

“Better than you my eyes have never laid upon
and more beautiful than you no woman has given birth to
it is as if you were born free from every deficiency
or it is as if you were created as you yourself had pleased.”

This poetry is by Hassan ibn Thaabit.

A Jewish man who was on top of his house saw the Prophet (*sal Allahu alayhi wa sallam*), Abu Bakr As Sideeq, and their guide coming towards Yathrib. He said, “Your man is coming!” Everyone in the town, Muslim and non-Muslim, came to see the Prophet (*sal Allahu alayhi wa sallam*), but the crowd was confused because they could not recognize him. Abdullah ibn Salaam (a Jewish rabbi) came and he said, “When I saw his face, I knew his face was not the face of a liar.”

We are obligated to love the Prophet (*sal Allahu alayhi wa sallam*). No one will have true *eman* until he loves the Prophet (*sal Allahu alayhi wa sallam*) more than his parents, his children, and all of mankind.

The best guidance is the guidance of Muhammad (*sal Allahu alayhi wa sallam*). Surah Al Qalam (68:4): “Indeed, you (Muhammad (*sal Allahu alayhi wa sallam*)) are on an exalted standard of character.” Anas (*radhi Allahu ‘anhu*) said: “I served the Prophet (*sal Allahu alayhi wa sallam*) for ten years, and he never asked why I did something or why I did not do something.”

Anas was walking and saw children playing. He watched them and then he began playing with them. He felt someone’s hand on his back/neck and then a voice said, “Where did I send you?” He said he never felt a silk softer than the hand of RasulAllah (*sal Allahu alayhi wa sallam*).

The Prophet (*sal Allahu alayhi wa sallam*) was a human being. In Surah Fussilat (41:6), Allah (*subhanahu wata’ala*) says, “Say (O Muhammad (*sal Allahu alayhi wa sallam*)), ‘I am but a human being like you...’”

Following the example of the Prophet (*sal Allahu alayhi wa sallam*):

- He was very humble and natural
When people came to Madinah and into the *masjid*, they could not distinguish him from his companions.
Adiyy ibn Hatim was an Arab Christian leader, and to honor the Prophet (*sal Allahu alayhi wa sallam*), he invited him to his house. He gave him his small mattress to sit on, and the Prophet (*sal Allahu alayhi wa sallam*) sat on the floor. When he saw that, he said that he knew he was like any man. He embraced Islam afterwards.
- He wore whatever was available. He always wore perfume. He ate whatever was available.

It is our duty to protect the honor of the Prophet (*sal Allahu alayhi wa sallam*). Many of us know the *seerah*, which is the history, but this class focuses on the human side of the Prophet (*sal Allahu alayhi wa sallam*) and his personality. A man aided the Prophet (*sal Allahu alayhi wa sallam*) on a journey, and he said to ask or wish for something in order to reward him. The man said, “Ya Rasulullah, I want to be with you in al-Jannah.” The Prophet (*sal Allahu alayhi wa sallam*) said, “Can you wish for something else that I can guarantee for you?” The man said, “This is what I want.” The Prophet (*sal Allahu alayhi wa sallam*) said, “Then help me to assist you

achieve that by making much *sujood*.” If Allah (*subhanahu wata’ala*) grants this wish, then he will be in Al Firdous Al ‘Ala.

Can you see the Prophet (*sal Allahu alayhi wa sallam*)? When you love someone, you have the image of that person in your mind. This class will help us to live with the Prophet (*sal Allahu alayhi wa sallam*) and refute the erroneous allegations against the Prophet (*sal Allahu alayhi wa sallam*).

Section 1 | Love of the Prophet

(1a) True Love

There are more than 60 words in Arabic for ‘love.’ A common saying out of love for the Prophet (*sal Allahu alayhi wa sallam*) is ‘I sacrifice my parents for you’ (figuratively).

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are rebellious.” [Al-Tawbah: 24]

“None of you truly believes until I am more beloved to himself than his parents, his children, and all of mankind.” [Bukhari and Muslim]

Umar (*radhi Allahu ‘anhu*) said, “Ya Rasulallah, I love you more than anyone except myself.” The Prophet (*sal Allahu alayhi wa sallam*) replied, “No, ya Umar, it is not enough.” Umar said, “In that case, you are more beloved to me than anyone.” The Prophet (*sal Allahu alayhi wa sallam*) said, “It is enough now, ya Umar.”

“There are three qualities for which anyone who is characterized by them will relish the sweetness of faith: he to whom Allah and His Messenger are dearer than all else; he who loves a man for Allah’s sake alone; and he who has a great abhorrence of returning to disbelief after Allah has rescued it from him, as he has of being cast into the Hellfire.” [Bukhari and Muslim]

The Messenger (*sal Allahu alayhi wa sallam*) is more concerned about the believers than they are about themselves. Hadeeth: “My example and your example is that of man that lit a fire in the desert and all the insects come and fall into the fire. And I’m holding tight to your waist (figuratively) and you choose to slip out of my hand.”

(1b) Why Love the Messenger?

1. Allah has commanded us to love him
2. Allah loves him
Hadeeth: “Allah has taken me as a *khalil* just as he took Ibrahim as a *khalil*.” *Khalil* is higher than *habib*. Is it proper to call the Prophet (*sal Allahu alayhi wa sallam*) ‘Ya Habibi’? Yes, but it is better to call him *khalil*.

3. His beautiful character and impeccable manners
We follow him (*sal Allahu alayhi wa sallam*). "Say to them, 'If you truly love Allah, then follow me...'" A requirement to fulfill love is to follow and obey.
4. None of us will be able to truly emulate him till we love him
5. The struggles he went through to make sure Islam would reach us today
6. His love and concern for us
7. A person will be raised with those whom he loves
A man came to the Prophet (*sal Allahu alayhi wa sallam*) and said that someone loves some people, but he knows that he will not reach their level. (He was hinting at himself and asking what he could do). The Prophet (*sal Allahu alayhi wa sallam*) gave him the good news.

(1c) Signs of Love for Him

1. Imitating and emulating him
2. Loving what he loves
Anas (*radhi Allahu 'anhu*) saw the Prophet (*sal Allahu alayhi wa sallam*) eating squash or pumpkin (*ad-duba*) and ever since then, he loved it. A form of *ibaadah* is to love what he loved out of remembrance and following and emulating him.
3. Loving that with which he was sent (the Quran and Sunnah)
4. Frequently sending *salah* and *salam* upon him
5. Loving those whom he loved and those who love him
Abu Bakr – his closest companion
Aisha – his most beloved wife
We love them out of their relationship to the Prophet (*sal Allahu alayhi wa sallam*).
6. Frequently remembering his life and ways
Observing the *halal* and *haram*.
Adkhar – when we wake up, when we eat, when we walk in the *masjid*, when we drive, our cars etc.
7. Encouraging others to study his life and follow his way
Part of our duty is to advocate for the message of the Prophet (*sal Allahu alayhi wa sallam*).

(1d) His Rights Upon Us

1. To believe in him and everything he came with
If there is a challenge to your intellect, follow him and seek to understand.
2. To obey him and make him a reference point in our disputes

Many people come together in marriage upon the sunnah but separate in the courts. Surah An Nisa: "If you dispute about anything, then refer it to Allah and His Messenger." Az-Zubayr ibn al Awwam disputed with a man from the Ansar over the water level on their land. He said, "Hold on to the water until it reached this level and then release it." The man from the Ansar did not like it, and said, "Is it because he is your cousin?" The Prophet (*sal Allahu alayhi wa sallam*) was very angry and said if this is the case, allow it to go to this level (it was now at a higher level, which was his right but he was trying to help the other man).

3. To study his life
4. To follow his way and emulate him
5. To send *salah* and *salam* upon him
6. To honor, love, and respect him
7. To defend him

In many Muslim countries, they protest and demonstrate, and people may be killed. The Prophet (*sal Allahu alayhi wa sallam*) used to get angry, but he would channel it into positive ways and means.

Section 2 | The Names of the Prophet

(2a) The Praised One

The name Muhammad is the derived object from the verb '*ḥammada*' (حَمَدَ) which means 'to praise exceedingly.' Thus, he is the one who is praised exceedingly. Scholars offer the following reasons as to why:

- He is the most praised by Allah and the angels
- His name is mentioned in the *adhan* and *salah*, which are repeated frequently throughout the day
- His name would go on to be the most used

Al Fatiha – all praise

Ahmad – the one who is the most praised. He is the one who praises Allah the most.

(2b) The Story Behind His Name

The books of seerah mention that the Prophet (*sal Allahu alayhi wa sallam*) was named by his grandfather, Abdul Muttalib. When Abdul Muttalib was asked why he named his grandchild a name unknown by his relatives and the people, he responded, "I hope that he will be one who is praised in the heavens and earth."

It was an almost unknown name amongst the Arabs.

His *kunya*: Abu Qasim. In Arab tradition, men and women called each other by the name of the eldest son. His first son was named Qasim.

The *mushrikeen* tried to insult, deride, and ridicule him by calling him a slight variation of his name.

(2c) His Lineage

Muhammad ibn Abdullah ibn Abdul Muttalib (Shaybah) ibn Hashim, 9'Amr) ibn AbdMunaf (AlMughirah) ibn Qusayy (Zayd) ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fahr (Quraysh) ibn Malik ibn An-Nadr (Qays) ibn Kinanah ibn Khuzayman ibn Mudrikah (Amir) ibn Ilyas ibn Mudar ibn Nizar ibn Ma'ad ibn Adnan.

Reported by Bukhari

Ibn Al Qayyim mentions that the scholars are in agreement, up and until Adnan. Thereafter, they differ not only on the names, but also on the number separating him and Prophet Ibrahim (*alayhi salaam*).

(2d) His Other Names

A principle in the Arabic language states, "The more names an object has, the more prestigious and magnificent it is." Based on this principle, we realize why Allah and the Day of Judgment have so many names.

When it comes to the names of the Prophet (*sal Allahu alayhi wa sallam*), scholars have attempted to enumerate them. Imam Al Suyuti came up with roughly 500 different names. whereas the Maliki scholar Ibn Al Arabi lists close to a thousand different names for the Prophet (*sal Allahu alayhi wa sallam*).

Here is a small glimpse into those names:

It is related that Jubayr ibn Mu'tim said that the Messenger of Allah (*sal Allahu alayhi wa sallam*) said, "I have five names: I am *Muhammad* and *Ahmad*. I am *al Mahi*, the Effacer by whom Allah will efface disbelief. I am *al Hashir*, the gatherer, after whom people will be gathered, and I am *al 'Aqib*, there will be no Prophet after me." [Bukhari]

Muhammad and Ahmad are both mentioned in the Quran.

In the first volume of Ibn Al Qayyim's book *Za'd al Ma'ad* (Provision of the Traveler) gathered some names, which some say are attributes and not names:

- *Al Mutawakil*
- Messenger of *Taubah*
- *Nabiyy al Rahma*
- *Al Fatih* (conqueror of Makkah)
- *Al Amin*
- *Al sayyid al walid* ibn Adam
- *Ta Ha* and *Ya Seen* – some *mufasireen* say that these are names of the Prophet (*sal Allahu alayhi wa sallam*), which is a minority opinion

Are we allowed to use the *kunya* Abu Qasim? In Bukhari, there is a hadeeth where the Prophet (*sal Allahu alayhi wa sallam*) said to name children after him but not to use his *kunya*. Imam Shafi'ee said it is prohibited until the Day of Judgment to use the *kunya* Abu Qasim. The majority debated the authenticity or say that it was only during the life of the Prophet (*sal Allahu alayhi wa sallam*) to avoid confusion.

(2e) His Mention in the Scriptures

(2e.i) The Quran

“Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.” [Al Imran: 144]

This *ayah* was revealed at Uhud when the companions thought the Prophet (*sal Allahu alayhi wa sallam*) was dead.

“Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets; and Allah has full knowledge of all things.” [Al Ahzab: 44]

What is the meaning of this *ayah*?

- It is incorrect that it means all of his children died.
- The cancellation of the adoption system – referring to Zayd ibn Haritha
- All of the people who attribute themselves to the Prophet (*sal Allahu alayhi wa sallam*) go through Fatima and Ali ibn Abi Talib

“And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad – and it is the truth from their Lord – He will remove from their misdeeds and rectify their condition.” [Muhammad: 2]

“Muhammad is the Messenger of Allah; and those who are with him are strong against unbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.” [Al Fath: 29]

“And [mention] when Jesus, the son of Mary, said, ‘O children of Israel, indeed I am the Messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a Messenger to come after me, whose name is *Ahmad*.’ But when he came to them with clear evidences, they said, ‘This is obvious magic.’”

Muhammad: 4 times in the Quran

Ahmad: 1 time in the Quran. ‘Eesa (*alayhi salaam*) named him this in the Quran.

(2e.ii) The Torah and Gospels

According to the Jews and Christians, Muhammad is not mentioned in their books. In Sahih Bukhari, in a hadith of Amr ibn Al 'As: The Prophet (*sal Allahu alayhi wa sallam*) was mentioned by name in the Torah, but they changed the name.

“And the Lord said unto me, ‘They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren like unto thee, and will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him.’” [Deuteronomy 18:17-19]

“And when they give the book to one who cannot read, saying ‘Read this,’ he says, ‘I cannot read.’” [Isaiah 29:12]

“Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” [John 16:7]

“The disciples answered, ‘O Master, who shall that man be of whom you speak, who shall come into the world?’ Jesus answered with joy of heart, ‘He is Muhammad, Messenger of God, and when he comes into the world, even as the rain makes the earth to bear fruit when for a long time it has not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring. For he is the white cloud full of the mercy of God, which mercy God shall sprinkle upon the faithful like rain.’” [Barnabas 163]

Muslim sources say the book of Barnabas explicitly used the name of the Prophet (*sal Allahu alayhi wa sallam*) but the Christians now deny this was ever a part of the Bible.

Jesus answered, “Believe me, Barnabas, that every sin, however small it be, God punishes with great punishment, seeing that God is offended at sin. Wherefore, since my mother and my faithful disciples that were with me loved me a little with earthly love, the righteous God has willed to punish this love with the present grief, in order that it may not be punished in the flames of hell. And though I have been innocent in the world, since men have called me ‘God,’ and ‘Son of God,’ God, in order that I be not mocked of the demons on the Day of Judgment, has willed that I be mocked of men in this world by the death of Judas; making all men to believe that I died upon the cross. And this mocking shall continue until the advent of Muhammad, the Messenger of God, who, when he shall come, shall reveal this deception to those who believe in God’s Law.” Having thus spoken, Jesus said, “you are just, O Lord our God, because to you only belongs honor and glory without end.” [Barnabas 220]

Book by Catholic Priest Jeff Childers: Answering the Attempt to find Muhammad in Biblical Prophecy

Review

Is it permissible to call the Prophet (*sal Allahu alayhi wa sallam*) “*habib*”? Yes, it is permissible. It is better to call him *khalil*. The Prophet (*sal Allahu alayhi wa sallam*) said in a hadeeth in Sahih Muslim five days before he passed away, “I do not accept (i.e. I am innocent / free) from... Allah chose me to be a *khalil* like He chose Ibrahim to be a *khalil*. If I could choose a *khalil* from amongst you, I would choose Abu Bakr...” It is a higher degree or level of love to call him *khalil*.

Signs that you love the Prophet (*sal Allahu alayhi wa sallam*): emulate him / follow his example, send *salawat* upon him, love those whom he loved (Aisha, his family, his companions), defend him.

The Prophet (*sal Allahu alayhi wa sallam*) had many names, including: *al amin*, Muhammad, Ahmad, *Al Hashr*, *Al Aqab*. These are not specific names of the Prophet (*sal Allahu alayhi wa sallam*) but are names derived from attributes of the Prophet (*sal Allahu alayhi wa sallam*). In one hadeeth, he named himself by five names. Other names have been given by other people.

What is the difference between Muhammad and Ahmad? Muhammad means the praised one. Ahmad means the one who praises a lot. How is his name praised? The *adhaan* is called all over the world, the *tashahhud*. How do we explain the meaning ‘the one who praises a lot’? He (*sal Allahu alayhi wa sallam*) praised Allah (*subhanahu wata’ala*) more than anyone else. For example, he would say *alhamdulillah* in almost every affair (i.e. after waking up, before eating, before giving a speech).

What is the *kunya* of the Prophet (*sal Allahu alayhi wa sallam*)? Abu Qasim.
Can you call yourself Abu Qasim? The majority of the *fuqaha* said yes, but Imam Shafi’ee said that it is prohibited because people were known by their *kunyas* and it was confusing if people had the same *kunya*. (After the death of the Prophet (*sal Allahu alayhi wa sallam*), this is no longer a cause for confusion).

In the Quran: 4 times by the name Muhammad and one time by Ahmad (he was called this by ‘Eesa (*alayhi salaam*)).

YouTube: The Prophet in the Torah, The Absolute Truth about Muhammad in the Bible.

Section 3 | The Characteristics of the Prophet (*sal Allahu alayhi wa sallam*)

Books on this topic in English: *Al Shama’il* by Imam At Tirmidhi, *Za’d Al Ma’ad (The Provision of the Traveler)* by Ibn Al Qayyim, *The Personality of Allah’s Messenger* by AbdulWaheed Khan

(3a) The Muhammadan Characteristics

Ash-shama’il muhammadiyah is a study of the characteristics, traits, and attributes of the Prophet (*sal Allahu alayhi wa sallam*). These characteristics include, and are not restricted to, his physical demeanor, his character/manners, and those things which were exclusive to him.

In the Arabic language, we call these *ash-shama’il muhammadiyah*. There is a book translated into English written by Imam At Tirmidhi, which is a collection of ahadeeth.

