and was occasionally observed in the practice of the Prophet Muhammad (Peace be upon him).

- ***Al-Iq'ā'* is traditionally classified into two distinct forms:**

1. The Prophetic Sunnah Form of *Al-Iq'ā'*: Ibn 'Abbās, renowned as the "Scholar of the Nation" and a foremost commentator of the Qur'an, affirmed this sitting posture by saying: **"This is the manner in which your Prophet (Peace be upon him) used to sit."**

2. The prohibited form of *Al-Iq'ā'*: One posture explicitly discouraged during prayer is known as 'the squatting of a dog.' This position involves leaning forward with weight placed on the knees, giving the appearance—when viewed from the front—of the way predatory animals or beasts sit. Though it may resemble other squatting styles, this particular form is specifically prohibited in the context of ritual prayer due to its resemblance to animalistic behavior.

- The 'cross-legged sitting position' (*al-mutarabbi'*) involves sitting on the ground with one leg placed over the other, in a manner that signifies composure and stability. This posture is often adopted for comfort or attentiveness, especially during extended periods of sitting.

**All the sitting postures from the Prophet (Peace be upon him) as recorded in the Sunnah:**

1. Squatting position (*Al-Qurfasa*).
2. The *hibtā'* posture.
3. Reclining in a supine position.
4. The *Iq'ā'* sitting position (as in the Tashahhud posture).
5. Cross-legged sitting posture (*al-mutarabbi'*).



## Illumination

Emulate the sitting postures of your Prophet (Peace be upon him)—not only in pursuit of reward, but out of love for the one who brought the Sunnah, Muhammad (Peace be upon him). By doing so, you revive his Sunnah and earn the virtue of following his example.

O Allah, grant us the strength to follow the way of our Prophet Muhammad (Peace be upon him).....

Let your reading be intentional—don't merely read with your eyes; let your heart be present with every intention you make.....

Strive diligently to practice every Sunnah you have read and learned from the Prophetic Attributes (Ash-Shamā'il al-Muḥammadiyyah).

**" If Allah finds goodness in your hearts, He will give you better than what was taken from you." (Surah al-Anfal.70)**

Teach others what you have learned about the Prophetic Attributes with the sincere intention of elevating the remembrance of the Prophet (Peace be upon him) , reviving his Sunnah within yourself, your home, and among those around you. Indeed, these Attributes are a great blessing—be mindful of them.

Reflect deeply on the Prophet's (Peace be upon him) description. Memorize his preferred foods, his postures, and his habits. Even as you read this book or take notes, do so with the intention of earning reward from Allah and nurturing your love for the Messenger of Allah (Peace be upon him).

Pray to Allah, the Most Glorious and Exalted, to grant you through the blessing of these Attributes nearness to Him and to His Prophet (Peace be upon him) in the highest level of Paradise (Al-Firdaus Al'A'lā), without reckoning or prior punishment.

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## 21. Selected Narrations on The Pillow Of Rasulullah

72. "عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلَى وَسَادَةٍ عَلَى يَسَارِهِ". [أخرجه الترمذي].

72. Jaber ibn Samura said:

"I saw Allah's Messenger (Peace be upon him) leaning on a cushion on his left side." {Reported by at-Tirmidhi}

73. "عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أُحَدِّثُكُمْ بِأَكْبَرِ الْكِبَايِرِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، قَالَ: وَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مُتَّكِئًا قَالَ: وَشَهَادَةُ الزُّورِ، -أَوْ- قَوْلُ الزُّورِ، قَالَ: فَمَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ". [أخرجه البخاري ومسلم].

73. 'Abd ar-Rahman ibn Abi Bakra reported that his father Abu Bakra said:

"Allah's Messenger said (Peace be upon him): 'Should I tell you about the greatest of the major sins?' They said: 'Yes indeed, O Messenger of Allah (Peace be upon him)!' He said: 'Associating partners with Allah, and recalcitrance against parents.' Allah's Messenger (Peace be upon him) sat down, and he was leaning on a support. He added: '...and false testimony' or: 'false speech.' Allah's Messenger (Peace be upon him) went on speaking until we said: 'If only he would keep silent!'" {Reported by al-Bukhari and Muslim}

74. "عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا أَنَا فَلَا أَكُلُ مُتَكَيِّئًا". [أخرجه البخاري].

**74. Abu Juhaifa said:**

"Allah's Messenger said (Peace be upon him): 'As for me, I do not eat while leaning on a support!'" {Reported by al-Bukhari}

▪ **Point of Benefit:**

People of this world are discouraged from eating while reclining, for this posture is a distinguished sign of the inhabitants of Paradise. Sheikh Hassan Al-Husseini, may Allah preserve and bless him, advises: Whenever you find yourself eating in a reclining position, sincerely remind your heart, "I will not eat reclining in this life except as a means to reach the blissful abode, where I shall sit with the righteous on adorned couches facing one another in the Gardens of Allah." Let this be your resolve, and may hope fill your heart for the meeting with the Most Merciful in the highest Paradise.

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## 22. Selected Narrations on the Prophet's (Peace be upon him) Reclining Without a Pillow

The Difference between *Tukkah* and *Ittikā'*:

"Tukkah" refers to reclining or leaning while in a sitting position, typically involving resting on a cushion, armrest, or similar support.

"Ittikā'", on the other hand, may refer to leaning on another person or object while walking, especially in the case of illness, weakness, or temporary incapacity.

75. "عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ شَاكِيًا فَخَرَجَ يَتَوَكَّأُ عَلَى أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ وَعَلَيْهِ ثَوْبٌ قِطْرِيٌّ قَدْ تَوَشَّحَ بِهِ فَصَلَّى بِهِمْ". [أخرجه أحمد].

75. Anas said:

**“The Prophet (Peace be upon him) was feeling ill (Shākiyan), so he came out leaning on Usama ibn Zaid wearing an outer garment of coarse cotton fabric (Qatari Garment), which he had thrown on loosely, after which he led them in the ritual prayer.”** {Reported by Ahmed}

- Shākiyan: suffering from illness.
- Qatari Garment:

The Prophet (Peace be upon him) wore a *Qatari-style garment* toward the end of his blessed life. It was a cloth woven with red patterns, manufactured in Bahrain.

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## 23. Selected Narrations on The Description Of The Eating Of Rasulullah

76. "عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ". [أخرجه مسلم وأبو داود والترمذي].

76. Anas said:

**“When the Prophet (Peace be upon him) ate a meal, he would lick his three fingers—the thumb, index, and middle—after eating.”** {Reported by Muslim, Abu Dawood and at-Tirmidhi}

- Lick his three fingers: As part of his humility and gratitude, the Prophet (Peace be upon him) would lick his fingers after finishing his meal, appreciating every morsel of food.

Not all types of food are meant to be eaten with three fingers. The Sunnah refers specifically to foods that can naturally be eaten this way—such as dates and similar items. Foods like rice, however, may not be manageable with only three fingers.

It is essential that we understand the Sunnah correctly and contextually. One often neglected Sunnah is the licking of the fingers after eating, which we are encouraged to revive as part of following the Prophet’s (Peace be upon him) example.

77. "عن مُصْعَبُ بْنُ سُلَيْمٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمْرٍ فَرَأَيْتُهُ يَأْكُلُ وَهُوَ مُقْعٍ مِنَ الْجُوعِ". [أخرجه أحمد وأبو داود].

**77. Muṣ‘ab ibn Sulaym said: I heard Anas ibn Mālik say—**

**"Allah’s Messenger (Peace be upon him) was brought some dried dates, and I saw him eat while he was hunched over from hunger."**

{Reported by Ahmed and Abu Dawood}

- He was hunched over from hunger: Due to intense hunger and profound weakness, the Prophet (Peace be upon him) would lean for support—like one utterly exhausted, unable to stand on their own. In these moments of human frailty, the Prophet (Peace be upon him) would eat while leaning, teaching us humility and reliance on Allah even in our weakest states.

## **Illumination**

**Keep blessing the Beloved, pure and bright, His prayers shine like stars, his presence, light.**

**Peace be upon you on that solemn day, When all creation turns inward, far away.**

**Yet you call with mercy, soft and true,**

**"My Ummah, My Ummah," your voice breaks through. So send your blessings, let your hearts proclaim, Salutations and peace in the Prophet’s (Peace be upon him) name.**

Do not let the Shamā’il of the Prophet (Peace be upon him) pass before your eyes—immerse yourself in it. Extract from its pages a set of meaningful goals that would delight the heart of the Prophet (Peace be upon him). Let these aims guide your character, actions, and devotion, so that your life becomes a living tribute to his noble example.

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## 24. Selected Narrations on The Bread Of Rasulullah

78. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ: مَا شَبِعَ آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." [أخرجه أحمد].

**78. Aisha (may Allah be pleased with her) said:**

**"The family of Muhammad (Peace be upon him) did not satisfy their appetite with barley-bread for before even two consecutive days until Allah's Messenger (Peace be upon him) was taken from this world."** {Reported by Ahmed}

79. "عَنْ سُلَيْمِ بْنِ عَامِرٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَا كَانَ يَفْضَلُ عَنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُبْزُ الشَّعِيرِ." [أخرجه الترمذي وأحمد].

**79. Sulaym ibn 'Āmir said: I heard Abū Umāmah al-Bāhilī say—**

**"There was never more than a bare sufficiency of barley- bread for the people of the household of Allah's Messenger (Peace be upon him)."** {Reported by at-Tirmidhi and Ahmed}

- There was never more than a bare sufficiency of: that is, there was never more bread than what sufficed. Because of the limited food available, every bit was consumed, and nothing remained uneaten.

80. "عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِيًا هُوَ وَأَهْلُهُ لَا يَجِدُونَ عِشَاءً وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ." [أخرجه أحمد والترمذي وابن ماجه].

**80. Ibn 'Abbas said:**

**"Allah's Messenger (Peace be upon him) used to spend night after night starving. He and his family would not have any supper to eat, and most of their bread was barley-bread."** {Reported by Ahmed, at-Tirmidhi and Ibn Majah}

- Starving: Fasting due to hunger.
- They had nothing for supper: no evening meal to break their hunger, reflecting the simplicity and hardship of their lives.

81. "عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّهُ قِيلَ لَهُ: أَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّقِيَّ؟ - يَعْنِي الْحَوَارَى - فَقَالَ سَهْلٌ رَضِيَ اللَّهُ عَنْهُ: مَا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّقِيَّ حَتَّى لَقِيَ اللَّهَ عَزَّ وَجَلَّ. فَقِيلَ لَهُ: هَلْ كَانَتْ لَكُمْ مَنَاخِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: مَا كَانَتْ لَنَا مَنَاخِلُ. قِيلَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ بِالشَّعِيرِ؟ قَالَ: كُنَّا نَنْفُخُهُ فَيَطِيرُ مِنْهُ مَا طَارَ ثُمَّ نَعْجِنُهُ". [أخرجه البخاري].

**81. Sahl ibn Sa'd said that he was asked:**

**"Did Allah's Messenger (Peace be upon him) eat the finest flour (An-Naqā), meaning refined white bread (Al-Hawārī)?" Sahl said: "Allah's Messenger (Peace be upon him) did not see the finest flour until he met Allah (Almighty and Glorious is He)." Then he was asked: "Did you have sieves (Manākhil) in the time of Allah's Messenger (Peace be upon him)?" He said: "We did not have sieves." He was asked: "How did you prepare barley?" He said: "We used to blow on it, so whatever flew would fly off it, and then we would knead it."** {Reported by al-Bukhari}

- An-Naqā: It refers to clean, pure bread free from impurities. It is distinct from barley bread (khubz al-sha'ir), which is coarser and less refined.
- Al-Hawārī: Refers to white, refined flour or fine white wheat flour.
- Manākhil: The plural of minkhal, which is a sieve used to sift flour, purifying it from husks and impurities.

▪ **Point of Benefit:**

Here is a description of the bread the Prophet (Peace be upon him) used to eat. During his time, there were no sieves (manākhil) as we know them today. Instead, they would blow on barley flour to remove some of the husks before kneading it. The Prophet (Peace be upon him) did not eat refined white flour (an-naqā) until his passing; most of his food consisted of barley bread.

Barley bread is wholesome and healthy to eat but can be tough and dry. On the other hand, white refined flour is easier and more comfortable to eat, yet it can be harmful to health.

82. "عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: مَا أَكَلَ نَبِيُّ اللَّهِ عَلَى حُؤَانٍ وَلَا فِي سُكَّرَجَةٍ، وَلَا خُبْزَ لَهُ مُرَقَّقٌ. قَالَ: فَقُلْتُ لِقَتَادَةَ: فَعَلَامَ كَانُوا يَأْكُلُونَ؟ قَالَ: عَلَى هَذِهِ السُّفْرِ". [أخرجه البخاري].

**82. Anas ibn Malik (may Allah be pleased with him) said:**

**"Allah's Prophet (Peace be upon him) did not eat food on a table (Khawān), nor in a bowl (Sikrijah), and no bread rolled thin and flat was baked for him. I asked Qatada: 'So on what were they used to eating?' He said: 'On these pieces of skin (As-Sufr) [on which food for the journey is put].'" {Reported by al-Bukhari}**

- Khawān: A low, raised surface used for placing food during meals, similar to a table. Using a khawān is not prohibited, yet the hadith highlights the difference between the lifestyle of the Prophet (Peace be upon him) and that of the community in later times.

- Sikrijah: A small vessel or container used to hold appetizers or small delicacies served before the main meal.

- As-Sufr: A surface that is spread out and extended for people to sit or eat upon.



▪ **Point of Benefit:**

**The Prophet's (Peace be upon him) Approach and Exemplary Conduct Regarding Eating and Mealtime Etiquette:**

1. The Prophet (Peace be upon him) used to eat with three fingers and would lick them afterward.

2. He did not eat while reclining.

3. He did not eat at a table or on a sikrijah (a small raised tray).

4. He never ate refined (white) bread until he passed away.

5. He used to eat on a sufr—a surface spread out for placing food.

The life of the Messenger of Allah (Peace be upon him) was marked by simplicity and roughness in material comfort.

In a narration reported by 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him), he describes entering upon the Prophet (Peace be upon him) and saying:

**"I lifted my gaze within the house of the Messenger of Allah (Peace be upon him), and by Allah, I saw nothing that could catch the eye—except for three basic items of equipment. So I said, 'O Messenger of Allah (Peace be upon him), pray to Allah to grant abundance to your Ummah, for the Persians and the Romans have been granted worldly luxuries and vast wealth, even though they do not worship Allah. The Prophet (Peace be upon him), who had been reclining, sat up and said: Are you in doubt, O son of al-Khaṭṭāb? They are a people whose good things have been hastened for them in this worldly life... Realizing the depth of what he had said and the wisdom in the Prophet's (Peace be upon him), response, 'Umar then said: "So I said, O Messenger of Allah (Peace be upon him), ask forgiveness for me." {Reported by at-Tirmidhi}**

**And as authentically reported: "'The family of Muhammad (Peace be upon him) did not satisfy their appetite with barley-bread for before even two consecutive days"...**

**"Allah's Messenger (Peace be upon him) used to spend night after night starving. He and his family would not have any supper to eat".**

Even when food was present in the Prophet's time, it was simple and unrefined—free from the extravagance or meticulous preparation we know today. There were no sieves to sift flour and remove its

coarseness; rather, they would lightly blow over it to clear away what they could, then knead the rest as it was.

Such was the humility of that blessed era, that the Prophet (Peace be upon him) never tasted the soft, refined bread we now take for granted—not even once—until he departed this world. His table reflected his message—of simplicity, gratitude, and detachment from worldly indulgence.

Among us, even today, are members of the Muslim community who endure the hardship of life—facing scarcity of food, lack of shelter, and daily struggle—while others live in comfort, and at times, in excessive luxury.

It becomes a moral and spiritual duty upon us to pay close attention to those around us: relatives, neighbors, colleagues, laborers, and their families. If your eye falls upon someone who shows signs of need, do not turn away—gently inquire, follow up, and remain in touch.

Fulfilling the needs of others is not only an act of compassion; it is a divine provision in itself—an opportunity from Allah to serve, to purify, and to be elevated in His sight.

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## **25. Selected Narrations on What Rasulullah Would Eat with Bread**

83. "عن النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَلَسْتُ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يَحِدُّ مِنَ الدَّقْلِ مَا يَمْلَأُ بَطْنَهُ." [أَخْرَجَهُ مُسْلِمٌ وَالتِّرْمِذِيُّ].

**83. An-Nu'man ibn Bashir said:**

**"Do you not have what you want in the way of food and drink? I have seen your Prophet (Peace be upon him), and the poor-quality dates [daqal] that he finds are what fills his stomach."** {Reported by Muslim and at-Tirmidhi}

84. "عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نِعَمَ الْإِدَامُ الْخَلُّ". [أخرجه أحمد وأبو داود والترمذي].

**84. Jabir ibn 'Abdi'llah said:**

**Allah's Messenger said (Peace be upon him): 'What an excellent condiment (Al-Idām) vinegar is!'** {Reported by Ahmed, Abu Dawood and at-Tirmidhi}

- Al-Idām: A general term referring to any food that accompanies bread and is used for dipping or flavoring it—such as broth, vinegar, or any sauce-like dish. It need not be luxurious; even the simplest of items, like vinegar, was considered a beloved idām by the Prophet (Peace be upon him).

**▪ Point of Benefit:**

Among the neglected Sunnahs is eating bread with vinegar. Vinegar was praised by the Prophet (Peace be upon him) and used as a simple yet blessed condiment. It holds numerous health benefits, and among the most beneficial types is apple cider vinegar (khal al-tuffāḥ), known for its natural healing properties and digestive support.

A mixture of **vinegar, water, and honey** can be used as a dip with bread—a nourishing and prophetic combination. Eating vinegar with bread is particularly beneficial; it soothes the throat, improves vocal clarity, and is highly effective for the vocal cords.

Try it not only for its health benefits, but as an act of love for the Sunnah. As you dip your bread, let your heart be present—feel the intention of reviving the practice of the Prophet (Peace be upon him) and connecting to his way with every bite.

85. "عَنْ زَهْدَمِ الْجَرْمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، فَأَتَيْتُ بِلَحْمٍ دَجَاجٍ فَتَنَحَّى رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: مَا لَكَ؟ فَقَالَ: إِنِّي رَأَيْتُهَا تَأْكُلُ شَيْئًا

فَحَلَفْتُ أَنْ لَا أَكُلَهَا قَالَ: اذْنُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ لَحْمَ دَجَاجٍ". [أخرجه النسائي].

**85. Zahdam al-Jarmi said:**

"We were in the presence of Abu Musa al-Ash'ari when he was brought some chicken meat. A man among the people thereupon turned away, so he asked him: 'What is the matter?' He replied: 'I saw it eating something impure, so I swore that I would not eat it.' He [Abu Musa] said: 'Draw near, for I have seen Allah's Messenger (Peace be upon him) eating the meat of chickens!'" {Reported by al-Nassa'i}

- Eating something putrid: To consume something impure or filthy.

▪ **Point of Benefit:**

In Islamic law, there is a concept known as "al-jallālah"—referring to an animal that habitually feeds on filth or impure substances. Consumption of such an animal is prohibited if its primary diet consists of what is considered repulsive or impure (such as waste or refuse).

For example, if a sheep or chicken is found to be feeding predominantly on filth, its meat becomes impermissible to eat. However, this ruling is not permanent. The remedy prescribed in the Sharia is to confine the animal for three days (or more, depending on the species), during which it is fed only pure, clean food. Once its system is cleansed, it becomes lawful (halāl) to consume again.

This ruling reflects Islam's deep concern for both physical purity and ethical nourishment, ensuring that what the believer consumes is clean in both substance and source.

86. "عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُوا الزَّيْتَ وَادْهَنُوا بِهِ؛ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ". [أخرجه أحمد والترمذي].

**86. Ata' ibn Abi Asid, said:**

**“Allah’s Messenger said (Peace be upon him): ‘Eat [olive] oil, and anoint with it, for it is from a blessed tree!’”** {Reported by Ahmed and at-Tirmidhi}

- Eat [olive] oil: meaning: use it as a dip (idām) with bread.
- Anoint with it: meaning: apply it (olive oil) to the hair and skin.

The benefits of olive oil are countless—whether consumed internally as food or applied externally as a balm.

87. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ الدُّبَّاءُ فَأُتِيَ بِطَعَامٍ، أَوْ دُعِيَ لَهُ فَجَعَلْتُ أَتَّبَعُهُ فَأَضَعُهُ بَيْنَ يَدَيْهِ لِمَا أَعْلَمُ أَنَّهُ يُحِبُّهُ". [أخرجه أحمد].

**87. Anas ibn Malik (may Allah be pleased with him) said:**

**“The Prophet (Peace be upon him) used to admire the gourd (Ad-Dubba’), so when he was brought a meal or invited to one, I would seek it out and place it before him, because I knew that he liked it.”**  
{Reported by Ahmed}

- Ad-Dubba’: Refers to gourd or pumpkin (squash)—specifically, the type known today as bottle gourd or calabash.

88. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ خَيَّاطًا دَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبَطْنِ طَعَامٍ صَنَعَهُ، فَقَالَ أَنَسٌ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى ذَلِكَ الطَّعَامِ فَقَرَّبَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُبْزًا مِنْ شَعِيرٍ، وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ، قَالَ أَنَسٌ: فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَّبِعُ الدُّبَّاءَ حَوَالِي الصَّحْفَةِ، فَلَمْ أَزَلْ أَحِبُّ الدُّبَّاءَ مِنْ يَوْمَئِذٍ". [أخرجه البخاري].

**88. Anas ibn Malik (may Allah be pleased with him) said:**

**“A tailor invited Allah’s Messenger (Peace be upon him) to a meal he had made, so I went with Allah’s Messenger (Peace be upon him) to that meal. He presented Allah’s Messenger (Peace be upon him)**

with some barley-bread and broth containing a gourd and jerked meat (Al-Qadīd). Then I saw the Prophet (Peace be upon him) looking for chunks of gourd all around the bowl (As-Safḥah), and I've loved gourd ever since." {Reported by al-Bukhari}

- Al-Qadīd: Salted, air-dried meat used as long-term preservation, a method of preserving meat by curing it with salt and drying it for long-term storage and consumption.

- As-Safḥah is a serving vessel from which food is typically shared by about five people, whereas Al-Qaṣ'ah, mentioned in some hadiths, is a larger dish used for communal eating among approximately ten people.

89. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ  
الْحَلْوَاءَ وَالْعَسَلَ". [أخرجه البخاري ومسلم].

**89. Aisha (may Allah be pleased with her) said:**

**"The Prophet (Peace be upon him) used to love sweets (Al-Ḥalwā') and honey."** {Reported by al-Bukhari and Muslim}

- Al-Ḥalwā' refers to eating any sweet food in moderation and without excess.

90. "عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَرَّبَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ جَنْبًا مَشْوِيًّا فَأَكَلَ مِنْهُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَمَا تَوَضَّأَ". [أخرجه أحمد والترمذي  
والنسائي].

**90. Umm Salama informed 'Ata ibn Yasar that she served Allah's Messenger (Peace be upon him) a grilled flank (Janbā), so he ate from it, then embarked on the ritual prayer and did not perform the minor ritual ablution."** {Reported by Ahmed, at-Tirmidhi and Al-Nassa'i}

- Janbā: A piece of grilled meat similar to what is known as kebab in some Arab countries.

91. "عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَكَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَوَاءً فِي الْمَسْجِدِ". [أخرجه أحمد].

**91. 'Abdu'llah ibn al-Harith said:**

**"Together with Allah's Messenger (Peace be upon him), we ate grilled meat in the mosque." {Reported by Ahmed}**

92. "عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ضِفْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَأَتَنِي بِجَنْبِ مَشْوِيٍّ، ثُمَّ أَخَذَ الشَّفْرَةَ فَجَعَلَ يَحْزُ، فَحَزَّ لِي بِهَا مِنْهُ قَالَ: فَجَاءَ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ فَأَلْقَى الشَّفْرَةَ فَقَالَ: مَا لَهُ تَرَبَّتْ يَدَاهُ؟ قَالَ: وَكَانَ شَارِبُهُ قَدْ وَفَى، فَقَالَ لَهُ: أَقْصُهُ لَكَ عَلَى سِوَاكِ أَوْ قَصِّهِ عَلَى سِوَاكِ". [أخرجه أحمد وأبو داود].

**92. Al-Mughira ibn Shu'ba said:**

**"I was a guest one night together with Allah's Messenger (Peace be upon him), so he was brought a grilled flank. Then he took the blade and set about carving (Yaḥuzzu), and he carved some for me. Bilal arrived calling him to prayer (Yu'dhinuhu), so he threw the blade away, and he said: 'may his hands be dust-covered (Turbat Yadāh )?' His mustache hung down close to his mouth, so he said to him: 'I shall clip it for you over a tooth-stick,' or: 'Clip it over a tooth-stick'!" {Reported by Ahmed and Abu Dawood}**

- Dīfto (A guest): Means "you were received as a guest by him" — that is, you became his guest or you stayed with him as a guest.
- Blade—referring to the sharp edge of a knife used for cutting meat, particularly during cooking or sacrifice.
- Yaḥuzzu: Means "to slice or carve"—specifically, to slice or sever something with a blade, often used to describe the act of cutting meat or slaughtering with precision.
- Calling him to (Yu'dhinuhu): Means "he informs him" or "he notifies him"—typically used to denote giving someone formal or clear notice of something

- Turbat Yadāh: A classical Arabic expression that literally means “**may his hands be dustcovered.**” It is commonly used not as a curse, but as an idiomatic expression indicating gentle reproach, surprise, or disapproval, especially in cultural or instructional contexts. In the case of **al-Mughīrah ibn Shu‘bah**, it was reported that his mustache had grown excessively long—covering his upper lip and reaching his mouth. In response, the Prophet (Peace be upon him) said: “**Turbat Yadāk, O Mughīrah!**”—expressing mild rebuke and emphasizing the importance of trimming the mustache, as part of the Prophet’s (Peace be upon him) guidance on personal grooming and cleanliness.

- His mustache hung down close to his mouth: so the Prophet (Peace be upon him) instructed him to trim it.

93. "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ  
فَرَفَعَ إِلَيْهِ الذِّرَاعَ وَكَانَتْ تُعَجِّبُهُ فَتَهَسَّ مِنْهَا". [أخرجه البخاري ومسلم].

**93. Abu Huraira said:**

**‘The Prophet (Peace be upon him) was brought some meat, so the foreleg was set before him, and he liked it, so he took a bite (Nahs) of it.’** {Reported by al-Bukhari and Muslim}

- The foreleg was set before him: The foreleg (shoulder) of the lamb was offered to him, as the Prophet (Peace be upon him) used to favor the foreleg.

- Nahs: Taking a bite using the front teeth—typically a strong or sharp bite.

As for 'al-nahsh,' it means taking the meat using all the teeth.

The Prophet (Peace be upon him) ate by biting with the edges of his teeth (nahs), and neither the Prophet (Peace be upon him) nor his household would find the meat except in small torn pieces (ghabba).



94. "عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ الذَّرَاعُ قَالَ: وَسَمَّ فِي الذَّرَاعِ، وَكَانَ يَرَى أَنَّ الْيَهُودَ سَمُّوهُ". [أخرجه الطيالسي والبيهقي].

**94. Ibn Mas'ud said:**

"The Prophet (Peace be upon him) used to like the foreleg [of the cooked sheep]." He [Ibn Mas'ud] also said: "He was poisoned with a foreleg, however, as he used to believe that the Jews had poisoned him." {Reported by Aṭ-Ṭiyālīsī and Al-Bayhaqī}

- Poison was placed in the foreleg of the sheep: the Jews did this on the day of Khaybar.

95. "عَنْ أَبِي عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: طَبَخْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِدْرًا وَقَدْ كَانَ يُعْجِبُهُ الذَّرَاعُ فَتَاوَلْتُهُ الذَّرَاعَ ثُمَّ قَالَ: نَاوِلْنِي الذَّرَاعَ ، فَتَاوَلْتُهُ ثُمَّ قَالَ: نَاوِلْنِي الذَّرَاعَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَكَمْ لِلشَّاةِ مِنْ ذِرَاعٍ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَوْ سَكَتَ لَنَاوَلْتَنِي الذَّرَاعَ مَا دَعَوْتُ". [أخرجه أحمد والنسائي في الكبرى].

**95. Abu 'Ubaid said:**

"I cooked a pot of food (Qidr') for the Prophet (Peace be upon him), and he used to take great pleasure in the foreleg [of the cooked sheep], so I passed him the foreleg. Then he said: 'Pass me the foreleg,' so I passed it to him. Then he said: 'Pass me the foreleg,' so I said: 'O Messenger of Allah (Peace be upon him), how many forelegs does a sheep have?' He said: 'By the One in whose Hand is my soul, if you kept silent, you would surely pass me the foreleg whenever I asked for it!'" {Reported by Ahmed and al-Nassa'ī in his 'al-Sunan al-Kubra}

- Qidr': refers to a large cooking pot capable of holding a significant quantity of food. In this context, it means she cooked a meal for him using the pot in which the meat of the slaughtered animal was prepared.

- If you kept silent, you would surely pass me the foreleg whenever I asked for it! Means:

Had Abu 'Ubaydah remained silent and gone to the pot, he would have found another foreleg. Even if the Prophet (Peace be upon him) had asked him repeatedly, he would have continued to find more. This is one of the signs of his prophet hood (Peace be upon him).

96. "عَنْ أُمِّ هَانِيٍّ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَعِنْدَكَ شَيْءٌ؟ فَقُلْتُ: لَا إِلَّا خُبْزٌ يَابِسٌ وَخَلٌّ، فَقَالَ: هَاتِي، مَا أَقْفَرَ بَيْتٌ مِنْ أَدَمٍ فِيهِ خَلٌّ". [أخرجه الترمذي].

**96. Umm Hani said:**

**"The Prophet (Peace be upon him) entered my presence and said: 'Do you have anything in your possession?' I said: 'No, apart from some dry bread and vinegar', so he said: 'Give me some! A household in which there is vinegar is not devoid of seasoning!'" {Reported by at-Tirmidhi}**

- Ma aqfara (what is lacking in seasoning): means a house is barren or empty of stew (idam) (all that is eaten with bread) as long as it contains vinegar. Therefore, any household that has vinegar cannot be considered empty of stew.

97. "أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الشَّرِيدِ عَلَى سَائِرِ الطَّعَامِ". [أخرجه البخاري ومسلم].

**97. Anas ibn Malik (may Allah be pleased with him) said:**

**"Allah's Messenger said (Peace be upon him): 'The superiority of Aisha (may Allah be pleased with her) over all other women is like the superiority of tharid [a dish of sopped bread, meat and broth] over all other food'." {Reported by al-Bukhari and al-Nasa'i}**

- The superiority of Aisha (may Allah be pleased with her) over the women has" two benefits:

1. This is a reference to the virtue of our mother Aisha (may Allah be pleased with her) and her esteemed status among women.

2. It also highlights the virtue of thareed (a traditional dish), which the Prophet (Peace be upon him) loved.

- Thareed: It is considered a luxurious and highly desired dish among the Arabs. Prepared by soaking bread in meat broth, breaking it into small pieces. It may or may not contain meat.

98. "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مِنْ ثَوْرٍ أَقِطٍ، ثُمَّ رَأَهُ أَكَلَ مِنْ كَيْفِ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ". [أخرجه ابن خزيمة والطحاوي].

**98. Abu Huraira (may Allah be pleased with him) said that he saw Allah's Messenger (Peace be upon him) perform the minor ritual ablution because of eating cottage cheese (Thawr Aqt). Then he saw him eat from the flank of a sheep, and then perform the ritual prayer without performing the minor ritual ablution. {Reported by Ibn Khuzaymah wal-Tahawi}**

- Thawr Aqt does not refer to bull's meat but rather to dried and solidified milk. It is milk that has been dehydrated until it becomes hardened. This hadith integrates the linguistic meaning of wudu', which denotes washing the hands for cleanliness prior to eating, with the juridical (legal) meaning of wudu', the ritual ablution performed before prayer.

▪ **Point of Benefit:**

It is necessary to perform ablution (wudu) after consuming camel meat, according to the hadith narrated by Jabir ibn Samura (may Allah be pleased with him). A man asked the Prophet Muhammad (Peace be upon him), "Should I perform ablution after eating sheep meat?" The Prophet (Peace be upon him) replied, "**If you wish, then perform**

ablution; if you wish, you may refrain." The man then asked, "Should I perform ablution after eating camel meat?" The

Prophet (Peace be upon him) answered, "Yes, perform ablution after consuming camel meat." {Reported by Muslim}

99. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْلَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا بَتَمْرٍ وَسَوِيقٍ". [أخرجه أحمد وأبو داود والترمذي].

99. Anas ibn Malik (may Allah be pleased with him) said:

"Allah's Messenger (Peace be upon him) gave a wedding banquet (Uwlūm) for Safiyya consisting of dried dates and parched barley (Sawīq)." {Reported by Ahmed, Abu Dawood and at-Tirmidhi}

- Uwlūm (Feast): A banquet was held on the wedding day of Safiyya bint Ḥayyī al-Akḥṭab. Her father was among the Jews, renowned as one of their scholars, and belonged to the Banu Nadir tribe.

- Sawīq: A well-known traditional Arab dish.

#### ▪ Point of Benefit:

Sawīq is made from barley or wheat flour that is roasted in oil and then dried. It is called sawīq (from the Arabic root meaning "to flow") because of the ease with which it passes down the throat. The Arabs described it as the traveler's provision, the food of one in haste, and nourishment suitable for the sick.

100. "عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مَعَهُ فَدَخَلَ عَلَى امْرَأَةٍ مِنَ الْأَنْصَارِ، فَذَبَحَتْ لَهُ شَاةً فَأَكَلَ مِنْهَا، وَأَتَتْهُ بِقِنَاعٍ مِنْ رُطَبٍ، فَأَكَلَ مِنْهُ، ثُمَّ تَوَضَّأَ لِلظُّهْرِ وَصَلَّى، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ أَنْصَرَفَ، فَأَتَتْهُ بِعُلَاكَةٍ مِنْ عُلَاكَةِ الشَّاةِ، فَأَكَلَ ثُمَّ صَلَّى الْعَصْرَ وَلَمْ يَتَوَضَّأْ". [أخرجه الترمذي].

100. Jabir said:

**“Allah’s Messenger (Peace be upon him) went out and I went with him, then he went in to see a woman from among the Helpers [al-Ansar], so she slaughtered a sheep for him and he ate some of it. She also brought him a dish (Qinā‘) of ripe dates, and he ate some of them. Then he performed the minor ritual ablution for the noon prayer, and performed it. Then he departed, and she brought him a leftover from the remnant of the sheep (Alālat al-shāh’), and he ate. Then he performed the afternoon ritual prayer but did not perform the minor ritual ablution.”** {Reported by at-Tirmidhi}

- Qinā‘: A traditional serving tray or dish used for presenting and eating food.

- Qinā‘ of ripe dates: a dish of ripe dates.

- ‘Alālat al-shāh’ refers to the leftover or remaining portions of meat from a slaughtered sheep, typically what is left after the main cuts have been taken.

101. "عَنْ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينِي فَيَقُولُ: أَعِنْدَكَ عَدَاءٌ؟ قَالَتْ: فَأَقُولُ: لَا. قَالَتْ فَيَقُولُ: إِنِّي صَائِمٌ. قَالَتْ: فَأَتَانِي يَوْمًا، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ أُهْدِيَتْ لَنَا هَدِيَّةٌ قَالَ: وَمَا هِيَ؟ قُلْتُ: حَيْسٌ قَالَ: أَمَا إِنِّي أَصْبَحْتُ صَائِمًا قَالَتْ: ثُمَّ أَكَلْ". [أخرجه مسلم].

**101. Aisha (may Allah be pleased with her), the Mother of the Believers, said:**

**"The Prophet (Peace be upon him) used to come to me and say: "Do you have something for lunch?" I would say: "No," so he would say: "I am fasting." When he came to me one day, I said: "O Messenger of Allah (Peace be upon him), we have been given a gift!" He said: "What is it?" I said: "It is a meal of dates mixed with butter and curds (Ḥays)." He said: "As for me, I began the day fasting." But then he ate." {Reported by Muslim}**

- Hays: It is a traditional Arabian dish prepared by blending mashed dates with ghee and either flour or dried curd (known as 'aqit'), often enjoyed for its rich flavor and energyboosting qualities.

102. "عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْجِبُهُ الثُّفْلُ. قَالَ عَبْدُ اللَّهِ: يَعْنِي مَا بَقِيَ مِنَ الطَّعَامِ". [أخرجه أحمد والحاكم].

**102. Anas said about Allah's Messenger (Peace be upon him):**

**"He used to like the dregs [ath-thufl]." 'Abdullah said: "That means what is left over from the meal." {Reported by Ahmed and al-Hakym}**

- Ath-thufl: it is the richly cooked residue found at the bottom of a pot, such as meat, flour, or similar ingredients. It is prized for its deep flavor and tender texture, resulting from prolonged cooking.

▪ **Point of Benefit:**

The following is a list of foods that the Prophet Muhammad (Peace be upon him) consumed, according to narrations from the Sunnah.

1. The Prophet (Peace be upon him) ate barley bread.
2. He said, "Vinegar is an excellent condiment."
3. He recommended olive oil, both for eating and for applying to the body.
4. He often did not find even coarse dates (low-quality dates known as dql) to fill his stomach.
5. He ate chicken meat.
6. He ate the meat of the houbara bird—a desert bird with a long neck resembling a goose.
7. He was particularly fond of dubbā', a type of gourd or pumpkin.
8. He would follow the sides of the dish to pick out pieces of dubbā' (gourd) and qadīd (dried, salted meat).
9. He loved sweets and honey.
10. He ate roasted lamb side (flank or ribs).
11. He preferred the shoulder of lamb and would bite from it gently with the tips of his teeth.

12. He loved tharīd—a dish made of bread soaked in broth with meat.

13. He ate a piece of aqq—a hardened lump of dried yogurt or curd.

14. At his wedding feast with Lady Ṣafīyyah, he served dates and sawīq (a mixture of ground roasted barley or wheat, sometimes sweetened).

15. He ate dawālī—a hanging cluster of busr (unripe or half-ripened dates still on the branch).

16. The Prophet (Peace be upon him) advised Imam Ali to eat Swiss chard and barley because they are beneficial for his illness.

17. He ate ḥays—a mixture of mashed dates with ghee and either flour or 'aqq (dried yogurt).

18. He liked al-thufl—the food residue left at the bottom of the cooking pot.

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## 26. Selected Narrations on Rasulullah Performing Wudu At The Time Of Eating

103. "عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنَ الْخَلَاءِ فَقُرَّبَ إِلَيْهِ الطَّعَامُ فَقَالُوا: أَلَا نَأْتِيكَ بِوَضُوءٍ؟ قَالَ: إِنَّمَا أُمِرْتُ بِالْوَضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ". [أخرجه أحمد وأبو داود والترمذي].

103. Ibn Abbas said:

"Allah's Messenger (Peace be upon him) emerged from the toilet, whereupon the meal was presented to him and they said: 'Should we not bring you water for the minor ritual ablution (Al-Wudu')?' He replied: 'I have only been commanded to perform the minor ritual ablution (Al-Wuḍū') when I get ready for the ritual prayer'." {Reported by Ahmed, Abu Dawood and at-Tirmidhi}

- Al-Wudu' (pronounced with a long 'waw') refers to the water used for performing ablution (ritual washing).

- Al-Wuḍū' (pronounced with a short 'u' on the wāw) refers to the act of performing ablution.

This hadith implies that ablution after eating is not prescribed as a Sunnah; instead, one performs ablution when intending to engage in acts of worship.

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## **27. Selected Narrations on The Words That Of Rasulullah Said Before and After Eating**

104. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَكَلَ أَحَدُكُمْ فَنَسِيَ أَنْ يَذْكُرَ اللَّهَ تَعَالَى عَلَى طَعَامِهِ فَلْيَقُلْ: بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ". [أَخْرَجَهُ أَبُو دَاوُدَ].

**104. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger said (Peace be upon him): 'If one of you eats and forgets to mention Allah (Exalted is He) during his meal, let him say: B'ismillah awwalahu wa akhirahu, which means, 'In the name of Allah at its beginning and at its end'." {Reported by Abu Dawood}**

105. "عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ طَعَامٌ فَقَالَ: اذْنُ يَا بُنَيَّ فَسَمَّ اللَّهُ تَعَالَى وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ". [أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ].

**105. Umar ibn Abi Salama said that he went in to see Allah's Messenger (Peace be upon him), who had a meal before him, so he said to him:**

**'O my dear son, pronounce the Name of Allah(Exalted is He), eat with your right hand, and eat what is directly in front of you!'"**

**{Reported by al-Bukhari and Muslim}**



106. "عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رُفِعَتِ الْمَائِدَةُ مِنْ بَيْنِ يَدَيْهِ يَقُولُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مُودَعٍ وَلَا مُسْتَغْنَى عَنْهُ رَبَّنَا". [أخرجه أحمد وأبو داود والترمذي].

**106. Abu Umama said:**

- "When the table was removed from in front of him, Allah's Messenger (Peace be upon him) used to say: 'Much fine blessed praise to Allah! It is neither the last of our food (Ghayr Muwadda'), nor can it be dispensed with (Wa lā mustaghna 'anhu), O our Lord!'" {Reported by Ahmed, Abu Dawood and at-Tirmidhi}

- "'Ghayr Muwadda'" means 'not forsaken in supplication,' indicating someone who constantly asks and depends on God's provision.

- "Wa lā mustaghna 'anhu": means that Allah is never to be considered selfsufficiently dispensable—that is, we do not abandon our desire for what He possesses; we continuously seek and long for Him.

107. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الطَّعَامَ فِي سِتَّةٍ مِنْ أَصْحَابِهِ فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلِقْمَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ سَمَى لَكِفَاكُم". [أخرجه الترمذي].

**107. Aisha (may Allah be pleased with her) said:**

"The Prophet (Peace be upon him) was eating with six of his Companions, when a Bedouin came and devoured it in two mouthfuls, so Allah's Messenger said (Peace be upon him): 'If he had invoked the Name of Allah, it would have been enough for you all!'" {Reported by at-Tirmidhi}

- The Prophet (Peace be upon him) ate food along with six of his companions: this indicating that they partook in the meal together.

▪ **Point of Benefit:**

The Companions of the Prophet (Peace be upon him) would begin their meals by mentioning the name of Allah, and their food would suffice them. In contrast, neglecting to invoke Allah's name at the start of a meal removes its blessing. Therefore, accustom yourself, your children, and your family to pronounce the basmalah ("Bismillah") aloud when sitting down to eat, so that those who may have forgotten are reminded.

108. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فِيْحَمْدِهِ عَلَيْهَا أَوْ يَشْرَبَ الشَّرْبَةَ فِيْحَمْدِهِ عَلَيْهَا". [أخرجه مسلم].

**108. Anas ibn Malik (may Allah be pleased with him) said:**

**"Allah's Messenger (Peace be upon him) said: 'Allah is surely well pleased with the servant's eating and praising Him for the food, or drinking and praising Him for the drink!'" {Reported by Muslim}**

▪ **Point of Benefit:**

1. Before beginning your meal, start by invoking the name of Allah (saying Bismillah) and remind those around you to do the same, for whoever does not mention Allah's name—Satan eats with him.

2. If you begin eating and forget to mention Allah's name, then say: 'In the name of Allah, at its beginning and its end (Bismillah awwalahu wa akhirahu).

3. Memorize the supplication said after finishing a meal, and never underestimate the words Alhamdulillah ('All praise is due to Allah'). If they come sincerely from your heart, they will fill the scales (on the Day of Judgment), and Allah will be pleased with you because of them.

**When you finish your food, say:**

**"Much fine blessed praise to Allah! It is neither the last of our food, nor can it be dispensed with, O our Lord!"**

Or say:

"All praise is due to Allah, who fed me this food and provided it for me without any power or strength from myself."

And if you drink milk, say:

"O Allah, bless it for us and increase it for us."

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## 28. Selected Narrations on The Cup Of Rasulullah

109. "عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْقَدَحِ الشَّرَابَ كُلَّهُ، الْمَاءَ وَالنَّيْدَ وَالْعَسَلَ وَاللَّبَنَ" [أخرجه مسلم].

109. Anas said:

"I had given Allah's Mes senger (Peace be upon him) every kind of beverage to drink using this vessel: water, date juice (Nabīdh), honey and milk." {Reported by Muslim}

- Nabīdh: a drink made by soaking dates, raisins, or similar fruits in water until the mixture becomes sweet in taste, not fermented to the point of intoxication.

### ▪ Point of Benefit:

Nabīdh is a drink in which dates, raisins, or any sweet-tasting substance are soaked in water, allowing the water to absorb their flavor. If left to ferment to the point of intoxication, it becomes khamr (alcohol) and is therefore prohibited. Today, soaking fruits or citrus in water has become a common and widely known practice. The Prophet's (Peace be upon him) preferred drink was a simple infusion of dates or raisins.

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## 29. Selected Narrations on The Fruits Eaten By Rasulullah

110. "عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الْفِثَاءَ بِالرُّطَبِ". [أخرجه البخاري ومسلم].

**110. 'Abdullah ibn Ja'far said:**

**"The Prophet (Peace be upon him) used to eat cucumber-like vegetable (Al-Qithā') with ripe dates."** {Reported by al-Bukhari and Muslim}

- Al-Qithā': it is said to be cucumber, but the accurate understanding is that it resembles cucumber and belongs to the same family.

The Prophet (Peace be upon him) used to eat al-qithā' (a cucumber-like vegetable) together with fresh dates, combining a plain taste with a sweet one in this dish.

111. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْكُلُ الْبُطِيخَ بِالرُّطَبِ". [أخرجه أبو داود والترمذي].

**111. Aisha (may Allah be pleased with her) said:**

**"The Prophet (Peace be upon him) used to eat watermelon with ripe dates."** {Reported by Abu Dawood and at-Tirmidhi}

- Watermelon refers to the yellow melon, which is also called Al-Khirbiz. It pairs well with fresh dates.

112. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ الْخَرْبِزِ وَالرُّطَبِ". [أخرجه أحمد والنسائي].

**112. Anas ibn Malik (may Allah be pleased with him) said:**

**"I saw Allah's Messenger (Peace be upon him) combine watermelon (AlKhirbiz) and ripe dates."** {Reported by Ahmed and al-Nassa'i}

- Al-Khirbiz is a term used for yellow melon, also known as cantaloupe.

▪ **Point of Benefit:**

**The following are the fruits eaten by the Prophet (Peace be upon him):**

- Ripe dates.
- Al-qithā' (a cucumber-like vegetable).
- Al-Khirbiz (a type of melon, closely related to cantaloupe).

We must earnestly strive to embody the Sunnah of our Prophet (Peace be upon him). Imam Ahmad ibn Hanbal (may Allah have mercy on him) once remarked that he endeavored to practice every known Sunnah of the Prophet, even if only once in his lifetime. The sole exception, he noted, was the act of seclusion in a cave for three days. Yet, when faced with a severe trial, he found himself compelled to do exactly that—taking refuge in a cave for three days—and he expressed gratitude to Allah for having followed that prophetic precedent.

Seek reward from Allah in your pursuit of learning the Sunnah of the Messenger of Allah (Peace be upon him), and in your dedication to his noble habits. A true Muslim is one of high aspiration, for he follows a Prophet of unmatched resolve and purpose. There is no path to the beauty of meeting the beloved Messenger in the Hereafter without sincere adherence to his way in this life. As Allah the Exalted says: **"Say, [O Muhammad], If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins"** (Qur'an 3:31)

When such intentions and emotions are sincerely present in the heart, Allah—Most Generous—is far too noble to turn His servants away in disappointment. Longing for and loving the Messenger of Allah (Peace be upon him) is a lofty spiritual station. Through it, the believer is elevated to the highest ranks, until that love leads him—by Allah's grace—to the nearness and eternal companionship of the Prophet (Peace be upon him) in the Hereafter.

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### 30. Selected Narrations on Description Of The Things Rasulullah Drank

113. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ أَحَبَّ الشَّرَابِ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُلُوُّ الْبَارِدُ". [أخرجه أحمد والترمذي].

**113. Aisha (may Allah be pleased with her) said:**

**"The beverage dearest to Allah's Messenger (Peace be upon him) was cold water sweetened with honey."** {Reported by Ahmed and at-Tirmidhi}

- Sweet water:

1. Sweet water encompasses what is classified as fresh, yet even within freshwater, there are varying degrees of palatability. The Prophet Muhammad (Peace be upon him) preferred the sweetest and most pleasant of waters. For example, some well water, though considered fresh, may contain a slight degree of salinity.

2. Sweet water includes not only naturally fresh water but also water that has been sweetened with ingredients such as raisins or honey.

- Cold water refers to water of moderate temperature—not excessively cold, but pleasantly refreshing.

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### 31. Selected Narrations Describing The Manner Rasulullah Drank

114. "عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ". [أخرجه الترمذي].

**114. Ibn 'Abbas said (may Allah be pleased with him and his father):**

**"The Prophet (Peace be upon him) drank from [the water of] Zamzam while standing." {Reported by at-Tirmidhi}**

115. "عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ قَائِمًا وَقَاعِدًا". [أخرجه أحمد والترمذي].

**115. 'Amr ibn Shu'aib reported on the authority of his father that his grandfather said:**

**"I saw Allah's Messenger (Peace be upon him) drink while both standing and sitting." {Reported by Ahmed and at-Tirmidhi}**

116. "عَنِ النَّزَّالِ بْنِ سَبْرَةَ قَالَ: أَتَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ بِكُوزٍ مِنْ مَاءٍ، وَهُوَ فِي الرَّحْبَةِ، فَأَخَذَ مِنْهُ كَفًّا فَغَسَلَ يَدَيْهِ، وَمَضْمَضَ وَاسْتَنْشَقَ، وَمَسَحَ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ، ثُمَّ شَرَبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَذَا وَضُوءٌ مَنْ لَمْ يُحْدِثْ، هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ". [أخرجه أحمد].

**116. An-Nazzal ibn Sabra said; "Ali (may Allah be pleased with him) brought a jug of water (A kūz), while he was in ar-Rahba, after which he dipped out a handful, washed his hands, rinsed his mouth, snuffed up his nostrils, and wiped his face, his forearms and his head. Then he drank from it while standing. Then he said:**

**'This is the minor ritual ablution of someone who has not excreted any substance that would render him ritually impure. I saw Allah's Messenger (Peace be upon him) act in this manner'."**  
{Reported by Ahmed}

- A kūz refers to a drinking vessel equipped with a handle or loop, making it easier to hold and use.

- Al-Raḥbah refers to a spacious open area. During his caliphate, 'Alī ibn Abī Ṭālib (may Allah be pleased with him) was based in al-Kūfah, and this open space was known as a central location where he would address the people or adjudicate matters.

▪ **Point of Benefit:**

- **There are two types of wuḍū' (ablution):**

1. The ritual ablution prescribed in Islamic law for the performance of prayer and acts of worship.

2. The linguistic or general usage of the term, referring simply to washing or cleansing for the purpose of cleanliness, not necessarily tied to ritual purity.

117. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا إِذَا شَرِبَ، وَيَقُولُ: هُوَ أَمْرٌ وَأَرْوَى". [أخرجه مسلم وأحمد والترمذي].

**117. Anas ibn Malik (may Allah be pleased with him) said:**

**"The Prophet (Peace be upon him) used to breathe into the vessel three times when he drank, and he would say: 'It is more wholesome ('umrī') and more thirst-quenching (arwā')!'" {Reported by Muslim, Ahmed and at-Tirmidhi}**

- The Prophet (Peace be upon him) used to breathe into the vessel three times: meaning that he would pause and take breaths outside the vessel, not into it. This indicates that his manner of drinking was in three sips or intervals, reflecting both etiquette and mindfulness.

- The term 'umrī' denotes the smoothness and ease of swallowing during drinking, where the water descends effortlessly through the throat. This expression is often used to describe the natural comfort or suitability of a drink for the one consuming it.

- The term 'arwā' implies a more complete quenching of thirst, indicating that the individual not only drinks but does so in a way that provides lasting satisfaction and hydration. This can refer to both the quantity and the manner of drinking, especially when done mindfully and in accordance with prophetic practice.

This reflects the perfection and comprehensiveness of Islam as a religion. The Islamic Shariah brings forth guidance that ensures the well-being of people in both their religious and worldly affairs,



including their health and physical well-being. Modern studies have shown that drinking water in a single gulp may be harmful to human health, placing strain on internal organs. In contrast, the prophetic practice of drinking in intervals promotes better digestion and overall physical wellness.

118. "عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ جَدَّتِهِ كَبْشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَرِبَ مِنْ فِي قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا، فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ". [أخرجه الترمذي وابن ماجه].

**118. 'Abd ar-Rahman ibn Abi 'Amra stated that his grandmother Kabsha said:**

**"The Prophet (Peace be upon him) entered my presence, then he drank from a suspended waterskin (A qirbah) while standing, so I reached up to its mouth and cut it loose."** {Reported by at-Tirmidhi and Ibn Majah}

- A qirbah is a container used to keep cold drinks. There are different types of qirbah: some have an opening similar to a water bottle's mouth and are traditionally made from tanned leather.

- To its mouth: that is, the mouth of the waterskin, which refers to the top opening through which it is filled with water.

Kabshah had cut off a piece of the waterskin to preserve it as a source of blessing, for the noble mouth of the Prophet (Peace be upon him) had touched it.

According to one narration, she cut it off and fashioned it into a small drinking vessel—like a cup made of leather. May Allah reward her—for she took her share of the Prophet's (Peace be upon him) blessed trace.

▪ **Point of Benefit:**

Regarding the issue of drinking while standing, scholars have differed in opinion, with several views emerging:

## **O Allah, bless Muhammad and his family**\_\_\_\_\_

- That one should drink while standing, based on certain narrations that encourage or permit it.
- That one should avoid drinking while standing, following the hadiths in which it is prohibited.
- That it is permissible either way, based on the narrations that show the Prophet (Peace be upon him) drank both while standing and while sitting—thus taking this as a concession (rukḥṣah).

### **The scholars have attempted to reconcile these narrations, and among their views are the following:**

- That the original and preferred practice is to drink while sitting.
- That the practice of drinking while standing occurred in the early period, but was later abrogated (with “nuskha” meaning abrogation in this context).
- The most sound opinion—And Allah knows best—is what Imam al-Nawawi considered to be the correct view:
  - The established Sunnah is to drink while sitting, as this is the preferred and original practice. However, it is permissible to drink while standing when there is a need.
  - The hadiths that prohibit drinking while standing are to be understood as indicating disapproval (makrūh), not outright prohibition (ḥarām).
  - Some scholars have explained that the reports of the Prophet (Peace be upon him) drinking while standing were meant to clarify that it is allowed, although drinking while seated remains the better practice.

### **▪ The Messenger of Allah (Peace be upon him) drank from:**

- A qadah—a drinking vessel without a handle.
- A kūz—a vessel with a handle.
- A qirbah—a water container made from leather, traditionally used to store and cool liquids.

### **▪ The most beloved drinks to the Messenger of Allah (Peace be upon him) were:**

- Cool, sweet water—such as naturally cool spring water.
- Milk—which he praised as a complete nourishment, sufficing both food and drink.
- Zamzam water—the blessed water of Zamzam, known for its healing and sustenance.

May Allah bless us with the honor of being in the company of our beloved Prophet Muhammad

(Peace be upon him) and his companions in Jannah, beneath the Throne of the Most Merciful.

## Illumination

Thawbān (may Allah be pleased with him) was deeply devoted to the Messenger of Allah (Peace be upon him), and he found it difficult to be away from him. One day, the Prophet (Peace be upon him) noticed Thawbān looking pale and frail. Concerned, he asked him, “O Thawbān, what has caused this change in your appearance?”

Thawbān replied, “O Messenger of Allah (Peace be upon him), I am not suffering from any illness or pain. But when I do not see you, I feel an intense longing for you, and I become lonely until I am once again in your presence. By Allah, you are more beloved to me than my family, my children, and even myself. When I am at home and remember you, I cannot bear the distance—I must come and look at you. And when I think of the Hereafter, I worry. I know that if I enter Paradise, you will be in the highest ranks with the Prophets, and I fear that I may not be able to see you there...” Then Allah, Exalted is He, revealed the verse:

**“And whoever obeys Allah and the Messenger – they will be with those upon whom Allah has bestowed His favor: the Prophets, the truthful, the martyrs, and the righteous. And what excellent companions they are.”** (Quran 4:69)

In Sahih al-Bukhari, there is a famous hadith known among scholars as **"The Hadith of Love."** The Prophet Muhammad (Peace be upon him) said: **"A person will be with those he loves."**

We testify before Allah that we love the Prophet Muhammad (Peace be upon him) and his companions. We also testify that we love

those who honor Allah and His Messenger's (Peace be upon him) Sunnah, and those who strive to spread this noble religion.

love is truly in following the Messenger (Peace be upon him), as Allah said: **"So follow me; Allah will love you."** (Quran 3:31)

O Allah, fill our hearts with the same love and devotion with which You filled the hearts of the Companions, the Followers, and Your righteous servants.

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## **32. Selected Narrations on Rasulullah Using 'Itr**

119. "عَنْ مُوسَى بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُكَّةٌ يَتَطَيَّبُ مِنْهَا". [أخرجه الترمذي وابن ماجه].

**119. Musa ibn Anas ibn Malik (may Allah be pleased with him) reported that his father said:**

**"Allah's Messenger (Peace be upon him) had a vial (Sukkah) from which he used to perfume himself."** {Reported by at-Tirmidhi and Ibn Majah}

- **Sukkah:** a vessel or container traditionally used for storing perfume or aromatic substances

120. "عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ لَا يَرُدُّ الطِّيبَ، وَقَالَ أَنَسُ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرُدُّ الطِّيبَ". [أخرجه البخاري].

**120. Thumama ibn 'Abdi'llah said:**

**"Anas ibn Malik (may Allah be pleased with him) did not reject perfume. Anas also said: 'The Prophet (Peace be upon him) did not reject perfume'."** {Reported by al-Bukhari}

121. "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طِيبُ الرَّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ، وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ." [أخرجه أحمد وأبو داود والترمذي والنسائي].

**121. Abu Huraira said:**

**"Allah's Messenger (Peace be upon him) said: 'Men's perfume is perfume whose scent is apparent and whose color is not, and women's perfume is perfume whose color is apparent and whose scent is not.'"** {Reported by Ahmed, Abu Dawood, at-Tirmidhi and al-Nasa'i}

- The hadith highlights the distinction in adornment between men and women in Islamic teachings. For men, their beautification is through using perfume and pleasant scents, but without wearing bright or flashy colors. For women, their beautification is expressed through wearing colorful clothing and ornaments, but they are advised not to use perfume in public or in the presence of non-mahram men. This guidance serves to maintain modesty and appropriate distinctions between genders while allowing each to express beauty within the limits set by Islamic law.

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### **33. Selected Narrations on The Speech Of Rasulullah**

122. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْرُدُ سَرْدَكُمْ هَذَا، وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيْنَ فَضْلٍ، يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ." [أخرجه أحمد والترمذي].

**122. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger (Peace be upon him) would not speak on and on the way you do. Rather, he would pause periodically, so that those who sat with him would remember what he said."** {Reported by Ahmed and at-Tirmidhi}

123. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعِيدُ الْكَلِمَةَ ثَلَاثًا لِتُعْقَلَ عَنْهُ". [أخرجه الترمذي].

**123. Anas ibn Malik (may Allah be pleased with him) said:**  
"Allah's Messenger (Peace be upon him) used to repeat each expression three times in order to make himself understood."  
{Reported by at-Tirmidhi}

The Prophet (Peace be upon him) spoke in a manner that was clear in both pronunciation and meaning. His words were impactful, concise, and easy to remember by those who sat with him.

- He would sometimes repeat a statement three times—for emphasis—but not all of his speech was repeated.
- He was given "jawāmi' al-kalim": short phrases that carried vast, profound meanings

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## 34. Selected Narrations on the Laughing of Rasulullah

124. "عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَا أَعْلَمُ أَوَّلَ رَجُلٍ يَدْخُلُ الْجَنَّةَ وَآخَرَ رَجُلٍ يَخْرُجُ مِنَ النَّارِ يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُقَالُ: اغْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَيُحَبَّبُ عَنْهُ كِبَارُهَا، فَيُقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا، وَهُوَ مُقَرَّرٌ لَا يُنْكِرُ وَهُوَ مُشْفِقٌ مِنْ كِبَارِهَا فَيُقَالُ: أَعْطُوهُ مَكَانَ كُلِّ سَيِّئَةٍ عَمِلَهَا حَسَنَةً، فَيَقُولُ: إِنَّ لِي ذُنُوبًا لَا أَرَاهَا هَهُنَا. قَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ". [أخرجه أحمد].

**124. Abu Dharr (may Allah be pleased with him) said:**  
"Allah's Messenger said (Peace be upon him): "I surely know the first man who will enter the Garden of Paradise, and the last man who will emerge from the Fire of Hell. The man will be brought forth on the Day of Resurrection, and the command will be given: "Show

him his minor sins, and let his major sins be hidden from him!" He will therefore be told: "On such-and-such a day, you committed such-and-such and such-and-such sins!" He will acknowledge [his sins] and not disavow them and he will be fearful of those sins that are major offenses, so the command will be given: "In place of every bad deed he committed, grant him a good deed!" He will therefore say: "I am guilty of sins that I do not see here!" Abu Dharr said: "I saw Allah's Messenger (Peace be upon him) smile so broadly that his molar teeth showed!" {Reported by Ahmed}

- Molar teeth showed: His premolar become visible – those teeth beyond the canines - as he laughed.

125. "عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ وَلَا رَأَيْتُ إِلَّا ضَحِكًا". [أخرجه البخاري ومسلم].

**125. Jarir ibn 'Ab di'llah (may Allah be pleased with him) said:**  
"Allah's Messenger (Peace be upon him) did not shun me from the time when I embraced Islam, and he never saw me without laughing." {Reported by al-Bukhari and Muslim}

What an excellent character you have, O our beloved Prophet of Allah (Peace be upon him).....

#### ▪ Reviving a Sunnah

Let your face shine with a smile. Smile at your family, your children, the weak and the needy. Be gentle and kind with them. Lift their spirits and heal their hearts. This is the Sunnah of your Prophet (Peace be upon him), follow it and bring it to life.

126. "عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ، أَتَى بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: {سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ}، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ

ثَلَاثًا، وَاللَّهُ أَكْبَرُ ثَلَاثًا، سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي، فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكَ. فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكَ فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكتَ يَا رَسُولَ اللَّهِ؟ قَالَ: إِنْ رَبَّكَ لَيَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: رَبِّ اغْفِرْ لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرُكَ". [أخرجه الترمذي والنسائي].

**126. 'Ali ibn Rabi'a (may Allah be pleased with him) said:**

"I was present when 'Ali (may Allah be pleased with him) had an animal brought for him to ride. When he placed his foot in the stirrup, he said: "In the Name of Allah [Bismillah]," and when he settled on its back, he said: "Praise be to Allah!" Then he said: "Glory be to the One who has placed this at our disposal, for we would not have been equal to the task [Subhanalladhi sakhkhara la-na hadha wa ma kunna la-hu muqrinin], and to our Lord we are surely returning [wa inna ila Rabbina la-munqalibun]. (Al-Qur'an;43:13-14) Then he said: "Praise be to Allah," three times, and: "Allah is Supremely Great," three times, then: "Glory be to You! I have wronged myself, so forgive me, for no one forgives sins but You!" Then he laughed, so I said to him: "What has made you laugh, O Commander of the Believers?" He said: "I saw Allah's Messenger (Peace be upon him) do just as I did now, after which he laughed, so I said: "What has made you laugh, O Messenger of Allah (Peace be upon him)?" He replied: 'Your Lord surely marvels at His servant when he says: "My Lord, forgive me my sins, knowing that no one but He forgives sins!"' {Reported by at-Tirmidhi and al-Nasa'i}

### **Illumination**

We are living in a time when skepticism toward the Sunnah of the Prophet (Peace be upon him) and even the authentic hadiths found in Sahih al-Bukhari has increased. So let us implement every Sunnah we come to know, and seek reward from Allah in doing so – as a means of



spreading the Sunnah and defending the Messenger (Peace be upon him).

The Messenger of Allah (Peace be upon him) said to Haassan ibn Thabit – the Prophet's (Peace be upon him) poet: "Verily, the Holly Spirit (Angel Gabriel {peace be upon him}) will continue to support you as long as you defend

Allah and His Messenger (Peace be upon him)." { Reported by Muslim}

Let us inspire others to follow the Prophet (Peace be upon him), and seek reward from Allah in doing so, believing that we are raising remembrance of our beloved Prophet (Peace be upon him).

While they boast of their icons, our pride is in the greatest man to ever walk the earth – the Messenger of Allah (Peace be upon him). O Allah, grant us firmness, and make us of those who listen to the Word {good advice La ilaha ill-Allah (none has the right to be worshipped but Allah) and Islamic Monotheism, etc} and follow the best thereof (i.e worship Allah Alone, repent to Him and avoid Taghut, etc.)