The categories of characteristics are:

1. His physical demeanor (*khalqiyyah*): how he looked, his face, his body, his hair, everything related to his person and lifestyle
2. His characters and manner (*khuloqiyyah*): this includes his manners and dealing with the people, children, his wives, and friends; his character as a family man
3. Exclusive to him (*khasaa'is*): This can be divided further into categories. Some are related to him as a prophet for his ummah and also as a prophet among the other prophets.

(3b) How does the *Shama'il* differ from *Seerah*?

The *Seerah* is a detailed study of the life of the Prophet (*sal Allahu alayhi wa sallam*), usually from the angle of chronological events. Whereas the *Shama'il* are void of chronology and focus more on who the Prophet (*sal Allahu alayhi wa sallam*) was as an individual. It is quite common for a book of *seerah* to have a section on the *Shama'il* of the Prophet.

Shama'il is a specific chapter from the *seerah* of the Prophet (*sal Allahu alayhi wa sallam*). However, in the *seerah*, you follow the chronological order of his life (*sal Allahu alayhi wa sallam*) and begin from before he was born, and everything is put in a historical context. In the *shama'il*, you follow the traits regardless of the chronological order or historical context. The main focus of the study of the *shama'il* is the characteristics of the Prophet (*sal Allahu alayhi wa sallam*) regardless of the historical context.

Also, usually the *seerah* focuses on the role of the Prophet (*sal Allahu alayhi wa sallam*) as a messenger. The *shama'il* focuses on the Prophet (*sal Allahu alayhi wa sallam*) as a human being. This study is for you to attach yourself to the Prophet (*sal Allahu alayhi wa sallam*) and his noble character.

(3c) The Physical Description of the Prophet

Poem by Hassan ibn Thaabit:

When I saw his light shining forth,
In fear I covered my eyes with my palms,
Afraid for my sight because of the beauty of his form.
So I was scarcely able to look at him at all.
The lights from his light are drowned in his light
And his face shines out like the sun and moon in one.
A spirit of light lodged in a body like the moon,
A mantle made up of brilliant shining stars.
I bore it until I could bear it no longer.
I found the taste of patience to be like bitter aloes.
I could find no remedy to bring me relief
Other than delighting in the sight of the one I love.
Even if he had not brought any clear signs with him,
The sight of him would dispense with the need for them.
Muhammad is a human being but not like other human beings.
Rather he is a flawless diamond and the rest of mankind is just stones.
Blessings be on him so that perhaps Allah may have mercy on us
On that burning Day when the Fire is roaring forth its sparks.

Hassan ibn Thaabit was from the people of Madinah and a poet. When the Prophet (*sal Allahu alayhi wa sallam*) arrived in Madinah, the people went to him and tried to bribe him to ridicule the Prophet (*sal Allahu alayhi wa sallam*). He went to the Prophet (*sal Allahu alayhi wa sallam*), but he could not do what they asked him to do, so he gave the money back.

(3c.i) The Physical Description and Beauty of the Prophet

This poem describes the Prophet (*sal Allahu alayhi wa sallam*) when he first saw him. People would be mesmerized by his image and character before they heard him speak.

Ali (*radhi Allahu 'anhu*) described the noble features of the Prophet (*sal Allahu alayhi wa sallam*): “The Messenger of Allah (*sal Allahu alayhi wa sallam*) was neither very tall nor short, but of a medium stature amongst his people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body or a round face, but his blessed face was slightly round. His complexion was white with redness in it. His blessed eyes were extremely black. His eyelashes were long. The joints of the body were large, as was the portion between the two shoulders broad and fully fleshed. He had no excessive hair on his body. He had a thin line of hair running from the chest to the navel. His hands and feet were fully fleshed. When he walked, he lifted his legs with vigor, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. The Seal of Prophethood was situated between his shoulders. He was the last of all prophets. He was the most generous and the most truthful. He was the most kind-hearted and came from a most noble family. Any person who saw him suddenly would become awe-inspired. Anyone who describes his noble features can only say, ‘I have never seen anyone like the Messenger of Allah, not before him, not after him.’” [*Shama'il Al Tirmidhi*]

When the companions talked about the Prophet (*sal Allahu alayhi wa sallam*), they talk about him in full detail, showing how much love they had for him in their hearts.

Jabir ibn Samra (*radhi Allahu 'anhu*) said, “I once saw the Messenger of Allah (*sal Allahu alayhi wa sallam*) on the night of a full moon. On that night, he wore red clothing. At times I looked at the full moon and at times at the Messenger of Allah. Ultimately I came to the conclusion that the Messenger of Allah was more handsome, beautiful, and more radiant than the full moon.” [*Shama'il al-Tirmidhi*, Sunan Ad Darimi, Abu Hakim]

(3c.ii) The Seal of Prophethood

Abdullah ibn Sarjas (*radhi Allahu 'anhu*) said, “I came to the Messenger of Allah while people were sitting in his company. I went around to his back and the Messenger of Allah understood what I was trying to do. He removed the shawl from his back. I saw the place of the Seal of the Prophethood between his two shoulders. It was like a cluster surrounded by moles which appeared to be like a tag. I came in front of the Messenger of Allah and said to him, ‘May Allah forgive you’ and he replied, ‘May Allah forgive you too.’ The people then began to question if the Messenger of Allah had supplicated for my forgiveness, and I replied, ‘Yes, and for you too, because Allah has said, ‘O Muhammad, seek

forgiveness for yourself and the believers, male and female.” [Shama’il al-Tirmidhi]

Salman Al Farsi had three signs to test the Prophet (*sal Allahu alayhi wa sallam*) with: he accepts gifts, he does not accept charity, and the seal between the shoulders. He (*radhi Allahu ‘anhu*) brought food to the Prophet (*sal Allahu alayhi wa sallam*) and gave him food as charity. The Prophet (*sal Allahu alayhi wa sallam*) told the people around him to eat, but he did not eat from it. Salman Al Farsi then brought more food and gave it to the Prophet (*sal Allahu alayhi wa sallam*) as a gift. The Prophet (*sal Allahu alayhi wa sallam*) called the people to eat and also ate with them. He then tried to see the seal, and the Prophet (*sal Allahu alayhi wa sallam*) knew what he was trying to see, so he lowered his garment to make it easier for Salman to see. When Salman saw the seal, he hugged the Prophet (*sal Allahu alayhi wa sallam*) from behind and kissed him and wept.

Salman Al Farsi owed his master 100 palm trees for his freedom so he asked the Prophet (*sal Allahu alayhi wa sallam*) to help him. The Prophet (*sal Allahu alayhi wa sallam*) told him to let him know when he dug the holes for the trees, and he (*sal Allahu alayhi wa sallam*) blessed each tree so they did not die.

This sign has many descriptions:

- It is the size of the egg of a quail
- The location is between the shoulders
- It is towards the left side of the shoulders of the Prophet (*sal Allahu alayhi wa sallam*)
- It has some hairs growing from it
- The skin was raised
- It looks something similar to the shape of a closed fist
- Rounded by moles, meaning it has dark color
- Rough skin (it looks like a wart)
- It has a reddish color (light brown / dark red)

This seal was mentioned in the old scriptures.

(3cii) The Blessed Hair of the Prophet

Qatadah ibn Di’amah as-Sadusi relates, “I asked Anas (*radhi Allahu ‘anhu*), ‘How was the hair of the Messenger of Allah?’ He replied, ‘It was not very curly, nor very straight. It had a slight twist and was a bit curled, and reached till his earlobes.’” [Shama’il al-Tirmidhi]

Anas ibn Malik (*radhi Allahu ‘anhu*) reports, “I did not count more than fourteen white hairs on the head and beard of Allah’s Messenger.” [Shama’il al-Tirmidhi]

- The Prophet (*sal Allahu alayhi wa sallam*) had hair and would comb his hair, meaning he maintained it.
- His hair was not too curly and not too straight
- The hair was dark (darkest shade of brown) or black in color
- There are different narrations on the hair length: Reached his ear lobes, below his ears, between his ears and shoulders, below his shoulders
- He would comb his hair to the front, and sometimes it would be on his forehead
- He would part the hair in the middle

- Some narrations state that he would tie his hair in four braids.
- He would maintain his hair in the best way possible, and he ordered us to do this. "Whoever has long hair, honor it (i.e. take care of it and maintain it)."
- He would use oil in his hair and comb it nicely so that it was not disheveled. The Prophet (*sal Allahu alayhi wa sallam*) would also use oiled perfume on his beard. Aisha (*radhi Allahu 'anha*) would put the oil in his hair and made sure that he smelled nice. When the Prophet (*sal Allahu alayhi wa sallam*) would walk outside, people would see the reflection of the sun on the oil in the hair.
- The Prophet (*sal Allahu alayhi wa sallam*) would dye his hair and beard. At that time, the people used henna, *khatm* (a dark reddish color), and a dark color. The Prophet (*sal Allahu alayhi wa sallam*) once saw the father of Abu Bakr (*radhi Allahu 'anhu*) when he became Muslim, and he had white hair. The Prophet (*sal Allahu alayhi wa sallam*) told him to change the color but not change it to black because that would be deceiving. Can you use a natural color? It is fine. You can use a dark brown. Do not use black because it was prohibited by the Prophet (*sal Allahu alayhi wa sallam*). Some of the *ulema* say that it is sunnah for those who have white hair to dye it.
- The white hair only grew on the side of his beard, and a little under the lower lip, and a little in the middle of the head. Some narrations said that he had eleven, fourteen, twenty-four, or twenty white hairs.
- His beard was described as *adheema* (great, huge). People could recognize him making *dhikr* from the vibration of his beard from behind. Abu Hurayrah (*radhi Allahu 'anhu*) noticed the beard of the Prophet (*sal Allahu alayhi wa sallam*) moving at the beginning of the *salah*, and he asked him (*sal Allahu alayhi wa sallam*) what he recited in the silence.

Did the Prophet (*sal Allahu alayhi wa sallam*) ever trim his beard? The Prophet (*sal Allahu alayhi wa sallam*) encouraged people to maintain a long beard.

Dying hair completely black is not acceptable for women or men. Some *ulema* say that it is about the color black and other *ulema* say that it is about dying to the original hair color so that there is no deception. Shaykh Yaser is inclined to the opinion that it is about the original hair color.

When the Prophet (*sal Allahu alayhi wa sallam*) styled his hair in a certain way, he was doing what the people of his culture were doing.

Is there any authentic chain that the hairs that people say they have are from the Prophet (*sal Allahu alayhi wa sallam*) (i.e. in Turkey)? At the time of the Prophet (*sal Allahu alayhi wa sallam*), people would keep the hair with oil and use it for barakah and healing. We have lost trace of the items and should not attach our hearts to them.

What is the ruling on shaving one side of the head and leaving the other part? The Prophet (*sal Allahu alayhi wa sallam*) forbade us from doing this. You cannot just shave one side and leave the hair or on top or just shave the top and leave the bottom.

(3c.iv) The Prophet's Garments

Umm Salamah (*radhi Allahu 'anha*) relates, "Of all the clothing, the Messenger of Allah (*sal Allahu alayhi wa sallam*) preferred wearing the *qamis* the most."
[*Shama'il Al Tirmidhi*]

Ibn Abbas (*radhi Allahu 'anhu*) says that the Messenger of Allah (*radhi Allahu 'anhu*) used to say, "Choose white clothing, as it is the best clothing. And bury your dead in it." [*Shama'il Al Tirmidhi*]

Allah (*subhanahu wata'ala*) says in Surah Al A'raf 7:26: "O children of Adam, We have sent down for you *libas* in order to cover your *'awrah* and adorn yourselves. However, the boundaries of *taqwa*, piety and righteousness, are the best." If a person does not wear the garments of *taqwa*, he will be walking around naked even if he has clothes on. It is permissible to adorn your clothing.

From the ahadeeth:

- The Prophet (*sal Allahu alayhi wa sallam*) would put on what was available without demanding anything. We have a culture of branding everything. The Prophet (*sal Allahu alayhi wa sallam*) wore what was customary and in the market (i.e. not something wild).
- Used clothes made of cotton, wool, linen, and other material available at the time. Wool at that time was a sign of poverty.
- He (*sal Allahu alayhi wa sallam*) had special clothes for Eid and jumu'ah. He would wear this clothing whenever he met delegations.
- He (*sal Allahu alayhi wa sallam*) used to take care of his clothes: always smelled clean and nice.
- He (*sal Allahu alayhi wa sallam*) loved to wear white but also wore other colors. The *ulema* say that "red suit" does not mean that it is completely red because the Prophet (*sal Allahu alayhi wa sallam*) forbade men from wearing something completely red. *Hulla* (suit) in Arabic means made of two pieces (i.e. similar to Pakistani clothing).
- The Prophet (*sal Allahu alayhi wa sallam*) wore *qamis*, which is a shirt. The *thawb* / *dishdash* is a *qamis*. The length would be to the middle of his calf. Many times people would wear a *qamis* with nothing underneath it, but sometimes it would come with an *izhar*.
- The Prophet (*sal Allahu alayhi wa sallam*) would not let the *izhar* go below the ankles. The average length of his *thawb* was in the middle of his calf, and the sunnah for the length is to match the customary length / tradition.
- The Prophet (*sal Allahu alayhi wa sallam*) forbade men to wear pure silk. It is permissible to wear artificial silk.
- The Prophet (*sal Allahu alayhi wa sallam*) forbade us from wearing clothing to show off (*libas ash-shuhra*). Wear what is customary to the area you are living in. Match the culture of your society.
- The Prophet (*sal Allahu alayhi wa sallam*) forbade men and women to dress like the opposite gender.
- The Prophet (*sal Allahu alayhi wa sallam*) wore the turban as part of Arab tradition.
- The Prophet (*sal Allahu alayhi wa sallam*) wore different fashions and clothes of different traditions. He (*sal Allahu alayhi wa sallam*) put on Roman and Yemeni clothes.
- The Prophet (*sal Allahu alayhi wa sallam*) would put on his clothes starting with the right hand. The Prophet (*sal Allahu alayhi wa sallam*) mentioned the Name of Allah when he wore clothing. The Prophet (*sal Allahu alayhi wa sallam*) would say: 'I ask you for the good of what this was created for and protection from the evil of what it possesses / made for' when wearing new clothes.

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

O Allah, for You is all praise, You have clothed me with it (i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.

The Arabs of his time would wear a single cloth (*izhar*) around the waist, *ridda* with the *izhar*, turban. The *ridda* was often for special occasions. There are no special recommendations to cover the hair or to dress like this. The *iqal* was used to tie the legs of the camel when they dismounted, and they would tie it around themselves so that they did not use it. Often it is a modern fashion statement in the Gulf. They also wore shawls in cold weather.

(3c.v) *The Prophet's Sandals*

Qatadah reports, "I asked Anas (*radhi Allahu 'anhu*) to describe the sandals of Allah's Messenger (*sal Allahu alayhi wa sallam*) and he replied, 'Each sandal had two straps.'" [*Shama'il Al Tirmidhi*]

Abu Hurayrah (*radhi Allahu 'anhu*) relates that the Prophet (*sal Allahu alayhi wa sallam*) said, "Whenever one of you puts on his shoes, he should begin with the right, and when he removes his shoes, he should begin with his left. The right foot should be first when putting on and last when removing." [*Shama'il Al Tirmidhi*]

The Prophet (*sal Allahu alayhi wa sallam*) wore sandals. Shoes were not necessarily in the Arab tradition. In the winter, they would wear leather socks and sandals. Until this day, this is the common practice in the Arabian Peninsula.

The Prophet (*sal Allahu alayhi wa sallam*) forbade us from walking while wearing one sandal with the other foot bare. The Prophet (*sal Allahu alayhi wa sallam*) said to either wear them both or take them both off. The *ulema* say that this is to be just and fair to your feet.

Online you will find some sandal styles attributed to the Prophet (*sal Allahu alayhi wa sallam*). Allahu 'Alam.

(3c.vi) *The Prophet's Ring*

Ibn Umar (*radhi Allahu 'anhu*) narrates that "Allah's Messenger (*sal Allahu alayhi wa sallam*) had a ring made of silver. He used it as a stamp on letters, but did not always wear it." [*Shama'il Al Tirmidhi*]

While the Prophet (*sal Allahu alayhi wa sallam*) was in Makkah and for a few years in Madinah, he did not wear any rings. After Hudhaybiyah, the Prophet (*sal Allahu alayhi wa sallam*) started to initiate correspondences with the surrounding states, and some of the *ansaris* who knew about the Jewish and Christian traditions said that the Romans and Persians do not accept letters that are not officially sealed. The Prophet (*sal Allahu alayhi wa sallam*) asked for a seal to be made for him. The Prophet (*sal Allahu alayhi wa sallam*) used to wear the ring because it was most easily accessible. He did it because the ring served a purpose. (*Ulema* disagree as to whether wearing a ring is *sunnah* or not). Some *ulema* say that the Prophet (*sal Allahu alayhi wa sallam*) had it on his left hand most of the time while others said that he wore it on his right hand. Shaykh Yaser is more inclined to the opinion that he wore it on his left hand to keep his right hand free. He (*sal Allahu alayhi wa sallam*) wore the ring flipped inwards to protect it from scratching. When he went to the bathroom, he (*sal Allahu alayhi wa sallam*) would take the ring off. The seal said "Muhammadan RasulAllah."

What happened to the ring? It became the official seal of the state, so Abu Bakr (*radhi Allahu 'anhu*) used it afterwards. Then it passed on to Umar (*radhi Allahu 'anhu*) and Uthman (*radhi Allahu 'anhu*). The ring was then lost. Uthman (*radhi Allahu 'anhu*) was taking water from a well called *arees*, and the ring fell off of his hand into the well. There is a *hikmah* of this ring being lost: Uthman (*radhi Allahu 'anhu*) was assassinated by extremists in the Muslim community. People would have fought over the ring and claimed the official seal of the state.