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## 35. Selected Narrations Describing The Joking Of Rasulullah

127. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: يَا ذَا الْأُذُنَيْنِ، قَالَ أَبُو أُسَامَةَ: يَعْنِي يُمَارِئُهُ". [أخرجه الترمذي].

**127. Anas ibn Malik (may Allah be pleased with him) said:**

**"The Prophet (Peace be upon him) said to him: 'O two-eared'!**

**Abu Usama commented: This means he was joking with him.**

{Reported by at-Tirmidhi}

- The Prophet's (Peace be upon him) statement, "O two-eared", was either meant humorously or intended to urge attentiveness in listening.

128. "عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَخَالِطَنَا حَتَّى يَقُولَ لِأَخٍ لِي صَغِيرٍ: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟ قَالَ أَبُو عَيْسَى: وَفَقَهُ هَذَا الْحَدِيثُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَانَ يُمَارِضُ، وَفِيهِ أَنَّهُ كُنِيَ غُلَامًا صَغِيرًا فَقَالَ لَهُ: يَا أَبَا عُمَيْرٍ. وَفِيهِ أَنَّهُ لَا بَأْسَ أَنْ يُعْطَى الصَّبِيُّ الطَّيْرَ لِيَلْعَبَ بِهِ. وَإِنَّمَا قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟ لَأَنَّهُ كَانَ لَهُ نُّغَيْرٌ يَلْعَبُ بِهِ فَمَاتَ، فَحَزَنَ الْغُلَامُ عَلَيْهِ فَمَارَحَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟". [أخرجه البخاري ومسلم].

128. Anas ibn Malik (may Allah be pleased with him) said:

"Allah's Messenger (Peace be upon him) would associate so closely with us that he said to a young brother of mine: "O Abu 'Umair, what has the little red-beaked sparrow (Al-nughayer) done?" Abu 'Isa (at-Tirmidhi) said: This hadith shows that the Prophet (Peace be upon him) would joke kindly, gave children a *Kunya* (nickname), and allowed them to play with birds. The Prophet (Peace be upon him) said to a young boy: "O Abo 'Umair, what happened to the little sparrow?" – As the child had a pet bird that died, and the Prophet (Peace be upon him) consoled him with gentle humor." {Reported by al-Bukhari and Muslim}

- Would associate so closely with us: joking and showing gentleness.
- Al-nughayr: refers to a small bird, often used to denote a pet bird that the child used to play with.

129. "عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّكَ تُدَاعِبُنَا قَالَ: إِنِّي لَا أَقُولُ إِلَّا حَقًّا". [أخرجه الترمذي].

129. Abu Huraira (may Allah be pleased with him) said:

"They said: 'O Messenger of Allah (Peace be upon him), are you teasing us?' He said: 'Yes, except that I am telling nothing but the truth!'" {Reported by at-Tirmidhi}

130. "عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرًا وَكَانَ يُهْدِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً مِنَ الْبَادِيَةِ، فَيُجَهِّزُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَخْرُجَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ زَاهِرًا بَادِيَتَنَا وَنَحْنُ حَاضِرُوهُ. وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّهُ وَكَانَ رَجُلًا دَمِيمًا فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ يَبِيعُ مَتَاعَهُ فَاحْتَضَنَهُ مِنْ خَلْفِهِ وَهُوَ لَا يُبْصِرُهُ، فَقَالَ: مَنْ هَذَا؟ أَرْسَلَنِي. فَالْتَمَتَ فَعَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ لَا يَأْلُو مَا أَلْصَقَ ظَهْرُهُ بِصَدْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ عَرَفَهُ، وَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ يَشْتَرِي هَذَا الْعَبْدَ؟ فَقَالَ: يَا رَسُولَ اللَّهِ، إِذَا وَاللَّهِ تَجَدُّنِي كَاسِدًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَكِنْ عِنْدَ اللَّهِ لَسْتُ بِكَاسِدٍ -أَوْ قَالَ-: أَنْتَ عِنْدَ اللَّهِ غَالٍ". [أخرجه أحمد].

130. Anas ibn Malik (may Allah be pleased with him) said:

"There was a man among the people of the desert—his name was Zahir—and he used to bring the Prophet (Peace be upon him) a present from the desert, so the Prophet (Peace be upon him) would equip him when he wished to go out to battle. "The Prophet (Peace be upon him) said: 'Zahir is our desert, and we are his towns'. He (Peace be upon him) used to love him, though he was a homely man, so the Prophet (Peace be upon him) came to him one day while he was selling his wares, and embraced him from behind so that he couldn't see who it was. So he said: 'Who is this? Let go of me!' Then he turned around and recognized the Prophet (Peace be upon him). Once he recognized the Prophet (Peace be upon him), he kept his back pressed to the Prophet's (Peace be upon him) chest, so the Prophet (Peace be upon him) proceeded to say: 'Who will buy this slave?' The man said: 'O Messenger of Allah (Peace be upon him), in that case, by Allah, you will find me an unsellable commodity!' The Prophet (Peace be upon him) said: 'But you are not an unsaleable commodity in the view of Allah),' or he said: 'You are precious to Allah!'" {Reported by Ahmed}

- The Prophet's (Peace be upon him) statement "Zahir is our desert" meaning that whenever we needed something from the desert, Zahir would bring it for us.
- The Prophet's statement "we are his towns" meaning that we used to supply him with whatever he needed from the urban area – that is, the city – which contrast with the desert (al-badiyah).

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### 36. Selected Narrations Describing The Saying Of Rasulullah On Poetry

131. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَ: قِيلَ لَهَا: هَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَمَثَّلُ بِشَيْءٍ مِنَ الشُّعْرِ؟ قَالَتْ: كَانَ يَتَمَثَّلُ بِشُعْرِ ابْنِ رَوَاحَةَ، وَيَتَمَثَّلُ بِقَوْلِهِ: وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تُزَوِّدِ". [أخرجه أحمد والترمذي].

**131. Aisha (may Allah be pleased with her) said that she was asked:**

"Was Allah's Messenger (Peace be upon him) used to imitating any form of poetry?" She said: "He used to imitate the poetry of Ibn Rawaha, and he would imitate his saying: "even those you did not send will bring you the news." {Reported by Ahmed and at-Tirmidhi}

- Imitate the poetry: means that the Prophet (Peace be upon him) would quate (or recite) poetry by ibn Rawaha, who was a distinguished Companion of the Prophet (Peace be upon him). {Narrated by al-Bukhari and Muslim}

132. "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةٌ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ، وَكَادَ أُمِّيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ". [أخرجه البخاري ومسلم].

**132. Abu Huraira (may Allah be pleased with him) said:**

**“Allah’s Messenger (Peace be upon him) said: ‘The most truthful saying spoken by a poet is the saying of Labid (a pre-Islamic poet): Everything but Allah is surely futile,’ and [the poet] Umayya ibn Abi’s-Salt almost embraced Islam.”** {Reported by al-Bukhari and Muslim}

The Prophet (Peace be upon him) praised Umayyah due to the presence of monotheistic meanings and his closeness to truth in poetry that expressed belief in the Oneness of Allah and resurrection. Umayyah ibn Abī al-Ṣalt was among the ḥanīfs (It means to engage in devotional practices) during the pre-Islamic period—known for acts of worship and belief in the Hereafter—yet, despite witnessing the advent of the Prophet’s (Peace be upon him) message, he was not granted divine guidance and died upon disbelief.

133. "عَنْ جُنْدُبِ بْنِ سُفْيَانَ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَصَابَ حَجَرٌ أَصْبَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَمِيتُ، فَقَالَ: هَلْ أَنْتَ إِلَّا أَصْبَعٌ دَمِيتَ، وَفِي سَبِيلِ اللَّهِ مَا لَقِيتَ". [أخرجه مسلم والترمذي].

**133. Jundub ibn Sufyan al-Bajali (may Allah be pleased with him) said:**

**“A stone hit the finger of Allah’s Messenger (Peace be upon him), causing it to bleed, so he said [in poetic verse]: ‘Are you nothing but a finger that has bled without having suffered in Allah’s cause?’”**

{Reported by Muslim and at-Tirmidhi}

- Causing it to bleed: means that the Prophet’s (Peace be upon him) finger was hurt, and blood come out of the injury.

134. "عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لَهُ رَجُلٌ: أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا عُمَارَةَ؟ فَقَالَ: لَا وَاللَّهِ مَا وَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَكِنْ وَلَّى سَرَعَانُ النَّاسِ تَلَقَّتْهُمْ هَوَازِنُ النَّبْلِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعْغَتِهِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنُ عَبْدِ الْمُطَّلِبِ أَخَذَ بِلِجَامِهَا، وَرَسُولُ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَنَا النَّبِيُّ لَا كَذِبَ \* أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ". [أخرجه البخاري ومسلم].

**134. Al-Bara' ibn 'Azib (may Allah be pleased with him) reported that:**

A man said to him: "Did you all flee from Allah's Messenger (Peace be upon him), O Abu 'Umara?" He replied: "No, by Allah! Allah's Messenger (Peace be upon him) did not retreat, but those who were hasty retreated, being assailed by the arrows of the Hawazin (A prominent Arab tribe that lived in the Hijaz region). Allah's Messenger (Peace be upon him) was mounted on his female mule, while Abu Sufyan ibn al-Harith ibn 'Abd al-Muttalib was holding its bridle, and Allah's Messenger (Peace be upon him) was saying [in poetic verse]: 'I am the Prophet (Peace be upon him), no lie! I am the son of 'Abd al-Muttalib!'" {Reported by al-Bukhari and Muslim}

- Did you all flee from Allah's Messenger (Peace be upon him): means that did the people abandon the Messenger of Allah (Peace be upon him) on the Day of Hunayn (one of the key battles in Islamic history).
- Those who were hasty: refers to the individuals who exhibited impatience among them.
- Being assailed by the arrows: it means that Hawazin launched arrows at them.

135. "عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ، وَابْنُ رَوَاحَةَ يَمْشِي بَيْنَ يَدَيْهِ، وَهُوَ يَقُولُ: خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ \* الْيَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهِ ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ \* وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ فَقَالَ لَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا ابْنَ رَوَاحَةَ! بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَرَمِ اللَّهِ تَقُولُ شَعْرًا! فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَلَّ عَنْهُ يَا عُمَرُ، فَلَهِيَ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ". [أخرجه الترمذي والنسائي].

**135. Anas (may Allah well be pleased with him) said:**

"The Prophet (Peace be upon him) entered Mecca during the Visitation of Fulfillment ['Umrat al-Qada'], and Ibn Rawaha walked in front of him, saying [in poetic verse]: "Clear away from his path, O sons of the unbelievers! Today we shall prevent you from bringing it to a halt, with a blow that removes the owls from its way station, and distracts the bosom friend from his bosom friend!" 'Umar then said: "O Ibn Rawaha, you dare to utter poetry before Allah's Messenger (Peace be upon him) and in Allah's Sanctuary!" But he (Peace be upon him) said: "Leave him alone, O 'Umar, for it will strike them down more quickly than a shower of arrows!" {Reported by at-Tirmidhi and al-Nasa'i}

- It will strike them down more quickly than a shower of arrows! Means that these poetic verses had a swifter impact on their hearts than the speed of arrows being shot. Poetry in their time functioned much like modern-day media—it had precedence and profound influence over the hearts and minds of the general public.

136. "عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَالَسْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مِنْ مِائَةِ مَرَّةٍ وَكَانَ أَصْحَابُهُ يَتَنَاشِدُونَ الشَّعْرَ وَيَتَذَكَّرُونَ أَشْيَاءَ مِنْ أَمْرِ الْجَاهِلِيَّةِ وَهُوَ سَاكِتٌ وَرُبَّمَا تَبَسَّمَ مَعَهُمْ". [أخرجه الترمذي].

136. Jabir ibn Samura (may Allah be pleased with him) said:

'I sat with the Prophet (Peace be upon him) more than one hundred times, and his Companions used to recite poetry to one another. They would also reminisce over things relating to the pagan era [al-jahiliyya], while he was silent and sometimes even smiled with them.'" {Reported by at-Tirmidhi}

137. "عن عمرو بن الشريد عن أبيه قال: كنت ردف النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنشَدْتُهُ مِائَةَ قَافِيَةٍ مِنْ قَوْلِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ الثَّقَفِيِّ كُلَّمَا أَنشَدْتُهُ يَتَنَاشِدُونَ أَشْيَاءَ مِنْ أَمْرِ الْجَاهِلِيَّةِ وَهُوَ سَاكِتٌ وَرُبَّمَا تَبَسَّمَ مَعَهُمْ". [أخرجه الترمذي].

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَيْه، حَتَّى أَنْشُدْتُهُ مِائَةً. يَغْنِي بَيْتًا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ كَادَ لِيُسْلِمَ". [أخرجه مسلم].

**137. 'Amr ibn ash-Sharid (may Allah be pleased with them) reported that his father said:**

"As I rode behind the Prophet (Peace be upon him), I recited to him a hundred poetic verses, composed by Umayya ibn Abi's-Salt. Whenever I recited a verse to him, the Prophet (Peace be upon him) said to me: "Recite more!" (Heh) until I had recited a hundred, meaning verses, to him." The Prophet (Peace be upon him) therefore said: 'He was surely near to embracing Islam!' {Reported by Muslim} -Rider behind: It refers to the person who rides behind the leader on a mount or in a procession.  
- Heh (recite more): It means that recite more of your poetry to me.  
-He was surely near to embracing Islam! Means that Umīyah ibn Abī al-Ṣalt al-Thaqafī did not embrace Islam, despite his poetry condemning idolatry and praising Islam."

138. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ لِحَسَّانَ بْنِ ثَابِتٍ مِنْبَرًا فِي الْمَسْجِدِ يَقُومُ عَلَيْهِ قَائِمًا يُفَاخِرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوْ قَالَ: يُنَافِحُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ يُؤَيِّدُ حَسَّانَ بِرُوحِ الْقُدُسِ مَا يُنَافِحُ أَوْ يُفَاخِرُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ". [أخرجه أحمد و الترمذي].

**138. Aisha (may Allah be pleased with her) said:**

"Allah's Messenger (Peace be upon him) used to set up a pulpit in the mosque for Hassan ibn Thabit. He would stand upright upon it, boasting about Allah's Messenger (Peace be upon him)' or: 'defending Allah's Messenger (Peace be upon him).' He would say (Peace be upon him): "Allah (Exalted is He) supports Hassan with the Spirit of Holiness, when he defends or boasts about Allah's Messenger (Peace be upon him)!" {Reported by Ahmed and at-Tirmidhi}



- The Spirit of Holiness: This refers to Gabriel (Peace be upon him) who supported Hassan ibn Thabit in his defense of the Messenger of Allah (Peace be upon him).

▪ **Point of Benefit:**

This is a call to everyone who defends the faith, the creed, the Qur'an, and the Sunnah of the Prophet (Peace be upon him). Just as Hassan ibn Thabit (may Allah be pleased with him) used his poetic talent to support Islam, think about your own abilities and use them in service of this religion; by Allah, it is a great honor. Revive the Sunnah of the Prophet (Peace be upon him), teach what you've learned to those around you, and do so in defense of the Messenger and his Sunnah. Perhaps you will be among those the Prophet (Peace be upon him) takes pride in before the nations on the Day of Judgment, and bring joy to his blessed heart—peace be upon him—and be granted the honor of accompanying him in the highest levels of Paradise, Al-Firdaws Al-A'la."

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### 37. Hadith of Umm Zar'

139. "عَنْ عَائِشَةَ، قَالَتْ: جَلَسْتُ إِحْدَى عَشْرَةَ امْرَأَةً فَتَعَاهَدْنَ وَتَعَاقدْنَ أَنْ لَا يَكْتُمَنَّ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا: قَالَتِ الْأُولَى: زَوْجِي لَحْمٌ جَمَلٍ غَثٌّ عَلَى رَأْسِ جَبَلٍ وَعَرٍ، لَا سَهْلٌ فَيُرْتَقَى، وَلَا سَمِينٌ فَيُنْتَقَلُ. قَالَتِ الثَّانِيَةُ: زَوْجِي لَا أَبْتُ خَبْرَهُ، إِنِّي أَخَافُ أَنْ لَا أَدْرَهُ، إِنْ أَدْكُرُهُ أَدْكُرُهُ عُجْرَهُ وَبُجْرَهُ. قَالَتِ الثَّالِثَةُ: زَوْجِي الْعَشَنُّ، إِنْ أَنْطِقُ أُطْلُقُ، وَإِنْ أَسْكُتُ أَعْلَقُ. قَالَتِ الرَّابِعَةُ: زَوْجِي كَلِيلٌ تَهَامَةٌ، لَا حَرٌّ وَلَا قَرٌّ، وَلَا مَخَافَةٌ وَلَا سَامَةٌ. قَالَتِ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فِهْدٌ، وَإِنْ خَرَجَ أَسَدٌ، وَلَا يَسْأَلُ عَمَّا عَهِدَ. قَالَتِ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفٌّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنْ اضْطَجَعَ التَّفَّ، وَلَا يُؤْلِجُ الْكَفَّ لِيَعْلَمَ الْبَثَّ. قَالَتِ السَّابِعَةُ: زَوْجِي عَيَّايَاءُ أَوْ غَيَّايَاءُ طَبَاقَاءُ كُلِّ

دَاءٍ لَهُ دَاءٌ، شَجَاكَ أَوْ فَلَاكَ أَوْ جَمَعَ كُلًّا لَكَ. قَالَتِ الثَّامِنَةُ: زَوْجِي الْمَسُّ مَسُّ أَرْزَبٍ  
وَالرَّيْحُ رِيحُ زَرْزَبٍ. قَالَتِ التَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ [عَظِيمُ الرَّمَادِ طَوِيلُ النَّجَادِ]  
قَرِيبُ الْبَيْتِ مِنَ النَّادِ. قَالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ وَمَا مَالِكٌ مَالِكٌ خَيْرٌ مِنْ ذَلِكَ، لَهُ  
إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ، قَلِيلَاتُ الْمَسَارِحِ، إِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ أَتَقَنَّ أَهْنَهُنَّ  
هَؤَالِكُ. قَالَتِ الْحَادِيَةُ عَشْرَةَ: زَوْجِي أَبُو زَرْعٍ وَمَا أَبُو زَرْعٍ؟ أَنَاسٌ مِنْ حُلِيِّ أُذُنِي،  
وَمَلَأٌ مِنْ شَحْمِ عَضْدِي، وَبَجَحْنِي فَبَجَحْتُ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشَقٍّ  
فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطٍ وَدَائِسٍ وَمُنَقٍّ، فَعِنْدَهُ أَقُولُ فَلَا أَقْبَحُ، وَأَرْقُدُ فَاتَّصَبَحُ  
وَأَشْرَبُ فَاتَّقَمَحُ، أُمُّ أَبِي زَرْعٍ فَمَا أُمُّ أَبِي زَرْعٍ، عُكُومُهَا رَدَاخٌ، وَيَبَيْتُهَا فَسَاخٌ، ابْنُ أَبِي  
زَرْعٍ، فَمَا ابْنُ أَبِي زَرْعٍ، مَضْجَعُهُ كَمَسَلٍ شَطْبَةٍ، وَتُسْبِعُهُ ذِرَاعُ الْجَفْرَةِ، بِنْتُ أَبِي زَرْعٍ،  
فَمَا بِنْتُ أَبِي زَرْعٍ، طَوْعُ أَبِيهَا وَطَوْعُ أُمِّهَا، مِلْءُ كِسَائِهَا، وَغَيْظُ جَارَتِهَا، جَارِيَةُ أَبِي  
زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ، لَا تَبْتُ حَدِيثَنَا تَبْثِيثًا، وَلَا تَنْقُتُ مِيرَتَنَا تَنْفِيثًا، وَلَا تَمْلَأُ بَيْتَنَا  
تَعْشِيشًا، قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالْأَوَطَابُ تُمَحْضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا  
كَالْفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَانَتَيْنِ، فَطَلَقَنِي وَنَكَحَهَا، فَكَحْتُ بَعْدَهُ رَجُلًا  
سَرِيًّا، رَكِبَ سَرِيًّا، وَأَخَذَ خَطِيًّا، وَأَرَاخَ عَلَيَّ نَعْمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ  
زَوْجًا، وَقَالَ: كُلِّي أُمُّ زَرْعٍ، وَمِيرِي أَهْلَكَ، فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِيهِ، مَا بَلَغَ  
أَصْغَرَ آتِيَةِ أَبِي زَرْعٍ. قَالَتْ عَائِشَةُ: فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُنْتُ لَكَ  
كَأَبِي زَرْعٍ لِأُمِّ زَرْعٍ". [أخرجه البخاري ومسلم].

139. Aisha (may Allah be pleased with her) said:

"Eleven women sat together and agreed that they would not conceal anything pertaining to their husbands. [Each of them spoke in rhyming Arabic]. 'The first said: "My husband is the flesh of a scrawny camel [jamal] on top of a mountain [jabal] that is rugged, not smooth, so he climbs it, emaciated, and is carried away [yuntaqal]." 'The second said: "I do not broadcast my husbands story [khabara-hu], for I am afraid that I may not let him alone [la adhara-hu]. If I mention him, I shall mention his apparent faults ['ujara-hu] and his

hidden defects [bujarahu]" 'The third said: "My husband is extremely tall and ill-natured ['ashannaq]. If I speak, I will be divorced [utallaq], and if keep silent, I will be left in suspense [u'allaq]" 'The fourth said: "My husband is like the night of Tihama [the province in which Mecca is situated]:

neither heat nor cold, and neither fear nor disgust [sa'ama]." 'The fifth said: "If my husband comes in, he is relaxed like the lynx [fahida], and if he goes out, he is bold like the lion [asida] and does not ask about what he has undertaken ['ahida]. 'The sixth said: "If my husband eats, he gorges and mixes all sorts of food [laffa], and if he drinks, he swigs all the contents of the bowl [ishtaffa]. If he lies down to sleep, he wraps himself up [iltaffa], and he does not feel with the palm of his hand to detect [his wife's] sorrow [al-baththa]." 'The seventh said: "My husband is incompetent ['ayaya']—or dispirited [ghayaya']—, impotent [tabaqa], sick with every sickness [da']. He would fracture your skull [shajja-ki] or jag you [falla-ki], or do both to you [la-ki]" 'The eighth said: "My husband is softness, the softness of a rabbit [arnab], and scent, the scent of saffron [zarnab]" 'The ninth said: "My husband is of lofty status [imad], of tall stature [najad], of splendid hospitality [ramad], the neighbor of the clubhouse [bait annad]." 'The tenth said: "My husband is Malik, and what is Malik? Malik is better than that. [In order to provide food for the guest], he has camels with many stalls [mabarik] and few pastures. If they hear the sound of the lute, they know for certain that they are about to be slaughtered [hawalik]" 'The eleventh said: "My husband is Abu Zar", and what about Abu Zar'? He has made my ears dangle with jewelry. He has filled my upper arms with fat. He has made me happy, so my soul has become happy with me. He found me among the owners of little sheep and goats, in dire straits, so he put me among the owners of neighing [horses], braying [camels], crop-treading [cows] and fattening [sheep]. I therefore speak in his presence, for I shall not be rebuked. I sleep soundly until the morning arrives, and I shall drink until I satisfy my thirst. "The mother of Abu Zar so what about the mother of Abu Zar? Her bundles [of clothes and suchlike] are heavy, and her house is spacious. "The son of Abu Zar so what about the son

of Abu Zar? His couch is like a palm-stick stripped of its leaves [because he is very slender], and the foreleg of the lamb fills his stomach. "The daughter of Abu Zar, so what about the daughter of Abu Zar? She is obedient to her father and obedient to her mother. She fits perfectly into her clothes, and she is the rage of her female neighbor. "The maidservant of Abu Zar so what about the maidservant of Abu Zar? She does not broadcast our speech, nor does she scatter our provisions, nor does she fill our home with treachery and slander." "She said: "Abu Zar" went out while the milk skins were being churned, and so he encountered a woman accompanied by two children of hers. Like a pair of lynxes, they were playing below her waist with a couple of lumps shaped like pomegranates. He therefore divorced me and married her, so I married a nobly generous man. He rode a sturdy horse and held a spear. He endowed me with rich benefits, and gave me a couple of every perfume. He said:

'Eat, Umm Zar, and feed your relatives!' Yet even if I collected everything that he gave me, it would not amount to the smallest of the vessels of Abu Zar'!" Aisha (may Allah be pleased with her) said: "Allah's Messenger (Peace be upon him) said to me: 'I have been to you as Abu Zar was to Umm Zar'." {Reported by al-Bukhari and Muslim}

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## 38. Selected Narrations on The Sleeping of Rasulullah

140. "عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مَضْجَعَهُ وَضَعَ كَفَّهُ الْيُمْنَى تَحْتَ خَدِّهِ الْاَيْمَنِ، وَقَالَ: رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ". [أخرجه أحمد].

140. Al-Bara' ibn 'Azib (may Allah be pleased with him) said:

**"When the Prophet (Peace be upon him) lay down to sleep, he placed the palm of his right hand under his right cheek and said: 'O my Lord, preserve me from Your torment on the day when You resurrect Your servants!'" {Reported by Ahmed}**

Embrace this humble Sunnah every night, that you may attain rewards, elevate your status, and draw closer to following the path of the Prophet (Peace be upon him)."

141. "عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا، وَإِذَا اسْتَيْقَظَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ". [أخرجه البخاري].

**141. Hudhaifa (may Allah be pleased with him) said:**

**"When the Prophet (Peace be upon him) went to his bed, he would say: 'O Allah, in Your Name I shall die and live,' and when he woke up, he would say: 'Praise be to Allah, who has revived us after He caused us to die, and to Him is the resurrection!'" {Reported by al-Bukhari}**

142. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ فَتَفَثَ فِيهِمَا، وَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} وَ {قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ مَسَحَ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا رَأْسَهُ وَوَجْهَهُ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَصْنَعُ ذَلِكَ ثَلَاثَ مَرَّاتٍ". [أخرجه البخاري].

**142. Aisha (may Allah be pleased with her) said:**

**"When Allah's Messenger (Peace be upon him) went to his bed each night, he joined the palms of his hands, then blow into them lightly with a trace of moisture (nafth) and recited into them: Surah Al-Ikhlās" (Qul huwa Allahu Ahad), "Surah Al-Falaq" (Qul a'udhu bi Rabbil-Falaq), and "Surah An-Nas" (Qul a'udhu bi Rabbin-Nas). Then**

he passed them over as much of his body as he could, beginning with his head and his face and the front of his body, doing that three times.” {Reported by al-Bukhari}

- Nafth: Refers to a gentle act of blowing accompanied by a slight trace of saliva. There are two scholarly opinions regarding this: whether the act of nafth (light blowing) is to be done before the recitation or after it.

143. "عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤَوِّي". [أخرجه مسلم].

**143. Anas ibn Malik (may Allah be pleased with him) said:**

**"When Allah's Messenger (Peace be upon him) went to his bed, he would say:**

**'Praise be to Allah, who has fed us and quenched our thirst, and has sufficed us and sheltered us, for how many there are without a provider of sufficiency and without a provider of shelter!'" {Reported by Muslim}**

144. "عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَرَسَ بِلَيْلٍ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ، وَإِذَا عَرَسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ". [أخرجه مسلم].

**144. Abu Qatada (may Allah be pleased with him) said:**

**"When the Prophet (Peace be upon him) alighted for rest at night, he would recline on his right side, and when he alighted for rest shortly before the morning, he would raise his forearm and place his head on the palm of his hand." {Reported by Muslim}**

- "When he alighted for rest at night": If he went to bed at night, he would recline on his right side.

- Alighted just before dawn: If he needed to sleep just before dawn, he would lie on his side on the ground without reclining fully, propping his arm up and resting his head on his hand, to ensure he would not miss the Fajr prayer."

▪ **Point of Benefit:**

It is reported in the authentic hadiths (Sahih) that when the Messenger of Allah (Peace be upon him) would lay down to rest:

1. The Prophet (Peace be upon him) cupped his hands, blew into them, recited the two protective surahs (Al-Falaq and An-Nas), and wiped his body with them, starting with his head, face, and the front of his body, repeating this three time.

2. The Prophet (Peace be upon him) rested his right cheek upon his right hand.

3. He would recite the following supplications (du'as) regularly:

a. 'O Lord, protect me from Your punishment on the Day You resurrect Your servants.'

b. 'O Allah, in Your Name I shall die and live.'

c. 'Praise be to Allah, who has fed us and quenched our thirst, and has sufficed us and sheltered us, for how many there are without a provider of sufficiency and without a provider of shelter!'

4. When he went to bed at night, he would recline on his right side.

5. If he needed to sleep just before dawn, he would lie on his side on the ground without reclining fully, propping his arm up and resting his head on his hand, to ensure he would not miss the Fajr prayer.

6. When he woke up, he would say: 'Praise be to Allah, who has revived us after He caused us to die, and to Him is the resurrection!'

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### 39. Selected Narrations Describing the Worship And Devotion Of Rasulullah

145. "عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ: أَتَتَكَلَّفُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا". [أخرجه البخاري ومسلم].

**145. Al-Mughira ibn Shu'ba (may Allah be pleased with him) said:**  
"Allah's Messenger (Peace be upon him) performed the ritual prayer until his feet became swollen, so he was asked: 'Must you burden yourself with this, when Allah has already forgiven you your former and your latter sins?' He replied: 'Shall I not be a thankful servant?'" {Reported by al-Bukhari and Muslim}

146. "عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَقُومُ، فَإِذَا كَانَ مِنَ السَّحَرِ أَوْتَرَ، ثُمَّ أَتَى فِرَاشَهُ، فَإِذَا كَانَ لَهُ حَاجَةٌ أَلَمَ بِأَهْلِهِ، فَإِذَا سَمِعَ الْأَذَانَ وَثَبَ، فَإِنْ كَانَ جُنُبًا أَفَاضَ عَلَيْهِ مِنَ الْمَاءِ، وَإِلَّا تَوَضَّأَ وَخَرَجَ إِلَى الصَّلَاةِ". [أخرجه مسلم والنسائي].

**146. Al-Aswad ibn Yazid (may Allah be pleased with him) said:**  
"I asked 'Aisha (may Allah be pleased with her) about the nighttime ritual prayer of Allah's Messenger (Peace be upon him), so she said: 'He used to sleep at the beginning of the night. Then he would get up, and when it was the time before daybreak, he performed a Witr [a ritual prayer with an odd number of cycles]. Then he came to his mattress, and if he had a need, he had marital relations with his wife. When he heard the call to prayer, he sprang up, and if he was in a state of major ritual impurity (Janabah), he poured water over himself (perform ghusl), and if not, he performed



the minor ritual ablution (Wudu) and went out to the ritual prayer.”

{Reported by Muslim and al-Nasa'i}

- The time before daybreak: refers to the last third of the night.
- Had marital relations with his wife: Euphemism for sexual intercourse.
- He sprang up: It means that he jumped out of bed quickly.
- He poured water over himself: To perform ghusl (ritual bath) from janabah (major impurity).

147. "عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا وَهِيَ خَالَتُهُ قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَهْلُهُ - فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ يَمْسُحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ الْعَشْرَ آيَاتِ الْخَوَاتِيمِ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مَعْلَقٍ فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ يُصَلِّي، قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي ثُمَّ أَخَذَ بِأُذُنِي الْيُمْنَى فَفَتَلَهَا فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ - سِتَّ مَرَّاتٍ - ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَدُّ فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ" [أخرجه البخاري ومسلم].

147. Ibn 'Abbas informed him that he spent the night in the home of Maimuna, his maternal aunt and he said:

"I reclined across the cushion and Allah's Messenger (Peace be upon him) reclined lengthwise, whereupon Allah's Messenger (Peace be upon him) slept until the middle of the night, or a little while before or after it. Allah's Messenger (Peace be upon him) then woke up, wiped the sleep off his face, and recited the final ten verses of the Sura of the Family of 'Imran [Al 'Imran]. Then he approached a suspended waterskin, performed the minor ritual ablution and

performed it well, after which he performed the ritual prayer.”

Abdullah ibn 'Abbas said: “I got up and stood by his side, whereupon Allah’s Messenger (Peace be upon him) placed his right hand on my head, gripped my right ear and twisted it. After this he performed two cycles of ritual prayer, then two more cycles, then two more cycles, then two more cycles, then two more cycles, then two more cycles..” He (Ma'an) said: “... six times, after which he performed an odd-numbered cycle. Then he reclined until the muezzin (Who calls the adhan to announce that it is time for prayer) came to him, whereupon he got up and performed two abbreviated cycles. Then he went out and performed the early-morning ritual prayer”. {Reported by al-Bukhari and Muslim}

- His maternal aunt: Lubabah bint al-Harith bint al-Fadl
- A suspended waterskin: An old, worn-out waterskin with water in it, from which the Prophet Muhammad (Peace be upon him) performed ablution.
- Twisted it: The Prophet (Peace be upon him) moved his hand quickly over Ibn Abbas’s ear with a swift motion.