(3c.vii) The Prophet's Sword

Anas (*radhi Allahu 'anhu*) reports that "the handle of the sword of the Prophet of Allah (*sal Allahu alayhi wa sallam*) was made of silver." [*Shama'il Al Tirmidhi*]

Ibn Qayyim counted nine swords of the Prophet (*sal Allahu alayhi wa sallam*) and seven armors. The handle of the sword was made of silver. When the Prophet (*sal Allahu alayhi wa sallam*) entered Makkah, he had a sword with a handle of gold and silver. The Prophet (*sal Allahu alayhi wa sallam*) would wear a helmet when going into war. People would carry a banner (white, black, or yellow).

(3c.viii) The Prophet's Turban

Ibn Umar (*radhi Allahu 'anhu*) reports, "When the Messenger of Allah fastened an *'amamah*, he used to put the *shamlah* between his shoulders." [*Shama'il Al Tirmidhi*]

The Prophet (*sal Allahu alayhi wa sallam*) wore white and black turbans.

The Prophet (*sal Allahu alayhi wa sallam*) was so generous with his clothes, and if someone asked him for something, he would give it to him.

As-Sahab (white like the cloud) was the name of one of his turbans. A *sahabi* gave him a nice suit, he wore it once, and then a *sahabi* asked if he could have it, so he went home, took it off and gave it to the man. The *sahaba* began blaming the man and then he said, "I wanted it to be my burial shroud."

(3d) The Etiquettes of the Prophet

(3d.i) The Walk of the Prophet

Abu Hurayrah (*radhi Allahu 'anhu*) said, "I did not see anyone walk faster than the Messenger of Allah. It was as if the earth folded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him, and he walked at his normal pace." [*Shama'il Al Tirmidhi*]

The Prophet (*sal Allahu alayhi wa sallam*) walked quickly and was active, showing energy. He was firm and fast when walking. *Ulema* say students of knowledge have to be fast in three things: eating, writing, and walking. Eating kills the time and momentum, and you don't want to eat too much. When writing, if you pay attention to the punctuation and use different colors, then you will miss knowledge. Being fast while walking does not include driving fast on the highway.

Descriptions of the walk of the Prophet (*sal Allahu alayhi wa sallam*):

- He (*sal Allahu alayhi wa sallam*) would walk as if he was descending from a height. His shoulders were square and his back was straight and firm.
- Sometimes the Prophet (*sal Allahu alayhi wa sallam*) would walk alone.
- The Prophet (*sal Allahu alayhi wa sallam*) would walk with his sahabah. He would stay in the back of the group because the angels came behind the Prophet (*sal Allahu alayhi wa sallam*), and he wanted the angels to surround the companions as well.
- Sometimes the Prophet (*sal Allahu alayhi wa sallam*) walked with slippers and other times he walked barefoot. He commanded us to walk barefoot because the *ni'ma* of Allah does not stay forever. Roughen yourself a little because the *ni'ma* will not last forever.

How did the Prophet (*sal Allahu alayhi wa sallam*) sit? He (*sal Allahu alayhi wa sallam*) was never seen showing any signs of *kibr* (arrogance) in the way he walked or sat. Sometimes he would sit crouching on the ground. When they ate, they would crouch down and eat, and this is done until this day in Arab culture. Sometimes he would sit with his legs crossed. The Prophet (*sal Allahu alayhi wa sallam*) would lie down in the *masjid* on his back with his legs crossed (very casual). Sometimes he would lean on something either on his left or right side. He was also seen with his legs crossed and held between his arms (*ihtiba*), and he would wear a *rida* to cover himself while in this position (don't sit in that position in the *masjid* unless you have a *rida* because it prevents you from exposing yourself). There are reports that the Prophet (*sal Allahu alayhi wa sallam*) sat in a chair.

The Prophet (*sal Allahu alayhi wa sallam*) forbade us from lying on our stomachs whether for sleeping or resting. The Prophet (*sal Allahu alayhi wa sallam*) said that this is the position of the people of the fire of Hell. [What about for babies? If it is for a baby because he/she is more comfortable on the stomach to relieve gas, then it is fine.]

(3d.ii) The Eating and Drinking of the Prophet

Anas (*radhi Allahu 'anhu*) said, "The Messenger of Allah used to lick his three fingers after having eaten." [*Shama'il Al Tirmidhi*]

The Prophet (*sal Allahu alayhi wa sallam*) said that you do not know where the *barakah* of the food is. The Prophet (*sal Allahu alayhi wa sallam*) would try to leave nothing in the dish. Use a

spoon, your hands, or a piece of bread to clean the plate. The sunnah is to not be greedy while eating and to eat in the way that is customary.

If you know that you cannot finish everything in your plate, what do you do? Do not take more food than you can eat.

Umar ibn Abi Salamah (*radhi Allahu 'anhu*) came to the Messenger of Allah while food was being served to him. The Messenger of Allah said, "O my son, come near, recite *bismillah*, and eat with your right hand from that portion which is in front of you." [*Shama'il Al Tirmidhi*]

Amr ibn Shu'ayb's grandfather (*radhi Allahu 'anhu*) relates, "I had seen the Messenger of Allah drinking water whilst standing and also whilst sitting." [*Shama'il Al Tirmidhi*]

Aisha (*radhi Allahu 'anha*) said, "The drink most liked by the Messenger of Allah was that which was sweet and cold." [*Shama'il Al Tirmidhi*]

Etiquettes:

- Eat from that which is in front of you.
- Do not use your left hand while eating. In the Arab tradition, they keep the left hand behind their back while they eat, and if they are trying to tear a piece of bread, they would use their right hand and have someone else help them. Now, it is more acceptable to use your left hand to assist yourself while eating. The Prophet (*sal Allahu alayhi wa sallam*) said that the Shaytan eats with the left hand.

The Prophet (*sal Allahu alayhi wa sallam*) saw a man eating with his left hand, and the man replied, out of arrogance, that he could not. The Prophet (*sal Allahu alayhi wa sallam*) said, "You may never be able to." The sahabah said that he was never seen raising his right hand again (i.e. he was paralyzed).

- It is permissible to use a knife while eating.
- The bread of the Prophet (*sal Allahu alayhi wa sallam*) was made out of barley grain. He did not eat refined bread. Because it was hard and stiff, they would soak it in soup.
- Aisha (*radhi Allahu 'anha*) said that their food was water and dates.
- The Prophet (*sal Allahu alayhi wa sallam*) never ate on a table. This was their tradition.

The Prophet (*sal Allahu alayhi wa sallam*) ate chicken, wild birds, olive oil. He loved the squash or pumpkin. He loved sweets and honey. It was narrated that the Prophet (*sal Allahu alayhi wa sallam*) ate meat that was barbecued. He loved the forearm or the shoulder of the meat. He ate cooked meat.

The Prophet (*sal Allahu alayhi wa sallam*) loved to eat leftover food. Aisha (*radhi Allahu 'anha*) said that the Prophet (*sal Allahu alayhi wa sallam*) never criticized food or meat. If he disliked a food, then he would abstain from it. The Prophet (*sal Allahu alayhi wa sallam*) would go hungry and would satisfy his hunger. It is not a sunnah to starve yourself, and it is not a sunnah to stuff yourself.

The Prophet (*sal Allahu alayhi wa sallam*) said, "The son of Adam never filled a vessel worse than the stomach. If you have to fill it, then fill it with one-third for food, one-third for drink, and

one-third for air.” It is better to leave your meal desiring more food than to leave your meal feeling completely stuffed.

Is it ok to cook more if you are cooking for guests? Yes (as long as you know it will not go to waste). The proof is from the story of Ibrahim when the three angels came, and they cooked an entire cow. Abu Hurayrah (*radhi Allahu ‘anhu*) narrated that one day he was so hungry that he went out in search of food. He would sometimes ask the senior companions a question he already knew the answer to so that they would invite him for food. Abu Hurayrah met Abu Bakr but they parted ways, and then he met the Prophet (*sal Allahu alayhi wa sallam*) who knew what he was doing. They went to the house of the Prophet (*sal Allahu alayhi wa sallam*) and an *ansar* had brought some milk for him. Abu Hurayrah was very excited. The Prophet (*sal Allahu alayhi wa sallam*) told him to call all of the people of the *suffah*. Abu Hurayrah looked at the container and wondered how it would satisfy all of them. The Prophet (*sal Allahu alayhi wa sallam*) told him to give them the milk first. Abu Hurayrah then drank and gave it back to the Prophet (*sal Allahu alayhi wa sallam*) who told him to drink more and again told him to drink more. The last time he told him to drink more, Abu Hurayrah (*radhi Allahu ‘anhu*) said that there was no more room for it. This is the blessing of the *barakah* of the Prophet (*sal Allahu alayhi wa sallam*).

Lesson from this story: It is halal but not recommended to fill your stomach.

The Prophet (*sal Allahu alayhi wa sallam*) loved sweet and cold drinks. Drinks would be made sweet by adding fruit. The Prophet (*sal Allahu alayhi wa sallam*) loved *laban* (milk). Whenever he ate or drank, he would say, “O Allah, bless us with that which is better” except when he drank milk, when he would say, “O Allah bless us with more of this.”

The Prophet (*sal Allahu alayhi wa sallam*) would drink slowly. He would breathe outside of the cup. When drinking, he (*sal Allahu alayhi wa sallam*) would say, “O Allah make it healing, easy, and soft.”

The Prophet (*sal Allahu alayhi wa sallam*) would drink while he was standing.

Is it acceptable to eat on a plate that is lined with silver or gold? Shaykh Yaser personally does not like it, but eating from a plate fully made of gold or silver is *haraam*.

(3d.iii) The Fragrance of the Prophet

Abu Hurayrah (*radhi Allahu ‘anhu*) narrates, “The Messenger of Allah said, ‘The fragrance of a male is the fragrance which spreads and is transparent, and the fragrance of a female is that which is colored and less fragrant.’” [*Shama'il Al Tirmidhi*]

This hadeeth implies that when in public, it is not allowed for women to wear perfume because other men can smell it. The best fragrance for both men and women is taking a shower. Smell normal and natural.

Anas (*radhi Allahu ‘anhu*) said that he never smelled musk more beautiful than the fragrance of the Prophet (*sal Allahu alayhi wa sallam*). He would use different kinds of *‘ittar*. He (*sal Allahu alayhi wa sallam*) said there are three things that you cannot reject: *adh-dhuhn* (fragrance), *al laban* (milk), and *al wisalah* (if you are invited to someone’s house and are offered something out of hospitality).

The sweat of the Prophet (*sal Allahu alayhi wa sallam*) smelled good. The Prophet (*sal Allahu alayhi wa sallam*) was once invited to the house of Umm Sulaym, and he took a nap in the house. She noticed that he was sweating, and she collected the drops of sweat in a small bottle, and she would use it to heal the sick in her family.

(3d.iv) The Speech of the Prophet

Aisha (*radhi Allahu 'anha*) relates, "The speech of Allah's Messenger was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said." [*Shama'il Al Tirmidhi*]

The Prophet (*sal Allahu alayhi wa sallam*) would repeat his speech three times so that it would be understood from him. The Prophet (*sal Allahu alayhi wa sallam*) would talk to the people on the right side and then to the people in front of him and then people to the left of him.

The Prophet (*sal Allahu alayhi wa sallam*) would speak only when there was a need to. The companions would reflect on their days of jahiliyyah, and he would listen to them silently smiling.

(3d.v) The Smiling, Laughing, and Jest of the Prophet

Abdullah ibn Harith (*radhi Allahu 'anhu*) reports, "I did not see anyone who smiled more than the Messenger of Allah." [*Shama'il At Tirmidhi*] In another narration from a companion: "I have never met the Prophet (*sal Allahu alayhi wa sallam*) anywhere in Madinah except that he was smiling."

Abdullah ibn Harith (*radhi Allahu 'anhu*) relates, "The laugh of Allah's Messenger was but a smile."

Abu Hurayrah (*radhi Allahu 'anhu*) reports, "The sahabah asked, 'O Messenger of Allah, you joke with us?' The Messenger of Allah replied, 'Yes, but only in truth.'" [*Shama'il Al Tirmidhi*]

Hasan Al Basri said, "An old woman came to the Messenger of Allah and made a request, 'O Messenger of Allah, make du'a that Allah grants me entrance into Jannah.' The Messenger of Allah replied, 'O Mother, an old woman cannot enter Jannah.' The woman began crying and started to leave. The Messenger of Allah said, 'Say to the woman that one will not enter in a state of old age, but Allah will make all the women of Jannah young and playful.'" [*Shama'il At Tirmidhi*]

Be cheerful when you meet other people. The Prophet (*sal Allahu alayhi wa sallam*) said, "Smiling in the face of our brother is an act of charity." The sahabah asked the Prophet (*sal Allahu alayhi wa sallam*): "You enjoy joking with us." He (*sal Allahu alayhi wa sallam*) said, "Yes, but I only say the truth."

Examples of jokes with the Prophet (*sal Allahu alayhi wa sallam*):

- He would joke with Anas and call him "you with the two ears." He would call him Abu Umayr.

- A man wanted to go on an expedition with the Prophet (*sal Allahu alayhi wa sallam*) on a camel, and he said, "You will go on a baby camel." The man asked if the Prophet (*sal Allahu alayhi wa sallam*) was making fun of him, and he (*sal Allahu alayhi wa sallam*) said, "Isn't a baby camel a camel?"
- The Prophet (*sal Allahu alayhi wa sallam*) saw the companion Zahir in the market and came up behind him and put his arms around him. When Zahir realized who was behind him, he started to push himself against his chest to come closer to him. The Prophet (*sal Allahu alayhi wa sallam*) called out, "Who wants to buy this slave?" He was not lying because Zahir was the slave of Allah. Zahir said, "No one will buy me." The Prophet (*sal Allahu alayhi wa sallam*) said, "With Allah, you are precious."

(3d.vi) The Devout Worship of the Prophet

Al Mughirah ibn Shu'bah (*radhi Allahu 'anhu*) reports, "The Messenger of Allah performed such lengthy night prayers, that his blessed legs would become swollen. The companions said, 'You undergo such strife, when Allah has forgiven your past and future sins?' He responded, 'Should I not be a grateful servant?'" [*Shama'il At Tirmidhi*]

Hudhayfah ibn Al Yaman (*radhi Allahu 'anhu*) narrates, "I prayed the night prayer with the Prophet one night, and he read Al Baqara, An Nisa, and Al Imran." (In another wording, he added Al Ma'idah and Al Anam, but was unsure of the order.) [*Shama'il At Tirmidhi*]

Ibn Masood (*radhi Allahu 'anhu*) said that he contemplated sitting down and leaving the *salah* because it was too long.

The *ibaadah* was known to be very long, specifically the night prayer. He (*sal Allahu alayhi wa sallam*) was focused on quality. When the Prophet (*sal Allahu alayhi wa sallam*) established an *ibaadah*, he would maintain it on a continuous basis. He (*sal Allahu alayhi wa sallam*) would make *qiyam al layl* and sometimes repeat one *ayah* over and over again, contemplating on the meaning of the *ayah*. When the Prophet (*sal Allahu alayhi wa sallam*) would pray *qiyam al layl*, he would stand up as long as he could, and then he would sit down. He would alternate between standing and sitting towards the end of his life.

The Prophet (*sal Allahu alayhi wa sallam*) was known to fast many days. Sometimes he would fast the month until they thought he was going to fast every day of the month, and sometimes he would not fast a day in the month until they thought he would not fast. Every month the Prophet (*sal Allahu alayhi wa sallam*) would fast at least three days. The best days of the month are the middle days (13th, 14th, 15th), but the Prophet (*sal Allahu alayhi wa sallam*) fasted from every part of the month (beginning, middle, and end). He (*sal Allahu alayhi wa sallam*) would fast Mondays and Thursdays, and he told us that our deeds are lifted on these days.

(3d.vii) The Weeping of the Prophet

Sometimes the Prophet (*sal Allahu alayhi wa sallam*) would cry in his worship. There are many reports on how he would cry. Sometimes his chest would vibrate, and he was holding it in as he cried (i.e. like a boiling pot). Other times he was overwhelmed by emotion and tears would flow. Sometimes tears would flow down his cheeks, and sometimes the tears would wet his beard.

Why did the Prophet (*sal Allahu alayhi wa sallam*) cry?

- The death of his children. When Ibrahim died in infancy, the Prophet (*sal Allahu alayhi wa sallam*) cried. When one of his daughters passed away, he also cried. One of the sahabah was surprised to see the Prophet (*sal Allahu alayhi wa sallam*) cry, and he replied, "This is mercy."
- Upon visiting the grave of his mother. The Prophet (*sal Allahu alayhi wa sallam*) asked for forgiveness for her but was not granted this, and he asked to visit her grave, and he was granted this.
- When reading the Quran.
- It is reported that the Prophet (*sal Allahu alayhi wa sallam*) cried a lot when praying the *salah* for the eclipse.
- When hearing the recitation of the Quran.
Abdullah ibn Mas'ud (*radhi Allahu 'anhu*) said, "Allah's Messenger once asked me to recite the Qur'an to him. I said, 'O Messenger of Allah, should I recite it to you when it has been revealed to you?' Allah's Messenger responded, 'I love to hear it from another person.' Thereupon, I began reciting Surat An Nisa. When I reached the *ayah* 'How when We bring of every people a witness, and We bring you (O Muhammad) a witness against them?' (al Nisa: 41), I saw tears flowing from both of his eyes." [*Shama'il At Tirmidhi*]
- Out of mercy for his ummah. On one occasion, the Prophet (*sal Allahu alayhi wa sallam*) asked Allah to protect his ummah and not punish them. He made *du'a* until he cried.

The Prophet (*sal Allahu alayhi wa sallam*) would cry for normal, natural reasons and for spiritual reasons. Can someone force themselves into crying? Yes. Squeeze your heart so that it allows your tears to flow. Gradually, when your eyes and heart get used to this, it will inshaAllah become natural. Do not fake weeping. If your eyes are completely dry, then you need to check your heart. If your heart is not affected, it will not pump any emotions to your eyes.

The Prophet (*sal Allahu alayhi wa sallam*) said that one of the groups of people under the shade of the Throne on the Day of Judgment is someone who remembers Allah in privacy and cries.

Aisha (*radhi Allahu 'anha*) narrates, "One night, Allah's Messenger kept repeating one *ayah* the whole night, and continued to weep. 'If You should punish them - indeed they are your servants; but if You forgive them - indeed it is You who is Exalted in Might, the Wise.' (Al Ma'idah: 118)

(3d.viii) The Sleeping of the Prophet

Abu Qatadah (*radhi Allahu 'anhu*) narrates, "If Allah's Messenger (*sal Allahu alayhi wa sallam*) slept during the night, he slept on his right side. If he was only able to sleep a short while, he would raise his right arm and then sleep on it." [*Shama'il Al Tirmidhi*]

Listen to Shaykh Muhammad AlShareef's lecture: The Sleeping Habits of the Prophet

The Prophet (*sal Allahu alayhi wa sallam*) never slept the entire night.

Some etiquettes:

- Sleep on the right side using his right hand as a supporting pillow.
- He would go to sleep early after *isha* and then wake up for *qiyam*.

- The Prophet (*sal Allahu alayhi wa sallam*) would make *adhkaar* and *du'a* before sleeping. He would cup his hands and blow into them and recite the 3 *quls* and then wipe his face and body to as far as he could reach. He would do this three times. Teach your children this beautiful habit and tradition.
- The Prophet (*sal Allahu alayhi wa sallam*) would breathe deeply when sleeping (blowing).
- If he slept late at night close to the time of *fajr*, then he would not seek a comfortable bed. He would lie down on his side with his right elbow up and supported his face with his right hand.
- He (*sal Allahu alayhi wa sallam*) would sleep in the beginning of the night. He disliked for us to sleep before *isha* and speaking after *isha*. We do the opposite of this and, the lifestyle we are leading now is not biological.
- The Prophet (*sal Allahu alayhi wa sallam*) would pray *witr* in the later part of the night, and then he would go to bed.
- When the Prophet (*sal Allahu alayhi wa sallam*) heard the *adhan* for *fajr*, he would leap out of bed.
- The Prophet (*sal Allahu alayhi wa sallam*) had a mattress that was made of leather with a filling of palm tree leaves. Sometimes he had a mat made of straw. If he did not have a covering, then the marks would show on his body from the mat. One time Umar (*radhi Allahu 'anhu*) saw the marks and started to cry. The Prophet (*sal Allahu alayhi wa sallam*) said, "May your mother lose you! Allah has given them the *duniyah*, and the *akhirah* is for us."
- One time Hafsa folded the mat to give the Prophet (*sal Allahu alayhi wa sallam*) more cushion, and he could not wake up for *qiyam al layl* and was upset and told her not to do that anymore. If you desire the *akhirah*, you need to roughen up a little in a *halal* and moderate way.

When the Prophet (*sal Allahu alayhi wa sallam*) woke up for *fajr*, he did not make *wudu*, and Aisha (*radhi Allahu 'anha*) asked him about this, and he said that his eyes sleep but his heart does not. This is exclusive to the Prophet (*sal Allahu alayhi wa sallam*).

(3e) The Character of the Prophet

"And verily, you are on an exalted standard of character." [Al Qalam: 4]

Reflect on this *ayah* and think about the meaning. In the Arabic language, the word *inna* is used to affirm something, and adding *wa* with it adds emphasis. *La'ala* adds triple emphasis.

Aisha (*radhi Allahu 'anha*) was asked about the character of the Prophet (*sal Allahu alayhi wa sallam*), and she said, "His character is the Quran." He (*sal Allahu alayhi wa sallam*) was the same person inside and outside of the house. His natural behavior was to be at a very high character.

Ethics are the same in every field. You have *akhlaq* with your parents, children, personal life, informal life, etc. It can be applied to every facet of your life. Character is built on frequency and repetition of behavior. If someone always makes jokes, then people call him a joker or a clown. Ask people to describe you, and you will be surprised how people see you.

(3e.i) Mercy and Compassion

"And We have not sent you, [O Muhammad], except as a mercy to the worlds." [Al Anbiya: 107]

This means: human beings, *jinn*, animals, anything you can think of. The Prophet (*sal Allahu alayhi wa sallam*) was sent not just for his time. *Al 'alameen* means worlds, which considers generations.

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].” [Al Imran: 159]

A quality of a leader is to be forgiving. He (*sal Allahu alayhi wa sallam*) was merciful to the people. When you make a decision, be firm and rely and trust in Allah.

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.” [Al Tawbah: 128]

Whenever something was hard for the *ummah*, the Prophet (*sal Allahu alayhi wa sallam*) asked Allah to relieve them from it.

The Prophet (*sal Allahu alayhi wa sallam*), without a shadow of a doubt, was the epitome of mercy. This is not only due to Allah describing him as such, but due to the manifestation of mercy in his character. There are two particular scenarios that stick out above the rest:

Abdullah ibn Amr ibn Al 'As (*radhi Allahu 'anhu*) reported, “Verily the Prophet of Allah recited the words of Allah, the Great and Glorious, that Ibrahim uttered, ‘My Lord! Indeed they have led astray many among the people, so whoever follows me, then he is of me,’ [Ibrahim: 36] and Jesus said, ‘If you punish them, they are your slaves, and if you forgive them; verily you are the Mighty, the Wise.’ [al-Ma’ida: 118]. Then he raised his hands and said, ‘O Lord, my *ummah*, my *ummah*,’ and wept. So Allah the High and the Exalted said, ‘O Gabriel, go to Muhammad (*sal Allahu alayhi wa sallam*) (though your Lord knows it fully well) and ask him, ‘What makes you weep?’ So Gabriel came to him and asked him, and the Messenger of Allah (*sal Allahu alayhi wa sallam*) informed him of what he had said (though Allah knew it full well). Upon this, Allah said, ‘O Gabriel, go to Muhammad and say, ‘Verily We will please you with regard to your *ummah* and would not displease you.’” [Muslim]

“Being a Prophet of absolute mercy, one who came to secure the happiness of mankind both in this world and the next, Allah’s Messenger (*sal Allahu alayhi wa sallam*) entered Makkah, bowing on the back of his mule, as a victorious conqueror. He displayed no hint of self-pride nor thought of either vengeance or retaliation. He proceeded toward the Ka’bah in utmost modesty and absolute gratitude to God, Who had made him victorious in his sacred mission. He stopped at the Ka’bah and asked those who assembled there, ‘How do you expect me to treat you?’ ‘You are a noble man, the son of a noble man,’ they answered. Allah’s Messenger concluded, ‘No blame will there be upon you today. Allah will forgive you; and He is the Most Merciful of the merciful.’ [Yusuf: 92] You can disperse.’ This marked the end of polytheism in Makkah. While he was toppling down the idols at the Ka’bah one after the other, he recited, ‘Say, ‘Truth has come and falsehood has disappeared. Indeed falsehood is subject to disappearance.’” And almost all of the Makkans who had been the enemies of Islam until one day before acquired the honor of becoming companions to Allah’s Messenger (*sal Allahu alayhi wa sallam*).” [Tabari]

When the Prophet (*sal Allahu alayhi wa sallam*) was coming back from Ta’if, an angel came to him and asked if he wanted Ta’if to be destroyed, but the Prophet (*sal Allahu alayhi wa sallam*) said

that perhaps from their offspring there will be righteous people. The Prophet (*sal Allahu alayhi wa sallam*) said, "O Allah forgive my people because they know not."

In the final *khutbah*, the Prophet (*sal Allahu alayhi wa sallam*) gave his final advice to be kind to the weak in society and to women.

When the Persians and Romans conquered a city, they would show no mercy and would burn, rape, and pillage. In contrast, when the Prophet (*sal Allahu alayhi wa sallam*) entered Makkah after being fought for 13 years and 5 years in Madinah, he returned with 10,000 warriors and pardoned the people. Three years prior in the battle of al-Khandaq, the Arabs raised their largest army against the Muslims. When the army camped for the night, he called out whoever enters the house of Abu Sufyan and others will be safe. (Basically, if they stayed in their homes they would be safe.) The army entered in groups of a hundred, and the Prophet (*sal Allahu alayhi wa sallam*) entered among the last battalion of the *muhajiroon*. He entered on his camel with his head down, chin touching his chest, and beard almost touching his chest out of humbleness and gratitude. Then, he went to worship Allah at the Ka'bah. The Prophet (*sal Allahu alayhi wa sallam*) was sent to guide people.

(3e.ii) Kindness to Children

Anas ibn Malik (*radhi Allahu 'anhu*) reported, "Allah's Messenger (*sal Allahu alayhi wa sallam*) had the noblest character amongst mankind. I had a brother who was called Abu Umayr. I think he was weaned. When Allah's Messenger came to our house, he saw him, and said, 'Abu Umayr, what has the sparrow done?'" [Muslim]

The Prophet (*sal Allahu alayhi wa sallam*) would start the *salah* with the intention to make it very long, but after hearing the cry of a child, he would shorten the *salah* so that the mother would not panic in the *salah*.

The Prophet (*sal Allahu alayhi wa sallam*) would play with children. Yusuf ibn Abdullah ibn As Salaam was named Yusuf by the Prophet (*sal Allahu alayhi wa sallam*). A child once peed on the thawb of the Prophet (*sal Allahu alayhi wa sallam*), and he asked for water and splashed it on his thawb. He was okay with that situation.

He (*sal Allahu alayhi wa sallam*) would be playful with children. He kissed al-Hasan and al-Husayn, and they played on his back during the *salah*.

(3e.iii) Kindness to Animals

The Prophet (*sal Allahu alayhi wa sallam*) was on a journey and saw a bird that was flying around and acting like something was wrong. The people said that they wanted to make it as food for the Prophet (*sal Allahu alayhi wa sallam*), and he (*sal Allahu alayhi wa sallam*) told them to put it back.

A woman let a cat starve outside of her house, and the Prophet (*sal Allahu alayhi wa sallam*) said that she will be in Jahannam for this action.

(3e.iv) Generosity

Anas ibn Malik (*radhi Allahu 'anhu*) reported, "It never happened that Allah's Messenger (*sal Allahu alayhi wa sallam*) was asked anything for the sake of Islam and he did not give. There came to him a person and he gave him a large flock (of sheep and goats) and he went back to his people and said, 'My people, embrace Islam, for Muhammad gives so much charity it is as if he has no fear of poverty.'" [Muslim]

The Prophet (*sal Allahu alayhi wa sallam*) was the most generous of all people, and he would be more generous during the month of Ramadan. Jibreel would come to the Prophet (*sal Allahu alayhi wa sallam*) to review the Quran with him. He (*sal Allahu alayhi wa sallam*) was in the company of the angels.

The Prophet (*sal Allahu alayhi wa sallam*) was more generous than the wind, which causes trees to produce, etc.

The Prophet (*sal Allahu alayhi wa sallam*) was once gifted a nice suit, and he went out for the *salah* wearing it. A man came to the Prophet (*sal Allahu alayhi wa sallam*) and said it was a nice suit and asked for it, and the Prophet (*sal Allahu alayhi wa sallam*) gave it to him. The sahabah were upset with the man, and the man said that he wanted to make it his shroud for when he died. The Prophet (*sal Allahu alayhi wa sallam*) would even give away the things that he was in need of.

A man came to the Prophet (*sal Allahu alayhi wa sallam*) and said, "Ya Rasulallah, I want something." The Prophet (*sal Allahu alayhi wa sallam*) gave him. The man asked for more, and the Prophet (*sal Allahu alayhi wa sallam*) continued to give him until the man felt shy to ask for more. The Prophet (*sal Allahu alayhi wa sallam*) gave like he did not fear any poverty.

A man came to the Prophet (*sal Allahu alayhi wa sallam*) and asked him for something. The Prophet (*sal Allahu alayhi wa sallam*) recognized the man as a leader of a tribe, and he told him, "Do you see all of these animals between these two mountains? These are yours." The man asked the Prophet (*sal Allahu alayhi wa sallam*) if he was mocking him, and the Prophet (*sal Allahu alayhi wa sallam*) told him to take them. As the man was taking the animals, he kept looking over his shoulder because he couldn't believe that they were really his. Eventually he arrived at his destination and called his people and said, "My people! Embrace Islam for Muhammad is a man who gives as if he fears no poverty."

The generosity is based on full *tawakkul* in Allah (*subhanahu wata'ala*).

Ibn Shihab reported that Allah's Messenger (*sal Allahu alayhi wa sallam*) went out along with the Muslims and they fought at Hunayn, and Allah granted victory to His religion and to the Muslims. Allah's Messenger (*sal Allahu alayhi wa sallam*) gave one hundred camels to Safwan ibn Umayyah. He again gave him one hundred camels, and then again gave him one hundred camels. Sa'id ibn Al Musayyib said that Safwan told him, 'By Allah! Allah's Messenger (*sal Allahu alayhi wa sallam*) gave me what he gave me, and he was the most detested person in my eyes. But he continued to give until he became dearest to me.'" [Muslim]

After the Battle of Hunayn, the Muslims gained huge war spoils, and the Prophet (*sal Allahu alayhi wa sallam*) gave to those who had just become Muslims, and some of the ansar were upset. He (*sal Allahu alayhi wa sallam*) explained to them that they would be going back to Madinah with him, so give to the people in Makkah. The Prophet (*sal Allahu alayhi wa sallam*) wanted to strengthen his alliance with the people of the Quraysh.

Allah (*subhanahu wata'ala*) says in the Quran that when you give, give moderately. Do not spend everything, and do not hold onto everything.

(3e.v) Justice

Aisha (*radhi Allahu 'anha*) narrated, "The people of Quraysh became very worried about the Makhzumiya lady who had committed theft. They said, 'Nobody can speak to Allah's Messenger (*sal Allahu alayhi wa sallam*) except Usama ibn Zayd who is the favorite of Allah's Messenger.' When Usama spoke to Allah's Messenger about the matter, Allah's Apostle said, 'Do you intercede with me to violate one of the legal punishments of Allah?' He then got up and addressed the people, saying, 'O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person amongst them committed theft, they used to inflict the legal rulings on him. By Allah, if Fatimah, the daughter of Muhammad committed theft, I would have cut off her hand.'" [Bukhari]

Abu Salama related that Abu Sa'id said, 'While the Prophet, may Allah bless him and grant him peace, was distributing [zakat], 'abd Allah ibn dhi'l-Khuwaysir al-Tamimi came and said, 'O Messenger of Allah, be just!' He said to him, 'Woe to you! Who will be just if I am not just?' (In another version: You do not trust me when the One in the Heavens trusts me?) 'Umar bin al-Khattab said, 'Give me permission to cut off his head!' He said, 'Leave him. He has companions whose prayer will make yours seem paltry and whose fasting makes your seem paltry. They will pass through the deen like the arrow passes through game. One looks at his arrowhead and there is nothing on it. Then he looks at the mount of its head and there is nothing on it. He will look at its shaft and there is nothing on it. Then he will look at its feathers and there will be nothing on them, for it has been too fast for excrement and blood. Their sign will be a dark man, one of whose arms will be like a woman's breast, or a piece of meat palpitating. They will emerge when there are parties among the people.'

When it came to fulfilling the law and justice, it is for all. When it comes to fulfilling justice, religion becomes irrelevant. Justice is fulfilled for everyone.

When the Prophet (*sal Allahu alayhi wa sallam*) would distribute the provisions for his household, he would be fair in distributing time and provisions and everything except that which he did not have control over (the heart). He (*sal Allahu alayhi wa sallam*) said, "My Lord, this is my distribution for that which I can control. Forgive me for that which I cannot control."

The Prophet (*sal Allahu alayhi wa sallam*) lined up the sahabah before the battle of Badr. One man was a little in front of the others in the line, and the Prophet (*sal Allahu alayhi wa sallam*) pushed the man with his *miswak*. The man said, "Ya Rasulallah, you hurt me." The Prophet (*sal Allahu alayhi wa sallam*) immediately apologized and told the man that he can retaliate. The man said that he was bare-chested, so the Prophet (*sal Allahu alayhi wa sallam*) raised his shirt for the man to retaliate, and the man hugged and kissed the Prophet (*sal Allahu alayhi wa sallam*)

and said that he was going into the battlefield and did not know if he would live or not, and he wanted his skin to touch the skin of the Prophet (*sal Allahu alayhi wa sallam*) before he died.

Before the Prophet (*sal Allahu alayhi wa sallam*) fell ill, he was preparing to depart the duniyah and visited the grave site of Uhud. One night, he thought that Aisha (*radhi Allahu 'anha*) was asleep, and he went out. Aisha (*radhi Allahu 'anha*) got jealous and dressed and followed him. As the Prophet (*sal Allahu alayhi wa sallam*) was walking, she was following him and hiding. She saw that he was heading towards Baqi'. The Prophet (*sal Allahu alayhi wa sallam*) went there and made du'a for the deceased and then started to head back home. When she saw the Prophet (*sal Allahu alayhi wa sallam*) head back towards her direction, she started to hurry home. The Prophet (*sal Allahu alayhi wa sallam*) noticed someone in front of him and started to follow faster. She started to jog and then run. The Prophet (*sal Allahu alayhi wa sallam*) arrived home and found Aisha (*radhi Allahu 'anha*) panting and out of breath. She told him that she wanted to know where he was going. The Prophet (*sal Allahu alayhi wa sallam*) became angry and pushed her. He said, "Do you think that Allah and His Messenger would be unfair to you?" The Prophet (*sal Allahu alayhi wa sallam*) was telling her that he is just and fair. The Prophet (*sal Allahu alayhi wa sallam*) observed justice not only in public but also in private.