▪ **Point of Benefit:**

**Why did the Prophet (Peace be upon him) do this with Ibn Abba (may Allah be pleased with him)?**

- The Prophet (Peace be upon him) did this either to comfort him in the darkness of the night,

**Or**

- To help him stay awake and become more alert.

Having grown up with the Prophet (Peace be upon him), Abdullah ibn Abbas became known as the interpreter of the Qur’an and one of the greatest scholars of the Ummah (Muslim Nation).

148. "عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً". [أخرجه البخاري ومسلم].

**148. Ibn 'Abbas said:**

**"The Prophet (Peace be upon him) used to perform thirteen Rak'ahs of ritual prayer during the night."** {Reported by al-Bukhari and Muslim}

▪ **Reviving a Sunnah:**

**Tahajjud** is the voluntary night prayer offered after sleeping, typically comprising thirteen rak'ahs (units of prayer).

149. "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَحْ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ". [أخرجه مسلم].

**149. Abu Huraira said:**

**"The Prophet (Peace be upon him) said: 'If one of you gets up during the night, let him begin his ritual prayer with two abbreviated Rak'ahs.'"** {Reported by Muslim}

As a preparation for the night prayer.

150. "عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَا زُمَقْنَ صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَتَوَسَّدْتُ عَتَبَتَهُ، أَوْ فُسْطَاطَهُ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ أَوْتَرَ فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً". [أخرجه مسلم].

**150. Zaid ibn Khalid al-juhani said:**

**"Determined to closely observe the ritual prayer of the Prophet (Peace be upon him) intently, for I laid my head on his doorstep or [the entrance to] his tent (fustat). Allah's Messenger (Peace be upon him) then performed two brief Rak'ahs of ritual prayer. After this he**

performed two long, long, long Rak'ahs. Then he performed two Rak'ahs that were shorter than the two before them. Then he performed two Rak'ahs that were shorter than the two that were before them. Then he performed two Rak'ahs that were shorter than the two that preceded them. Then he performed two Rak'ahs that were shorter than the two that were before them. Finally he performed a single-numbered Rak'ah, which added up to a total of thirteen Rak'ahs." {Reported by Muslim}

- Determined to closely observe: I shall attentively watch the Prophet's (Peace be upon him) prayer in order to see how many Rak'ahs he performs and in what manner he performs them.
- I laid my head on his doorstep: it means that he used the Prophet's (Peace be upon him) doorstep as a pillow.

This demonstrates the Companions' diligence in preserving the Sunnah and their commitment to following the Prophet (Peace be upon him) in precise details.

- fustāt: The Prophet's (Peace be upon him) tent, as he was on a journey.

151. "عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَزِيدَ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ، يُصَلِّي أَرْبَعًا لَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا لَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: قُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟ فَقَالَ: يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي". [أخرجه البخاري ومسلم].

151. Abu Salama ibn 'Abd ar-Rahman asked Aisha (may Allah be pleased with her): "How was the ritual prayer of Allah's Messenger (Peace be upon him) during Ramadan?" so she said: "Neither in Ramadan nor in any other month would Allah's Messenger (Peace be upon him) add to the total of eleven rak'ahs of [nighttime] ritual

prayer. He would perform four—do not ask about their excellence or their length—then he would perform four—do not ask about their excellence or their length—and then he would perform three.” Aisha (may Allah be pleased with her) said: “I said: ‘O Messenger of Allah (Peace be upon him), do you sleep before you perform the odd-numbered ritual prayer [witr]?’ He said: ‘O ‘Aisha (may Allah be pleased with her), my eyes may sleep, but my heart does not sleep!’” {Reported by al-Bukhari and Muslim}

- Eleven rak'ahs: This is based on the Companions observing the Prophet's (Peace be upon him) prayer at different times. It is authentically reported that he prayed thirteen and eleven rak'ahs, but never more than that, though he would lengthen his prayers.
- My eyes may sleep, but my heart dose not sleep: even when I sleep, my heart is alert.

This is one of the unique qualities of the Prophet (Peace be upon him).

▪ **Point of Benefit:**

As for the Taraweeh prayer in Ramadan, the Prophet (Peace be upon him) would pray eleven or thirteen rak'ahs, with long and beautiful recitation.

- Some of the Salaf, in Ramadan, prayed more than thirteen rak'ahs—some twenty, others forty.
- Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: 'Whoever prays thirteen rak'ahs has done well, and whoever prays more has done even better.
- What is better, then?
- Ibn Taymiyyah says the matter depends on the circumstances. One may pray thirteen rak'ahs with long recitation, or reduce the recitation and increase the rak'ahs to twenty. However, there is no doubt that the Prophet's (Peace be upon him) practice of long standing, bowing, and prostration is the best, most complete, and perfect.

152. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً يُؤْتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ". [أخرجه مسلم].

**152. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger (Peace be upon him) used to perform eleven rak'ahs of ritual prayer during the night, making one of them odd-numbered [witr], and when he had finished, he would recline on his right side."**{Reported by Muslim}

The Prophet (Peace be upon him) would lie on his right side after completing the Tahajjud prayer, so as not to fall into deep sleep and miss the Fajr prayer.

153. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ". [أخرجه مسلم].

**153. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger (Peace be upon him) used to perform nine rak'ahs of ritual prayer during the night."** {Reported by Muslim}

This differs according to the times and circumstances in which the Prophet (Peace be upon him) was observed.

154. "عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ قَالَ: فَلَمَّا دَخَلَ فِي الصَّلَاةِ قَالَ: اللَّهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكَرِيمِ وَالْعَظِيمِ" قَالَ: ثُمَّ قَرَأَ الْبَقْرَةَ، ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ وَكَانَ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ، ثُمَّ رَفَعَ رَأْسَهُ فَكَانَ قِيَامُهُ نَحْوًا مِنْ رُكُوعِهِ، وَكَانَ يَقُولُ: لِرَبِّي الْحَمْدُ، لِرَبِّي الْحَمْدُ، ثُمَّ سَجَدَ فَكَانَ سُجُودُهُ نَحْوًا مِنْ قِيَامِهِ، وَكَانَ يَقُولُ: سُبْحَانَ رَبِّيَ الْأَعْلَى، سُبْحَانَ رَبِّيَ الْأَعْلَى، ثُمَّ رَفَعَ رَأْسَهُ، فَكَانَ مَا

بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنَ السُّجُودِ، وَكَانَ يَقُولُ: رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي، حَتَّى قَرَأَ الْبَقْرَةَ وَآلَ عِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ وَالْأَنْعَامَ. شُعْبَةُ الَّذِي شَكَ فِي الْمَائِدَةِ وَالْأَنْعَامِ." [أَخْرَجَهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ].

**154. Hudhaifa ibn al-Yaman (may Allah be pleased with him) performed the ritual prayer with the Prophet (Peace be upon him) during the night, and he said:**

**"When he entered into the ritual prayer, he said: 'Allah is Supremely Great [Allahu Akbar], the Lord of power [jabarut], sovereignty [malakut], magnificence [kibriya'] and sublimity ['azama]! Then he recited the Sura of the Cow [al-Baqara]. Then he bowed down (ruku), and he bowed for approximately as long as he had stood erect, saying: 'Glory be to my Lord, the Almighty! Glory be to my Lord, the Almighty!' Then he raised his head, and he stood erect for approximately as long as he had bowed, saying: 'To my Lord belongs the praise! To my Lord belongs the praise!' Then he prostrated himself (sujood), and he prostrated for approximately as long as he had stood erect, saying: 'Glory be to my Lord, the Most High! Glory be to my Lord, the Most High!' Then he raised his head, and the pause between the two prostrations was approximately as long as the prostrations. During the pause he said: 'My Lord, forgive me! My Lord, forgive me,' until he recited the Suras of the Cow [al-Baqara], the Family of Imran [Al 'Imran], Women [an-Nisa'] and the Table Spread [al-Maida], or Cattle [al-An'am]." According to Abu 'Isa: "Shu'ba is the one who entertained doubts about [the Qur'anic Suras] al-Ma'ida and al-Anam." {Reported by Ahmed, Abu Dawood and al-Nasa'i}**

- Allah is Supremely Great [Allahu Akbar], the Lord of power [jabarut], sovereignty [malakut], magnificence [kibriya'] and sublimity ['azama]! This is the opening supplication (Dua) that said after the Takbir al-Ihram.
- The Lord of power [jabarut], sovereignty [malakut]: The Owner of vast dominion, the Divider of tyrants. It is a supplication invoking God's

strength, sovereignty, and greatness, seeking His mercy for our weakness, humility, and our poverty and neediness before Him.

▪ **Reviving a Sunnah:**

Prolonging the bowing (ruku'), prostration (sujood), the standing after bowing, and the sitting between the two prostrations is an established Sunnah, affirmed by numerous authentic narrations. Therefore, one should be diligent in observing this commendable Sunnah throughout all prayers. Indeed, the most complete and excellent prayer is that in which the bowing and prostration are lengthened. Beware of a prayer performed with haste—like the pecking of a crow—for such a prayer is not considered valid.

155. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَايَةً مِنَ الْقُرْآنِ لَيْلَةً". [أخرجه الترمذي].

**155. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger (Peace be upon him) spent one whole night reciting a verse from the Qur'an."** {Reported by at-Tirmidhi}

**Commentary:** The aayah is the last aayah of Surah Maa-idah:

In tu-adh-dhib-hum fa-innahum 'ibaaduk. Wa in tagh-fir lahum fa-innaka antal azizul hakim. Translation: "If Thou punish them, lo! They are Thy slaves, and if Thou forgive them, (lo! they are Thy slaves).Lo! Thou, only Thou, art Mighty, the wise."Surah Maa-idah, 118."

▪ **Point of Benefit:**

This is another form of the Prophet's (Peace be upon him) night prayer, and it indicates the permissibility of repeating a single verse within one rak'ah.

Ibn Al-Qayyim says: If people knew the value of reading the Qur'an with reflection, they would prioritize it over everything else. If a person comes across a verse that addresses a need in his heart, he should repeat it, even a hundred times. Reading it with contemplation and



reflection is better for him than completing the Qur'an without understanding, as it is more beneficial for the heart.

156. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً، قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ وَسَجَدَ، ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ". [أخرجه البخاري ومسلم].

**156. Aisha (may Allah be pleased with her) said:**

**"The Prophet (Peace be upon him) used to perform the ritual prayer sitting down, so he would also recite the Qur'an while he was seated. If the amount of his recitation remaining was thirty or forty verses, he would rise and recite standing up, and then he would bow and prostrate. Then he would do likewise in the second rak'ah."**  
{Reported by al-Bukhari and Muslim}

▪ **Point of Benefit:**

Our noble Prophet (Peace be upon him) would sometimes pray while sitting in the later years of his life due to weakness or illness. So, perform the night prayer, even if you pray while sitting.

157. "عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَطَوُّعِهِ، فَقَالَتْ: كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ وَهُوَ جَالِسٌ رَكَعَ وَسَجَدَ وَهُوَ جَالِسٌ". [أخرجه مسلم].

**157. 'Abdullah ibn Shafiq (may Allah be pleased with him) said:**

**"I asked Aisha (may Allah be pleased with her) about the voluntary ritual prayers of Allah's Messenger (Peace be upon him), and she said: 'He used to spend a long night performing the ritual prayer while standing, and a long night while sitting, so if he recited**

the Qur'an while standing, he would bow and prostrate from a standing position, and if he recited while sitting, he would bow and prostrate from a sitting position." {Reported by Muslim}

He would pray the night prayer, sometimes standing and sometimes sitting.

158. "عَنْ حَفْصَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا وَيَقْرَأُ بِالسُّورَةِ وَيُرْتِّلُهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا". [أخرجه الترمذي].

**158. Hafsa (may Allah be pleased with her), the wife of the Prophet (Peace be upon him), said:**

"Allah's Messenger (Peace be upon him) used to perform voluntary ritual prayer (Subha) sitting down, and he would recite the Sura in a slow, measured, and melodious manner (Tarteel), so that it would seem to be longer than one that was actually longer than it." {Reported by at-Tirmidhi}

- Subha: refers to the voluntary ritual prayer (Nafl) that the Prophet (Peace be upon him) would offer alone.
- Tarteel: to recite the Qur'an with measured, clear, and melodious recitation.

#### ▪ Reviving a Sunnah:

The hadith teaches a noble Sunnah: offering voluntary prayers at home. This helps to protect the heart from pride and ostentation, drawing one nearer to sincerity.

159. "عن أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَخْبَرَتْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَمُتْ حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ وَهُوَ جَالِسٌ". [أخرجه مسلم].

**159. Aisha (may Allah be pleased with her) said:**

**“By the time the Prophet (Peace be upon him) died, he was performing most of his ritual prayers from a sitting position.”**  
{Reported by Muslim}

In the final part of his life, the Prophet (Peace be upon him) would at times pray while sitting. He said: **'Whoever prays standing, is best. Whoever prays while sitting receives half the reward of one who stands, and whoever prays lying down receives half the reward of the one who sits.'** {Reported by al-Bukhari}

This applies with the exception of one who prays sitting due to a valid excuse, such as illness preventing him from standing—he is excused and receives the full reward.

As for the Messenger (Peace be upon him), it is inconceivable that his exalted status would result in any reduction of his reward. Indeed, his reward was granted in full, and his past and future sins were forgiven.

160. "عن عاصم بن ضمرة قال: سألنا علياً رضي الله عنه، عن صلاة رسول الله صلى الله عليه وسلم من النهار، فقال: إنكم لا تطيقون ذلك قال: قلنا: من أطاق منا ذلك صلى، فقال: كان إذا كانت الشمس من ههنا كهيتيها من ههنا عند العصر صلى ركعتين، وإذا كانت الشمس من ههنا كهيتيها من ههنا عند الظهر صلى أربعاً، ويصلي قبل الظهر أربعاً، وبعدها ركعتين، وقبل العصر أربعاً، يفصل بين كل ركعتين بالتسليم على الملائكة المقربين والنبيين، ومن تبعهم من المؤمنين والمسلمين". [أخرجه الترمذي وابن خزيمة].

160. 'Asim ibn Damra said:

**“We asked 'Ali (may Allah ennoble his countenance) about the ritual prayer of Allah’s Messenger (Peace be upon him) in the daytime, and he said: ‘You would be incapable of that,’ so we said: Anyone of us who is capable of that will perform it!’ He therefore said: ‘When the sun was from over here [pointing eastward], like its appearance from over here [pointing westward], at the time of the**

afternoon prayer (Asr) , he used to perform two rak'ahs of ritual prayer, and when the sun was from over here, like its appearance from over here, at the time of the midday prayer (Dhuhr), he would perform four. He would also perform four rak'ahs before the midday prayer and two after it, and four before the afternoon prayer, separating each pair of rak'ahs with the salutation of peace upon the angels drawn near, and upon the Prophets (Peace be upon them) and the believers and Muslims who follow them'." {Reported by at-Tirmidhi and Ibn Khuzaymah}

▪ **Point of Benefit:**

**Here are some additional narrations on this matter:**

- In another hadith, when Aisha (may Allah be pleased with her) was asked about the Prophet's (Peace be upon him) voluntary prayers, she said: **'He would perform four rak'ahs in my house before Dhuhr.'** {Reported by Abu Dawood and Ahmed}

- The Prophet (Peace be upon him) said: **'May Allah have mercy on a person who prays four rak'ahs before 'Asr.'** {Reported by Abu Dawood and at-Tirmidhi}

- The Messenger of Allah (Peace be upon him) said: **'No Muslim servant prays everyday twelve voluntary rak'ahs (non-obligatory) for the sake of Allah, except that Allah will build for him a house in Paradise.'** {Reported by Muslim}

Read this section repeatedly and do not leave it until you have firmly resolved to commit to the virtue of night prayer. Seek help from Allah, and begin with two rak'ahs immediately after 'Isha, and the rest should be offered during the Tahajjud.

- The Prophet (Peace be upon him) said: **"Whoever recites ten verses at night prayer will not be written among the heedless (Al-Ghāfilīn), and whoever recites one hundred verses will be written among the devout worshippers (Al-Qānitīn), and whoever recites one thousand verses will be written among the ones with great reward (Al-Muqantarīn)."** {Reported by Abu Dawood}

Follow the Prophet's (Peace be upon him) heartfelt advice to his daughter Fatimah (may Allah be pleased with her): **"before you sleep, say Subhān Allāh (Glory be to Allah) 33 times, Al-ḥamdu lillāh (Praise be to Allah) 33 times, and Allāhu Akbar (Allah is the Greatest) 34 times. As the Prophet (Peace be upon him) said: 'That is better for you than a servant.'** {Reported by al-Bukhari}

Repeating these words of remembrance (Tasbih) brings strength and energy to the body—so much so that you may wake up refreshed even after only a few hours of sleep. Rely on Allah and say: 'O Allah, take me out of my own power, strength, and planning, and place me under Your power, strength, and planning.'

▪ **The Prophet's (Peace be upon him) practice in night prayer as narrated in the authentic (Sahih) hadiths:**

- The Prophet (Peace be upon him) would pray 'Isha, then sit with his family for a short while, after which he would sleep and rise during the night for Tahajjud.
- The Prophet (Peace be upon him) used to pray thirteen rak'ahs during the night.
  - If sleep overcame the Prophet (Peace be upon him) and he missed the night prayer, he would make it up during the day by praying twelve rak'ahs—as part of the Sunnah of making up voluntary prayers.
  - When starting the night prayer, the Prophet (Peace be upon him) would say: **"Allah is the greatest [Allahu Akbar], the Lord of power [jabarut], sovereignty [malakut], magnificence [kibriya'] and sublimity ['azama]!"**
- The Prophet (Peace be upon him) spent one whole night reciting a verse from the Qur'an, and doing so is permitted as a form of reflection and contemplation.
- In the final years of his life, the Prophet (Peace be upon him) would at times pray seated—either from fatigue, illness, or due to his advanced age.
- The Prophet (Peace be upon him) embodied the Qur'an in practice as he recited—pausing at verses of mercy to ask, at verses of

punishment to seek refuge, glorifying Allah at verses of praise, and seeking forgiveness at verses of forgiveness .

- In his night prayer, the Prophet (Peace be upon him) would bow for as long as he stood, and his prostration would match the length of his bowing—prolonging both, taking his time in devotion. During his bowing and prostration, he would glorify Allah, saying: **“Allah is the greatest [Allahu Akbar], the Lord of power**

**[jabarut], sovereignty [malakut], magnificence [kibriya’] and sublimity [‘azama]!”**

▪ **Reviving a Sunnah:**

1. Sleeping shortly after ‘Isha and rising after midnight.
2. Prolonging the bowing and prostration.
3. Begging night prayer with a beautiful opening supplication (du‘a al-istiftah).
4. Praying thirteen rak‘ahs during the night.
5. Spending the entire night reciting a single verse—letting its meaning settle deeply in his heart.
6. The Sunnah of living the Qur’an.
7. The Sunnah of making up missed voluntary prayer.

## **Illumination**

### **The Highest Level of Paradise (Al-Firdaus al-A‘la).....**

Its people are devoted to prayer, fasting, and night worship. It is the place of perfect peace and everlasting rest ...Al-Firdaus is the most beautiful and highest reward of Paradise, where hearts find true comfort and souls reach fulfillment. Being near to Allah is the ultimate richness and contentment. It is beautifully adorned—rich in meaning and in what satisfies the soul. It is perfected in both essence and sufficiency. O Allah, by Your Name *Al-Wārith* (The Inheritor), grant us inheritance of Al-Firdaus al-A‘la—the highest level of Paradise—without reckoning and without any punishment beforehand.

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## 40. Selected Narrations on Duha (mid-morning) prayer

161. "عَنْ يَزِيدَ الرَّشَكِ قَالَ: سَمِعْتُ مُعَاذَةَ، قَالَتْ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى؟ قَالَتْ: نَعَمْ، أَرْبَعَ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ". [أخرجه مسلم].

**161. Yazid al-Rishk heard Mu'adha said:**

"I asked Aisha (may Allah be pleased with her): "Did the Prophet (Peace be upon him) perform the mid-morning ritual prayer?" She said: "Yes, four rak'ahs, and he used to add whatever Allah wished (Almighty and Glorious is He)."{Reported by Muslim}

### ▪ Point of Benefit:

The Prophet (Peace be upon him) was reported to have performed six or eight rak'ahs of the Duha prayer. Let each of us take part in reviving this beautiful Sunnah.

### ▪ Reviving a Sunnah:

Duha prayer.

162. "عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُدْمِنُ أَرْبَعَ رَكَعَاتٍ عِنْدَ زَوَالِ الشَّمْسِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ تُدْمِنُ هَذِهِ الْأَرْبَعَ رَكَعَاتٍ عِنْدَ زَوَالِ الشَّمْسِ؟ فَقَالَ: إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَج -تُغْلَق- حَتَّى يَصَلِيَ الظُّهْرُ فَأُجِبُ أَنْ يَصْعَدَ لِي فِي تِلْكَ السَّاعَةِ خَيْرٌ قُلْتُ: أَفَنِي كُلِّهِنَّ قِرَاءَةً؟ قَالَ: نَعَمْ. قُلْتُ: هَلْ فِيهِنَّ تَسْلِيمٌ فَاصِلٌ؟ قَالَ: لَا". [أخرجه أحمد والطحاوي].

162. Abu Ayyub al-Ansari (may Allah the Exalted be pleased with him) said:

“The Prophet (Peace be upon him) used to devote himself to four rak’ahs [of ritual prayer] at high noon (Zawal al-shams’), so I said: ‘O Messenger of Allah (Peace be upon him), you devote yourself to these four rak’ahs at high noon!’ He explained: ‘The gates of heaven are opened at high noon, then they are unlocked until the midday ritual prayer is performed, so I love to have a good deed ascend on my behalf during that time!’ I said: ‘Is there a Qur’anic recitation in each of them [the four rak’ahs]?’ He said: ‘Yes!’ I said: ‘Do they contain a separating salutation of peace?’ He said: ‘No!’” {Reported by Ahmed and al-Tahawi}

- Used to devote himself to four rak’ahs: what is meant here is the Sunnah of the Dhuhr prayer, not the Duha prayer. And *idman* (persistent devotion) is stronger and more profound than mere habit.
- At high noon (Zawal al-shams’): refers to the time when the sun begins to move away from its highest point in the sky—its zenith—marking the beginning of the Dhuhr prayer time.

- **Reviving a Sunnah:**

- The Sunnah prayer of four rak’ahs before the Dhuhr prayer.

- **Point of Benefit:**

These four rak’ahs are the Sunnah prayers before Dhuhr. The Messenger of Allah (Peace be upon him) was persistent in performing them, as the gates of the heavens are opened at that time. These rak’ahs are an excellent opportunity for supplication and heartfelt prayer. Be diligent in performing them and call upon Allah by His name 'Al-Fattah' (The Opener), the One who opens the gates of the heavens at that time.

Shall we not persist in what the Messenger of Allah (Peace be upon him) persisted in?

The Prophet (Peace be upon him) advised Abu Huraira (may Allah be pleased with him) to pray two rak’ahs of Duha, fast three days each month, and to pray Witr before going to sleep.



The time for Duha begins approximately fifteen minutes after sunrise and lasts until about fifteen minutes before the Dhuhr adhan (call for prayer). It starts with two rak'ahs and can be more, as Allah wills.

It has been authentically reported that the Prophet (Peace be upon him) prayed Duha as four rak'ahs and up to as many as Allah willed.

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## 41. Rasulullah Performing Nawaafil At Home

163. "عن عبد الله بن سعد قال : سألت رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ فِي بَيْتِي وَالصَّلَاةِ فِي الْمَسْجِدِ؟ قَالَ: قَدْ تَرَى مَا أَقْرَبَ بَيْتِي مِنَ الْمَسْجِدِ فَلَأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ إِلَّا أَنْ تَكُونَ صَلَاةً مَكْتُوبَةً." [أخرجه أحمد].

163. Abdu'llah ibn Sa'd said:

"I asked Allah's Messenger (Peace be upon him) about performing the ritual prayer in my home, and performing it in the mosque." He said: "You may notice how near my home is to the mosque. I prefer praying at home over praying in the mosque, except in the case of a prescribed ritual prayer." {Reported by Ahmed}

### ▪ Reviving a Sunnah:

Pray the Sunnah and voluntary prayers at home, and revive the Sunnah of our beloved Prophet (Peace be upon him).

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## 42. Selected Narrations on The Fasting Of Sayyidina Rasulullah

164. "عن عبد الله بن شقيق قال: سألت عائشة رضي الله تعالى عنها عن صيام رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ: قَدْ صَامَ وَيُفْطِرُ حَتَّى نَقُولَ: قَدْ أَفْطَرَ. قَالَتْ: وَمَا صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا كاملاً منذ قدم المدينة إلا رمضان". [أخرجه مسلم].

**164. Abdullah ibn Shaqiq said:**

"I asked Aisha (may Allah be pleased with her) about the fasting of Allah's Messenger (Peace be upon him). She said: "He used to fast until we would say: 'He has fasted,' and he used to breakfast until we would say: 'He has broken fast.'" She also said: "Allah's Messenger (Peace be upon him) did not fast for a whole month after arriving in Medina, with the exception of Ramadan." {Reported by Muslim}

- He used to fast until we would say: 'He has fasted': the Prophet (Peace be upon him) would continue to fast so regularly that we would think he intended to fast the entire month, as his fasting was sometimes consecutive.
- He used to breakfast until we would say: 'He has broken fast': at other times, he would go days without fasting, until we thought he would refrain from fasting the entire month.

165. "عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سُئِلَ عَنْ صَوْمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: كَانَ يَصُومُ مِنَ الشَّهْرِ حَتَّى نَرَى أَنْ لَا يُرِيدَ أَنْ يُفْطِرَ مِنْهُ وَيُفْطِرُ حَتَّى نَرَى أَنْ لَا يُرِيدَ أَنْ يَصُومَ مِنْهُ شَيْئًا وَكُنْتُ لَا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتُهُ مُصَلِّيًا وَلَا نَائِمًا إِلَّا رَأَيْتُهُ نَائِمًا". [أخرجه الترمذي].

165. Anas ibn Malik (may Allah be pleased with him) reported that he was asked about the fasting of the Prophet (Peace be upon him), so he said:

"He used to fast during the month until we would assume that he did not intend to breakfast during it, and he used to breakfast until we would assume that he did not intend to fast during any of it. You would not wish to assume that he was performing the ritual prayer during the night, unless you saw him performing the ritual prayer, nor that he was sleeping, unless you saw him sleeping." {Reported by at-Tirmidhi}

▪ **Point of Benefit:**

This reflects the balance and moderation the Prophet (Peace be upon him) maintained between acts of worship and periods of rest.

166. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمْ أَرِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ فِي شَهْرٍ أَكْثَرَ مِنْ صِيَامِهِ لِلَّهِ فِي شَعْبَانَ كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا بَلْ كَانَ يَصُومُهُ كُلَّهُ". [أخرجه أحمد].

166. Aisha (may Allah be pleased with her) said:

"I did not see Allah's Messenger (Peace be upon him) fast in any month more than his fasting for Allah's sake in Sha'ban. He used to keep fast through all but a little of Sha'ban; no indeed, he used to keep fast through all of it!" {Reported by Ahmed}

- No indeed, he used to keep fast through all of it! The Prophet (Peace be upon him) used to fast most of Sha'ban. The phrase means that he fasted the majority of the month, which is permissible in Arabic usage—one may say, 'I fasted the whole month,' meaning most of it.

167. "عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ غُرَّةِ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ". [أخرجه الترمذي والنسائي].

**167. 'Abdu'llah said:**

**"Allah's Messenger (Peace be upon him) used to fast three days at the beginning of every month, and he would seldom breakfast on Friday, the Day of the Congregation [Jum'ah]." {Reported by at-Tirmidhi and al-Nasa'i}**

The intended meaning is that the Prophet (Peace be upon him) would fast on Friday along with a day before or after it, and would not fast Friday alone.

168. "مُعَاذَةَ قَالَتْ: قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ؟ قَالَتْ: نَعَمْ. قُلْتُ: مِنْ أَيِّهِ كَانَ يَصُومُ؟ قَالَتْ: كَانَ لَا يُبَالِي مِنْ أَيِّهِ صَامٌ". [أخرجه الترمذي].

**168. Mu'adha said:**

**"I said to 'A'sha: "Was Allah's Messenger (Peace be upon him) used to fasting three days out of every month?" She said; "Yes!" I said: "Which days did he fast?" She said:**

**"He was not concerned about which days he fasted." {Reported by at-Tirmidhi}**

▪ **Point of Benefit:**

- The scholars have stated that it is from the Sunnah to fast three days of every month.
- These days may be from the beginning, the middle, or the end of the month.
- One may fast them consecutively or on separate days.
- This practice reflects the recommendation of fasting three days every month. The Messenger of Allah (Peace be upon him) said: "The month of patience (Ramadan) and three days of each month is fasting for a lifetime." {Reported by al-Nassa'i and Ahmed}

Since each good deed is rewarded tenfold, fasting three days equals the reward of fasting thirty days—a full month. Doing this every month

brings the reward of fasting the whole year. That is the bounty of Allah, which He gives to whom He wills.

169. "عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُعْرَضُ الْأَعْمَالُ يَوْمَ  
الْاِثْنَيْنِ وَالْخَمِيسِ فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ". [أخرجه أحمد والترمذي  
والنسائي].

**169. Abu Huraira said:**

**"The Prophet (Peace be upon him) said (Peace be upon him):**

**"Works are reviewed on Monday and Thursday, so I would like my  
work to be reviewed while I am fasting!" {Reported by Ahmed, at-  
Tirmidhi and al-Nassa'i}**

▪ **Point of Benefit:**

The Prophet (Peace be upon him) dedicated these two days specifically for the worship of fasting. O Allah, grant us the ability to follow his example in the best manner. May peace and blessings be upon him.

170. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَعِنْدِي امْرَأَةٌ فَقَالَ: مَنْ هَذِهِ؟ قُلْتُ: فَلَانَةٌ لَا تَنَامُ اللَّيْلَ فَقَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا، وَكَانَ  
أَحَبَّ ذَلِكَ إِلَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ". [أخرجه  
البخاري ومسلم].

**170. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger (Peace be upon him) entered my presence,  
and there was a woman with me, so he said: "Who is this?" I said:  
"So-and-so, who does not sleep at night." Allah's Messenger (Peace  
be upon him) then said: 'Incumbent upon you are the works of which  
you are capable, for, by Allah, Allah will not become weary until you**

become weary!" The work dearest to Allah's Messenger (Peace be upon him) was that which his Companion could persevere in continuously." {Reported by al-Bukhari and Muslim}

▪ **Point of Benefit:**

The Prophetic approach is based on balance and consistency, not excessive, exhausting effort—in all acts of worship: prayer, fasting, charity, and reciting the Qur'an. What is required is a steady routine that does not decrease, but gradually increases in a manageable way. Consistency in small deeds is better than doing much irregularly.

171. عَنْ أَبِي صَالِحٍ قَالَ: سَأَلْتُ عَائِشَةَ وَأُمَّ سَلَمَةَ: أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتَا: مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ. [أخرجه الترمذي].

**171. Abu Salih said:**

"I asked Aisha (may Allah be pleased with her) and Umm Salama: "Which work was dearest to Allah's Messenger (Peace be upon him)?" They said: "That which a person perseveres in, even if the amount of work done is small." {Reported by at-Tirmidhi}

▪ **Point of Benefit:**

- The Mothers of the Believers did not answer that the most beloved actions to the Prophet (Peace be upon him) were prayer, fasting, charity, or others, because the key point is the consistency in worship.

▪ **Reviving a Sunnah:**

- The Prophet (Peace be upon him) never fasted a full month except for Ramadan.

- His most frequent fasting was in Sha'ban.

- He used to fast three days of every month and he would not fast Friday alone—rather, he would fast it along with the day before or the day after.

- The Prophet (Peace be upon him) used to fast on Mondays and Thursdays, as deeds are presented to Allah, the Most Glorified, the Most High, on those days.
- His worship was consistent—whenever he began a form of worship, he would remain constant in it, while maintaining balance and moderation.

## Illumination

When Allah blesses you with a visit to Al-Madinah al-Munawwarah, and your footsteps align with where the Prophet (Peace be upon him) once walked, you feel a longing to walk every street, hoping to follow his traces—and to sit wherever he may have once sat.