When the Prophet (*sal Allahu alayhi wa sallam*) moved to Madinah, he dealt with multiple different groups: Muslims, non-Muslims, Jews, *munafiqeen*. He always dealt with others in full justice.

A Jewish man came to the Prophet (*sal Allahu alayhi wa sallam*) and asked to be paid his money. Umar (*radhi Allahu 'anhu*) said that he would finish the man off, and the Prophet (*sal Allahu alayhi wa sallam*) said that it is better for him to pay the man, and it is better that Umar advises the man to speak nicely.

(3e.vi) Patience

Khabbab ibn Al-'Arat (*radhi Allahu 'anhu*) narrated, "We complained to Allah's Messenger (*sal Allahu alayhi wa sallam*) of the persecution inflicted on us by the Quraysh while he was sitting in the shade of the Ka'bah. We said to him, 'Would you not seek help? Would you not pray to Allah for us?' He said, 'Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion will prevail till a traveler from Sana to Hadramawt will fear none but Allah, or a wolf, as regards to his sheep, but you people are hasty.'" [Bukhari]

When the Prophet (*sal Allahu alayhi wa sallam*) was making sujood in Makkah, the people asked who would put the intestines of the camel on his back. Fatima (*radhi Allahu 'anha*) came and cried and removed everything from his back. The Prophet (*sal Allahu alayhi wa sallam*) did not retaliate at all.

Read about the Makkan period of the seerah to learn more about the patience of the Prophet (*sal Allahu alayhi wa sallam*).

(3e.vii) Bravery and Courage

Bara' ibn Azib (*radhi Allahu 'anhu*) narrates, "In the battle of Hunayn, as Muslims were being taken out by archers, the people turned to the Messenger of Allah (*sal Allahu alayhi wa sallam*). Abu Sufyan ibn Harith was leading the Messenger of Allah's (*sal Allahu alayhi wa sallam*) mule. He got down, prayed, and invoked Allah's help. He said, 'I am the Prophet. This is the truth. I am the son of Abdul Muttalib. O Allah, descend your help.'" Bara' continued, "When the battle grew fierce, by Allah, we would seek protection by the Prophet's side, and the bravest among us was he who confronted the onslaught in the front, by the Prophet's side." [Muslim]

Victory is in the Hands of Allah (*subhanahu wata'ala*). The Prophet (*sal Allahu alayhi wa sallam*) had a great number of people with him, but they were ambushed.

When the Prophet (*sal Allahu alayhi wa sallam*) was still in Makkah, Al Aas ibn Wa'el came to Makkah to do business and was not paid. He asked for help from people, and they told him to go to the Prophet (*sal Allahu alayhi wa sallam*) for help. The man came to the Prophet (*sal Allahu alayhi wa sallam*), and the Prophet (*sal Allahu alayhi wa sallam*) said that he would help him. With full courage, he went and knocked on the door of the man that owed Al Aas money, and the man replied that he would pay him. The Prophet (*sal Allahu alayhi wa sallam*) would take every opportunity to aid and assist people.

Madinah was a vulnerable city in the Arabian Peninsula. One night, they heard a loud cry as if there was something serious and dangerous happening. People woke up and looked out the windows to find out what was happening and would wear their armor to go outside. By the time the people went outside, the people saw the Prophet (*sal Allahu alayhi wa sallam*) coming back riding on his horse with no saddle and carrying his sword on his shoulder. He told the people that he took care of the problem. The Prophet (*sal Allahu alayhi wa sallam*) went by himself.

During the battle of Uhud when the defeat was imminent, Ubay ibn Khallab saw the Prophet (*sal Allahu alayhi wa sallam*) retreating and called out that he would go after him and die going after him. The Prophet (*sal Allahu alayhi wa sallam*) out of fear for the small group with him stopped and found someone carrying a spear. He took the spear and positioned it in his hand, and as he did this, the sahabah moved away to give him space. Ubay ibn Khallab was covered in armor, and only a place around his neck / shoulder was exposed, and the Prophet (*sal Allahu alayhi wa sallam*) threw the spear and it hit the target. The man fell off his horse and then panicked. The Prophet (*sal Allahu alayhi wa sallam*) was then able to take those with him and leave. The man said that he was dead because if the Prophet (*sal Allahu alayhi wa sallam*) made a promise, then would be fulfilled. Many years before, this man had told the Prophet (*sal Allahu alayhi wa sallam*) that he would kill him, and the Prophet (*sal Allahu alayhi wa sallam*) replied that he (*sal Allahu alayhi wa sallam*) would kill him. The man on his way back to Makkah died from the wound.

(3e.viii) Humility

Aisha (*radhi Allahu 'anha*) narrates, "He used to remain busy serving and helping his household, and when the time for prayer came, he would perform ablution and go for prayer. He would patch his own sandals and sew his own garments.

He was an ordinary human being, milking his sheep, and doing his own chores.” [Shama'il Al Tirmidhi]

Being the Messenger of Allah (*sal Allahu alayhi wa sallam*), a living example for all of eternity, the discussion of his noble and great character would never come to an end. It is as the scholars have said, “Describing the greatness of Allah’s Messenger (*sal Allahu alayhi wa sallam*) is that ocean that knows no shore.” [Ibn Hajr Fath Al Bari]

The Prophet (*sal Allahu alayhi wa sallam*) made himself available to the community, even the old women. An old woman once stopped the Prophet (*sal Allahu alayhi wa sallam*) in the street, and he said that he would go wherever she needed. He (*sal Allahu alayhi wa sallam*) himself went with the woman to help her.

The Prophet (*sal Allahu alayhi wa sallam*) would visit the sick and witness the janazah. He rode on the donkey. He responded to invitations of everyone, even the slave. When the Prophet (*sal Allahu alayhi wa sallam*) walked in a room, the sahabah would not stand up for him because they knew that he hated for them to do so.

The Prophet (*sal Allahu alayhi wa sallam*) would fix his own garments if they ripped. He would milk the goat for himself and the family. He would serve himself. He would fix his own shoes.

A man came to the Prophet (*sal Allahu alayhi wa sallam*) who was shivering out of fear for being in front of him (*sal Allahu alayhi wa sallam*). The Prophet (*sal Allahu alayhi wa sallam*) told him to relax and that he is the son of a man who used to eat simple, cheap food. He (*sal Allahu alayhi wa sallam*) would always remind people of his origin.

When people saw the Prophet (*sal Allahu alayhi wa sallam*), they would not know that he is Muhammad. He did not wear any specific garment, crown or throne.

The Prophet (*sal Allahu alayhi wa sallam*) would look down out of humbleness and humility while knowing that people were looking at him.

Five days before he passed away, the Prophet (*sal Allahu alayhi wa sallam*) said, “Do not exaggerate my praise like the Christians did to ‘Isa ibn Maryam. I am nothing but a slave, so call me the servant or slave of Allah and His Messenger.” To praise the Prophet (*sal Allahu alayhi wa sallam*) in the best way, call him the slave of Allah and His Messenger.

(3f) The Exclusive Characteristics

The Prophet (*sal Allahu alayhi wa sallam*) being the best of mankind and the seal of the Prophethood was given exclusive and particular characteristics that were not given to anyone before or after him. This topic is known as *khaṣā'is al-nabuwwah* and is divided into two main categories:

1. That which is exclusive in legislation
2. That which is exclusive in virtue and preference

Not all of the exclusive attributes are agreed upon, and thus their number tends to fluctuate between 37, as stated by Al Qurtubi, and 65, as stated by Al Suyuti. This subject is usually discussed in most books of *fiqh* (particularly Maliki and Shaf'i books) in the chapter of *nikah*.

The exclusive characteristics can be further subdivided into exclusive matters in legislation / rules of *fiqh* and exclusive matters in virtue and preference. Example of exclusive matters in legislation: the land was given to the Prophet (*sal Allahu alayhi wa sallam*) as a place of worship and was made pure for him. This was not the same for the Jews and the Christians.

There is not a specific number of exclusive matters. Al Suyuti and Al Qurtubi wrote on this subject. Some count 37 while others counted more than 65, depending on what they counted to be exclusive matters and the authenticity of the ahadeeth.

(3f.i) That which distinguishes him from the rest of the prophets with regards to this world

1. The greatest revelation: the Quran. The Quran is the spoken Words of Allah and is a vocal revelation. It is exclusive in all of its aspects, which can be studied in *uloom al Quran*.
2. The Seal of the Prophets
3. The earth was made pure and purifying for him and a place of prayer. The earth is used when making *tayammum*.
4. The taking of the spoils of war. Before the time of the Prophet (*sal Allahu alayhi wa sallam*), they piled everything together and lit a fire and destroyed everything. At the time of the Prophet (*sal Allahu alayhi wa sallam*), it was made *halal* to take the spoils of war.
5. Sent to both mankind and *jinn*. All of the other prophets were sent exclusively to a group of people. The Prophet (*sal Allahu alayhi wa sallam*) was sent to both *jinn* and *ins*. Was Musa (*alayhi salaam*) sent to the *jinn*? What about 'Isa (*alayhi salaam*)? Allah says in the Quran that they were sent to Bani Isra'il.
6. Lead all of the prophets in prayer in Jerusalem. Allah (*subhanahu wata'ala*) made *isra wa al-miraj* exclusive for the Prophet (*sal Allahu alayhi wa sallam*).
7. That which is between his house and his grave is a garden from the gardens of Paradise. It is the place between the second *mihrab* to the room of the Prophet (*sal Allahu alayhi wa sallam*). It is recognizable by the color of the carpet (green). To be in the *rawdah*, you must go very early. Many *ulema* spent so much time in the *rawdah*, and many blessed books were written and finished in that place. A top-selling book was finished in that place: Sahih Al Bukhari. Imam Al Bukhari wrote at the end that he finished the last words of the book in the *rawdah*. If you are there, then make sure to also give time to other people to be there.
8. His city would never be affected by plague. The Prophet (*sal Allahu alayhi wa sallam*) made du'a for Madinah, which was a humid place. The sahabah started to fall sick because of the different climate (Makkah was a very dry place). The Prophet (*sal Allahu alayhi wa sallam*) made du'a and asked Allah to protect Madinah from any plague or disease and to remove harmful diseases from the city and send them to the hills and mountains surrounding Madinah. Allah (*subhanahu wata'ala*) accepted the du'a. There was a lot of excitement amongst the sahabah when the first baby boy was born to the

- muhajireen* because they had thought that the people of Makkah would die. This baby boy was Abdullah ibn Az Zubayr. (Az Zubayr was the first cousin of the Prophet (*sal Allahu alayhi wa sallam*)).
9. Prayer in his *masjid* is multiplied one thousand fold. One *salah* in the Haram is 100,00 *salah*, and one *salah* in *Masjid An Nabawwi* is 1,000 and one *salah* in *Masjid Al Aqsa* is 500 *salah*.
 10. The book revealed to him will be preserved from error and distortion.
 11. The day of jumu'ah. The day of jumu'ah is a blessed day. Allah has given the Prophet (*sal Allahu alayhi wa sallam*) this blessed day.
 12. The last two verses of Surah Al Baqarah. The Prophet (*sal Allahu alayhi wa sallam*) was with Jibreel and heard a noise in the sky, and there were two angels that were coming down with a special treasure from the Throne of Allah, which was these two verses.
 13. Allah swore by his life. Allah (*subhanahu wata'ala*) did not swear by anyone else in the Quran. This is in Surah Al Hijr 15:72. "By your life, in the wild intoxication they wandered in distraction to and fro..." Are we allowed to swear by the life of the Prophet (*sal Allahu alayhi wa sallam*)? No because the Prophet (*sal Allahu alayhi wa sallam*) commanded us to only swear by the Name of Allah.
 14. His followers are obligated to send *salah* and *salam* upon him. The Prophet (*sal Allahu alayhi wa sallam*) does not need our *salah* and *salam*, but he is encouraging us to receive reward. The name of the Prophet (*sal Allahu alayhi wa sallam*) is the most praised. This is not found in other religions. When the Prophet (*sal Allahu alayhi wa sallam*) was hurt by his people, he said, "May Allah have mercy on my brother Musa, he was hurt by his people more than this."
 15. The splitting of the moon. We do not need anyone to confirm this for us by images.
 16. The description of al-Dajjal. The Prophet (*sal Allahu alayhi wa sallam*) said that no prophet was sent to his people except that he informed his people about al-Dajjal. The Prophet (*sal Allahu alayhi wa sallam*) gave a vivid description of al-Dajjal. The Prophet (*sal Allahu alayhi wa sallam*) said that if you meet al-Dajjal, then run away from him because when people encounter him, they will follow him.

(3f.ii) That which distinguishes him from the rest of the prophets, with regards to the afterlife

1. He will be the first to be resurrected. There is a hadeeth of the Prophet (*sal Allahu alayhi wa sallam*): "On the Day of Judgment, I will be the first person to be resurrected. I will see Musa holding to one of the pillars of the Throne. I do not know if he was resurrected before me or if he was taken by the *sahqa* of the Day of Resurrection." If the Prophet (*sal Allahu alayhi wa sallam*) wasn't before Musa, he was before everyone else.
2. He will be the first to enter Paradise. The Prophet (*sal Allahu alayhi wa sallam*) said that there are huge golden gates as wide as the distance of five hundred years. People will congregate. No one will be allowed to go through the gates until the Prophet (*sal Allahu*

- alayhi wa sallam*) does. This is the intercession of the Prophet (*sal Allahu alayhi wa sallam*) to enter Jannah.
3. He will be granted *al-maqam al-mahmud*. The Prophet (*sal Allahu alayhi wa sallam*) asked us to request *al-maqam al-mahmud* for him, which is in the *du'a* after hearing the *adhan*. What is the meaning of it? It means the praised position on the Day of Judgment. The *ulema* say that this is the greatest *shifa'* to begin the account.
 4. He will be the first to intercede
 5. He will be granted *Al Kawthar*. It is a river flowing underneath the Throne of Allah, and it is given exclusively to the Prophet (*sal Allahu alayhi wa sallam*).
 6. He will be granted *Al Wasilah*. The most popular meaning: it is a specific degree and position in Jannah.
 7. He will have the largest congregation. The Vatican has made an announcement that there are now more Muslims than Catholics, which is the largest Christian denomination.
We will be among the *ummah* of the Prophet (*sal Allahu alayhi wa sallam*). The angels will turn people away from *al Hawd*, and the Prophet (*sal Allahu alayhi wa sallam*) will say *ummami ummati*, and he will be told that his *ummah* has changed and that he did not know what they did after him.
 8. He will be able to partially intercede for a non-Muslim. He interceded for Abu Talib, and he will be taken from the bottom of Jannah to the lightest punishment of having coal under his feet and boiling his brain, and he will think that he has the greatest punishment. Ibrahim (*alayhi salaam*) was not allowed to intercede for his father.

A man once came to the Prophet (*sal Allahu alayhi wa sallam*) and asked where his father is. The Prophet (*sal Allahu alayhi wa sallam*) replied that the man's father is in the Hellfire. He (*sal Allahu alayhi wa sallam*) then said that both his father and mother are also in the Hellfire.

(3f.iii) That which distinguishes him from his ummah

1. He was granted the permission to continually fast. This is called *al wisaal*. The Prophet (*sal Allahu alayhi wa sallam*) would fast connecting the day and night for several days. The *sahabah* tried to do the same, but the Prophet (*sal Allahu alayhi wa sallam*) told them that he is not like them and that Allah is feeding him and taking care of him. Some of them tried to fast, and they fainted.
2. He was allowed to marry more than four wives. When the Prophet (*sal Allahu alayhi wa sallam*) died, he left nine wives.
3. When he sleeps, it is only his body and not his mind and heart that sleeps. Angels came down one time and were arguing about him (*sal Allahu alayhi wa sallam*). His eyes were sleeping but his heart was not. One time the Prophet (*sal Allahu alayhi wa sallam*) woke up for *fajr salah* and did not make *wudu*, and Aisha (*radhi Allahu 'anha*) asked him about this, and he replied that his eyes were sleeping but his heart was not.

4. Lying upon him is far more severe than lying upon others. This includes even lying to support his cause. It is a very dangerous crime.
5. It is an obligation to love him. The Prophet (*sal Allahu alayhi wa sallam*) said, "No one is a true believer until he loves me more than his parents, his children, and all of mankind." Umar (*radhi Allahu 'anhu*) said that he loved him more than everyone except for himself, and then he thought for a moment and said that he loved the Prophet (*sal Allahu alayhi wa sallam*) more.
6. His *qarin* accepted Islam. When every child is born, a *qarin* is assigned to him. The *qarin* (meaning: companion) is the one that whispers to you. Aisha (*radhi Allahu 'anha*) asked if even he (*sal Allahu alayhi wa sallam*) had a *qarin*, and he replied that he did but that Allah allowed him to overpower his *qarin* and his *qarin* accepted Islam and only whispered good.
7. Our *salam* reaches him wherever he may be. Whenever someone says: *sal Allahu alayhi wa sallam*, the Prophet (*sal Allahu alayhi wa sallam*) responds. This is part of the unseen world and the life of the *barzakh*.
8. Shaytan cannot imitate his form. The Prophet (*sal Allahu alayhi wa sallam*) said that if someone sees him in a dream, then it means that he saw him. The *ulema* dispute over whether this is for the *sahabah* only or for everyone because if someone in your dream says that he is Rasulullah, how can you tell? Some of the *ulema* say that this hadeeth is exclusive for the *sahabah* because they knew how he looked. Other *ulema* say that this extends to everyone until the Day of Judgment.
9. He was able to hear that which others were not. Sometimes the camel would talk to the Prophet (*sal Allahu alayhi wa sallam*), and he heard a stone in Makkah giving *salam* to him. He (*sal Allahu alayhi wa sallam*) heard the people in the grave.
10. The earth will not devour his body. His body does not decompose. (This may be one of the disputable exclusive characteristics because the bodies of the *shahadah* also do not decompose). How there is a metal barrier and tunnel around the graves of the Prophet (*sal Allahu alayhi wa sallam*), Abu Bakr, and Umar.
11. His perspiration was fragrant.
12. He is buried where he died. Some of the *ulema* say that this is not exclusive to the Prophet (*sal Allahu alayhi wa sallam*) but to his *ummah*. He (*sal Allahu alayhi wa sallam*) was buried underneath his bed. The Prophet (*sal Allahu alayhi wa sallam*) told the *sahabah* to bury him where he died, and they took this literally.
13. He is exalted; belittling him is disbelief. Anyone who abuses or curses the Prophet (*sal Allahu alayhi wa sallam*) has committed an act of *kufr*. Some of the *ulema* argue over whether or not the person should be executed or not, which is an issue of legislation. Others say that it is an apostasy. They all agree that the person should be punished.
14. His wealth is not inherited. Abu Bakr (*radhi Allahu 'anhu*) argued with Ali and Fatima over the inheritance of the Prophet (*sal Allahu alayhi wa sallam*). Abu Bakr (*radhi Allahu*

- '*anhu*) said that the Prophet (*sal Allahu alayhi wa sallam*) said, "The community of the prophets do not leave inheritance. Whatever we leave after us is considered charity and *sadaqah*."
15. He was obliged to pray the night prayer. It was *waajib* that he prayed *qiyam al layl* every single night.
 16. His wives could not remarry after his death. After the death of the Prophet (*sal Allahu alayhi wa sallam*), the wives of the Prophet cut their hair short. Aisha (*radhi Allahu 'anha*) said that there was no one left to beautify herself for, and she wanted to dedicate her time for *ibaadah*.
 17. During his life, it was permissible to seek blessing through him. The sahabah would touch him, hug him, and kiss him. This was permissible and exclusive to his time. Can we go to his grave now and do the same thing? No. The Prophet (*sal Allahu alayhi wa sallam*) said to not make his grave site a shrine.

Example of disputable exclusive characteristics: There is a hadeeth that the Prophet (*sal Allahu alayhi wa sallam*) was born circumcised, but this hadeeth may not be authentic. Even if it is an authentic hadeeth, there are reports in history of babies being born circumcised.

(3g) The Signs of Prophethood

Upon initial reflection, it seems that proving the prophet-hood of an individual would be very difficult. We fail to realize that it is Allah who is establishing prophet-hood, and nothing is difficult for Him. Our task is to find the signs of prophet-hood in the individual in question, in this case, the Prophet Muhammad. This method was used by Heraclius, the ruler of Byzantine:

"Heraclius asked the translator to convey to me the following: 'I asked you about his family, and your reply was that he belonged to a very noble family. In fact, all of the prophets come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not lie about others could ever tell a lie about Allah. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact, all of the apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith - when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied

in the negative and likewise, the Prophets never betray. Then I asked you what he ordered you to do and you replied that he ordered you to worship Allah and Allah alone, and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth, and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet, and I knew it (from the scriptures) that he was going to appear, but I did not know that he would be from you, and if I could reach him definitely I would go immediately to meet him, and if I were with him, I would certainly wash his feet.” [Bukhari]

Things before the birth of the Prophet (*sal Allahu alayhi wa sallam*) are called: *irhaasaat* (prophecies about the special status of the person). Those after are called *mu'jizah* (miracles).

Heraclius was a very religious man, and he was very interested in the idea of a new prophet coming. When he received the letter, he was surprised and asked if there was anyone from the region claiming to be a prophet. They found that the Arabs, like the Bani Isra'il, also circumcise. Heraclius asked Abu Sufyan a few questions, and he asked about exclusive signs that can be used to determine if he was a prophet of Allah. He asked if he had anyone in his lineage who called himself a king, and if the man was amongst the best or the least of his society, and who his followers are. In the end, he told Abu Sufyan a powerful statement: “If what you have said about this man is true, then he will possess the spot beneath my feet very soon.” From the narration: this was the last thing we knew about this king. Al Bukhari alludes that perhaps this king secretly embraced Islam like An Najashi, but there are no reports.

The method can be further complemented with other realizations:

1 - The methodology of Allah is that progress in all facets of life is gradual, and not instantaneous. This realization directs us to the pre-Prophethood days of Muhammad, to see if there are any indications of future Prophethood. Upon analysis we find the following indications:

1. The miraculous birth of the Prophet.

This is an issue of dispute. What is meant by ‘miraculous birth’? Books of seerah say that the Prophet (*sal Allahu alayhi wa sallam*) was born making sujood, and others debate it saying that children do not come out like that. Other reports say that he was raising his forefinger. Other reports say that he is circumcised. Others say that there was light from the place where he was born up to the heavens. Others say that at that time, there were natural phenomena occurring all over the world.

If these reports are proven to be authentic, then we accept them. If they are not, then we are neutral.

Ibn Al Qayyim said that there are no authentic reports that the Prophet (*sal Allahu alayhi wa sallam*) was born circumcised, and he also brought reports that others were born circumcised. For example: one man was disappointed that his son was born circumcised because he could not follow the sunnah of circumcising the son, and he was told that Allah has saved him the trouble of having to do it.

2. The opening of his chest

The Prophet (*sal Allahu alayhi wa sallam*) was in the desert, and the angels came and opened his chest and cleaned his heart and put *hikmah* and *eman*. Some narrations say

that this happened twice. Most scholars say that this happened once. Some sahabah reported seeing traces of this happening on his chest. The heart of the Prophet (*sal Allahu alayhi wa sallam*) was clean from the Shaytan.

3. Staying away from idol worship.
The Prophet (*sal Allahu alayhi wa sallam*) never prostrated towards a stone or idol in Makkah. He grew up with a level of hikmah and wisdom.
4. Staying away from evil and lewd acts.

When his uncles were participating in rebuilding the Kab'ah, he was told to take off his loin cloth and put it on his shoulder to protect it from the stone. When the Prophet (*sal Allahu alayhi wa sallam*) did this, he felt a great push and fell on his back and heard a voice telling him to put his clothes back on, and he did.

5. Establishing a trustworthy and honest relationship with his people so that he would come to be known as "The Trustworthy."

The Prophet (*sal Allahu alayhi wa sallam*) had sound character that distinguished him amongst the youth, and he was called *al amin* (the trustworthy).

2 – Every Prophet was given *mu'jizat* (miracles) – miracles so great that no one who witnessed them could deny the divine intervention involved therein.

The Prophet (*sal Allahu alayhi wa sallam*) said, "There is no prophet sent to a people except that he had signs." The culture of the Prophet (*sal Allahu alayhi wa sallam*) was a linguistic culture based on the art of speaking. The Prophet (*sal Allahu alayhi wa sallam*) was given many more miracles. Some miracles are disputable in terms of authenticity.

These divine miracles can further be categorized into two:

- a) Those that can truly only be appreciated by those who witnessed them. Examples of these include, but are not limited to:
 - The splitting of the moon. Some people traveling in the desert witnessed this. Those who saw it spoke to others about it afterwards. Some *ulema* argue about the authenticity of the hadeeth and say that the *ayah* is referring to something that will happen at the end of time.
 - *Al isra' wal mir'aj*. This happened in Makkah before the Prophet (*sal Allahu alayhi wa sallam*) went to Madinah. *Ahl as sunnah wa al jama'ah* believe in this because Allah said so and it is in Surah Al Isra. Some of the details of the story may be disputable, but the overall scenario of the journey is mentioned in the sunnah of the Prophet (*sal Allahu alayhi wa sallam*).
What did the Prophet (*sal Allahu alayhi wa sallam*) see? Did the Prophet (*sal Allahu alayhi wa sallam*) see Allah or not? These are disputable details.
Some sects say that this was in the dream of the Prophet (*sal Allahu alayhi wa sallam*).
 - Clouds obeying Allah to aid the Prophet. Surah Al Anfaal: the story of the battle of Badr. One of the bounties upon the Prophet (*sal Allahu alayhi wa sallam*) and

his people at Badr was that slumber was sent upon them so that they would rest, and clouds were sent with rain and mercy.

- Divine aid in battle. Allah (*subhanahu wata'ala*) sent the angels in Uhud, Badr, and Khandaq. When the Prophet (*sal Allahu alayhi wa sallam*) took off his armor in the Battle of the Trench, Jibreel came to him and was still in armor. Ahl as sunnah wa al jama'ah believe that this is a physical descent / presence of the angels. Allah (*subhanahu wata'ala*) mentions them in number (i.e. 3,000 or 5,000).
- Curing of the sick. The saliva of the Prophet (*sal Allahu alayhi wa sallam*) cured Abu Bakr (*radhi Allahu 'anhu*) when he was stung in the cave on the journey to Madinah, and he was cured instantly.

The Prophet (*sal Allahu alayhi wa sallam*) said, "Tomorrow I will give the *rayah* to someone who loves Allah and His Messenger and Allah and His Messenger love him." When the Prophet (*sal Allahu alayhi wa sallam*) called Ali, he was told that he was suffering allergies in his eyes. He was brought before the Prophet (*sal Allahu alayhi wa sallam*), and the Prophet (*sal Allahu alayhi wa sallam*) blew in his eyes, and he was instantly cured.

Disputable in terms of authenticity: A man in battle lost one of his eyes and was carrying it. The Prophet (*sal Allahu alayhi wa sallam*) stopped him and put the eye back in the socket.
'Eesa (*alayhi salaam*) did more than this.

- Communication with animals
The Prophet (*sal Allahu alayhi wa sallam*) saw a camel that was crying and complaining about the owner beating it and not feeding it well. The Prophet (*sal Allahu alayhi wa sallam*) gave a full *khutbah* because of this incident on taking care of animals.
Sulayman (*alayhi salaam*) did even more than this, which is mentioned in Surah An Naml.
Musa (*alayhi salaam*) had this type of communication. He was seeking rain, and he saw an ant making du'a, so he told the people that they should go back because Allah will answer the du'a of another creature.
- Miracles with trees and mountains
The incident of the tree stump. The Prophet (*sal Allahu alayhi wa sallam*) stopped using a tree stump as a mimbar, and the tree stump made a noise like a baby crying. The Prophet (*sal Allahu alayhi wa sallam*) went and hugged the tree stump.
Disputable: The Prophet (*sal Allahu alayhi wa sallam*) pulled two trees next to each other to cover himself.
The mountains and the trees and the rocks: The Prophet (*sal Allahu alayhi wa sallam*) heard a rock giving salaam to him. One time, Uhud was shaking when Abu Bakr, Umar, and Uthman were on it. The Prophet (*sal Allahu alayhi wa sallam*) said, "Remain silent! It is only a prophet, a *siddiq*, and two martyrs on you."

- Miracles with food and drink
There are many stories mentioned in Bukhari and Muslim.
Famous hadeeth of Jaabir: The Prophet (*sal Allahu alayhi wa sallam*) was helping to dig the trench around Madinah. There was no time to even eat, and the Prophet (*sal Allahu alayhi wa sallam*) would tie a rock or stone on his stomach to suppress his hunger. Jaabir saw this and went to his wife and asked her to cook something for the Prophet (*sal Allahu alayhi wa sallam*). They slaughtered a goat, and she told him to call the Prophet (*sal Allahu alayhi wa sallam*) and five companions. The Prophet (*sal Allahu alayhi wa sallam*) said, “*Ya qawm*, Jaabir is inviting you for food!” Jaabir ran to his wife and said that the Prophet was coming with an entire army. She asked him if he had told the Prophet (*sal Allahu alayhi wa sallam*) how much they had, and when he said he had, she told him not to worry because the Prophet (*sal Allahu alayhi wa sallam*) knew what he was doing. The Prophet (*sal Allahu alayhi wa sallam*) told them not to uncover the pot completely and not to uncover the bread completely. The Prophet (*sal Allahu alayhi wa sallam*) helped serve and called people 10 at a time. Jaabir said that when the Prophet (*sal Allahu alayhi wa sallam*) left and the army left, the pot was still boiling and they did not know how much was even left.

Example of water: The Prophet (*sal Allahu alayhi wa sallam*) was on a journey, and they lacked water. The Prophet (*sal Allahu alayhi wa sallam*) asked some companions to fetch water. They found a non-Muslim lady with two skin bags of water. They brought her to the Prophet (*sal Allahu alayhi wa sallam*), and he asked permission to use the water. He (*sal Allahu alayhi wa sallam*) poured water in a bowl and put his blessed hand in the water. The water started to gush and the bowl filled with water. Everyone filled their containers and left. There were close to 1,000 people in the caravan with the Prophet (*sal Allahu alayhi wa sallam*). The Prophet (*sal Allahu alayhi wa sallam*) then put the water in the bags and gave it back to her. The woman said that she thought the bags had more water than when she had given it to the Prophet (*sal Allahu alayhi wa sallam*). She met people later, and she said that either she met a messenger of Allah or the greatest magician she had ever met in her life.

- Protection from enemies
The Prophet (*sal Allahu alayhi wa sallam*) took the shade of a tree and hung the sword of a tree. One of the *mushrikeen* snuck into the camp without being noticed. He took the sword of the Prophet (*sal Allahu alayhi wa sallam*), and the Prophet (*sal Allahu alayhi wa sallam*) then woke up. The man said, “Who is going to protect you from me now, oh Muhammad?” The Prophet (*sal Allahu alayhi wa sallam*) sat down with full confidence and replied, “Allah will protect me.” The man was petrified and could not move. He started to shake and then threw the sword. The Prophet (*sal Allahu alayhi wa sallam*) then grabbed the sword and said, “Who will protect you from me now?” The man was petrified and could not say a word. The Prophet (*sal Allahu alayhi wa sallam*) then put the sword away and told the man to go. This is mentioned in the Quran in Surah Al Ma'idah.
- Instant answering of supplications
A man came and said that the people and animals were dying and asked him to make *du'a* for rain. The Prophet (*sal Allahu alayhi wa sallam*) stopped the *khutbah*

and made *du'a* for rain. The people were then stepping in mud when they were leaving. There was so much rain that the following week the man came back and asked the Prophet (*sal Allahu alayhi wa sallam*) to make *du'a* for the rain to stop. The Prophet (*sal Allahu alayhi wa sallam*) made *du'a* and before the end of the *khutbah* the rain had stopped.

- b) Those that stand the test of time and are a lasting miracle until the end of time.
- The Quran and that which is related to it
The challenge in the Quran is still there and will be there until the Day of Judgment. The challenge is for someone to produce something similar to the Quran, to produce 10 surahs, and to produce 1 surah. This is a living miracle. Many people get excited and when making *daw'ah* they first mention the scientific miracles in the Quran. This is not the primary thing to talk about. The Quran is preserved. We have witnessed another way of preserving the Quran: the incident of the attempt to burn the Quran. Acts like these motivate the ummah.
From a recent *khutbah* of YB: 1) memorize a new surah of the Quran, 2) if you have children, dedicate them to memorize the Quran, 3) if you do not have a Quran school or *halaqah* in your community, then establish one.
 - The Sunnah and that which is related to it. The preservation of the sunnah is a miracle.
 - The detailed preserved biography of the Prophet. We know the tiniest details about the Prophet (*sal Allahu alayhi wa sallam*) in terms of *fiqh* and lifestyle. There is no other man on earth whose biography has preserved as much, and he (*sal Allahu alayhi wa sallam*) lived 1400 years ago.
 - The level of love and emulation of the Prophet. The Prophet (*sal Allahu alayhi wa sallam*) was sitting with his companions and said, "I wish I could live to meet my brothers." A companion said, "We are your brothers." The Prophet (*sal Allahu alayhi wa sallam*) said, "You are my companions. They are the ones who will live after my time and will believe in me even though they have never seen me." We are considered to the Prophet (*sal Allahu alayhi wa sallam*) as his brothers.
 - The legal and creedal composition of the religion. This is one of the most organized religions in terms of structure, religion and order. The Islamic system has been used for many years before the collapse of the caliphate.

"Certainty is only achieved by having plenty of different sorts of evidence and then putting them all together. A miracle, when taken on its own, does not give some people certainty. The miracles of Moses did not cause Pharaoh and his people to believe, but rather caused them to say that he was a lying magician. In the same way, if you were to understand the true meaning of Prophethood and look deeply in the Qur'an and study the Hadith literature, you would inevitably come to know that Muhammad was a man who had reached the highest levels of prophethood. You can be ever more certain of this by putting the things he said to test when it comes to acts of worship, and seeing the effects they have in purifying the hearts." [Al-Ghazali]

As Muslims, we should not argue with people first about the miracles. We live in the 21st century where many people are intellectuals. The most important thing is to provide the whole picture of the religion and the deen. Look at the whole system.

Many people hate just the mention of the Prophet (*sal Allahu alayhi wa sallam*). Give them the opportunity to study his life. Shaykh AbdulNasir told Shaykh Yaser the story of someone who always criticized the sunnah and asked why we have to follow it. Shaykh AbdulNasir was traveling and did not have time to argue with him, so he told him to read about the life of Muhammad (*sal Allahu alayhi wa sallam*) and gave him four or five books on the topic. Shaykh AbdulNasir met him the following month and asked to meet him. The man replied that there is no need to discuss because he had read the books and understood why we need the sunnah of the Prophet (*sal Allahu alayhi wa sallam*). Sometimes because people do not know, they unfortunately miss a lot when it comes to the sunnah of the Prophet (*sal Allahu alayhi wa sallam*). Bring a collective understanding of the religion.