Be keen to let the footsteps of the Prophet (Peace be upon him) guide your own. In the morning and evening remembrances (adhkar), you are uttering the very words he uttered, pronouncing what he pronounced. Feel, in your dhikr, that you are sitting in a prophetic gathering. And as you recite the Qur'an, realize that you are doing what the Prophet (Peace be upon him) himself used to do.

Follow in his footsteps, step by step, and say to yourself: 'I remain true to the covenant, O Master of the Messengers—with a weary body but a steadfast soul, we will continue following your path through the passing years, never turning back and whatever comes, let it come... Allah is our Helper... There is no power and no strength except through Him.

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### 43. Selected Narrations on The Recital Of Sayyidina Rasulullah

172. "عن يعلى بن مملك أنه سأل أم سلمة عن قراءة رسول الله ﷺ: فَإِذَا هِيَ تَنعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا". [أخرجه أحمد وأبو داود والترمذي والنسائي].

**172. Ibn Abi Mulaika reported:**

Ya'la ibn Mamlak asked Umm Salama about the Qur'anic recitation of Allah's Messenger (Peace be upon him), whereupon she described a Qur'anic recitation that was recited with each letter pronounced clearly and distinctly." {Reported by Ahmed, Abu Dawood, at-Tirmidhi and al-Nassa'i}

173. "عَنْ قَتَادَةَ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ قَالَ: مَدًّا" [أخرجه أحمد والنسائي].

**173. Qatada said:**

"I said to Anas ibn Malik (may Allah be pleased with him): 'How was the Qur'anic recitation of Alla's Messenger (Peace be upon him)?' He said: 'With the voice drawn out over the long vowels.'" {Reported by Ahmed and al-Nassa'i}

- The voice drawn out over the long vowels: The Prophet (Peace be upon him) would prolong the recitation of letters that are suitable for elongation, using this as a means to deepen reflection and contemplation. He recited in a slow, deliberate manner—articulating each letter with clarity and care. This style of recitation is known as *tarteel*.

▪ **Point of Benefit:**

Look at the companions of the Prophet (Peace be upon him)—they would inquire about even the finest details of his life, including the



manner in which he recited the Qur'an. So be keen, as they were, to follow the footsteps of the Messenger and adhere to his Sunnah.

▪ **Reviving a Sunnah:**

Tarteel al-Qur'an

174. "عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ النَّبِيُّ يُقْطَعُ قِرَاءَتَهُ يَقُولُ: الْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ، ثُمَّ يَقِفُ ثُمَّ يَقُولُ: الرَّحْمَنُ الرَّحِيمُ، ثُمَّ يَقِفُ وَكَانَ يَقْرَأُ: مَلِكِ يَوْمِ  
الدِّينِ" [أخرجه أحمد و أبو داود والترمذي].

174. Umm Salama said:

"The Prophet (Peace be upon him) used to interrupt his Qur'anic recitation. He would say: "Praise be to Allah, the Lord of all the worlds [al-hamdu li-llahi Rabbi 'l'alamín], then he would pause, then he would say: "The All-Merciful, the All-Compassionate

[ar-Rahmání r-Rahím]," then he would pause and recite: "Master of the Day of Reckoning [Malíkí yawm-id'deen]." {Reported by Ahmed, Abu Dawood and at-Tirmidhi}

- Interrupt his Qur'anic recitation: It means that The Prophet (Peace be upon him) would pause thoughtfully at the end of each verse, allowing space for reflection and understanding.

▪ **Reviving a Sunnah:**

Pause thoughtfully at the end of each verse, following the Prophet's (Peace be upon him) practice, who would stop at the end of every verse to reflect and to preserve the rhythm and clarity of the divine message.

175. "عن عبد الله بن أبي قيس قال: سألت عائشة رضي الله عنها عن قراءة النبي أكان يسر بالفراة أم يجهر قالت كل ذلك قد كان يفعل قد كان ربما أسر وربما جهر فقلت الحمد لله الذي جعل في الأمر سعة". [أخرجه أحمد وأبو داود والترمذي].

**175. 'Abdu'llah ibn Abi Qais said:**

"I asked Aisha (may Allah be pleased with her) about the Qur'anic recitation of the Prophet (Peace be upon him): "Was he used to whispering the recitation, or pronouncing it audibly?" She said: "He used to do both. He would sometimes whisper and sometimes speak audibly." I therefore said: "Praise be to Allah, who has granted us flexibility in the matter!" {Reported by Ahmed, Abu Dawood and at-Tirmidhi}

▪ **Point of Benefit:**

This noble Companion once inquired about how the Prophet (Peace be upon him) recited the Qur'an during his night prayer (Tahajjud). He was informed that the Prophet (Peace be upon him) would at times recite in a soft, subdued voice such that even someone close to him might not hear, and at other times he would recite aloud, allowing those nearby to hear his recitation. This indicates the permissibility of both approaches. It is recommended for a worshiper to alternate between these two modes, giving preference to whichever fosters greater humility, reverence, and presence of heart in accordance with their spiritual state at the time.

176. "عن أم هانئ قالت: كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ بِاللَّيْلِ وَأَنَا عَلَى عَرِيشِي". [أخرجه أحمد والنسائي وابن ماجه].

**176. Umm Hani' said:**

"I used to hear the Qur'anic recitation of the Prophet (Peace be upon him) during the night while I was on my pallet." {Reported by Ahmed, al-Nassa'I and Ibn Majah}

- My pallet: means my bed. This narration clearly affirms the permissibility of **reciting aloud (jahr)** during night prayer (Qiyām al-Layl).

▪ **Point of Benefit:**

- The Guidance of the Prophet (Peace be upon him) in Reciting the Qur'an:
- The Prophet's (Peace be upon him) recitation (Peace be upon him) of the Qur'an was measured and deliberate. He would recite with elongation (madd), articulating each letter with clarity and precision.
- His recitation was marked by pauses—he would stop at the end of each verse.
- Sometimes he would recite in a low voice, and at other times he would raise his voice, depending on the occasion.
- The Prophet (Peace be upon him) would beautify his voice while reciting, enhancing the spiritual impact of the words with a measured and melodious tone.

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## 44. Selected Narrations on The Weeping Of Sayyidina Rasulullah

177. "عن مُطَرِّف وهو ابن عبد الله بن الشَّخِير عن أبيه قال: أَتَيْتُ رَسُولَ اللَّهِ وَهُوَ يُصَلِّي وَلِجَوْفِهِ أَرْزِزٌ كَأَرْزِزِ الْمَرْجَلِ مِنَ الْبُكَاءِ". [أخرجه أحمد والنسائي].

**177. Abdullah ibn ash-Shikh-khir reported he said:**

"I came to Allah's Messenger (Peace be upon him) while he was performing the ritual prayer, and his inner body [jauf] was producing a humming sound like the humming of the cauldron due to his weeping." {Reported by Ahmed and alNassa'i}

- Cauldron: A large cooking vessel used over an open flame for boiling water or preparing food.

- The Prophet's (Peace be upon him) weeping during his recitation of the Qur'an was likened to the sound of a boiling cauldron—gentle, continuous, and filled with deep emotion.

178. "عن عبد الله بن مسعود رضي الله عنه قال: قال لي رسول الله: اقرأ عليّ فقلت يا رسول الله اقرأ عليك وعليك أنزل قال: إني أحب أن أسمعَهُ مِنْ غَيْرِي فقرأت سورة النساء حتى بلغت: وجئنا بك على هؤلاء شهيدا، قال فرأيت عيني رسول الله تهلان". [أخرجه البخاري ومسلم].

**178. 'Abdu'llah ibn Mas'ud (may Allah be pleased with him) said:**

**"Allah's Messenger (Peace be upon him) told me: 'Recite the Qur'an to me,' so I said: 'O Messenger of Allah (Peace be upon him), shall I recite the Qur'an to you when it was to you that it was revealed?' He said: 'I like to hear it from someone other than myself,' so I recited the Sura of the Women [Surat an-Nisa'] until the place that reads: And We bring you as a witness against these [wa ji'na bi-ka 'ala ha'ula'i shahida]' (Al-Qur'an; 4:41). Then I saw the eyes of Allah's Messenger overflowed with tears." {Reported by al-Bukhari and Muslim}**

- Bathed in tears: His eyes overflowed with tears and the tears streamed down his cheeks.

#### ▪ Reviving a Sunnah:

Listening to the Qur'an with reflection. Make it a daily practice to listen to a full recitation of the Qur'an, for listening with reflection has a profound impact on the heart.

179. "عن عبد الله بن عمرو قال: انكسفت الشمس يوما على عهد رسول الله فقام رسول الله يصلي حتى لم يكذ يركع ثم ركع فلم يكذ يرفع رأسه ثم رفع رأسه فلم يكذ أن يسجد ثم سجد فلم يكذ أن يرفع رأسه ثم رفع رأسه فلم يكذ أن يسجد

ثُمَّ سَجَدَ فَلَمْ يَكُذْ أَنْ يَرْفَعَ رَأْسَهُ فَجَعَلَ يَنْفُخُ وَيَبْكِي وَيَقُولُ: رَبِّ أَلَمْ تَعِدْنِي أَنْ لَا تُعَذِّبَهُمْ وَأَنَا فِيهِمْ رَبِّ أَلَمْ تَعِدْنِي أَنْ لَا تُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ وَنَحْنُ نَسْتَغْفِرُكَ فَلَمَّا صَلَّى رَكَعَتَيْنِ انْجَلَتِ الشَّمْسُ فَقَامَ فَحَمِدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنَ آيَاتِ اللَّهِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا انْكَسَفَا فَافْزَعُوا إِلَى ذِكْرِ اللَّهِ تَعَالَى". [أخرجه البخاري ومسلم وفيهما ركوعان في كل ركعة].

**179. 'Abdullah ibn 'Umar said:**

"The sun was eclipsed one day in the era of Allah's Messenger (Peace be upon him), so Allah's Messenger (Peace be upon him) stood performing the ritual prayer, until he could hardly bow down, then he bowed down and could hardly raise his head, then he raised his head and could hardly prostrate himself, then he prostrated himself and could hardly raise his head, so he began to gasp and weep, saying: 'O my Lord, have You not promised me that You will not torment them while I am among them? O my Lord, have You not promised me that You will not torment them while they and we are appealing to You for forgiveness?' Then, once he had performed two cycles of ritual prayer, the sun became visible, so he stood up, praised Allah (Exalted is He) and extolled Him. Then he said: 'The sun and the moon are among the signs of Allah. They are not eclipsed because of someone's death, nor because of his coming to life, so when they are eclipsed, you must seek refuge in the remembrance of Allah (Exalted is He)!'" {Reported by al-Bukhari and Muslim, in each unit of prayer (rak'ah), there are two bowings (rukū')}

- Two signs: signs of the approach of the Hour, or signs of Allah's punishment, or the sun and the moon subjugated by Allah's power.

▪ **Point of Benefit:**

When a person witnesses the eclipse of the sun or the lunar eclipse, they should humble themselves before Allah and supplicate to Him. These phenomena represent a disruption in the natural order of the universe, and it is possible that they occur at the very time of the Hour. The Prophet (Peace be upon him) would sigh and weep out of

compassion for this Ummah and out of fear of the horrors of the Day of Judgment.

The hadith contains a profound lesson: that seeking forgiveness (istighfār) is a means of averting punishment. Allah, the Almighty, does not send down His punishment upon those who seek His forgiveness—neither physical nor emotional, neither in this world nor in the Hereafter. Istighfār is a great source of protection for the believer. Numerous hadiths emphasize the virtue and importance of frequent repentance, so make it a daily practice in your life.

The hadith also includes other Sunnahs in addition to seeking forgiveness, which should be observed with care to implement them. Among these are: the Sunnah of offering the eclipse prayer when the sun is eclipsed, the Sunnah of prolonging the standing (in prayer), the Sunnah of lengthening the bowing, and the Sunnah of lengthening the prostration.

180. "عَنْ ابْنِ عَبَّاسٍ قَالَ : أَخَذَ رَسُولُ اللَّهِ ابْنَهُ لَهُ تَقْضِي فَاحْتَضَنَهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ فَمَاتَتْ وَهِيَ بَيْنَ يَدَيْهِ وَصَاحَتْ أُمُّ أَيْمَنَ فَقَالَ -يَعْنِي النَّبِيَّ- : أَتَبْكِينَ عِنْدَ رَسُولِ اللَّهِ؟ فَقَالَتْ أَلَسْتُ أَرَكَ تَبْكِي قَالَ : إِنِّي لَسْتُ أَبْكِي إِنَّمَا هِيَ رَحْمَةٌ إِنَّ الْمُؤْمِنَ بِكُلِّ خَيْرٍ عَلَى كُلِّ حَالٍ إِنْ نَفْسُهُ تُنْزَعُ مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهَ عَزَّ وَجَلَّ". [أخرجه أحمد].

**180. Ibn Abbas said:**

**"Allah's Messenger (Peace be upon him) took hold of a daughter of his who was dying (Taqdī), then embraced her and she died in his arms. Umm Aiman cried, so he, meaning the Prophet (Peace be upon him), said: 'Are you weeping in the presence of Allah's Messenger?' She replied: 'Am I not seeing you weep?' He said: 'I am not weeping. It is actually a mercy. The believer has every benefit in every situation. His soul is removed within him (Tunza') as he praises Allah (Almighty and Glorious is He)!'"** {Reported by Ahmed}

- A daughter of his: meaning from his descendants—she was his granddaughter 'Umāmah through his daughter Zaynab.
- Taqdī: she is at the brink of death, experiencing the withdrawal of the soul—the final moments before passing.
- Are you weeping in the presence of Allah's Messenger? The weeping of Umm Ayman differed from that of the Prophet (Peace be upon him)—his was out of mercy, not distress; whereas hers involved loud wailing, indicative of grief and anguish. He was, in effect, clarifying that his weeping stemmed from mercy, while hers was from sorrow and anxiety.
- Tunza': that is, his soul is being seized by the Angel of Death.

▪ **Point of Benefit:**

The hadith indicates that the greatest consolation for a Muslim in times of trial is the awareness that this worldly life is confined by time and place, and that his ultimate destination is Paradise—as vast as the heavens and the earth—where he will abide forever. For this reason, he praises Allah in all circumstances. The station of praise (ḥamd) holds a lofty rank with Allah, exalted is He, as is mentioned in the authentic narration: Saying "*Al-ḥamdu lillāh (Praise be to Allah) fills the scale.*"

181. "عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: شَهِدْنَا ابْنَةَ رَسُولِ اللَّهِ وَرَسُولُ اللَّهِ جَالِسٌ عَلَى الْقَبْرِ فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ فَقَالَ ﷺ: أَفِيكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ؟ قَالَ أَبُو طَلْحَةَ: أَنَا، قَالَ: انْزِلْ، فَتَزَلَّ فِي قَبْرِهَا". [أخرجه البخاري].

**181. Anas ibn Malik (may Allah be pleased with him) said:**

"We saw Allah's Messenger (Peace be upon him) sitting on the tomb of a daughter of his, and I saw his eyes shedding tears. Then he said: 'Is there any man among you who has not had intercourse with (Yuqārif) his wife tonight?' Abu Talha said: 'I haven't!' He told him: 'Come down,' so he came down into her tomb." {Reported by alBukhari}

**O Allah, bless Muhammad and his family**\_\_\_\_\_

- We saw Allah's Messenger (Peace be upon him) sitting on the tomb of a daughter of his: Namely, Umm Kulthūm, the wife of 'Uthmān ibn 'Affān, may Allah be pleased with them.
- Has not had intercourse with (Yuqārīf): meaning, he did not engage in intimate relations that night.

This is evidence that one who has intimate relations with his wife during the night is not prescribed for him to lay a dead body in its grave.

▪ **Point of Benefit:**

The reasons for the Prophet's (Peace be upon him) weeping as mentioned in the Sunnah:

- Out of the fear of Allah.
- Out of concern for his Ummah.
- When listening to the Quran.
- Longing for Allah and Paradise.
- Grieving over the death of his son.
- Grieving over the death of his granddaughter.
- When Uthman ibn Maz'oon passed away.
- When the sun eclipsed, out of fear of Allah and reverence for Him, the Almighty.

## **Illumination**

Imam Abu al-'Abbas ibn Ata' (may Allah have mercy on him) said: 'Whoever commits to the etiquettes of the Sunnah, Allah will illuminate his heart with the light of knowledge. There is no status more noble than the status of following the beloved Prophet (Peace be upon him) in his commands, actions, and character, and embodying his etiquettes in speech, actions, intention, and resolve.

Do not belittle the learning of any of the Sunnahs of the Prophet (Peace be upon him). For knowing the Sunnahs does not become mere habits, but transforms into acts of worship. Your learning itself is a Sunnah, and your intention to practice it is also a Sunnah.



Therefore, the seeker of knowledge is prayed for by the fish in the sea, and the ant in its hole. So praise Allah, exalted is He, for you are seeking knowledge.

Good news for all those who strive to learn and revive the Sunnah of the Prophet (Peace be upon him): Allah, the Exalted, chooses for the Sunnah a people whom He makes love the Sunnah, learn it, and cling to it. He facilitates for them the love of the people of the Sunnah, those who revere the Sunnah. He opens their hearts with it, so that the Sunnah becomes their delight. We ask Allah to grant us this bliss. And indeed, this bliss is not attained by mere wishes, but requires humility, surrender, struggle, and patience, without hastening the fruits of this effort.

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## 45. Selected Narrations On The Bed Of Sayyidina Rasulullah

82. "عن عائشة رضي الله عنها قالت : إنما كان فراش رسول الله الذي ينام عليه من آدم حشوه ليف". [أخرجه مسلم].

**182. Aisha (may Allah be pleased with her) said:**

**"The mattress on which Allah's Messenger (Peace be upon him) used to sleep consisted of tanned hides (Adam) stuffed with fibers ("Al-leef)." {Reported by Muslim}**

- Tanned hides (Adam): This refers to animal hides or skins that have undergone the tanning process to preserve them and make them suitable for use in products like leather.
- Fibers (Al-leef): the outer layers of the palm tree.

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## 46. Selected Narrations On The Humbleness Of Sayyidina Rasulullah

183. "عن عُمَرَ بْنِ الْخَطَّابِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ إِنَّمَا أَنَا عَبْدُ اللَّهِ فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ". [أخرجه البخاري].

183. 'Umar ibn al-Khattab said:

"Allah's Messenger said (Peace be upon him): 'Do not extol me as the Christians extolled [Jesus] the son of Mary. I am merely a servant,' so say: '[He is] Allah's servant and His Messenger (Peace be upon him).'" {Reported by al-Bukhari}

- Do not extol me: Do not overpraise me.

184. "عن أنس بن مالك رضي الله عنه أن امرأةً جاءت إلى النبي فقالت له إن لي إليك حاجة فقال : اجلسي في أي طريق المدينة شئت أجلس إليك". [أخرجه مسلم].

184. Anas ibn Malik (may Allah be pleased with him) said:

"A woman came to the Prophet (Peace be upon him) and said to him: 'I am in need of you,' so he said: 'Sit in whichever road of the city you wish, and I shall sit with you!'" {Reported by Muslim}

Truly, your character is most noble, O Messenger of Allah (Peace be upon him).

185. "عن أنس بن مالك رضي الله عنه قال: كان رسول الله ﷺ يُدعى إلى خُبْرِ الشَّعِيرِ وَالْإِهَالَةِ السَّنَخَةِ فَيُحِبُّ وَلَقَدْ كَانَ لَهُ دِرْعٌ عِنْدَ يَهُودِيٍّ فَمَا وَجَدَ مَا يَفْكُهَا حَتَّى مَاتَ". [أخرجه أبو يعلى].

185. Anas ibn Malik (may Allah be pleased with him) said:

**"The Prophet (Peace be upon him) used to be invited to a meal of barley bread and rancid oil (Al-Ihālah A- Sankhah), and he would accept the invitation. He once had a breastplate which was being held in pledge by a certain Jew, and he (the Prophet) (Peace be upon him) died before he could repay the debt so as to release it from the Jew's possession."** {Reported by Abu Ya'la}

- Rancid oil (Al-Ihālah): refers to any form of fat or oil prepared and used as a savory accompaniment to food.

Thus, anything that contains fat is referred to as 'idām'. It was previously explained that 'idām' refers to anything eaten along with bread.

- A –Sankhah: denotes food whose taste or odor has altered slightly due to being kept warm for an extended time.

186. "عن أنس بن مالك رضي الله عنه قال: لم يكن شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ قَالَ: وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كِرَاهَتِهِ لَذَلِكَ". [أخرجه أحمد والترمذي].

**186. Anas ibn Malik (may Allah be pleased with him) said that:**

**There was no person dearer to them than Allah's Messenger (Peace be upon him). He said: "Nevertheless, when they saw him they would refrain from standing, because they knew how he abhorred having people rise for him."** {Reported by Ahmed and at-Tirmidhi}

The Companions (may Allah be pleased with them) loved the Prophet (Peace be upon him) deeply, yet their love was bound by the guidance of the Shari'ah. They refrained from standing when he appeared, aware that he disapproved of it. Such restraint served to close the door to pride and conceit from finding a way into the heart.

187. "عن جابر رضي الله عنه قال: جاءني رسول الله ليس براكب بغل ولا برذون". [أخرجه البخاري].

**187. Jabir (may Allah be pleased with him) said:**

**"Allah's Messenger (Peace be upon him) came to me riding neither a mule nor a hackney (Baradhawn)." {Reported by al-Bukhari}**

- Riding neither a mule nor a hackney: The Prophet (Peace be upon him) came to visit him on foot, as the Companion Jābir was ill at the time.
- Hackney (Baradhawn): a breed or type of Arabian horse, typically used for riding or transport, not for warfare.

188. "عن أنس بن مالك رضي الله عنه: أن رسول الله صلى الله عليه وسلم حج على رجل رث وقطيفة كنا نرى ثمنها أربعة دراهم، فلما استوت به راحلته قال: لبيك بحجة لا سُمعة فيها ولا رياء". [أخرجه ابن ماجه والترمذي].

**188. Anas ibn Malik (may Allah be pleased with him) said:**

**"Allah's Messenger (Peace be upon him) performed the Pilgrimage on a shabby camel saddle, on which there was a velvet sheet worth less than four silver coins, so he said: 'O Allah, make it a Pilgrimage devoid of hypocritical ostentation and no notoriety!'" {Reported by Ibn Majah and at-Tirmidhi}**

▪ **Point of Benefit:**

The Prophet (Peace be upon him) performed Hajj only once, and he supplicated to his Lord that it be an accepted pilgrimage, free from ostentation and showing off. This hadith contains valuable lessons for the Ummah of Muhammad.

Sincerity and purity of intention are the foundation of every righteous deed—without them, no action is accepted. Therefore, strive to be sincere, and continually renew your intention, for reward and accountability are based upon it.

Keep ever present in your heart the majesty, perfection, and greatness of the One for whom you act. Fear for your soul the dangers

of showing off and seeking praise, and seek refuge in Allah from them, for they are among the destroyers of deeds.

Even the Messenger of Allah (Peace be upon him) the best of all creation and the purest of hearts—supplicated to his Lord that his Hajj be free from ostentation and seeking reputation.

Hide your good deeds just as you hide your sins. Before every word and action, ask yourself: is this done purely for the sake of Allah? This moment of self-examination is more significant than the act itself.

A sincere intention has the power to elevate the smallest of deeds to the loftiest stations. A simple act—unnoticed by others—may be, in the sight of Allah, among the greatest of deeds, though you may be unaware. Indeed, a believer's intention often surpasses his action.

To give weight to your intention is to give weight to the religion—and to revere Allah and His Messenger (Peace be upon him).

O Allah, grant us the beauty of true following, and make us among Your most sincere and truthful servants.

189. "عن يحيى بن سعيد عن عَمْرَةَ قَالَتْ : قِيلَ لِعَائِشَةَ مَاذَا كَانَ يَعْمَلُ رَسُولُ اللَّهِ فِي بَيْتِهِ قَالَتْ كَانَ بَشَرًا مِّنَ الْبَشَرِ يَفْلِي ثَوْبَهُ وَيَحْلُبُ شَاتَهُ وَيَخْدُمُ نَفْسَهُ". [أخرجه أحمد].

**189. Amra said:**

**"Aisha (may Allah be pleased with her) was asked: 'What was Allah's Messenger (Peace be upon him) accustomed to doing in his home?' She said: 'He was a normal human being. He used to examine his clothes for lice (Yafli), milk his sheep and serve himself.'"**

**{Reported by Ahmed}**

- Yafli: He inspects his garment himself, checking it carefully.

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## 47. Selected Narrations On Noble Character And Habits Of Sayyidina Rasulallah

190. "عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ بِوَجْهِهِ وَحَدِيثِهِ عَلَى أَشَرِّ الْقَوْمِ يَتَأَلَّفُهُمْ بِذَلِكَ فَكَانَ يَقْبَلُ بِوَجْهِهِ وَحَدِيثِهِ عَلَيَّ حَتَّى ظَنَنْتُ أَنِّي خَيْرُ الْقَوْمِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَا خَيْرٌ أَوْ أَبُو بَكْرٍ؟ قَالَ: أَبُو بَكْرٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَنَا خَيْرٌ أَوْ عُمَرُ؟ قَالَ: عُمَرُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَنَا خَيْرٌ أَوْ عُثْمَانُ؟ قَالَ: عُثْمَانُ. فَلَمَّا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَدَّقَنِي فَلَوَدِدْتُ أَنِّي لَمْ أَكُن سَأَلْتَهُ." [أخرجه الترمذي].

190. 'Amr ibn al-'As said:

"Allah's Messenger (Peace be upon him) used to speak directly with the worst of people, thereby winning their hearts. He used to do the same with me, so that I thought I was the best of the people, so I said: 'O Messenger of Allah (Peace be upon him), am I better, or Abu Bakr?' He said: 'Abu Bakr,' so I said: 'O Messenger of Allah (Peace be upon him), am I better, or 'Umar?' He said: 'Umar,' so I said: 'O Messenger of Allah (Peace be upon him), am I better, or 'Uthman?' He said: 'Uthman!' Whenever I asked Allah's Messenger (Peace be upon him), he told me the truth, so I wished I had not asked him!"

{Reported by at-Tirmidhi}

- Speak directly with: He would face him fully—that is, with a warm smile, gracious words, and gentle conduct.
- I wished I had not asked him! Amr ibn al-'As said, "I wish I had not asked." Yet we say: "Well done, O 'Amr, for you asked, and well done for you narrated. How greatly we have benefited from this profound hadith.

### ▪ Point of Benefit:

Behold the majesty of this profoundly impactful leader and nurturer, Prophet Muhammad (Peace be upon him), from whom we

learn the art of treating the weak, our children, and all under our care with kindness, gentleness, humility, and mercy.

Take care that your children truly comprehend your love for them above all others, yet as their guardian and guide, never display favoritism nor raise one above another.

191. "عن أنس بن مالك رضي الله عنه قال: خدمتُ رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفُّ قَطُّ وَمَا قَالَ لِي لَشَيْءٍ صَنَعْتُهُ: لِمَ صَنَعْتُهُ وَلَا لَشَيْءٍ تَرَكْتُهُ: لِمَ تَرَكْتُهُ وَكَانَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْسَنِ النَّاسِ خُلُقًا وَلَا مَسَسْتُ خَزًّا وَلَا حَرِيرًا وَلَا شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَا شَمَمْتُ مِسْكًَا قَطُّ وَلَا عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ". [أخرجه البخاري ومسلم].

**191. Anas ibn Maik (may Allah be pleased with him) said:**

**"I served Allah's Messenger (Peace be upon him) for ten years, and he never said "Uff!" to me. He never asked me about something I had done, saying: "Why did you do it?" nor about something I had left undone, saying: "Why did you leave it undone?" Allah's Messenger (Peace be upon him) was the finest of human beings in character. I never felt any silk (Khazz), or anything at all that was softer than the palm of the hand of Allah's Messenger (Peace be upon him). I never smelled any musk, nor any perfume, more fragrant than the sweat of the Prophet (Peace be upon him)!" {Reported by al-Bukahari and Muslim}**

- Khazz: a luxurious fabric made from a blend of silk and another material.
- Softer than the palm of the hand of Allah's Messenger: The palm of the Prophet (Peace be upon him) was soft to the touch.
- More fragrant than the sweat of the Prophet (Peace be upon him): The Prophet's (Peace be upon him) sweat had a pleasant fragrance—this was one of his unique characteristics, peace be upon him.

▪ **Point of Benefit:**

The hands of the Prophet (Peace be upon him) were described as both firm and soft—a seemingly paradoxical yet perfectly harmonious combination. The softness (layn) pertains to the smoothness and gentleness of his skin, while the firmness (ghilāzah) refers to the structure and strength of his bones, indicating a robust physical build. Thus, his noble hands were strong in form, yet remarkably soft to the touch—a unique trait that reflects both his physical perfection and the subtle grace bestowed upon him.

192. "عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مَتَفَحِشًا وَلَا صَخَّابًا فِي الْأَسْوَاقِ وَلَا يَجْزِيءُ بِالسَّيِّئَةِ وَلَكِنْ يَعْفُو وَيَصْفَحُ". [أخرجه أحمد والترمذي].

**192. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger (Peace be upon him) was neither obscene, nor profligate, nor boisterous in the markets, and he would not repay a misdeed with a misdeed, but he would pardon and forgive generously."** {Reported by Ahmed and at-Tirmidhi}

- Obscene: the Prophet (Peace be upon him) never uttered foul or indecent speech; this was a natural trait embedded in his blessed character.
- Profligate: the Prophet (Peace be upon him) was never inclined—by nature or habit—to use obscene or offensive language. Such speech was neither in his words nor in his manner.
- Boisterous: the Prophet (Peace be upon him) was not given to loud shouting nor frequent raising of his voice.

All of this casts doubt upon the man's stature and noble character.



193. "عن عائشة رضي الله عنها قالت: مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ شَيْئًا قَطُّ إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ وَلَا ضَرَبَ خَادِمًا وَلَا امْرَأَةً". [أخرجه أحمد].

**193. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger (Peace be upon him) never struck anything with his hand unless he was struggling in the cause of Allah [jihad], nor did he ever strike a servant or a woman."** {Reported by Ahmed}

Our Prophet Muhammad (Peace be upon him) was known for his calm and dignified manner of communication. He did not resort to using hand gestures or physical movements to emphasize his speech when interacting with people. Instead, his eloquence, wisdom, and gentle demeanor conveyed his message with profound impact and clarity.

194. "عن عائشة رضي الله عنها قالت: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَنَصِّرًا مِنْ مَظْلَمَةٍ ظَلَمَهَا قَطُّ مَا لَمْ يُنْتَهَكْ مِنْ مَحَارِمِ اللَّهِ شَيْءٌ فَإِذَا انْتَهَكَ مِنْ مَحَارِمِ اللَّهِ تَعَالَى شَيْءٌ كَانَ مِنْ أَشَدِّهِمْ فِي ذَلِكَ غَضَبًا وَمَا خَيْرَ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ مَأْتِمًا". [أخرجه الحميدي وأخرجه اسحق بن راهويه].

**194. Aisha (may Allah be pleased with her) said:**

**"I never saw Allah's Messenger (Peace be upon him) take revenge for an outrage committed against him as long as none of the sacred prohibitions of Allah were violated, but if there was any violation of the sacred prohibitions of Allah, he would be enraged. Whenever he was given a choice between two matters, he would choose the easier of the two, provided it was not conducive to sin."** {Reported by al-Humaidi and Ishaq ibn Rahwayh}

- He would choose the easier of the two: For facilitation (taysīr) is among the central objectives (maqāsid) of the Islamic Shari'ah. In this, our Messenger Muhammad (Peace be upon him) is the finest example and model for us all.

▪ **Point of Benefit:**

Pardon and forgive when the offense is against you—but uphold justice when the boundaries set by Allah are transgressed. Stand firm for what is due to Allah, not for personal grievances. Defend the limits of the Divine, not the wounds of the ego.

195. "وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا عِنْدَهُ فَقَالَ: بئس ابنُ العَشِيرَةِ (أَوْ) أَخُو العَشِيرَةِ، ثُمَّ أَدِنَ لَهُ فَلَمَّا دَخَلَ أَلَانَ لَهُ الْقَوْلَ فَلَمَّا خَرَجَ قُلْتُ: يَا رَسُولَ اللَّهِ قُلْتَ مَا قُلْتَ ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ. فَقَالَ: يَا عَائِشَةُ إِنَّ مِنْ شَرِّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ أَوْ وَدَعَهُ النَّاسُ اتِّقَاءَ فَحْشِهِ". [أَخْرَجَهُ الْبُخَارِيُّ وَمُسْلِمٌ].