Section 5 | Refuting Doubts About the Prophet

From the very first day on which the Prophet began to publicize his call and propagate his message, the disbelievers have looked for ways to hinder his success. The Quraysh of old referred to him as a mad man, one who is possessed, one who wrecks homes, a poet, a sorcerer, etc. Even in our times, allegations are made in hopes of tarnishing the pure character and noble personality of the Prophet. It is our duty as Muslims to defend the Prophet from such allegations, as Allah says:

“The Prophet is closer to the believers than their own selves.” [Al Ahzab: 6]

The attacks against the Prophet (*sal Allahu alayhi wa sallam*) are not new. Rest assured that they will continue until the Day of Judgment. People get very upset and angry when people attack the Prophet (*sal Allahu alayhi wa sallam*). When people attack the Prophet (*sal Allahu alayhi wa sallam*), there should be barakah that comes out of it telling people who he (*sal Allahu alayhi wa sallam*) was. It is left up to you to answer and refute the claims in the best way possible and to use it towards benefiting the deen of Allah (*subhanahu wata'ala*). It is our duty as Muslims to defend the Prophet (*sal Allahu alayhi wa sallam*) from such allegations. Allah (*subhanahu wata'ala*) says: “The Prophet is closer to the believers than their own selves.” [Al Ahzab: 6]

In martial arts, you learn to use your enemy's attack and power against him. For example, when they run towards you, the best thing to do is retreat backwards, and as they come closer, try to grab them and throw yourself on the floor to catapult them.

Two websites that are resources: www.rasoulillah.net and www.nusrah.com

We will cover some of the classical claims against the Prophet (*sal Allahu alayhi wa sallam*). He was called the Prophet (*sal Allahu alayhi wa sallam*) a liar (*khadaab*), magician / sorcerer (*saahir*), crazy (*majnoon*), soothsayer (*kahin*), a poet (*sha'ir*), that he takes the religion from other religions, which is not true because the others did not speak Arabic so it could not be the production of others. They also criticized him for being a human and said that if Allah sent a messenger it would be an angel. In an *ayah*: “I am just a human being sent by Allah.”

We are obligated to support the Prophet (*sal Allahu alayhi wa sallam*).

The following are some common questions about the Prophet (*sal Allahu alayhi wa sallam*):

Doubt #1: Why did the Prophet have so many wives?

The Prophet (*sal Allahu alayhi wa sallam*) lived two kinds of lives: he was a messenger and a man. When the Prophet (*sal Allahu alayhi wa sallam*) acted as a man, he married only one woman – Khadija (*radhi Allahu ‘anha*). When she passed away, the Prophet (*sal Allahu alayhi wa sallam*) was in his 50s. A man who marries at that age is looking for companionship, so it does not make sense that a man would marry many wives. This indicates that the Prophet (*sal Allahu alayhi wa sallam*) was acting as a messenger when he married many times, and there was a reason for it.

It is important to understand that Islam did not introduce polygyny; rather this practice existed in the previous faiths, it existed in the times of Musa, ‘Eesa etc. and Ibrahim ‘*alayhi al-salam* had two and Sulayman had several; this was common in the previous religions, also the marriages of the Prophet were not out of lust and only one of his wives was a virgin. If one was to take a cursory look at the Bible one would find that the Prophets of old had multiple wives as well. Likewise, it was from pre-Islamic culture that a man could have as many women as he desired without restriction. With the coming of Islam, this practice was regulated and restricted. Men could no longer marry more than four wives at a time, in hopes of honoring and protecting the rights of women.

Of all of the wives of the Prophet, only one was a virgin. The rest were previously married, and most of them old in age. Therefore, the claim that these marriages were out of lust and personal desire are lacking substantiation, as the Prophet could have had any woman he desired but chose these ones specifically. This can be seen by the stages of his married life:

1. He remained single until the age of 25. This indicates that he was not going after his desires. He (*sal Allahu alayhi wa sallam*) married someone who was older than her.
2. From age 25-50 he was married exclusively to his first wife, Khadijah, who bore all his children except one. She was 15 years older than him, with children from two previous marriages. She was his greatest ally when he received the call at age 40 until she died when he was 50 years old. He remained in love with her until he died and often talked of his life with her with great nostalgia. Even after she passed away, he was faithful to her memory.
3. Between ages 50 and 52 he remained unmarried and mourning his beloved late wife. He lived alone with his daughters.
4. Between ages 53 and 60 he married all his other wives for many noble reasons detailed below. It is unimaginable for a man to suddenly turn lustful at this age, especially as he was constantly traveling with bloodthirsty enemies on his heels.
5. At age 60 Allah revealed to him a verse preventing him from marrying any more until he died at age 64.

Now, the question arises as to what were the motives behind the rest of the marriages? Upon further research and analysis, we can derive three major motives:

- 1) To pass on Islam to the next generations as a practical legacy. The Prophet (*sal Allahu alayhi wa sallam*) is the only prophet without any privacy and with a meticulously preserved tradition in speech and actions in all minute details of his public and private life. Preserved in the sharp minds of his wives and his companions, those narrations comprise the “daily life manual” for Muslims to follow until the end of time. The fact that Islam was spread on the shoulders of women and preserved in their hearts is a

great honor to the females of this ummah. The books of authentic hadeeth attribute more than 3,000 narrations and prophetic traditions to his wives alone.

- 2) To cement the relations of the budding nation. In a tribal society, it was customary to seal treaties through marrying into tribes. Muhammad's (*sal Allahu alayhi wa sallam*) closest companions later became the four caliphs who led Islam at the critical stage after his death. Two of them were the fathers of his wives Aisha (daughter of Abu Bakr) and Hafsa (daughter of Umar). The other two married his daughters (Uthman married Ruqayyah and Zaynab in succession, and Ali married Fatima).

The Prophet (*sal Allahu alayhi wa sallam*) married Ramlah bint Sufyan when her husband embraced Christianity and died in Abyssinia. He sent to al-Najashi, the ruler of Abyssinia, to ask for her hand in marriage. She was glad, and her father was proud. It is a well-known fact that Abu Sufyan was highly esteemed among his people and that relationships through marriage had many social effects among the Arabs. It was a means of affinity among people, especially when the couple fulfilled their duties towards one another. The Prophet also married Juwayriah bin Harith for the same reason. She was a war prisoner in the Battle of Bani Mustaliq and the Prophet wanted to give dignity to these types of women, he thus made them equal with free women. Such a marriage was a clear proof of tolerance in Islam. Another political wisdom can be discerned in the marriage of Safiyyah bin Huyai bin Akhtab which refuted the accusation of racism against the Jews made against the Prophet.

- 3) To teach Muslims compassion with women. He taught them to be compassionate not just to the young and beautiful maidens but more so to the weak and destitute widows, divorcees, orphans, and elderly women. Islam teaches that women are to be respected, protected, and cared for by their men fold. They are not to be cast out to face a harsh life alone.

The Prophet (*sal Allahu alayhi wa sallam*) married his wives for different reasons.

- Aisha – she was the youngest.
- Hafsa – because of Umar (*radhi Allahu ‘anhu*). When Hafsa's husband passed away, Umar (*radhi Allahu ‘anhu*) went to Abu Bakr (*radhi Allahu ‘anhu*) to ask him to marry his daughter, he remained quiet. Then he went to Uthman who told him that he would reply in a few days. Uthman came back and declined. Umar (*radhi Allahu ‘anhu*) said that the response of Uthman was easier than the silence of Abu Bakr. Then Umar (*radhi Allahu ‘anhu*) received the proposal from the Prophet (*sal Allahu alayhi wa sallam*). Abu Bakr later told Umar that he had heard the Prophet (*sal Allahu alayhi wa sallam*) speak about her and did not want to reveal it but otherwise he would have married her. The Prophet (*sal Allahu alayhi wa sallam*) wanted to strengthen the ties with his friend.
- Safiyyah – She was from a Jewish tribe. This refutes any claim that the Prophet was anti-Semitic. Also, she was a convert. She was from a different culture.
- Zaynab – She was the first cousin of the Prophet (*sal Allahu alayhi wa sallam*).
- Juwariyah – The Prophet (*sal Allahu alayhi wa sallam*) married her for political reasons.
- Ramlah bint Abu Sufyan – The Prophet (*sal Allahu alayhi wa sallam*) married her for political reasons.
- Maaryah – She was a gift from the king of Egypt to the Prophet (*sal Allahu alayhi wa sallam*). She was a Coptic Christian. There are different opinions as to whether he freed her and then married her as a wife or if he had intercourse with her. Shaykh Yaser is of the opinion that he freed her and then married her. She became Muslim. She gave

birth to Ibrahim. The Prophet (*sal Allahu alayhi wa sallam*) said: "When you go to Egypt, remember that you have kinship (*rahim*) with them."

The alliances helped strengthen the community and society. The Prophet (*sal Allahu alayhi wa sallam*) could not display all of the legitimate reasons to get married if he married only one woman.

There is a global crisis of women outnumbering men. Islam is a very practical religion. The Sunnah of the Prophet (*sal Allahu alayhi wa sallam*) is to be kind and nice to your wife. If you do not have the sustenance or ability to support more than one, then only marry one woman.

The Hanafis, Malikis, and Shafi'ees say that even if a woman puts the condition in the contract that the husband does not marry any more wives, the condition is void. The Hanbalis said that the contract needs to be honored. If the husband marries another wife, then the first wife has the option to divorce the husband.

Doubt #2: Why was Aisha (*radhi Allahu 'anha*) so young?

Firstly, it should be pointed out that this contention was never raised by any of the earliest critics of Islam and the Prophet. Rather it is an allegation that became notorious post-enlightenment. Thus, had there been the smallest hint of impropriety, the early critics of the Prophet would have definitely have raised this contention.

Secondly, not only was it customary in Arabia to get married at the age of puberty but it was customary in the Christian western world as well. Here are some examples:

- Imam al-Shafi'i said, 'During my stay in Yemen, I have come across girls who began their menstruation at the age of nine.' [*Siyar a'lam al-nubala*' 10:91]
- Imam al-Bayhaqi narrated that Imam al-Shafi'i said, 'I have seen in the city of San'a a grandmother who was twenty one. She menstruated at the age of nine and gave birth at the age of ten.' [*Sunan alBayhaqi alKubra*' 1:319]
- Ibn alJawzi narrated similar stories from Ibn 'Uqayl and 'Ubad alMahlabi [*Tahqiq fi ahadith al-khilaf* 2:267]
- It is also narrated that the companion 'Abd Allah bin 'Amr bin al-'As -got married at the age of 12- became a grandfather at the age of 23 or 26. [*Siyar a'lam al-nubala*']
- In Greek and Roman literature, many citations can be found of women getting married at puberty.
- In our times, the states of Alabama and New Hampshire allow a girl of age 13 and 14 to marry with guardian consent.

It is also important to note that at no point in time was any discontent shown from Aisha, but rather, she loved the Prophet (*sal Allahu alayhi wa sallam*) dearly. This is manifested in the fact that with her sharp and intelligent mind she went on to become of the five top narrators of hadeeth from all of the companions. This alludes to greater wisdoms behind this marriage as well. Lastly, it is important to note that just because we are unable to perceive and fathom maturity at such young ages (due to the times in which we live where at 17 one is still considered a minor and unaccountable for one's actions), it does not mean that it did not previously exist. Thus, it is clear that claims that such wives were too young are baseless, and it is rather just a case of difference of place and time.

There is a beautiful presentation online about this, and *insha'Allah* it will be posted on the forums.

Of all the classical criticism, none of the Arabs criticized the Prophet (*sal Allahu alayhi wa sallam*) for marrying Aisha at that age because it was very common at that time. Abdullah ibn Amr ibn Al 'As became a grandfather in his early 20s. He married at an early age, and his son married at 12 and had a child soon after that.

Also, it was common amongst all nations at that time and not just amongst the Arabs. Until today, in some of the remote villages in South America, this custom is still practiced. They marry at a young age (10, 11, 12).

We need to understand that when the critics speak against the Prophet (*sal Allahu alayhi wa sallam*) in this context, they are using their own culture and are projecting their own standards on the time of the Prophet (*sal Allahu alayhi wa sallam*). This is not fair.

Aisha (*radhi Allahu 'anha*) was very young and energetic. She would absorb all of the traditions and legacy of the Prophet (*sal Allahu alayhi wa sallam*). She is one of the top four narrators of ahadeeth (the others: Abu Hurayrah, Abdullah ibn Abbas, Abdullah ibn Umar).

She had the greatest access to the private life of the Prophet (*sal Allahu alayhi wa sallam*). When she was young, she would remember all of the stories, and she was the last wife of the Prophet (*sal Allahu alayhi wa sallam*) to survive him. She became a widow at 18 and died in 57/58 AH (in her 60s).

When the Prophet (*sal Allahu alayhi wa sallam*) passed away, she was very sad. She cried for the loss of her husband. This shows that she was not oppressed and not under any pressure.

The Prophet (*sal Allahu alayhi wa sallam*) had a dream about Aisha: the angel was carrying her and came to him and said that she was his wife.

Ayah: "Muhammad is not the father of any of your men." This would have caused fitnah. There is no direct line to him other than through Fatima, and there is a lot of fitnah from this. If there were any male children, then there would be a struggle to claim power / leadership.

Doubt #3: Why was the Prophet of mercy in so many wars?

Almost all of the prophets (except for 'Isa (*alayhi salaam*)) have engaged in some form of combat between good and evil, and this is the way Allah (*subhanahu wata'ala*) establishes justices between *haqq* and *baatil*. In the 21st century, there are some advocates that justice cannot be established with a certain moderate level of force. Democracy sometimes needs to be spread by war (i.e. Gulf War). A level of force can be used to establish a noble cause such as justice.

We need to put it in perspective. The expansion of the Islamic state was not something unique for its time. Every nation and empire used to expand (i.e. the Romans and Persians). The warriors were Muslim but did not force Islam upon the people.

During the first ten years, the message of the Prophet (*sal Allahu alayhi wa sallam*) was complete tolerance. The Muslims were later allowed to initiate war against the enemies until they were victorious, and then they were commanded to spread the daw'ah and expand.

Regarding the subject of war, we have ethics. The ethics are discussed in the Heavenly Hues course.

1. Muslims are prevented from fighting.
2. Muslims are allowed to defend themselves.
3. Muslims are now allowed to attack those that attack them.
4. With the establishment of the Muslim state, the Muslims are...

Two incidents that people discuss these days:

- 1) Assassination of a few people in the Arabian Peninsula (Ka'ab ibn Ashraf, Abu Rafi Salam ibn Abi Haqiq). This did not happen by the command of the Prophet (*sal Allahu alayhi wa sallam*) and by his permission. Ka'ab ibn Ashraf was the leader of some Jewish tribes. The Prophet (*sal Allahu alayhi wa sallam*) asked, "Who can take care of Ka'ab ibn Ashraf?" He broke the treaty and was active in his poetry against the Prophet (*sal Allahu alayhi wa sallam*). He went to Makkah to incite the *mushrikeen* against the Prophet (*sal Allahu alayhi wa sallam*).

Abu Rafi Salam ibn Abu Haqiq was assassinated by permission. He was inciting against the Prophet (*sal Allahu alayhi wa sallam*) and engaged in active provocation against the Prophet (*sal Allahu alayhi wa sallam*). There was an open war between him and the people.

- 2) Banu Quraydah. When the Battle of the Trench ended, the Prophet (*sal Allahu alayhi wa sallam*) was taking off his armor and Jibreel came and told him not to take off his armor until he took care of Banu Quraydah. They were supposed to take care of the back of the Muslims. Madinah is surrounded by natural barriers on the east and the west. The back entrance had orchards and gardens and one passage that went through Banu Quraydah. The front entrance was where the Muslims had built the trench to close the gap between the barriers on the east and the west. The Prophet (*sal Allahu alayhi wa sallam*) heard that Banu Quraydah broke the treaty with the Muslims and were going to allow the enemies to enter. Allah (*subhanahu wata'ala*) protected them from this. The Prophet (*sal Allahu alayhi wa sallam*) went to Banu Quraydah and besieged the town because there was no longer a treaty. It went on for some time, and they then requested arbitration. The Prophet (*sal Allahu alayhi wa sallam*) agreed, and they chose Sa'ad ibn Mu'adh to judge, and he judged that the men should be executed. If they had allowed the *mushrikeen* to enter, then men and women and children would have died. The Prophet (*sal Allahu alayhi wa sallam*) agreed with the judgment of Sa'ad. Those Jewish lines that did not agree with breaking the treaty went to the Prophet (*sal Allahu alayhi wa sallam*) before the treaty was broken and affirmed their allegiance to the treaty, and these people were left alone.

In order to truly comprehend this, we must firstly understand that one cannot be held accountable for being attacked. That is just how empires and tribes expanded. Secondly, we must acknowledge the history of war in Islam and its stages of revelation:

1. Muslims are prevented from fighting. During the first thirteen years of Prophet-hood, Muslims are ordered to be patient and abstain from retaliation, no matter how bad the persecution gets.

2. Muslims are allowed to defend themselves. This stage begins with the migration to Madinah.
3. Muslims are now allowed to attack those who attack them. After years of persecution in Makkah, the Muslims are now allowed to attack those who wage war against them. This is what led to the battles of Badr and Uhud.
4. With the establishment of the Muslim state, the Muslim are now commanded to propagate and preach Islam and spread justice. Tribe and empires are first asked to accept Islam; if they refuse, they can pay *jizya* (a nominal tax), while keeping their society and religion intact. If they still refuse to accept propagation of justice, they are then taken to war, within civil terms.

It is worth mentioning here that these stages did not supersede each other because each stage had its own conditions, circumstances and justifications concerning the balance of power and weakness, the change of the position of the enemy in war and peace, the kind of disbelievers as well as other factors.