**195. Aisha (may Allah be pleased with her) said:**

"A man sought permission to come in to see Allah's Messenger (Peace be upon him) while I was in his presence, so he said: 'What a disagreeable man he is!' Then he gave him permission to enter, and when he came in, he spoke to him gently. After he had left, I said: 'O Messenger of Allah (Peace be upon him), you expressed your disapproval, yet you spoke to him with kindness!' He said: 'O Aisha (may Allah be pleased with her), some of the worst people are those who have been granted gentle treatment for fear of their ill manners.'" {Reported by al-Bukhari and Muslim}

- What a disagreeable man he is! How disgraceful is this man within his clan—his manners are among the most blameworthy.

▪ **Point of Benefit:**

If someone possesses evil within them, speak to them gently—but without praise, for praising such a person becomes flattery (*mudāhanah*), which is blameworthy. What the Prophet (Peace be upon him) did, rather, was forbearance (*mudārāh*): he would temper their harm with courtesy.

This is the appropriate way to deal with such individuals—with wisdom and gentleness, but without admiration. Meet them with

kindness, not to honor them, but to protect yourself and others from their harm.

Such conduct reflects the character of a person of dignity and honor, and it is a mark of intelligence and sound judgment.

196. "عن محمد بن المنكدر قال سمعت جابر بن عبد الله يقول: ما سئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ فَقَالَ: لَا". [أخرجه البخاري ومسلم].

**196. Jabir ibn 'Abdi'llah said:**

**'Never did Allah's Messenger (Peace be upon him) say "No" to anyone who requested something of him!'** {Reported by al-Bukhari and Muslim}

How tender and majestic you are, O Master of all creation! Follow in the footsteps of your Prophet (Peace be upon him) and be gracious in your dealings with others. Lift hearts with kind words, mend spirits with gentle presence, and be one who heals with compassion.

197. "عن أنس بن مالك رضي الله عنه قال: كان النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخِرُ شَيْئًا لِغَدٍ". [أخرجه الترمذي].

**197. Anas ibn Malik (may Allah be pleased with him) said:**

**"The Prophet (Peace be upon him) never stored anything up for the morrow."** {Reported by at-Tirmidhi}

▪ **Point of Benefit:**

The Prophet (Peace be upon him) never saved anything for himself. What he kept was only to provide for his family enough provisions for a year, as he was their guardian. As for his own needs for tomorrow, he placed his trust entirely in Allah.

198. "عن عائشة رضي الله عنها: أن النبي صلى الله عليه وسلم كان يقبل الهدية ويثيب عليها". [أخرجه البخاري].

**198. Aisha (may Allah be pleased with her) said:**

**"The Prophet (Peace be upon him) used to accept gifts and provide recompense of greater value."** {Reported by al-Bukhari}

The Prophet (Peace be upon him) was the epitome of noble character. He humbly accepted gifts from the poor and needy, softening their hearts with kindness. Show joy sincerely to those who bring you a gift, mending their spirits and uplifting their souls.

The Messenger (Peace be upon him) said: **"The most beloved of you to me and the closest to me on the Day of Resurrection are those with the best manners."** {Reported by Ahmed and ibn Habban}

Truly, closeness to the Prophet (Peace be upon him) and to Allah is found not only in acts of worship but in the beauty of one's character and the excellence of one's conduct.

▪ **Point of Benefit:**

- The Messenger of Allah (Peace be upon him) was of serene temperament and gentle nature—never boisterous, never obscene, never one to find fault, nor one to harbor enmity.

- The Prophet (Peace be upon him) would turn his face with kindness even toward the most arrogant and hard-hearted among the people, seeking to soften their hearts and draw them gently toward the truth.

- He never turned away the one who placed hope in him; no soul who sought him left in despair.

- He never grew angry for his own sake, no matter the offense—but when the sacred boundaries of Allah were violated, his anger was swift and just.

- Whenever the Prophet (Peace be upon him) was given a choice between two matters, he would choose the easier of the two—as long as it involved no sin.

- The Prophet (Peace be upon him) would graciously accept gifts, and in return, he would reward the giver—not out of need, but out of generosity and love.

- He was ever-smiling—his face radiant with warmth and serenity.

- The Prophet (Peace be upon him) never struck anyone with his hands except when striving in the cause of Allah.

- The Prophet (Peace be upon him) would soften his speech toward the worst people, yet without praise or flattery to ward off their harm—maintaining dignity while guiding with gentle wisdom.

- He refrained from matters that did not concern him, speaking only about what he hoped to be rewarded for.

- The Messenger of Allah (Peace be upon him) was never asked for anything without granting it.

- He never confronted anyone with what they disliked.

- He never reproached anyone, nor spoke ill of them, nor sought to expose their faults.

- The Prophet (Peace be upon him) never withheld anything from himself except what he reserved as sustenance for his family for a year—for indeed, he was their provider and caretaker.

- He was the most generous of people in performing acts of kindness and charity.

These are all the noble qualities of our Prophet Muhammad (Peace be upon him). So, perfect your following of him to attain the highest ranks. For whoever loves a person closely observes everything concerning them out of deep affection.

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## 48. Selected Narrations On Modesty Of Sayyidina Rasulallah

199. "عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفَ فِي وَجْهِهِ". [أخرجه البخاري ومسلم].

199. Abu Sa'id al-Khudri said:

"He (Peace be upon him) was more bashful than the virgin in her boudoir, and when he disapproved of something, we knew it from the expression on his face." {Reported by al-Bukhari and Muslim}

His modesty was not in avoiding speech with people, but in the gentleness of his nature and the refinement of his character.

Is it not enough that we were deprived of his companionship in this world—how then can we neglect striving for it in the Hereafter?

Send abundant blessings upon him (Peace be upon him), and hold fast to following his path with sincerity and love.

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## 49. Selected Narrations On Hajaamah (Cupping-Cautering) Of Sayyidina Rasulallah

200. "عن جابر بن الشعبي عن ابن عباس أظنه قال: إن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احتجم على الأُخْدَعَيْنِ وَبَيْنَ الْكَتِفَيْنِ وَأَعْطَى الْحَبَّامَ أَجْرَهُ وَلَوْ كَانَ حَرَامًا لَمْ يَعْطِهِ". [أخرجه أحمد].

200. Ibn Abbas said:

"The Prophet (Peace be upon him) had cupping performed between the two veins in the neck and between the shoulders. He also gave the cupper his fee, which he would not have done if cupping had been unlawful." {Reported by Ahmed}

- The two veins in the neck: The two veins that run along the sides of the neck, just beneath or behind the ears.
- Between the shoulders: that is, at the upper spine, just below the prominent vertebra.

▪ **Point of Benefit:**

The most effective points for extracting impure blood are found in these very areas, making such cupping a means of protection and healing before harm takes root.

201. "عن أنس بن مالك رضي الله عنه قال: كان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَحْتَجِمُ فِي الْأَخْدَعَيْنِ وَالْكَاهِلِ وَكَانَ يَحْتَجِمُ لِسَبْعِ عَشْرَةَ وَتِسْعِ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ". [أخرجه الترمذي].

**201. Anas ibn Malik (may Allah be pleased with him) said:**

**"Allah's Messenger (Peace be upon him) used to have cupping performed between the two veins of the neck and in the upper back (kahil), and he used to undergo cupping on the seventeenth, nineteenth and twenty-first days of the month."** {Reported by at-Tirmidhi}

- The kahil lies between the shoulders, atop the spine's highest point—a place favored for prophetic cupping due to its healing potential.

In another hadith, the Messenger of Allah (Peace be upon him) said: **"Healing is found in three things: a drink of honey, a cupping incision, and cauterization by fire—but I forbid my nation from cauterization."** {Reported by al-Bukhari}

And the best days for cupping are the seventeenth, nineteenth and twenty-first days of each lunar (Hijri) month.

Cupping was the angels' advice to the Prophet (Peace be upon him) on the night of the Night of Ascension (Isra and Mi'raj). The Prophet (Peace be upon him) said: **"During the Night of Ascension, every group of angels I passed by said: O Muhammad, command your nation to perform cupping."** {Al-Jami' al-Saghir}

The areas on the body where the Prophet (Peace be upon him) underwent cupping therapy, as narrated in authentic hadiths:

1. The head.

2. )Al-Akhda'ayn(The two veins that run along the sides of the neck, just beneath or behind the ears.

3. The kahil that lies between the shoulders.

4. On the shoulder.

5. The tops of the feet—the Prophet (Peace be upon him) performed cupping on them while in a state of Ihram, in Mull, an area in Medina.

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## **50. Selected Narrations On The Names Of Sayyidina Rasulullah**

202. "عن جبير بن مطعم قال: قال رسول الله صلى الله عليه وسلم: إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ". [أخرجه البخاري ومسلم].

**202. Jubair ibn Mut'im said:**

"Allah's Messenger (Peace be upon him) said: "Verily I have several names: I am Muhammad; I am Ahmad; I am al-Mahi [the Eraser], with whom Allah erases unbelief; I am al-Hashir [the Gatherer], at whose feet the people will be gathered; and I am al-'Aqib [the Ultimate] (The name al-'Aqib means the one after whom there is no Prophet.)" {Reported by al-Bukhari and Muslim}

- At whose feet the people will be gathered: that is, the Prophet (Peace be upon him) will be raised before all others, and the people will follow him thereafter.



203. "عَنْ حُذَيْفَةَ قَالَ: لَقِيتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَقَالَ: أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا نَبِيُّ الرَّحْمَةِ وَنَبِيُّ التَّوْبَةِ وَأَنَا الْمُقَفَّى وَأَنَا الْحَاشِرُ وَنَبِيُّ الْمَلَا حِمٍ". [أخرجه أحمد].

**203. Hudhaifa said:**

"I encountered the Prophet (Peace be upon him) in one of the streets of Medina, and he said: "I am Muhammad; I am Ahmad; I am the Prophet (Peace be upon him) of Mercy and the Prophet (Peace be upon him) of Repentance; I am the Follower (Al-Muqaffā) [of the earlier Prophets]; I am the Gatherer and the Prophet (Peace be upon him) of the Fierce Battles." {Reported by Ahmed}

- I am the Follower [of the earlier Prophets]: The last of the Prophets, like al-'Aqib, he succeeds the Prophets before him and follows in their footsteps.
- The Prophet (Peace be upon him) of the Fierce Battles: A Prophet of compassion and of struggle, he (Peace be upon him) balances mercy with the necessity of conflict, assigning each its proper place.

▪ **Point of Benefit:**

The Names of the Messenger of Allah (Peace be upon him) as Mentioned in the Sunnah.

- Muhammad (Peace be upon him).
- Ahmed (Peace be upon him).
- Al-Mahi [the Eraser], with whom Allah erases unbelief.
- Al-Hashir [the Gatherer], at whose feet the people will be gathered.
- Al-'Aqib/ Al-Muqaffā: the one after whom there is no Prophet.
- The Prophet of Mercy **(And We have not sent you, [O Muhammad], except as a mercy to the worlds.)—Surah Al-Anbiya (21:107)**
- The Prophet of Repentance.
- The Prophet of the Fierce Battles.

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## 51. Selected Narrations On The Living Of Sayyidina Rasulallah

204. "عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ التَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يَجِدُ مِنَ الدَّقْلِ مَا يَمْلَأُ بَطْنَهُ". [أخرجه مسلم].

204. An-Nu'man ibn Bashir say:

"Do you not have what you want in the way of food and drink? I have seen your Prophet (Peace be upon him), and the poor-quality dates [daqal] that he finds are what fills his stomach." {Reported by Muslim}

- Daqal: Inferior dates.

205. "عن عائشة رضي الله عنها قالت: إِنَّ كُنَّا آلَ مُحَمَّدٍ نَمْكُثُ شَهْرًا مَا نَسْتَوْقِدُ بِنَارٍ إِنَّهُوَ إِلَّا التَّمْرُ وَالْمَاءُ". [أخرجه البخاري ومسلم] وزاد البخاري: "قد كان لرسول الله صلى الله عليه وسلم جيران من الأنصار كانت لهم منائح وكانوا يمنحون رسول الله صلى الله عليه وسلم من ألبانهم فيسقيننا".

205. Aisha (may Allah be pleased with her) said:

'We, Muhammad's wives, would go an entire month without cooking anything over a fire, and with nothing to eat and drink but dates and water.' {Reported by al-Bukhari and Muslim} Al-Bukhari added:

"The Messenger of Allah (Peace be upon him) had neighbors from among the Ansar who owned animals that produced milk. They would offer him some of their milk, and he would give us to drink from it."

206. "عن أبي هريرة رضي الله عنه قال: خرج رسول الله صلى الله عليه وسلم في ساعة لا يخرج فيها ولا يلقاه فيها أحد فأتاه أبو بكر فقال: ما جاء بك يا أبا بكر؟ قال: خرجت ألقى رسول الله ﷺ وأنظر في وجهه والتسليم عليه. فلم يلبث أن جاء عمر فقال: ما جاء بك يا عمر؟ قال: الجوع يا رسول الله قال ﷺ: وأنا قد وجدت بعض ذلك فانطلقوا إلى منزل أبي الهيثم بن التيهان الأنصاري وكان رجلاً كثير النحل والشاة ولم يكن له خادم فلم يجدوه فقالوا لامرأته: أين صاحبك؟ فقالت: انطلق يستعذب لنا الماء. فلم يلبثوا أن جاء أبو الهيثم بقرية يزعمها فوضعها ثم جاء يلتزم النبي صلى الله عليه وسلم ويفديه بأبيه وأمه ثم انطلق بهم إلى حديقته فبسط لهم بساطاً ثم انطلق إلى نخلة فجاء يقنو فوضعه فقال النبي صلى الله عليه وسلم: أفلا تنقيت لنا من رطب؟ فقال: يا رسول الله إني أردت أن تختاروا أو تحيروا من رطبه وبسره فأكلوا وشربوا من ذلك الماء فقال صلى الله عليه وسلم: هذا والذي نفسي بيده من النعيم الذي تسألون عنه يوم القيامة ظل بارد ورطب طيب وماء بارد، فانطلق أبو الهيثم ليصنع لهم طعاماً فقال النبي صلى الله عليه وسلم: لا تذبحن لنا ذات درر. فذبح لهم عناقاً أو جذياً فأتاهم بها فأكلوا فقال صلى الله عليه وسلم: هل لك خادم؟ قال: لا. قال: فإذا أتانا سبي فأتنا فأتني صلى الله عليه وسلم برأسين ليس معهما نال. فأتاه أبو الهيثم فقال النبي صلى الله عليه وسلم: اختر منهما فقال: يا رسول الله اختر لي. فقال النبي صلى الله عليه وسلم: إن المستشار مؤتمن خذ هذا فأني رأيته يصلي واستوص به معروفاً فانطلق أبو الهيثم إلى امرأته فأخبرها بقول رسول الله صلى الله عليه وسلم فقالت امرأته: ما أنت ببائع حق ما قال فيه النبي صلى الله عليه وسلم إلا بأن تعتقه قال: فهو عتيق فقال صلى الله عليه وسلم: إن الله لم يبعث نبياً ولا خليفة إلا وله بطانتان: بطانة تأمره بالمعروف وتنهيه عن المنكر وبطانة لا تألوه خبالاً ومن يوق بطانة السوء فقد وفي". [أخرجه الترمذي].

206. Abu Huraira (may Allah be pleased with him) said:

"Allah's Messenger (Peace be upon him) went out during an hour in which he did not usually go out, and in which no one used to meet him, but Abu Bakr came to him, so he said: "What has brought you forth, O Abu Bakr?" He replied: "I came out to meet Allah's Messenger (Peace be upon him), behold his face, and greet him with the salutation of peace." Shortly thereafter Umar came along, so he said: "What has brought you forth, O Umar?" He replied: "Hunger, O Messenger of Allah (Peace be upon him)!" He said (Peace be upon him): "I have also experienced some of that!" Then they went to the house of Ibn at-Tihan al-Ansari, who was owned many date palms and sheep, but who had no servants, so they did not find him. They therefore asked his wife: "Where is your mate?" She said: "He has gone to draw sweet water for us." They did not have to wait long before Abu'l-Haitham brought a waterskin that he was carrying (Yaz'ubuha) full, so he set it down, and came to embrace (Yaltazim') the Prophet (Peace be upon him), offering his father and his mother as ransom for him. Then he took them to his garden, and spread a carpet (Bisāt) for them. Then he went to a date palm, brought a bunch of dates and set it down. The Prophet (Peace be upon him) said: "Have you not selected for us some of its ripe dates?" He replied: "O Messenger of Allah (Peace be upon him), I intended to let you choose or prefer some of its ripe and its unripe dates," so they ate dates and drank from that water. Then the Prophet (Peace be upon him) said: "By the One in whose Hand is my soul, this is some of the gracious favor about which you shall be asked on the Day of Resurrection: cool shade, good dates and cold water!" Then Abu'l-Haitham went to make a meal for them, so the Prophet (Peace be upon him) said: "Do not slaughter a milk-producing animal for us." He therefore slaughtered a young she-goat (Inaq) or a young billy goat, and brought it to them, so they ate. The Prophet (Peace be upon him) said: "Do you have a servant?" When the answer was "No," he said: "If a prisoner of war (Saby) comes to us, come to us!" Then he (Peace be upon him) was brought two captives, unaccompanied by a third. Abu'l-Haitham then came to him, and the Prophet said (Peace be upon him): "Choose from the pair of them," so he said: "O Messenger

of Allah (Peace be upon him), choose for me!" The Prophet (Peace be upon him) said: "The person whose opinion is requested deserves to be trusted. Take this one, for I have seen him performing the ritual prayer, and expect well of him!" Abu I-Haitham then went to his wife and told her what Allah's Messenger had said, so his wife said: "You cannot arrive at the truth of what the Prophet (Peace be upon him) said about him, except by setting him free!" He said: "He is free, then!" The Prophet (Peace be upon him) said: "Allah has not sent any Prophet (Peace be upon him), nor any Caliph, without his having two intimate friends (Al-biṭāna): one who commands him to do what is right and fair, and forbids him to do what is wrong and unfair, and one who will spare no effort to corrupt him. If one is wary of the evil companion, he will be preserved from harm." {Reported by at-Tirmidhi}

- Draw sweet water for us: that is, he brings us fresh, sweet water.
- Yaz'ubuha: means that he carries it.
- 'Yaltazim' means to embrace and hug, as a sign of joy at the arrival of an honored guest.
- Bisāṭ: means a floor covering or mat used for sitting

The blessings you enjoy in this life—your food, drink, clothing, and all forms of comfort—are not without responsibility. On the Day of Judgment, you will be asked about them. Not just whether you had them, but how you got them, and what you did with them. Did you acquire them lawfully? Did you use them wisely, gratefully, and in ways that pleased God? This is the meaning of the verse: ***'Then, on that Day, you will surely be questioned about the blessings.'*** (Surah al-Takathur, 8)"

- A milk-producing animal: it gave milk. This small detail reflects the Prophet's (Peace be upon him) gentleness and compassion. Even in such simple provisions, there was mercy in his choices, thinking of the needs of those around him.
- Ināq: refers to a young female goat—a humble and modest animal, often part of the simple livelihoods of people in that time.

- Saby: refers to captives taken during war—men and women who became part of the social reality of slavery in that era, often serving as servants or laborers within households.
- You cannot arrive at the truth of what the Prophet (Peace be upon him) said about him: You cannot truly fulfill what the Prophet (Peace be upon him) instructed you regarding this person unless you set him free. So treat him with kindness—and the greatest act of kindness is to grant him his freedom, purely for the sake of God.
- Al-biṭāna: refers to those closest to a person—trusted companions who are privy to his innermost thoughts and concerns. They are the inner circle, the ones he confides in when no one else is around.
- Spare no effort to corrupt him: do all they can to lead him astray and throw him into confusion.

▪ **Point of Benefit:**

In the Hadith, after Abu al-Haytham welcomed the Prophet (Peace be upon him) and honored him with whatever he could offer, the Prophet (Peace be upon him)—true to his gracious nature—wanted to return the kindness. It was his way (Peace be upon him) to never let a generous act go unappreciated; he always sought to honor those who honored him.

Abu al-Haytham had no servant of his own, so the Prophet (Peace be upon him) gifted him one from among the captives and advised him to treat the servant well. When Abu al-Haytham's wife heard of the Prophet's (Peace be upon him) recommendation, she urged her husband to honor it in the noblest way—by setting the servant free for the sake of God. Without hesitation, Abu al-Haytham fulfilled the advice and freed him, embodying the spirit of prophetic guidance with sincerity and grace.

When the Prophet (Peace be upon him) learned of this, he admired the wise counsel of this righteous wife to her husband. He spoke about the significance of one's inner circle—the close companions and friends a person chooses—emphasizing their profound influence. For just as a person is shaped by those around him, if these companions are

virtuous, they will guide him towards goodness; but if they are corrupt, they will lead him astray.

207. "عن قيس بن أبي حازم قال : سمعت سعد بن أبي وقاص يقول: إِنِّي لَأَوَّلُ رَجُلٍ أَهْرَاقَ دَمًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ وَإِنِّي لَأَوَّلُ رَجُلٍ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ لَقَدْ رَأَيْتُنِي أَغْرَوُ فِي الْعَصَابَةِ مِنْ أَصْحَابِ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا نَأْكُلُ إِلَّا وَرَقَ الشَّجَرِ وَالْحُبْلَةَ حَتَّى تَقَرَّحَتْ أَشْدَاقُنَا وَإِنْ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ وَالْبَعِيرُ وَأَصْبَحْتُ بَنُو أَسَدٍ يَعِزُّونَنِي فِي الدِّينِ لَقَدْ خَبْتُ وَخَسِرْتُ إِذَا وَضَلَّ عَمَلِي". [أخرجه الترمذي].

207. Sa'd ibn Abi Waqqas said:

"I am the first man who shed blood (Ahrāq) in the cause of Allah (Almighty and Glorious is He), and I am the first man who shot an arrow in Allah's cause. I had seen myself going forth to war in the troop of (Al-ʿiṣābah) the Companions of Muhammad (blessing and peace be upon him). We ate nothing but tree-leaves and a bean-like pods (Al-Ḥublah). until the corners of our mouths were covered with ulcers, and one of us would excrete as the sheep and the camel excrete. The Banu Asad started instructing me (Ya'zir) in the religion. I had therefore failed and lost my way, and my work had come to naught." {Reported by at-Tirmidhi}

- Ahrāq: means to shed blood in the cause of God—sacrificing one's life and blood for a higher, noble purpose.
- Al-ʿiṣābah: refers to a small, tightly-knit group of people—often numbering between ten and forty—united by purpose, loyalty, or shared experience.
- Al-Ḥublah: refers to a type of desert shrub—coarse and inedible for humans, known only as fodder for grazing animals.
- The corners of our mouths were covered with ulcers: a sign of how severe and trying the hardship had become.

- One of us would excrete as the sheep and the camel excrete: Consuming this food left their bodies so affected that even their waste resembled that of animals—a reflection of the harshness and primitiveness of what they had to eat.
- Ya'zir: conveys the idea of offering firm guidance—correcting, advising, or directing someone with seriousness and care.

▪ **Point of Benefit:**

Sa'd ibn Abi Waqqas was appointed by 'Umar ibn al-Khaṭṭāb (may Allah be pleased with them both) as governor of Kufa. Some of the people there lodged complaints against him, claiming—among other things—that he did not perform the prayer properly. In response, Sa'd narrated this ḥadīth, as if to say: 'How could I not know how to lead the prayer, when I was the first man to shed blood in the path of God?'... and he continued, affirming both his sincerity and deep connection to the faith."

208. "عن أنس بن مالك رضي الله عنه: أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَجْتَمِعْ عِنْدَهُ عَدَاءٌ وَلَا عَشَاءٌ مِنْ خُبْزٍ وَلَحْمٍ إِلَّا عَلَى صَفٍّ. قَالَ عَبْدُ اللَّهِ: قَالَ بَعْضُهُمْ: هُوَ كَثْرَةُ الْأَيْدِي". [أخرجه أحمد].

**208. Anas ibn Malik (may Allah be pleased with him) said:**

"Neither a morning nor an evening meal of bread and meat was assembled in the presence of the Prophet (Peace be upon him), except in the case of a repast attended by a throng (Ḍafaf). Abdullāh said: Some interpreted it as 'an abundance of hands'—a reference to many people cooperating or offering support. {Reported by Ahmed}

- Ḍafaf: refers to food shared among a group—meals eaten collectively, fostering a sense of community and togetherness.

▪ **Point of Benefit:**

The pious predecessors (Al-Salaf) were cautious about enjoying too much comfort and ease in this life. They avoided seeking fame, praise,



or leadership in gatherings, fearing that such worldly favors might be a subtle test or a premature reward. Their focus was on earning their full recompense in the Hereafter. Because of this mindset, none of them complained about hardship or poverty, accepting their circumstances with patience and trust in God's wisdom.

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## 52. Selected Narrations On The Noble Age Of Sayyidina Rasulallah

209. "عَنِ ابْنِ عَبَّاسٍ قَالَ : مَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ وَبِالْمَدِينَةِ عَشْرًا وَتُوفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ". [أخرجه البخاري ومسلم].

**209. Ibn Abbas said:**

**"The Prophet (Peace be upon him) stayed in Mecca for thirteen years, during which he received Divine revelation, and in Medina for ten, and he died when he was sixty-three years of age."** {Reported by al-Bukhari and Muslim}

210. "عَنْ جَرِيرٍ عَنْ مُعَاوِيَةَ أَنَّهُ سَمِعَهُ يَخْطُبُ قَالَ: مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَعُمَرُ وَأَنَا ابْنُ ثَلَاثٍ وَسِتِّينَ". [أخرجه مسلم].

**210. Mu'awiya in a sermon said:**

**"The Prophet (Peace be upon him) died when he was sixty-three years of age, as did Abu Bakr and 'Umar, and I am now sixty-three years of age."** {Reported by Muslim}

## Illumination

The Prophet (Peace be upon him) was deeply emotional like any other person. His happiness would brighten his face, his anger would

reddden his cheeks, he would cry until his beard was soaked, and laugh until his teeth became visible. Yet, he maintained perfect composure throughout. Neither joy made him arrogant, nor sorrow caused him to lose focus, nor did anger overcome him. This composure made him the most patient, just, and pure among all people. **"Quoted"**

O Allah, bestow Your blessings, peace, and mercy upon our Master Muhammad, his noble family, and his devoted companions—all of them.

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### **53. Selected Narrations On The Death Of Sayyidina Rasulullah**

"A moment of immense sorrow that it left an eternal mark on the collective heart of the Ummah.....

211. "عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : آخِرُ نَظَرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَشَفُ السَّتَارَةِ يَوْمَ الْإِثْنَيْنِ فَنَظَرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةٌ مُصْحَفٍ وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ فَكَادَ النَّاسُ أَنْ يَضْطَرِبُوا فَأَشَارَ إِلَى النَّاسِ أَنْ ائْبُتُوا وَأَبُو بَكْرٍ يَوْمُهُمْ وَالْقَى السَّجْفَ وَتُوَفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ آخِرِ ذَلِكَ الْيَوْمِ". [أخرجه أحمد والنسائي].

**211. Anas ibn Malik (may Allah be pleased with him) said:**

"The last occasion when I caught sight of Allah's Messenger (Peace be upon him) was the unveiling of the curtain on a Monday. I looked at his face as if it were a parchment of the Qur'an, as the people were performing the ritual prayer behind Abu Bakr. The people were about to get restless, so he gestured to them to keep calm, as Abu Bakr led them in prayer, and he cast the curtain (As-sajf) aside. Allah's Messenger (Peace be upon him) died at the end of that day." {Reported by Ahmed and al-Nassa'i}

- As if it were a parchment of the Qur'an: In the brilliance of his purity and the radiance of his soul, the light he radiated, and the beauty he embodied (Peace be upon him).
- The people were about to get restless: by the sheer happiness of beholding his presence.
- As-sajf: refers to a drape or hanging cloth—often used to cover an entrance or create a sense of privacy or reverence.

▪ **Point of Benefit:**

His blessed face radiated with light and tranquility—for he knew he was soon to meet his Lord, the Almighty. It was during the dawn prayer, as the first light broke, that this moment of farewell approached. Later that morning, his soul returned to its Creator.

He passed from this world resting gently against the chest of Aisha (may Allah be pleased with her), enveloped in love, grace, and the nearness of God. She would later say, 'His soul left him while he lay between my chest and my throat'—a moment of deep intimacy, mercy, and divine tenderness.

212. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ مُسْنِدَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى صَدْرِي أَوْ قَالَتْ: إِلَى حِجْرِي فَدَعَا بِطَسْتٍ لِيُؤْوَلَ فِيهِ ثُمَّ بَالَ فَمَاتَ". [أخرجه أبو عوانة في المستخرج].

**212. Aisha (may Allah be pleased with her) said:**

"I was resting the Prophet (Peace be upon him) on my chest (or: on my lap), when he called for a basin (A ṭist) in which to urinate. Then he urinated and died soon after." {Reported by Abū 'Awānah in his Mustakhraj}

According to one narration, she said: "The Prophet (Peace be upon him) passed away in my home, during my turn, and as he rested against me—his blessed soul departing while nestled between my chest and throat." {Reported by al-Bukhari}

- A ṭiṣṭ is a shallow, wide-rimmed basin—traditionally made of copper—used for washing or serving in older households.

▪ **Point of Benefit:**

Al-Qurṭubī notes that the severity of death upon the prophets serves two higher purposes:

1. It is to perfect their virtues and elevate their ranks in the sight of God—not as a form of deficiency or punishment.

2. That creation may come to grasp the true gravity of death—for one might look upon the lifeless body of the deceased and see no sign of struggle or pain, and thus imagine that the soul's departure is easy. Yet in reality, the torment of that moment is known only to the one experiencing it.

213. "عن عائشة رضي الله عنها قالت: لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اخْتَلَفُوا فِي دَفْنِهِ فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا مَا نَسِيتُهُ قَالَ: مَا قَبَضَ اللَّهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ. اذْفَنُوهُ فِي مَوْضِعِ فَرَّاشِهِ". [أخرجه الترمذي].

**213. Aisha (may Allah be pleased with her) said:**

"When Allah's Messenger died (Peace be upon him), they disagreed over where to bury him, so Abu Bakr said: "I heard Allah's Messenger (Peace be upon him) say something I have never forgotten. He said: 'Never has Allah taken a Prophet [from this world], but in the place where he would want to be buried.' So bury him in the spot where his pallet is!" {Reported by at-Tirmidhi}

- The place where he would want to be buried: The burial of the Prophet (Peace be upon him) took place beneath the mattress in the chamber of our mother Aisha (may Allah be pleased with her), where Abū Ṭalḥah carefully dug the grave underneath.

▪ **Point of Benefit:**

This is the place that Allah, the Exalted, chose for the burial of the Prophet (Peace be upon him). Our beloved Muhammad (Peace be upon him) was laid to rest beneath the mattress of our mother Aisha (may Allah be pleased with her).

May my father and mother be sacrificed for you, O Messenger of Allah (Peace be upon him)....

Abu Bakr (may Allah be pleased with him) was quietly at home when news reached him that a crowd had gathered outside the house of Aisha (may Allah be pleased with her). With urgency, he requested the people to clear a path for him. Upon arriving, he found the Prophet (Peace be upon him) covered with a cloth. Gently, he drew back the covering from his beloved face, and in that solemn moment, Abu Bakr recognized with a heavy heart that the Messenger of Allah (Peace be upon him) had departed from this world.

214. "عن عائشة رضي الله عنها قالت : أن أبا بكر دخل على النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وَفَاتِهِ فَوَضَعَ فَمَهُ بَيْنَ عَيْنَيْهِ وَوَضَعَ يَدَيْهِ عَلَى سَاعِدَيْهِ وَقَالَ: وَابْنَاهُ وَاصْفِيَاهُ وَاخْلِيلَاهُ". [أخرجه أحمد].

**214. Aisha (may Allah be pleased with her) said:**

"Abu Bakr (may Allah be pleased with him) entered the presence of the Prophet (Peace be upon him) after his demise, whereupon he placed his mouth between his eyes, and his hands on his forearms, exclaiming: 'O Prophet! O best friend! O bosom friend!'" {Reported by Ahmed}

- He placed his hands on his forearms: It was as if he was embracing him, and he spoke the words born from the depths of his grief.

O Allah, though we may be denied the honor of his company in this fleeting world, grant us the blessed privilege to walk beside him in the eternal gardens of Paradise, where never shall we part nor feel sorrow.

Abu Bakr (may Allah be pleased with him) was the closest companion to the Prophet's (Peace be upon him) heart. The Prophet

(Peace be upon him) once said, **"Wealth has never benefited me as much as the wealth of Abu Bakr."** Upon hearing this, Abu Bakr wept and replied, **"O Messenger of Allah (Peace be upon him), am I not yours—both myself and my wealth?"** {Reported by Ahmed}

215. "عن أنس قال : لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ وَمَا نَفَضْنَا أَيْدِينَا مِنَ التُّرَابِ وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبُنَا". [أخرجه الترمذي وأحمد وابن ماجه].

**215. Anas said:**

**"On the day when Allah's Messenger (Peace be upon him) entered Medina, every part of it shone bright, and on the day when he died, every part of it was gloomy. We did not shake the dust off our hands, and we were engaged in his burial until we no longer recognized our own hearts."** {Reported by at-Tirmidhi, Ahmed and ibn Majah}

▪ **Point of Benefit:**

The companions' hearts were shattered by the loss of the most honorable of beings. Grief overwhelmed them so deeply that they felt disconnected from their own selves, mourning not only the Prophet's (Peace be upon him) departure but also the silence left by the end of revelation and the absence of his guiding presence. They grieved the loss of his voice, his companionship, and the radiant presence that once filled their lives.

216. "عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : تُوِّفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْاِثْنَيْنِ". [أخرجه البخاري].

**216. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger died (Peace be upon him) on a Monday."**

{Reported by alBukhari}

217. "عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: قَبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْاِثْنَيْنِ فَمَكَثَ ذَلِكَ الْيَوْمَ وَلَيْلَةَ الثَّلَاثَاءِ وَدُفِنَ مِنَ اللَّيْلِ. قَالَ سُفْيَانُ: وَقَالَ غَيْرُهُ: يُسْمَعُ صَوْتُ الْمَسَاحِي مِنْ آخِرِ اللَّيْلِ". [أخرجه ابن سعد].

**217. Ja'far ibn Muhammad reported that his father said:**

**"Allah's Messenger (Peace be upon him) died on Monday, after which he remained that day and Tuesday night, and he was buried during the night." According to Sufyan [ibn 'Uyaina], someone else said: "The sound of the iron shovels (masāhī) could be heard during the latter part of the night."** {Reported by ibn Sa'ad}

The Prophet's (Peace be upon him) burial took place on the eve of Wednesday—a night wrapped in stillness and sorrow, as hearts trembled bidding farewell to the beloved of God.

- The masāhī: refers to the tools used for digging and moving earth—echoed through the quiet of the night. It was by the sound of these shovels that people came to realize the Prophet (Peace be upon him) was being buried.

218. "عن سالم بن عبيد وكانت له صحبة قال: أُغْمِيَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ فَأَفَاقَ فَقَالَ: حَضَرَتِ الصَّلَاةُ؟ فَقَالُوا: نَعَمْ. فَقَالَ: مُرُوا بِأَلَا فَلْيُؤَدِّنْ وَمُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ لِلنَّاسِ، أَوْ قَالَ: بِالنَّاسِ، قَالَ: ثُمَّ أُغْمِيَ عَلَيْهِ فَأَفَاقَ فَقَالَ: حَضَرَتِ الصَّلَاةُ؟ فَقَالُوا: نَعَمْ فَقَالَ: مُرُوا بِأَلَا فَلْيُؤَدِّنْ وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَقَالَتْ عَائِشَةُ: إِنَّ أَبِي رَجُلٌ أَسِيفٌ إِذَا قَامَ ذَلِكَ الْمَقَامَ بَكَى فَلَا يَسْتَطِيعُ فَلَوْ أَمَرْتَ غَيْرَهُ. قَالَ: ثُمَّ أُغْمِيَ عَلَيْهِ فَأَفَاقَ فَقَالَ: مُرُوا بِأَلَا فَلْيُؤَدِّنْ وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَإِن كُنَّ صَوَاحِبُ أَوْ صَوَاحِبَاتُ يُوسُفَ. قَالَ: فَأَمَرَ بِأَلَا فَأَذَّنَ

وَأَمَرَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ خِفَّةً فَقَالَ: انْظُرُوا إِلَيَّ مَنْ أَتَيْتَنِي عَلَيْهِ ، فَجَاءَتْ بَرِيرَةُ وَرَجُلٌ آخَرُ فَاتَّكَأَ عَلَيْهِمَا فَلَمَّا رَأَاهُ أَبُو بَكْرٍ ذَهَبَ لِيَنْكُصَ فَأَوْمَأَ إِلَيْهِ أَنْ يُنْبِتَ مَكَانَهُ حَتَّى قَضَى أَبُو بَكْرٍ صَلَاتَهُ. ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبِضَ. فَقَالَ عُمَرُ: وَاللَّهِ لَا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبِضَ إِلَّا ضَرْبَتُهُ بِسَيْفِي هَذَا. قَالَ: وَكَانَ النَّاسُ أُمِّيِّينَ لَمْ يَكُنْ فِيهِمْ نَبِيٌّ قَبْلَهُ فَأَمَسَكَ النَّاسُ فَقَالُوا: يَا سَالِمُ انْطَلِقْ إِلَى صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَادْعُهُ فَأَتَيْتُ أَبَا بَكْرٍ وَهُوَ فِي الْمَسْجِدِ فَأَتَيْتُهُ أَبْكِي دَهْشًا فَلَمَّا رَأَانِي قَالَ - لِي - : أَقْبَضَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قُلْتُ: إِنَّ عُمَرَ يَقُولُ: لَا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبِضَ إِلَّا ضَرْبَتُهُ بِسَيْفِي هَذَا فَقَالَ لِي: انْطَلِقْ. فانطلقت معه فجاء والناس قد دخلوا على رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا أَيُّهَا النَّاسُ أَفْرَجُوا لِي. فَأَفْرَجُوا لَهُ. فَجَاءَ حَتَّى أَكَبَّ عَلَيْهِ وَمَسَّهُ فَقَالَ: إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ . ثُمَّ قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ أَقْبَضَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ. فَعَلِمُوا أَنَّ قَدْ صَدَقَ. قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ أَيَصَلَّى عَلَى رَسُولِ اللَّهِ؟ قَالَ: نَعَمْ قَالُوا: وَكَيْفَ؟ قَالَ: يَدْخُلُ قَوْمٌ فَيَكْبَرُونَ وَيُصَلُّونَ وَيَدْعُونَ ثُمَّ يَخْرُجُونَ ثُمَّ يَدْخُلُ قَوْمٌ فَيَكْبَرُونَ وَيُصَلُّونَ وَيَدْعُونَ ثُمَّ يَخْرُجُونَ حَتَّى يَدْخُلَ النَّاسُ قَالُوا: يَا صَاحِبَ رَسُولِ اللَّهِ أَيْدْفَنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ. قَالُوا: أَيْنَ؟ قَالَ: فِي الْمَكَانِ الَّذِي قَبِضَ اللَّهُ فِيهِ رُوحَهُ فَإِنَّ اللَّهَ لَمْ يَقْبِضْ رُوحَهُ إِلَّا فِي مَكَانٍ طَيِّبٍ. فَعَلِمُوا أَنَّ قَدْ صَدَقَ ثُمَّ أَمَرَهُمْ أَنْ يَغْسِلَهُ بَنُو أَبِيهِ. وَاجْتَمَعَ الْمُهَاجِرُونَ يَتَشَاوَرُونَ فَقَالُوا: انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ نُدْخِلْهُمْ مَعَنَا فِي هَذَا الْأَمْرِ. فَقَالَتِ الْأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: مَنْ لَهُ مِثْلُ هَذِهِ الثَّلَاثَةِ: ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا، مَنْ هُمَا؟ قَالَ: ثُمَّ بَسَطَ يَدَهُ فَبَايَعَهُ وَبَايَعَهُ النَّاسُ بَيْعَةً حَسَنَةً جَمِيلَةً". [أخرجه ابن أبي عاصم في الأحاد والمثاني].



218. Salim ibn 'Ubaida said:

“Allah’s Messenger (Peace be upon him) lost consciousness in his illness, then he regained consciousness and said: ‘Has the ritual prayer arrived?’ They said: ‘Yes,’ so he said: ‘Command Bilal to give the call to prayer, and command Abu Bakr to lead the people in prayer.’ Then he lost consciousness, and when he recovered, he said: ‘Has the ritual prayer arrived?’ They said: ‘Yes,’ so he said: ‘Command Bilal to give the call to prayer, and command Abu Bakr to lead the people in prayer.’ Aisha (may Allah be pleased with her) then said: ‘My father is a melancholy man (Asīf). If he is given that responsibility, he will weep and lose command of himself. SO if only you would appoint someone else!’ He [Salim] said: “Then he lost consciousness and recovered, so he said: ‘Command Bilal to give the call to prayer, and command Abu Bakr to lead the people in prayer, for you are the female companions of Yusuf!’ Bilal was therefore commanded, so he gave the call to prayer, and Abu Bakr was commanded, so he led the people in prayer. Then Allah’s Messenger (Peace be upon him) felt light in the head, so he said: ‘Find me someone I can lean on!’ Barira and another man therefore came to him, so he leaned on them. When Abu Bakr saw him, the man was about to withdraw (yanqisu), but he signaled for him to stay in his place until Abu Bakr completed his ritual prayer. Then Allah’s Messenger died (Peace be upon him), so 'Umar said: ‘If I hear anyone mention that Allah’s Messenger (Peace be upon him) has died, I will strike him with this sword of mine!’” He [Salim] said: “The people were unlettered folk among whom there had never come a prophet before, so they held their tongues. But then they said: ‘O Salim, go to the Companion of Allah’s Messenger (Peace be upon him) and summon him.’ So I went to see Abu Bakr, in the mosque. I came to him weeping and perplexed, so when he saw me, he said: ‘Has Allah’s Messenger died (Peace be upon him)?’ I replied: 'Umar says: “If anyone mentions that Allah’s Messenger (Peace be upon him) has died, I will strike him with this sword of mine!” He then said to me: ‘Go outside,’ so I went outside with him. Then he came and found the people in the presence of Allah’s Messenger (Peace be upon him).

**“He therefore said: ‘O people, get out of my way,’ so they got out of his way. Then he leaned over him and touched him, saying: “You will surely die, and they will surely die.” [inna-ka mayyitun wa inna-hum mayyitun].” (Al-Qur'an.39:30). Then they said: ‘O Companion of Allah’s Messenger (Peace be upon him), should the funeral prayer be performed for Allah’s Messenger?’ When he said: ‘Yes,’ they asked: And how?’ He said: A group will enter, proclaim the Supreme Greatness of Allah, perform the ritual prayer and offer supplication. Then they will go out, so that other people may enter.’ They said: ‘O Companion of Allah’s Messenger (Peace be upon him), should Allah’s Messenger (Peace be upon him) be buried?’ When he said: ‘Yes,’ they asked: ‘Where?’ He said: ‘In the place in which Allah took his spirit, for Allah would not take his spirit in a place that was not good,’ and they knew that he had spoken the truth.’ Then he gave instructions for the sons of his father to bathe him, and the Emigrants [al-Muhajirun] assembled, consulting with one another. They said: ‘Take us to our brethren among the Helpers [al-Ansar], so that we may include them with us in this business.’ The Helpers then said: ‘There should be a commander among us and a commander among you,’ so 'Umar ibn al-Khattab said: ‘Who has the like of these three [excellent merits of Abu Bakr]? [In the words of the Qur’an]: “The second of the two; when the two of them were in the cave, when he said to his companion: ‘Do not grieve. Allah is with us [thaniya’thnaini idh huma fi’l-ghari idh yaqulu li-sahibi-hi la tahzan inna’llaha ma’ana].”’ (Al-Qur'an.9:40). Who are the two of them?’ Then he extended his hand, so they pledged allegiance to him, and the people paid him a beautiful homage.” {Reported by Ibn Abī ‘Āṣim in his collection al-Āḥād wa al-Mathānī}**

Overwhelmed by fatigue and the burden of pain, the Prophet (Peace be upon him) lost consciousness—a silent testament to the trials he bore for the sake of his Ummah.

- Asīf: a heart deeply moved, tender and easily brought to tears by sorrow or emotion.
- The female companions of Yusuf: The reference here is to the wife of al-‘Azīz and the women who cut their hands—a metaphor drawn to

illuminate a moment when Aisha (may Allah be pleased with her) misunderstood the deeper intent behind the Prophet's (Peace be upon him) words. His speech is not shaped by personal impulse or emotion; rather, every word he utters flows from divine revelation, purposeful and pure.

- Felt light in the head: a spirited energy marked by agility and vivacity.
- I can lean on: He rested his weight upon him, for the Prophet (Peace be upon him) was enduring the final moments of his illness.
- About to withdraw (Yanqisu): Abu Bakr intended to step back so that the Prophet (Peace be upon him) could come forward to lead the prayer.
- Signaled for him: The Prophet (Peace be upon him) signaled to Abu Bakr to lead the people in prayer.
- Perplexed: refers to a state of confusion or mental disorientation. It is commonly used to describe someone who is puzzled or unable to comprehend something in a given context.
- Get out of my way: Clear the way for me.

- **These three [excellent merits of Abu Bakr]:**

1. The second of the two; when the two of them were in the cave.

2. The Qur'an affirms the close companionship of Abu Bakr with the Prophet (Peace be upon him), referring to him as 'his companion' (Al-Qur'an.9:40), in a moment of great trial.

3. The alleviation of his sorrow accompanied by the affirmation of the Almighty God's steadfast presence and support ("Have no fear, for Allah is with us", Al-Qur'an.9:40). At this solemn moment, the Prophet (Peace be upon him) departed from this world—a divine loss that weighed heavily on the hearts of the entire Ummah, marking a profound spiritual trial unlike any other.

▪ **Point of Benefit:**

- When the Prophet (Peace be upon him) would regain consciousness after fainting, the first thing he would ask about was the prayer. He passed away while urging his nation to maintain their prayers. So, no matter how great your hardship, be steadfast in

performing your prayers on time, with full devotion and attention to their pillars.

- The Companions, may God be pleased with them, were overwhelmed with shock and confusion, unsure how to proceed or where to lay the Prophet (Peace be upon him) to rest. Yet, amidst this turmoil, the steadfastness of Abu Bakr al-Siddiq shone brightly. Reflect upon the noble virtues of Abu Bakr that God Himself has honored and affirmed in the words of the Qur'an.

- The companions were so perceptive that they could not bear to spend a night without a leader, despite the overwhelming grief they were enduring. This vigilance helped prevent discord and was a crucial factor in safeguarding the community from fitnah (tribulation).

- The keen insight of Umar ibn Al-Khattab shone through as he presented an undeniable argument in support of Abu Bakr's caliphate before any disputes could arise—an argument so compelling that no one dared to oppose it.

#### ▪ Reviving a Sunnah:

Al-Imārah..... On the subject of leadership, the Prophet (Peace be upon him) instructed: **"When three individuals embark on a journey, they must designate one among them to lead."** {Reported by Abu Dawood}

Consultation concerning the issue.... in this regard Allah says: **"Take counsel with them in the matter"** (Al-Imran. 2:159)

219. "عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا وَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ كُرْبِ الْمَوْتِ مَا وَجَدَ قَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا: وَكَرْبَاهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا كُرْبَ عَلَيَّ أَبْيَكِ بَعْدَ الْيَوْمِ إِنَّهُ قَدْ حَضَرَ مِنْ أَبْيَكِ مَا لَيْسَ بِتَارِكٍ مِنْهُ أَحَدًا، الْمَوَافَاةُ يَوْمَ الْقِيَامَةِ". [أخرجه ابن ماجه].

**219. Anas ibn Malik (may Allah be pleased with him) said:**

**"When Allah's Messenger (Peace be upon him) was enduring of the agony of death, Fatima (may Allah be pleased with her) exclaimed: 'Alas for his agony!' to which the Prophet (Peace be upon him) replied: 'Your father will suffer no agony from this day forth. Your father has met the fate from which no one is exempt, and which precedes ones appearance before Allah on the Day of Resurrection.'"**  
{Reported by Ibn Majah}

- The agony of death: The profound suffering at the approach of death.

▪ **Point of Benefit:**

The Prophet (Peace be upon him) consoled his beloved daughter during the moments of his passing with three profound assurances:

1. The Prophet (Peace be upon him) said: "Your father will suffer no agony from this day forth."

2. The Prophet (Peace be upon him) said: "Your father has met the fate from which no one is exempt."

3. The Prophet (Peace be upon him) said: "and which precedes ones appearance before Allah on the Day of Resurrection."

The trials faced by the awliyā' of Allah (Those beloved and protected by God) come to an end with the passing of this worldly life—for death brings relief from every sorrow of this world. The true reunion is on the Day of Judgment. What a beautiful form of comfort this is—not one meant solely for Lady Fatimah, but for every believer who loves the Prophet (Peace be upon him). It is a promise and a glad tidings for all who sincerely follow the Messenger of God.

**And so we say:**

Yes, the true reunion is on the Day of Judgment—at the blessed Hawd (the Prophet's sacred fountain).

There lies the greatest meeting: between the believers and the Messenger of Allah (Peace be upon him).

O Allah, grant us the joy and beauty of that meeting with our beloved Prophet (Peace be upon him).

## Illumination

### **The true reunion is on the Day of Judgment**

This is a source of comfort for those who honor the words of the Messenger (Peace be upon him), who love him with truthfulness, and who diligently pursue his Sunnah and trace his path.

### **The true reunion is at the blessed Hawd**

There, we shall meet the Prophet (Peace be upon him) and drink from a cup that will never leave us thirsty again. That will be the greatest reunion between the believers and the Messenger of Allah (Peace be upon him). Let the phrase **"The true reunion on the Day of Judgment"** be your guiding motto whenever trials and hardships confront you. Remember always: the ultimate meeting will be on the Day of Judgment.

To all who remain firm upon the path of Allah and His Messenger (Peace be upon him), hold tightly to this sacred reminder in every moment of struggle and steadfastness. Whenever the trials of faith weigh heavy upon your heart, recall these powerful words with conviction—in your heart, your thoughts, and your speech:

**"The reunion is on the Day of Judgment, the reward is reserved on that Day, and the final judgment belongs to Allah alone."**

The Prophet (Peace be upon him) did not merely console his daughter; he extends that solace to all of us. With infinite patience, he bears the burden of separation, enduring on behalf of his entire Ummah until the day we reunite with him. Truly, the loss of the Messenger (Peace be upon him) is a grief beyond measure for every soul, for we have been deprived of the light of his presence. Yet in this trial, we find solace in the divine promise that patience brings reward, and that the bonds of love transcend the limits of this world.

### **Take a moment. Ask yourself:**

What do you carry within you that would bring joy to the heart of the Prophet (Peace be upon him)? In what ways have you truly

followed him? How have you struggled against your own desires for his sake? Which of his blessed traditions do you hold on to? Have you ever stood to defend his honor, even once?

O Allah, grant us a state of being that would bring joy to the heart of Your beloved Prophet (Peace be upon him)—so that on the Day of Judgment, he may proudly present us among the nations. O Allah, let him find delight in our lives, and let Your testimony be in our favor—that we were sincere and true in our faith. Fill our hearts with love for him, and bless us with steadfastness in following his way until the very end. Grant us the honor of his intercession, and let us reach his blessed fountain (Hawd) while he is pleased with us, smiling with joy at who we became. And grant us the eternal blessing of being near him in the highest gardens of Paradise—O Most Generous of all.

O Allah, send Your peace, blessings, and abundant grace upon our beloved Muhammad (Allah bless him and give him peace)—an endless prayer and salutation, in a manner truly befitting of his honor and worth.

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## 54. Selected Narrations on The Legacy Of Sayyidina Rasulullah

220. "عَنْ عَمْرِو بْنِ الْحَارِثِ أَخِي جُوَيْرِيَةَ لَهُ صُحْبَةٌ قَالَ: مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا سِلَاحَهُ وَبَغْلَتَهُ وَأَرْضًا جَعَلَهَا صَدَقَةً." [أخرجه البخاري].

**220. 'Amr ibn al-Harith, the brother of Juwairiyya, told us:**

**"Allah's Messenger (Peace be upon him) left nothing behind except his weaponry, his female mule and some land which he had others give away as charity." {Reported by al-Bukhari}**

221. "عن أبي هريرة رضي الله عنه قال: جاءت فاطمة إلى أبي بكر فقالت: مَنْ يَرُثُكَ؟ فقال: أهلي وولدي. فقالت: ما لي لا أرث أبي؟ فقال أبو بكر: سمعتُ رسول الله صلى الله عليه وسلم يقول: لا نورث. ولكِنِّي أَعُولُ مَنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُولُهُ وَأَنْفَقَ عَلَى مَنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفِقَ عَلَيْهِ". [أخرجه الترمذي].

**221. Abu Huraira (may Allah be pleased with him) said:**

**“Fatima came to Abu Bakr and said: ‘Who will inherit from you?’ He said: ‘My wives and my offspring,’ so she said: ‘Why should I not inherit from my father?’ Abu Bakr said: ‘I heard Allah’s Messenger say (Peace be upon him): “We will not be inherited from,” but I support those whom Allah’s Messenger (Peace be upon him) used to support, and I provide for those for whom Allah’s Messenger (Peace be upon him) used to provide.”’ {Reported by at-Tirmidhi}**

222. "عن عائشة رضي الله تعالى عنها: أن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا نُورَثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ". [أخرجه البخاري ومسلم].

**222. Aisha (may Allah be pleased with her) said:**

**"Allah's Messenger (Peace be upon him) said: 'We are not inherited from. Whatever we leave behind is a charitable donation.'"**  
{Reported by al-Bukhari and Muslim}

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## 55. Selected Narrations on The Seeing Of Rasulullah In a Dream

223. "عَنْ يَزِيدَ الْفَارِسِيِّ وَكَانَ يَكْتُبُ الْمَصَاحِفَ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ زَمَنَ ابْنِ عَبَّاسٍ فَقُلْتُ لِابْنِ عَبَّاسٍ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى



اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ. فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: إِنَّ الشَّيْطَانَ لَا يَسْتَطِيعُ أَنْ يَتَشَبَّهَ بِي فَمَنْ رَأَانِي فِي النَّوْمِ فَقَدْ رَأَانِي. هَلْ تَسْتَطِيعُ أَنْ تَنْعَتَ هَذَا الرَّجُلَ الَّذِي رَأَيْتَهُ فِي النَّوْمِ؟ قَالَ: نَعَمْ أَنْعَتُ لَكَ رَجُلًا بَيْنَ الرَّجُلَيْنِ جِسْمُهُ وَلَحْمُهُ أَسْمَرٌ إِلَى الْبَيَاضِ أَكْحَلُ الْعَيْنَيْنِ حَسَنُ الضَّحِكِ جَمِيلُ دَوَائِرِ الْوَجْهِ - قَدْ مَلَأَتْ لِحْيَتُهُ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ قَدْ مَلَأَتْ نَحْرَهُ. قَالَ عَوْفٌ: وَلَا أَذْرِي مَا كَانَ مَعَ هَذَا النَّعْتِ فَقَالَ ابْنُ عَبَّاسٍ: لَوْ رَأَيْتَهُ فِي الْيَقَظَةِ مَا اسْتَطَعْتَ أَنْ تَنْعَتَهُ فَوْقَ هَذَا". [أخرجه أحمد].

223. Yazid al-Farisi, who used to inscribe copies of the Qur'an said:

"I saw the Prophet (Peace be upon him) in my sleep in the time of Ibn 'Abbas, so I said to Ibn 'Abbas: 'I saw Allah's Messenger (Peace be upon him) in my sleep!' Ibn 'Abbas said: 'Allah's Messenger (Peace be upon him) used to say: 'Satan cannot imitate me, so if someone sees me in his sleep, he has indeed seen me!' Can you describe this man whom you saw in your sleep?" "Yes," he said. "I shall describe for you an average man: his body and his flesh were brown-to-white; he was black eyed, endowed with a pleasant smile and handsome facial features; his beard went from here to here, and it came down over the top of his chest." 'Awf said: "I do not know what could be added to this description," and Ibn 'Abbas said: "If you had seen him in the state of wakefulness, you could not have described him more accurately than this." {Reported by Ahmed}

224. "قَالَ أَبُو قَتَادَةَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ رَأَانِي يَغْنِي فِي النَّوْمِ فَقَدْ رَأَى الْحَقَّ". [أخرجه البخاري].

224. Abu Qatada said:

"Allah's Messenger said (Peace be upon him): 'If someone sees me (meaning in his sleep), he has seen me truly!'" {Reported by al-Bukhari}

If the Prophet (Peace be upon him) is ever perceived displaying traits or characteristics that contradict the well-established and authentic knowledge we have of him, then such visions are merely the result of confused or disturbed dreams.

225. "عَنْ أَنَسٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَخَيَّلُ بِي، وَقَالَ: وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنْ النُّبُوَّةِ". [أخرجه البخاري].

225. Anas said:

"The Prophet (Peace be upon him) said: 'If someone sees me in his sleep, he has indeed seen me, for Satan cannot impersonate me!' He also said: 'The vision of the believer is one of forty-six parts of Prophethood.'" {Reported by al-Bukhari}

- Satan cannot impersonate me: Satan cannot imitate the Prophet (Peace be upon him) nor can he mirror his noble character.
- One of forty-six parts of Prophethood: This is one the noble virtues of righteous dreams granted by Allah to His believing servant, for good dreams are among the glad tidings.

▪ **Point of Benefit:**

The Prophet said: **"the ones who see the truest dreams will be the ones who are truest in speech."** {Reported by Muslim}

He whose life is woven with truth—in speech and in action—is the one whom Allah blesses with visions pure and clear, for truthful hearts behold dreams that reflect their sincerity.

The Prophet said: **"The people most loved by me from amongst my Ummah would be those who would come after me but everyone amongst them would have the keenest desire to catch a glimpse of me even at the cost of his family and wealth."** {Reported by Muslim}

For the lovers of the Prophet (Peace be upon him), nothing remains but to see him in their dreams. In this regard, Anas ibn Malik (may

Allah be pleased with him) said, "There was not a night that passed over me except that I saw my beloved friend, the Prophet (Peace be upon him)." He would say this with tears flowing from his eyes.

Abda bint Khālid ibn Ma'dān, a devout woman of the Tābi'īn, once said about her father:

Rarely would Khālid lie down to sleep without speaking of his deep yearning for the

Messenger of Allah (Peace be upon him) and for his noble companions—

the Muhājirīn and the Anṣār. He would mention them by name, saying: **"They are my roots and my lineage. My heart longs for them.**

**My soul aches to be with them. O**

**Lord, my longing has grown—hasten my return to You."**

And sleep would gently overtake him while his tongue still whispered that love.

O Allah, grant us the truest love and the deepest longing for Your Messenger (Peace be upon him).

When you ask Allah, the Most High, to bless you with a vision of the Prophet (Peace be upon him) in your sleep, pause and reflect: Are you someone who carries the Sunnah in your heart? Do you live by it, embody it, teach it, and honor it in a way that befits such a vision?

The Sunnah is knowledge, yes—but not knowledge to be read and forgotten. It is the beginning of imitation, of devotion, of walking steadily in the light of the Prophet's

(Peace be upon him) path, day after day.

Let the book of *Ash-Shamā'il* be the beginning of a new chapter in your journey with the Sunnah of the Prophet (Peace be upon him). Start from this very moment—live what you learn, one Sunnah at a time. And ask Allah to open your heart to the rest, and to grant you the

honor of truly following the footsteps of the beloved, the Chosen One (Al-Muṣṭafā) (Peace be upon him).

226. قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: "إِذَا ابْتُلِيتَ بِالْقَضَاءِ فَعَلَيْكَ بِالْأَثَرِ". [حلية الأولياء].

**226. Abdu llah ibn al-Mubarak said:**

**"If you are afflicted with the responsibility of judgeship, you must follow the Prophetic tradition [al-athar]!" { Hilyat al-Awliyā'}**

- If you are afflicted with the responsibility of judgeship: If you ever find yourself placed in a position to judge between people, remember—it is a trial. As ‘Abdullāh ibn al-Mubārak saw it, such authority is not an honor, but a test in the sight of Allah.
- You must follow the Prophetic tradition [al-athar]: So take the Companions—may Allah be pleased with them—and the Rightly Guided Caliphs as your example. The Sunnah is the gateway to salvation, so hold firmly to it. And know that judging between people is among the gravest of responsibilities—one that demands deep guidance, divine support, and unwavering aid from Allah, the Almighty.

227. عَنْ ابْنِ سِيرِينَ قَالَ: "هَذَا الْحَدِيثُ دِينٌ فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ" [الكفاية في علم الرواية].

**227. Ibn Sirin said:**

**"This tradition [hadith] is religion, so consider from whom you accept your religion." {Al-Kifāyah fī ‘Ilm ar-Riwāyah}**

These two narrations are the last ones mentioned by ‘Īsā Muhammad ibn ‘Īsā al- Tirmidhī (may Allah have mercy on him) in his book Ash-Shamā’il alMuḥammadiyyah.

What is meant by these narrations is that not every report attributed to the Prophet (Peace be upon him) should be accepted without scrutiny. They serve as a reminder of the vital importance of

verifying the chain of transmission (isnād). It is as if al-Tirmidhī speaks through these words, saying:

“These Shamā’il and the rest of the Prophet’s (Peace be upon him) Sunnah are treasures you must hold firmly to, for this is the religion of eternal destiny—Paradise or Hell.”

It is not wisdom to entrust your soul, your neck, and your destiny to the ignorant. Religion and the Sunnah must never be taken from just anyone; careful verification is essential. If you seek safety and security, hold tightly to **the Prophetic tradition [al-athar]**—especially in times when impostors and charlatans abound.

Thus, we conclude the detailed exposition of *Mukhtaṣar Ash-Shamā’il alMuḥammadiyyah* authored by Imam Abu ‘Īsā al-Tirmidhī, may Allah bestow His mercy upon him.

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## **The Virtues and Benefits of Sending Salawat Upon Our Beloved Prophet Muhammad (Peace be upon him)**

**(Allah and His angels send blessings to the Prophet (Peace be upon him). O you who believe, call for blessings on him, and for greetings of peace.) {Surah al-Ahzab, 56}**

- **Allah’s prayers upon the Prophet (Peace be upon him)** refer to His praise of him in the presence of the angels. **And the angels’ prayers** are their supplications for him.

- **Ibn Abbas said:** Yusallūn—in reference to Allah and His angels—means to send blessings.

- This verse reveals the exalted station of the Prophet (Peace be upon him) in the sight of Allah. The Almighty declares that He praises him among the company of the highest angels, and that the angels themselves pray for him. Then He calls upon the people of the earthly realm to send their blessings and peace upon him—so that the praise of the Prophet (Peace be upon him) becomes a chorus rising from both

the heavens and the earth, united in honoring the Chosen One. {Tafsīr Ibn Kathīr}

1. قال رسول الله ﷺ:

"إِنَّ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً". [أخرجه الترمذي].

**1. The Prophet (Peace be upon him) said:**

**"Those who are nearest to me on the Day of Resurrection are those who invoke many blessings on me."** {Reported by at-Tirmidhi}

2. قال رسول الله ﷺ:

"أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي عَزَّ وَجَلَّ، فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ، وَحُصِّلَ لَهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ، وَرَدَّ عَلَيْهِ مِثْلَهَا". [صححه الألباني].

**2. The Prophet (Peace be upon him) said:**

**"A messenger came to me from my Lord, the Almighty, and said: Whoever from your nation sends one prayer upon you, Allah will record for them ten good deeds, erase ten of their sins, elevate them by ten degrees, and return upon them a prayer like it in reward."** {Authenticated by Imām al-Albānī}

3. قال رسول الله ﷺ:

"إِنَّ اللَّهَ وَكُلَّ بَقْرِي مَلَكًا أَعْطَاهُ أَسْمَاعَ الْخَلَائِقِ فَلَا يُصَلِّي عَلَيَّ أَحَدٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَبْلَغَنِي بِاسْمِهِ وَاسْمِ أَبِيهِ هَذَا فَلَا بُنْ فَلَانٍ قَدْ صَلَّى عَلَيْكَ". [أخرجه البزار].

**3. The Prophet (Peace be upon him) said:**

**"Allah has appointed an angel over my grave who has been granted the hearing of all creation. No one sends blessings upon me**

until the Day of Judgment except that this angel conveys it to me—along with the person's name and the name of their father—saying: 'So-and-so, the son of so-and-so, has sent blessings upon you.'"

{Reported by al-Bazar}

4. قال رسول الله ﷺ:

"ما قعد قومٌ مقعدًا لا يذكرون الله عزَّ وجلَّ ويصلُّون على النَّبيِّ؛ إلَّا كان عليهم حسرةٌ يومَ القيامةِ، وإن دخلوا الجنةَ للثَّوابِ". [أخرجه أبو داود والترمذي].

#### 4. The Prophet (Peace be upon him) said:

"No people sit in a gathering without remembering Allah and sending blessings upon the Prophet (Peace be upon him), except that such a gathering will be a source of regret for them on the Day of Judgment—even if they enter Paradise as a reward." {Reported by Abu Dawood and at-Tirmidhi}

5. قال رسول الله ﷺ:

"إذا سمِعْتُمُ الْمُؤَدِّنَ، فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُّوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ، لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ". [أخرجه مسلم].

#### 5. The Prophet (Peace be upon him) said:

"When you hear the Muezzin, say what he says and then invoke Allah's blessings upon me, for whoever invokes Allah's blessings upon me once, Allah will bestow His blessings upon him ten times. Then, ask Allah to grant me the Wasilah, a high rank in Paradise that befits only one of Allah's servants, and I hope that I will be him. If anyone asks for Wasilah for me, intercession will be permitted for him."

{Reported by Muslim}

6. سمع رسول الله ﷺ رجلاً يدعو في صلاته لم يمجد الله تعالى، ولم يصل على النبي ﷺ، فقال رسول الله ﷺ: "عجل هذا، ثم دعاه فقال له - أو لغيره -: إذا صلى أحدكم فليبدأ بتمجيد ربه سبحانه، والثناء عليه، ثم يصلي على النبي ﷺ ثم يدعو بعد بما شاء". [أخرجه أبو داود والترمذي].

**6. The Messenger of Allah (Peace be upon him) heard someone supplicating after his prayer without praising Allah and without supplicating Allah for the Prophet (Peace be upon him). With regard to him, the Messenger of Allah (Peace be upon him) said, "This man rushed." Then he called him and said, "When any one of you have performed Salat (prayer) and wants to supplicate, let him praise Allah first then glorify Him in the beginning and then he should supplicate Allah for me. Then he may supplicate for whatever he likes."**  
{Reported by Abu Dawood and at-Tirmidhi}

7. قال رسول الله ﷺ:  
"ما من أحد يسلم علي إلا رد الله علي روحي حتى أرد عليه السلام". [أخرجه أبو داود].

**7. The Prophet (Peace be upon him) said:**  
"Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting." {Reported by Abu Dawood}

8. قال رسول الله ﷺ:  
"البخيل الذي ذكرت عنده، فلم يصل علي". [أخرجه الترمذي].

**8. The Prophet (Peace be upon him) said:**  
"The miser is the one in whose presence I am mentioned but he does not supplicate for me." {Reported by at-Tirmidhi}



9. قال رسول الله ﷺ:

"لا تجعلوا قبري عيداً، وصلوا علي، فإن صلاتكم تبلغني حيث كنتم".  
[أخرجه أبو داود].

**9. The Prophet (Peace be upon him) said:**

"Do not make my grave a place of festivity, and supplicate Allah for me, for your supplication reaches me wherever you are."  
{Reported by Abu Dawood}

10. قال رسول الله ﷺ:

"رغم أنف رجل ذكرت عنده فلم يصل علي". [أخرجه الترمذي].

**10. The Prophet (Peace be upon him) said:**

"May his nose soil with dust in whose presence mention is made of me and he does not supplicate for me." {Reported by at-Tirmidhi}

11. عن أبي محمد كعب بن عجرة رضي الله عنه قال: خرج علينا النبي ﷺ فقلنا: يا رسول الله قد علمنا كيف نسلم عليك، فكيف نصلي عليك؟ قال: قولوا: اللهم صل على محمد، وعلى آل محمد، كما صليت على آل إبراهيم، إنك حميد مجيد. اللهم بارك على محمد، وعلى آل محمد، كما باركت على آل إبراهيم، إنك حميد مجيد. [أخرجه البخاري].

**11. Abu Muhammad Ka'b bin 'Ujrah (May Allah be pleased with him) reported:**

The Prophet (Peace be upon him) came to us and we asked him, "O Messenger of Allah (Peace be upon him), we already know how to greet you (i.e., say As-salamu 'alaikum), but how should we uppicate for you?" He (Peace be upon him) said, "Say: 'Allahumma salli 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama sallaita 'ala 'ali Ibrahima, innaka Hamidum Majid. Allahumma barik 'ala

Muhammadin, wa 'ala 'ali Muhammadin, kama barakta 'ala 'ali Ibrahima, innaka Hamidum Majid [O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious." {Reported by Al-Bukhari}

12. "عن أبي بن كعب رضي الله عنه قال: كان رسول الله صلى الله عليه وآله وسلم إذا ذهب ربع الليل - وفي رواية: ثلثا الليل - قام فقال: «أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ»، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَكْثِرُ الصَّلَاةَ عَلَيْكَ، فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ قَالَ: «مَا شِئْتَ»، قلت: الرُّبْعُ؟ قَالَ: «مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»، قلت: النِّصْفُ؟ قَالَ: «مَا شِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ»، قلت: فَالْثُلُثَيْنِ؟ قَالَ: «مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»، قلت: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: «إِذَا تُكْفَى هَمُّكَ، وَيُغْفَرُ ذَنْبُكَ» [أخرجه الترمذي].

**12. Ubayy ibn Ka'b (may Allah be pleased with him) reported:**  
When one-third of the night had passed, the Messenger of Allah (may Allah's peace and blessings be upon him) would get up and call out: 'O people, remember Allah. The Rājifah has come (the first blowing of the Horn which will shake the whole universe and thus cause all life to cease), followed by the Rādifah (the second blowing of the Horn which will restore life and thus mark the Resurrection Day). Death has approached with all that it comprises. Death has approached with all that it comprises.' I said: "O Messenger of Allah (Peace be upon him), I frequently invoke Allah's peace and blessings upon you. How much of my supplication should I devote to you?" He said: "As much as you wish." I said: 'A quarter?' He said: "As much as you wish, and if it is more, then it will be better for you." I said: "Then, one half?" He said: "As much as you wish, and if it is more, then it will be

better for you." I said: "Then, two-thirds?" He said: "As much as you wish, and if it is more, then it will be better for you." I said: "Shall I devote all my supplication to invoke Allah's peace and blessings upon you?" He said: "Then, you will be relieved of your worries and your sins will be forgiven." {Reported by at-Tirmidhi}

13 . عن علي رضي الله عنه قال: قال رسول الله ﷺ : "كل دعاء محبوب حتى يصلّي على النبي صلى الله عليه وسلم". [صححه الألباني].

**13. 'Ali (may Allah be pleased with him) reported:**  
**The Messenger of Allah (Peace be upon him) said: "Every supplication is withheld until one sends blessings upon the Prophet (Peace be upon him)." {"Authenticated by Al-Albani}**

14 . وقال عمر رضي الله عنه: "إن الدعاء موقوف بين السماء والأرض لا يصعد منه شيء حتى تصلي على نبيك صلى الله عليه وسلم". [أخرجه الترمذي].

**14. Umar ibn al-Khaṭṭāb (may Allah be pleased with him) said:**  
**"Indeed, the supplication remains suspended between the heavens and the earth, and none of it ascends until you send blessings upon your Prophet (Peace be upon him)." {Reported by at-Tirmidhi}**

## ▪ **Why We Send Blessings Upon the Prophet (Peace be upon him)?**

▪ **We send blessings upon the Prophet Muhammad (Peace be upon him) as an expression of our deep gratitude and reverence.** It is he who, by the will of Allah, delivered us from the darkness of ignorance into the light of faith. He was the divinely chosen means through which all goodness and guidance reached us. By invoking blessings upon him, we entrust Allah—Glorified and Exalted is He—to reward this noble Messenger, who was the cause of every mercy and light that has touched this Ummah.

▪ **We send blessings upon the Prophet (Peace be upon him) out of loyalty, love, and devotion to him.** For he said, “I am to you like a father who teaches you.” Thus, when you frequently invoke blessings upon him, it is as if you are honoring him and presenting him with constant gifts—tokens of your affection and reverence.

▪ **We send blessings upon the Prophet (Peace be upon him) because the Almighty God commanded us to love him, follow him, and pray for him. He is the Beloved of Allah and His close friend; therefore, we love him and send blessings upon him.**

▪ **We send blessings upon him as a protection for us from regret and sorrow.**

▪ **We send blessings upon him, competing for the ranks of closeness (wilayah) to him.**

▪ **We send blessings upon him to attain the inherited honor... It is enough pride for you that your name is mentioned before the Messenger of Allah (Peace be upon him), saying, “So-and-so, son of so-and-so, sends blessings upon you.” May you raise your children upon this understanding.**

▪ **We send blessings upon him so that we are not among the miser. The Prophet (Peace be upon him) said: "The miser one is the one in whose presence I am mentioned but he does not supplicated for me."** {Reported by at-Tirmidhi, Ahmed and al-Nassa'i}

▪ **Sending blessings upon the Prophet (Peace be upon him) is a cause for attaining his intercession on the Day of Judgment.**

Let us make a pact among ourselves: never let a gathering pass without reminding those around us to send blessings and peace upon the Messenger of Allah (Peace be upon him). Whether in casual phone calls, warm greetings among friends, or quiet family sittings—be the one who revives hearts by invoking the name of the Prophet (Peace be upon him) and calling others to send peace upon him. Be that gentle reminder, for in such remembrance lies mercy, light, and connection to the beloved of Allah.

The one who sincerely utters blessings upon the Prophet (Peace be upon him) finds in it the key to fulfilled needs, the cure for heavy concerns, the eraser of sins, and a means to lofty ranks.

A person can heal from everything through abundant prayers upon the Beloved. What do you expect of someone whose tongue never ceases—day and night—to send blessings upon the Messenger, out of love for Allah and His Prophet (Peace be upon him)? How many closed doors will be opened? How many afflictions will be lifted?

How many sins will be forgiven? How many long-held wishes will come true—all through invoking blessings and peace upon the Messenger of Allah (Peace be upon him)?

This is no exaggeration. Sending blessings upon the Prophet (Peace be upon him)—in any form—carries a divine secret known only to Allah, the Almighty. Among the most powerful and swiftest forms is the Ibrāhīmīyah prayer, which holds a unique potency in relieving distress

and bringing about the fulfillment of one's heartfelt supplications—a secret known to none but Allah, Glorified and Exalted be He.

Sending blessings upon the Prophet (Peace be upon him) is a profitable transaction. One single prayer upon the Messenger of Allah (Peace be upon him) is returned to you by your Lord with ten blessings. Imagine: the King of kings praises you and speaks well of you in the highest assembly of angels! With every prayer you send upon the Prophet (Peace be upon him), ten mercies descend upon you. Even more—your very name is mentioned before the Prophet (Peace be upon him) himself as a result of your salutation upon him.

**Dear reader, envision this awe-inspiring scene: billions of souls assembled on a monumental day, a vast ocean of humanity flowing forward, each heart yearning to draw near to one singular presence—the Messenger of Allah(Peace be upon him). Your spirit soars with joy, for at last, the chance has come to glimpse his radiant, noble face. Picture that very first instant when your eyes meet the Prophet (Peace be upon him)—a moment cherished in your dreams since childhood. Yet suddenly, reality strikes: between you and him stretch countless multitudes, billions in number. You realize this longing is not yours alone, but a timeless desire shared by all Muslims, across every era, until the Final Hour. And there you stand, stunned, when suddenly you notice your neighbor, so-and-so, advancing far ahead of you; your friend, so-and-so, standing very close to the Prophet (Peace be upon him). And who is that beside the Messenger (Peace be upon him)? It is your neighbor, so-and-so. What is this I see? How did they get ahead of me to the Messenger of Allah (Peace be upon him)? Why am I not standing with them in the front rows?**

**And here comes the shock: these people surpassed you through a very simple act of worship that slipped your mind—an act you can accomplish in seconds, anywhere. The difference is that they remained vigilant in this act while you neglected it. The closest people to the Prophet (Peace be upon him) on the Day of Judgment**

are those who sent the most blessings upon him during their lives. Imagine your regret then! You ask yourself: why was my tongue silent all these years?

Rest assured, the opportunity to draw near to the Prophet (Peace be upon him) remains open. Your rank of closeness has yet to be determined, and through sincere worship and dedication, you may attain a lofty place beside him.

**Reflect with your Heart:**

With every prayer you send upon the Prophet (Peace be upon him), you are racing ahead of tens of millions of others towards the presence of the Messenger of Allah (Peace be upon him). This is no exaggeration. Each time you send blessings upon the Prophet (Peace be upon him), you surpass millions and move forward in the ranks towards him. There is another beautiful reality that the heart may overlook: when you pray upon the Prophet (Peace be upon him), Allah sends prayers upon you tenfold. Imagine on the Day of Judgment, when your record is opened and you are held accountable for your deeds—how many millions of prayers from Allah upon you will you find among your deeds?

Countless volumes would be needed to capture the immense virtues of sending blessings upon the Prophet (Peace be upon him). Therefore, hasten to use your tongue in this noble act before your time in this world comes to an end—engage in the highest form of worship: remembering Allah and invoking prayers upon His Messenger (Peace be upon him).

— *Quoted*

O Allah, send Your prayers, peace, and blessings upon our Prophet Muhammad (Peace be upon him).

**O Allah, bless Muhammad and his family**\_\_\_\_\_

We pray to Allah, whose Name is Ever-Living, to enlighten our hearts with His wisdom, to plant in them love for Him, His Messenger (Peace be upon him), and the teachings of the Sunnah.

O Allah, send Your prayers, peace, and blessings upon our Prophet Muhammad (Peace be upon him), and upon his family and companions altogether.

**Ali Ibn Abi Talib (May Allah be pleased with him) said:**

**“When the fighting intensified and the two sides met in battle, we sought shelter with the**

**Messenger of Allah (Peace be upon him).”** {Reported by al-Nassa’i}

And you, too—when hardship and worry weigh heavily upon you—cling to sending blessings upon the Prophet (Peace be upon him). For through it, your sins will be forgiven and your worries relieved.

**“And We raised high your reputation for you.” (Surah Ash-sharh :4)**

The one granted elevated mention is the Prophet Muhammad (Peace be upon him).

Now imagine: you are chosen as a means through which this verse is fulfilled. Allah, the Almighty, uses *you* to elevate the name of His beloved Messenger.

What an immense honor it is that Allah has granted you—simply through your prayers upon the Prophet (Peace be upon him).

If merely sending blessings upon him (Peace be upon him) with your tongue carries such immense reward and elevation in rank, then what about learning one of his noble traditions (Sunnahs)? And how much greater the reward when you spread and teach these Sunnahs to others among the Muslims?

O Allah, let our tongues and hearts be ever engaged in sending blessings and peace upon Your Prophet (Peace be upon him) and beloved, Muhammad (Peace be upon him).



## Authentic Forms of Sending Salawat Upon the Prophet Muhammad (Peace be upon him)

Shaykh Al-Albani (may Allah have mercy on him) mentioned the authentic forms of sending blessings upon the Prophet (Peace be upon him) in his book *The Prophet's Prayer Described* (*Ṣifāt Ṣalāt al-Nabī*):

**1. "O Allah, exalt the mention of Muhammad (Peace be upon him), his family, his wives and offspring as You exalted the mention of the family of Ibrahim, You are the Praised, the Glorious'. And bless Muhammad (Peace be upon him) and the family, the wives and the offspring of Muhammad (Peace be upon him) as you blessed the family of Ibrahim. You are the Praised, the Glorious'." {Reported by Ahmed}**

Shaykh Al-Albani said: This was the very supplication the Prophet (Peace be upon him) would make for himself.

**2. "O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.'" {Reported by al-Bukhari and Muslim}**

**3. O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious."**  
{Reported by Ahmed and al-Nassa'i}

**4. "O Allah, exalt the mention of Muhammad (Peace be upon him), the unlettered Prophet, and the family of Muhammad (Peace be upon him) as You exalted the family of Ibrahim. And bless Muhammad, the unlettered Prophet, and the family of Muhammad**

**O Allah, bless Muhammad and his family**\_\_\_\_\_

**(Peace be upon him) as You blessed the family of Ibrahim among all nations. Indeed, You are Praised and Glorious.” {Reported by Muslim}**

**5. “O Allah, exalt the mention of Muhammad (Peace be upon him), Your servant and Messenger as You exalted the family of Ibrahim. And bless Muhammad (Peace be upon him), Your servant and Messenger, and the family of Muhammad (Peace be upon him) as You blessed Ibrahim and the family of Ibrahim.” {Reported by al-Bukhari, al-Nassa’i and Ahmed}**

**6. “O Allah, exalt the mention of Muhammad (Peace be upon him) and his wives and offspring as You exalted the mention of the family of Ibrahim, and bless Muhammad (Peace be upon him) and the wives and the offspring of Muhammad (Peace be upon him) as you blessed the family of Ibrahim. You are the Praised, the Glorious'.” {Reported by al-Bukhari and Muslim}**

**7. “O Allah, exalt the mention of Muhammad (Peace be upon him) and the family of Muhammad (Peace be upon him), and bless Muhammad (Peace be upon him) and the family of Muhammad (Peace be upon him) as You exalted and blessed Ibrahim and the family of Ibrahim. Indeed, You are Praised and Glorious.” {Reported by al-Nassa’i}**

## **Understanding Salawat: The Significance of Invoking Blessings upon the Prophet (Peace be upon him)**

Allah's prayers upon His Prophet (Peace be upon him): refers to His praise of the Prophet (Peace be upon him) in the highest assembly of angels and His honoring and elevating him.

As for the prayers of the angels and others upon him (Peace be upon him): refers to their supplication to Allah to grant him that (praise and honor). What is meant is a request for an increase in that honor, not a request for its origin.

It has been said that Allah's prayers upon His creation are of two types: specific and general. His prayer upon His prophets is praise and exaltation. As for His prayer upon others, it is mercy—the mercy that encompasses all things.

## Conclusion

How blessed have been the days we spent immersed in this book...

All Praise be to Allah who has guided us to this. Had Allah not given us guidance we should not have been guided. Our Lord, inspire us that we should be thankful for Your blessing with which You have blessed us and our parents, and that we may do good works that will please You. Reform our descendants, and by Your mercy, admit us among Your righteous worshippers.

Indeed, after studying the noble traits of the Prophet (Peace be upon him), we begin to sense the fragrance of the Prophet Muhammad (Peace be upon him)—as if his presence lingers in every passing moment of our lives. Our hearts are filled with hope: to reach his blessed fountain (Hawd), to be among those honored with his companionship and that of his noble companions in the Gardens of Paradise—gardens whose ceiling is the Throne of the Most Merciful.

It is as though we now sit among his family, his companions, and the righteous who followed them. Our emotions yearn, and our eyes long, for the moment we behold his blessed face.

In Al-Firdaus, O my Lord, There... there, my soul finds rest. No sorrow lingers in its shade, No burden on the chest.

My longing, Lord—please guide our hearts,

To gardens full of cheer,

Where joy remains, and pain departs, And peace is ever near.

Strive against your own soul to implement every Sunnah you've read in the *Shamā'il Muhammadiyyah*—for perhaps, through it, Allah will open the doors for you to follow more of the Beloved's Sunnah. And let this book be among the noblest you have ever read. **(If Allah finds goodness in your hearts, He will give you better than what was**

**taken from you, and He will forgive you. Allah is Forgiving and Merciful) {Surah al-Anfal 70}.**

Share the *Shamā'il Muhammadiyah* with the sincere intention of uplifting the mention of the Prophet (Peace be upon him)—in your heart, in your home, and throughout the East and West. These noble traits (The Shama'il) are a tremendous blessing for whoever learns them, so cherish this divine gift.

Commit to memory the Prophet's (Peace be upon him) descriptions—his meals, his manner of sitting, his noble character, and his way of dealing with others. Strive to emulate him and follow as much of his Sunnah as you can. Pray to Allah, by the blessing of these *Shamā'il*, to grant you closeness to Him and to His beloved Prophet Muhammad (Peace be upon him) in the highest levels of Paradise, free from any reckoning or punishment.

**O Lord, bestow Your blessings upon our noble Imam, the Prophet, And present to him our heartfelt prayers and peace.**

**Grant us, O Most Generous, a healing sip from his blessed fountain, That soothes our ailments and purifies our souls with mercy.**

**O Allah, exalt the mention of the Beloved Muhammad (Peace be upon him), a prayer that pleases You and pleases You from us, O Lord of the worlds.....**

**O Allah, exalt the mention of the Beloved Muhammad (Peace be upon him), a prayer by which You grant us residence beside him in the highest Paradise.....**

After a final call to immerse oneself in the Prophet's (Peace be upon him) radiant description, how do your hearts feel? Have you made sincere resolutions to better yourselves? And what have you prepared to bring joy to the heart of the Messenger of Allah (Peace be upon him), peace be upon him? Let your actions be sincere, your

**O Allah, bless Muhammad and his family**\_\_\_\_\_

intentions pure, and let your souls strive for the pleasure of Allah and His Messenger (Peace be upon him).

O Allah, exalt the mention of Muhammad (Peace be upon him) and the family of Muhammad (Peace be upon him), and bless

Muhammad (Peace be upon him) and the family of Muhammad (Peace be upon him) as You exalted and blessed Ibrahim and the family of Ibrahim. Indeed, You are Praised and Glorious.

And Finally....

Whoever has benefited from this book, I hope they will not withhold from us a sincere prayer in our absence and for our parents—a prayer for acceptance and pleasure, and for the highest Paradise without reckoning or punishment.

May Allah make it a treasure for us on the Day we meet Him.

And Allah is the One whose help is sought, and to Him belongs the final responsibility. There is no power and no strength except with Allah, the Most High, the Great.

(Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing) {surah Al-Baqarah,127}

Amen, O Lord of the Worlds.

O Allah, send continuous and everlasting blessings upon the Master of the Messengers and Seal of the Prophets, our Master

Muhammad, and upon his family and companions altogether—blessings as numerous as the mentions of Your name by those who remember You, and beyond what is neglected by the heedless.

And our concluding supplication is: All praise and thanks be to Allah, the Lord of all the worlds.

This book was completed on the 22nd day of the blessed month  
of Ramadan, 1446 AH.



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## **Content**

<b>DEDICATION .....</b>	<b>6</b>
<b>DEDICATION .....</b>	<b>7</b>
<b>INTRODUCTION .....</b>	<b>8</b>
<b>AN INTRODUCTION TO THE PROPHETIC CHARACTERISTICS (ASH-SHAMA'IL AL-MUHAMMADIYYAH .....</b>	<b>12</b>
<b>WELCOME, O SEEKER OF KNOWLEDGE .....</b>	<b>17</b>
<b>NOBLE INTENTIONS FOR STUDYING THE SUBLIME TRAITS OF THE PROPHET MUHAMMAD PEACE BE UPON HIM .....</b>	<b>18</b>
<b>1. SELECTED NARRATIONS ON THE NOBLE FEATURES OF RASULULLAH .....</b>	<b>19</b>
<b>2. SELECTED NARRATIONS ON THE SEAL OF NUBUWWAH (PROPHETHOOD) OF RASULULLAH .....</b>	<b>27</b>
<b>3 . SELECTED NARRATIONS ON THE MUBARAK HAIR OF RASULULLAH .....</b>	<b>30</b>
<b>4. SELECTED NARRATIONS ON THE COMBING OF THE HAIR OF RASULULLAH ..</b>	<b>32</b>
<b>5.SELECTED NARRATIONS ON APPEARING OF THE WHITE HAIR OF RASULULLAH .....</b>	<b>34</b>
<b>6. SELECTED NARRATION ON RASULULLAH USING A DYE .....</b>	<b>38</b>
<b>7.SELECTED NARRATIONS ON KUHL OF RASULULLAH .....</b>	<b>39</b>
<b>8. SELECTED NARRATIONS ON THE DRESSING OF RASULULLAH.....</b>	<b>40</b>
<b>9.SELECTED NARRATION ON THE LIVING OF RASULULLAH .....</b>	<b>45</b>
<b>10.SELECTED NARRATION ON THE KHUFF (LEATHER SOCKS) OF RASULULLAH.</b>	<b>47</b>
<b>11.SELECTED NARRATIONS ON THE SHOES OF RASULULLAH .....</b>	<b>49</b>
<b>12.SELECTED NARRATIONS ON THE MUBARAK RING OF RASULULLAH .....</b>	<b>53</b>

<b>13.SELECTED NARRATIONS ON STATING THAT RASULULLAH WORE THE RING ON HIS RIGHT HAND.....</b>	<b>56</b>
<b>14.SELECTED NARRATIONS ON THE SWORD OF RASULULLAH .....</b>	<b>58</b>
<b>15.SELECTED NARRATIONS ON THE ARMOR OF RASULULLAH .....</b>	<b>59</b>
<b>16.SELECTED NARRATIONS ON THE HELMET OF RASULULLAH.....</b>	<b>61</b>
<b>17.SELECTED NARRATIONS ON THE TURBAN OF RASULULLAH .....</b>	<b>62</b>
<b>18.SELECTED NARRATIONS ON THE LUNGI OF RASULULLAH .....</b>	<b>64</b>
<b>19.SELECTED NARRATIONS ON THE WALKING OF RASULULLAH .....</b>	<b>65</b>
<b>20.SELECTED NARRATIONS ON THE SITTING OF RASULULLAH .....</b>	<b>68</b>
<b>21.SELECTED NARRATIONS ON THE PILLOW OF RASULULLAH .....</b>	<b>72</b>
<b>22.SELECTED NARRATIONS ON THE PROPHET'S (PEACE BE UPON HIM) RECLINING ON SOMETHING OTHER THAN A PILLOW .....</b>	<b>73</b>
<b>23. SELECTED NARRATIONS ON THE DESCRIPTION OF THE EATING OF RASULULLAH ...</b>	<b>74</b>
<b>24.SELECTED NARRATIONS ON THE BREAD OF RASULULLAH.....</b>	<b>76</b>
<b>25.SELECTED NARRATIONS ON WHAT RASULULLAH WOULD EAT WITH BREAD .....</b>	<b>80</b>
<b>26.SELECTED NARRATIONS ON RASULULLAH PERFORMING WUDU AT THE TIME OF EATING .....</b>	<b>93</b>
<b>27. SELECTED NARRATIONS ON THE WORDS THAT OF RASULULLAH SAID BEFORE AND AFTER EATING .....</b>	<b>94</b>
<b>28. SELECTED NARRATIONS ON THE CUP OF RASULULLAH .....</b>	<b>97</b>
<b>29. SELECTED NARRATIONS ON THE FRUITS EATEN BY RASULULLAH.....</b>	<b>98</b>
<b>30. SELECTED NARRATIONS ON DESCRIPTION OF THE THINGS RASULULLAH DRANK .</b>	<b>100</b>
<b>31. SELECTED NARRATIONS DESCRIBING THE MANNER RASULULLAH DRANK</b>	<b>100</b>
<b>32. SELECTED NARRATIONS ON RASULULLAH USING 'ITR.....</b>	<b>106</b>

<b>33.SELECTED NARRATIONS ON THE SPEECH OF RASULULLAH.....</b>	<b>107</b>
<b>34. SELECTED NARRATIONS ON THE LAUGHING OF RASULULLAH.....</b>	<b>108</b>
<b>35.SELECTED NARRATIONS DESCRIBING THE JOKING OF RASULULLAH.....</b>	<b>111</b>
<b>36.SELECTED NARRATIONS DESCRIBING THE SAYING OF RASULULLAH ON POETRY ...</b>	<b>114</b>
<b>37.HADITH OF UMM ZAR’ .....</b>	<b>119</b>
<b>38.SELECTED NARRATIONS ON THE SLEEPING OF RASULULLAH .....</b>	<b>122</b>
<b>39.SELECTED NARRATIONS DESCRIBING THE WORSHIP AND DEVOTION OF RASULULLAH .....</b>	<b>126</b>
<b>40.SELECTED NARRATIONS ON DUHA (MID-MORNING) PRAYER .....</b>	<b>141</b>
<b>41.RASULULLAH PERFORMING NAWAAFIL AT HOME .....</b>	<b>143</b>
<b>42.SELECTED NARRATIONS ON THE FASTING OF SAYYIDINA RASULULLAH ....</b>	<b>144</b>
<b>43.SELECTED NARRATIONS ON THE RECITAL OF SAYYIDINA RASULULLAH.....</b>	<b>150</b>
<b>44.SELECTED NARRATIONS ON THE WEEPING OF SAYYIDINA RASULULLAH ..</b>	<b>153</b>
<b>45.SELECTED NARRATIONS ON THE BED OF SAYYIDINA RASULULLAH .....</b>	<b>159</b>
<b>46.SELECTED NARRATIONS ON THE HUMBLENESS OF SAYYIDINA RASULULLAH .....</b>	<b>160</b>
<b>47.SELECTED NARRATIONS ON NOBLE CHARACTER AND HABITS OF SAYYIDINA RASULULLAH .....</b>	<b>164</b>
<b>48.SELECTED NARRATIONS ON MODESTY OF SAYYIDINA RASULULLAH.....</b>	<b>172</b>
<b>49.SELECTED NARRATIONS ON HAJAAMAH (CUPPING-CAUTERING) OF SAYYIDINA RASULULLAH .....</b>	<b>172</b>
<b>50.SELECTED NARRATIONS ON THE NAMES OF SAYYIDINA RASULULLAH.....</b>	<b>174</b>
<b>51.SELECTED NARRATIONS ON THE LIVING OF SAYYIDINA RASULULLAH.....</b>	<b>176</b>
<b>52.SELECTED NARRATIONS ON THE NOBLE AGE OF SAYYIDINA RASULULLAH .....</b>	<b>183</b>
<b>53.SELECTED NARRATIONS ON THE DEATH OF SAYYIDINA RASULULLAH.....</b>	<b>184</b>

<b>54.SELECTED NARRATIONS ON THE LEGACY OF SAYYIDINA RASULULLAH .....</b>	<b>197</b>
<b>55.SELECTED NARRATIONS ON THE SEEING OF RASULULLAH IN A DREAM .....</b>	<b>198</b>
<b>THE VIRTUES AND BENEFITS OF SENDING SALAWAT UPON OUR BELOVED PROPHET MUHAMMAD (PEACE BE UPON HIM). .....</b>	<b>203</b>
<b>WHY DO WE SEND BLESSINGS UPON THE PROPHET (ALLAH BLESS HIM AND GIVE HIM PEACE)? .....</b>	<b>210</b>
<b>AUTHENTIC FORMS OF SENDING SALAWAT UPON THE PROPHET MUHAMMAD (PEACE BE UPON HIM).....</b>	<b>215</b>
<b>UNDERSTANDING SALAWAT: THE SIGNIFICANCE OF INVOKING BLESSINGS UPON THE PROPHET (PEACE BE UPON HIM) .....</b>	<b>217</b>
<b>CONCLUSION .....</b>	<b>218</b>
<b>REFERENCES .....</b>	<b>223</b>
<b>CONTENT.....</b>	<b>226</b>

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When the Muslims and the disbelievers met on the Day of Hunayn, and the fighting intensified and the battle became fierce, the Muslims retreated. The Messenger of Allah, peace be upon him, began to gallop on his mule toward the disbelievers, rushing quickly toward the polytheists. The Messenger of Allah, peace be upon him, said: "O Al-Abbas, call out: 'O companions of the Samura tree!'"—referring to the tree under which they pledged the Pledge of Ridwan. Al-Abbas (May Allah be pleased with him), at the top of his voice, cried: "O companions of the Samura tree!"

Al-Abbas (May Allah be pleased with him) described the reaction of those who had pledged allegiance at Ridwan when they heard his call, saying: "By Allah, their affection when they heard my voice was like the affection of a cow for its young, saying: 'Labbayka Labbayka', 'Here I am, O messenger of Allah, here I am.'" This is a profound and often repeated phrase by Muslims during the Hajj pilgrimage, signifying complete submission and devotion to Allah.

"Labbayka Allāhumma Labbayka", "Here I am, O Allah, here I am." This was due to their intense haste and running in response to the Messenger of Allah, the Beloved of Allah. They rushed toward him just as a herd of cows rushing toward their young when they have been separated.

And you...

What would you do if you were one of the companions of the Samura and the Messenger of Allah, peace be upon him, called you? Would you have said to the Messenger of Allah, "Labbayka Labbayka, O Messenger of Allah", Here I am, O messenger of Allah, here I am?"

What if the Messenger of Allah were among us today, waiting for us to say: "Labbayka Labbayka O Messenger of Allah", Here I am O messenger of Allah, here I am."

Make this book the first step in your response to the Messenger of Allah's call. Repeat, even to yourself, "Labbayka Labbayka, O Beloved of Allah", "Here I am O Beloved of Allah, here I am".

This book is dedicated ... to the shining light of our nation, peace be upon him, from his lovers in all corners of the earth.

"When the day came that the Messenger of Allah, peace be upon him, entered Medina, everything in it was illuminated." And so our hearts today, after the journey through Muhammad's virtues, have been revived and enlivened, by the grace of Allah Almighty, and our slogan has become: "Labbayka Labbayka O messenger of Allah", "Here I am O messenger of Allah, Here I am."

O Allah, grant us the ability to follow in his footsteps step by step and be with him in the highest paradise, peace and blessings be upon him.