Section 6 | Peace and Blessings Be Upon Him

The command comes from Allah (*subhanahu wata'ala*) in the command in the following *ayah*:
"Indeed Allah and His angels shower blessings on the Prophet. O you who believe, ask blessings on him and salute him with a worthy salutation" [Al Ahzab: 65]

Shaykh al- Sa'di says, 'And in this there is an indication of the Prophet's completeness, high rank, elevated status with Allah and His creation, and his wide fame. Indeed, Allah the Exalted and His angels confer blessings upon him, meaning that Allah praises him before the angels, and in the exalted assembly [of angels] due to His love for him. And the close angels [too] praise him, make *du'a* for him, and seek forgiveness [for him] in humbleness and humility.'

O you who have believed, ask [Allah to confer] blessings upon him and ask [Allah to grant him] peace following the example of Allah and the angels, rewarding him for some of the rights he has upon you, completing your faith, glorifying him, loving and honoring him, increasing in your good deeds, and expiating your sins. And from the best forms of asking Allah to confer blessings upon him, is the form that he taught to his companions: 'O Allah, send your *salat* upon Muhammad and upon the family of Muhammad, as you sent your *salat* upon the family of Ibrahim; verily, You are the Most praiseworthy, most glorious. And send your blessing upon Muhammad and upon the family of Muhammad, as you sent your blessing upon the family of Ibrahim; verily, you are most praiseworthy, most glorious.' And this command of asking Allah to confer blessing upon him is legislated at all times, and many of the scholars have made it mandatory in the prayer.' [Tafsir al-Sa'di]

(6a) What does salah and salam upon him mean?

Imam al-Bukhari narrates from Abu 'Aliyah – he was a student of Ibn 'Abbas and Ibn Mas'ud – that *salah* upon the Prophet means to ask Allah to praise the Prophet in the presence of the angels, the higher ranked ones in particular. This was the opinion of Ibn al-Qayyim and Shaykh bin al-'Uthaymin. There was another group of scholars who said it means to send mercy and blessings upon him. However, linguistic and textual evidences seem to strengthen the first opinion.

As for *salam* upon the Prophet, the meaning is its apparent meaning, there is no disagreement with regards to it, it generally means peace, and something that is free from defect, we are making *du'a* that Allah keeps him free of deficiency and defect and that He protects him. That is, to keep the Prophet safe and protected. This was the view of Shaykh Ibn al-'Uthaymin and there seems to be very little difference of opinion.

The *ulema* have different opinions as to what it means to send *salah* and *salam* on the Prophet (*sal Allahu alayhi wa sallam*). The *salah* is not the prayer, but it is the linguistic meaning of *du'a*.

Opinion #1: Imam Bukhari mentions this from some of the *tabi'een*. The Prophet's name is praised by Allah in the presence of the angels.

Opinion #2: There was another group of scholars who said it means to send mercy and blessings upon him from the angels and believers.

Either way, it is a great benefit and virtue that we ask from Allah to be sent upon the Prophet (*sal Allahu alayhi wa sallam*).

How do we say it? There are different forms.

The Prophet (*sal Allahu alayhi wa sallam*) taught them: "Say: *allahumma salli 'ala Muhammad...*" This is known today as the *tashahhud* or *durood*. The Prophet (*sal Allahu alayhi wa sallam*) explicitly said this. The *ulema* say that any form that is mentioned is considered to be *salah*. *Alayhi salaam wa as-salam, alayhi salaam*. There should be no *shirk* and no *bid'ah* in the practice.

What is the difference between saying *salaat 'ala an-nabi* and the other prophets? You can say '*sal Allahu alayhi wa sallam*' for all of the prophets. You can send the *salam* on all of the prophets. The practice that became most popular amongst people and *ulema* is that when they speak about the Prophet (*sal Allahu alayhi wa sallam*), they exclusively say: *sal Allahu alayhi wa sallam* and for other prophets, they say: *alayhi salaam*. Where does this come from? The Quran. *Salawat* was mentioned in the *ayah* in the Quran and in the *tashahhud*.

What about for anyone besides the prophets? There is no *tahreem* (prohibition). It is not common practice because this was commanded by Allah that we do this for the Prophet (*sal Allahu alayhi wa sallam*). We make *du'a* for other people and ask for Allah's forgiveness for them. Can you say for the *sahaba alayhi salaam*? Can we say Aisha *alayhi salaam*? Yes, but the common practice is to say *radhi Allahu 'anhu* so that we don't put them at the level of the *anbiya*.

The angels make *salawat* and *salam* for you when you remain sitting after the prayer.

Do you have to say *sayyidina* (master / leader)? There is no doubt that the Prophet (*sal Allahu alayhi wa sallam*) is *sayyidina*, but you do not have to say it. It was not his (*sal Allahu alayhi wa sallam*) practice and not the practice of the companions. People now say: *allahumma salli 'ala sayyidinna Muhammad*. It is permissible to say this.

(6b) What is the ruling on sending salah and salam upon him?

If you initiate his name, it is recommended that you send *salah* and *salam*. If you hear his name, then it is obligatory. The Prophet (*sal Allahu alayhi wa sallam*) said that the person is stingy who hears his name and does not say *sal Allahu alayhi wa sallam*.

What about in a lecture? Can you say it once? This is being stingy.

When you write his name, are you obligated to write “*sal Allahu alayhi wa sallam*”? No, you are not, but you must say it. In the older days, they wanted to save time and space in the books and used an abbreviation when writing, but this did not mean that they did not say it. Many people write ص (saad). Should you do this? Shaykh Yaser does not recommend it, but it is better than (saad - laam - ayn - meem) which is meant to mean “*sal Allahu alayhi wa sallam*” and is not meant to be read as one word. It is okay to write “pbuh” in English, but do not write it in Arabic abbreviated in this way.

In Surah Al Kahf, Allah (*subhanahu wata'ala*) says: “Remember Allah if you forget...” Does *salawat* count as the remembrance of Allah? Some *ulema* say that it does because it is an act of *ibaadah* and an act of *dhikr*. It is preferable not to say: ‘*allahumma salli 'ala sayyidinna Muhammad*’ when you forget something but rather: *subhanAllah*, etc.

It is only compulsory to send *salah* and *salam* upon the Prophet in the last *tashahhud* of prayer. In the following scenarios, it is considered virtuous and recommended:

1. When his name is mentioned. It does not have to be just Muhammad but could be Rasulillah, Nabiyy, etc.
2. After the *adhan*. You should send *salawat* upon the Prophet (*sal Allahu alayhi wa sallam*) after the *adhan*. Can you include the *sahabah* and the family of the Prophet (*sal Allahu alayhi wa sallam*) when you send the *salawat*? Yes, you can.
3. In the first *tashahhud*.
4. In *du'a*. The Prophet (*sal Allahu alayhi wa sallam*) recommends that whenever you make *du'a*, mention the praise of Allah at the beginning and the *salawat* of the Prophet (*sal Allahu alayhi wa sallam*) at the end.
5. In *janazah*
6. In the Friday *khutbah*
7. Entering and leaving the *masjid*
8. The day of *Jumu'ah*. The Prophet (*sal Allahu alayhi wa sallam*) recommended that we increase the number of *salawat* we send upon the Prophet (*sal Allahu alayhi wa sallam*) on this day.
9. When teaching and conveying knowledge. The *ulema* say that you begin the same way you start the *khutbah*.
10. At the time of *nikah*. Also at the time of other contracts.

How did the Prophet (*sal Allahu alayhi wa sallam*) make the *salawat* upon himself? He would say ‘*allahumma salli 'ala Muhammad*’ and mentioned himself by name because this was how he taught the *sahabah*.

To find out more, look at the book of Ibn Al Qayyim, and there is a summarized version in English. Ibn Al Qayyim mentions 40 different places all together which can be found in his book *Jala' Al Afham*.

(6c) What are some of the virtues of sending *salah* and *salam*?

1. Fulfillment of the command of Allah. This is in Surah Al Ahzab.
2. Doing an action that Allah and the angels do.

3. Receive ten *salah* from Allah. The Prophet (*sal Allahu alayhi wa sallam*) said, "Whoever pronounces the *salawat* upon me one time, Allah (*subhanahu wata'ala*) in return mentions *salawat* for that person ten times." This means that Allah will remember you with mercy and blessings ten times.
4. Ten sins are forgiven. In another narration, the Prophet (*sal Allahu alayhi wa sallam*) said that whoever mentions the *salawat*, ten of his sins will be forgiven. This may be disputable in terms of authenticity. This can be found in Ibn Al Qayyim's book.
5. A cause of *du'a* being answered. It increases your chances of your *du'a* being answered.
6. A cause of attaining the Prophet's intercession. The Prophet (*sal Allahu alayhi wa sallam*) said that whoever maintains the *salawat* upon the Nabi all of the time, then he will receive his intercession on the Day of Judgment.
7. The Prophet responds to you
This happens in a manner which we do not know. The *salawat* is sent to the Prophet (*sal Allahu alayhi wa sallam*) and the Prophet (*sal Allahu alayhi wa sallam*) will respond, but how it happens is part of *ilm al ghayb*.
8. Makes gatherings virtuous. The angels are there and making *salawat* for you. This does not mean that you should gather many people and continuously recite *sal Allahu alayhi wa sallam* because the sahabah did not do so.
9. A way to increase our love for the Prophet. When you remember him and his name, you become more attached. When you love someone, don't you love to hear that person's name?
10. A means of attaining Allah's mercy. If Allah sends *salawat* upon you, then Allah is showering you with mercy.

Why do we not have to mention anything special when we say the Name of Allah? Allah (*subhanahu wata'ala*) is not in need of our praise. Allah (*subhanahu wata'ala*) is above our praise. Allah (*subhanahu wata'ala*) is giving the Prophet (*sal Allahu alayhi wa sallam*) a special status.

In a non-Muslim gathering, can you say 'peace be upon him'? Shaykh Yaser sends *salawat* regardless of what type of gathering. After one gathering, someone asked what was being said, and Shaykh Yaser responded that it is a form of respect.

Activity

Suggestions for Projects:

- Talk about the Prophet (*sal Allahu alayhi wa sallam*) in class assignments.
- Start a YouTube channel with 10-15 second clips: "I love the Prophet Muhammad (*sal Allahu alayhi wa sallam*) because..."
- "Because he (*sal Allahu alayhi wa sallam*) told me so" – make bracelets, etc. and start a website to go along with it.
- Sponsor a professional, academic class for adolescents
- AlMaghrib competition to write the best literature on the Prophet (*sal Allahu alayhi wa sallam*)

- On an event day (i.e. Earth Day) have the Muslims gather today and make a t-shirt as well with a tag line such as "Our Prophet (peace be upon him) was a tree hugger"

Section 7 | The Greatest of Calamities

Any Muslim with a heart that beats can testify to the great sorrow and sadness one feels upon reading about the death of the Prophet. Amazingly enough, even in relation to his death the Prophet is able to put things in perspective for us. Ibn 'Abbas narrates that the Prophet said, 'If anyone is afflicted by a calamity, then let him remember that calamity by my death, for indeed it is the greatest of calamities.' [al-Tirmidhi]

In the Arabic language, calamity is *museeba*. Ibn Abbas (*radhi Allahu 'anhu*) narrates that the Prophet (*sal Allahu alayhi wa sallam*) said, "If anyone is afflicted by a calamity, then let him remember that calamity by my death, for indeed it is the greatest of calamities." We all wish that we had the Prophet (*sal Allahu alayhi wa sallam*) amongst us to guide us through the difficulties of this life. Whenever there is something that you are going through, remember that there is no greater calamity than missing the time of the Prophet (*sal Allahu alayhi wa sallam*).

The same day that the companions buried the Prophet (*sal Allahu alayhi wa sallam*), they said that they could feel the change in their hearts.

The Prophet knew his time was coming several months before his actual death. He gave the following precursors in hopes that the impact would not be as great or severe:

1. In Ramadan, in the tenth year of the hijrah, he secluded himself for twenty days in contrast to his usual ten. Some of the *ulema* say that he did this to compensate for not making *i'tikaaf* the year before, but others say that it was exclusive for him and that he was preparing himself for departing this world.
2. Jibreel reviewed the Quran with him twice. This was to make sure that everything was preserved and correct.
3. At Hajj, he clearly stated, "I do not know whether I will ever meet you at this place once again after this current year." The Prophet (*sal Allahu alayhi wa sallam*) said this in the Farewell *Khutbah*. The Prophet (*sal Allahu alayhi wa sallam*) was giving them precious advice.
4. The revelation of Surat an-Nasr. "When the victory and the conquest have been fulfilled, and the people come to Islam in waves, praise your Lord and seek His forgiveness. Indeed, He is Oft Forgiving." The sahabah may not have understood the true message, but Ibn Abbas and Umar understood the meaning. Ibn Abbas said that this was an early death announcement for the Prophet (*sal Allahu alayhi wa sallam*). Most of the companions thought that the meaning was good news from him and about victory.
5. In the early days of Safar, in the eleventh year of al-hijrah, the Prophet went out to Uhud and observed a farewell prayer to the martyrs. It looked as if he was saying goodbye to the dead and the living alike. He then ascended the pulpit and addressed the people saying, 'I am to precede you and I have been made witness upon you. By

Allah, you will meet me at the 'fountain' very soon. I have been given the keys of worldly treasures. By Allah, I do not fear for you that you will turn polytheists after me. But I do fear that acquisition of worldly riches should entice you to strike one another's necks.' [*alBidayah wa'l-nihayah*].

Some of the *ulema* say that it was in the middle of Safar, and others say it was at the end of Safar and the beginning of the following month. We know that the Prophet (*sal Allahu alayhi wa sallam*) fell ill upon his return from Hajj. When the Prophet (*sal Allahu alayhi wa sallam*) gave the famous *khutbah* and was then feeling ill, he said, "A man was given the choice between meeting his Lord and staying in the duniyah, and he chose to meet his Lord." Everyone was okay with this, but Abu Bakr (*radhi Allahu 'anhu*) was weeping and crying. Perhaps he was the only one who understood the language of his friend, and he said that the Prophet (*sal Allahu alayhi wa sallam*) was talking about himself. The Prophet (*sal Allahu alayhi wa sallam*) said that he will be going ahead and waiting for them at *al hawd*.

The Prophet (*sal Allahu alayhi wa sallam*) gave the final reminder that he was not fearful of poverty for them because Allah would provide for them, but he was afraid that they would fight each other for the riches of this world. This unfortunately did happen after the death of the Prophet (*sal Allahu alayhi wa sallam*).

(7a) The Sickness Begins

Was the death something natural or was it because of the poison he once had ingested? When the Prophet (*sal Allahu alayhi wa sallam*) ate from the meat, the woman said that she knew that if he was a prophet, then he would be informed about it, and if he was not, then she was saving people from trouble. The Prophet (*sal Allahu alayhi wa sallam*) was informed about it. The poison as kept in his body until the later time. Because of this, the Prophet (*sal Allahu alayhi wa sallam*) was a martyr, which is a popular opinion amongst the scholars. The majority say that he died a natural death.

Scholars differ as to when the illness actually began. Some have said the 22nd of Safar and others the 29th, and other the beginning of Rabi' al-awwal. Some scholars speculate that the lingering effects of the poisoning at al-Khaybar triggered the sickness.

(7b) Farewell Advice and Legacy

1. He orders Abu Bakr to lead the prayers.
The Prophet (*sal Allahu alayhi wa sallam*) was always an imam for the community. When the Prophet (*sal Allahu alayhi wa sallam*) was sick, more people started coming to the *masjid*, and he wanted to be there for him. One day he fell unconscious and when he woke up, he asked about the *salah* and was told that the people were waiting for him. He asked for water and Ibn Abbas and Ali helped him outside. He fell unconscious again and then asked about the *salah* when he woke up. He drank water and then after he got up he again fell unconscious. (This happened three times). He realized he would not be able to go outside. Then he said, "Let Abu Bakr lead the people in *salah*."
2. Five days prior to his death, he warns the people against building *masajid* at graves.

3. He orders every door that connects to the *masjid* to be sealed, except Abu Bakr's door. The houses were connected. This was a hint to the Muslim ummah for Abu Bakr to be his successor.
4. He informs Fatima that his death is imminent, and that she will be the family member who follows him most closely. The Prophet (*sal Allahu alayhi wa sallam*) whispered something to Fatima, and Aisha (*radhi Allahu 'anha*) was also present. Fatima started to cry, and then when he whispered again, she smiled. When Fatima was leaving, Aisha asked her what the Prophet (*sal Allahu alayhi wa sallam*) had said to her. Fatima refused to say anything. When the Prophet (*sal Allahu alayhi wa sallam*) passed away, she approached Fatima again and asked her what he had said. The Prophet (*sal Allahu alayhi wa sallam*) had told Fatima, "Don't you want to be one of the fair ladies of Jannah?" Fatima died six months after the death of the Prophet (*sal Allahu alayhi wa sallam*).
5. He warns the people: Don't turn his grave into a place of worship.
6. Expel the polytheists from the Arabian Peninsula, except for delegates. This was left for Abu Bakr to handle, and it was not fulfilled until the time of Umar.
7. Hold on to the book of Allah and the Sunnah. The Prophet (*sal Allahu alayhi wa sallam*) said that if you hold onto two things, you will not go astray: the Quran and Sunnah.
8. Fulfill the rights of his family. The Prophet (*sal Allahu alayhi wa sallam*) advised us to take care of his family. Normally, in every political system, when people start to compete for positions in the government, they have animosity for the ruling family. Karbalah occurred not too long after this time and many of the family of the Prophet (*sal Allahu alayhi wa sallam*) were killed.
9. He orders the sending forward of Usama's army. This army was sent to defend the northern borders of the Arabian Peninsula against the Romans. Abu Bakr's opinion was to send the army, but Umar's opinion was that the army was needed to fight the apostates. Abu Bakr said that he would never untie a banner that the Prophet (*sal Allahu alayhi wa sallam*) had tied, and the army went forward to Ash Shaam. Usama at that time was 19 years old.
10. "The prayer and that which the right hand possesses." The Prophet (*sal Allahu alayhi wa sallam*) advised us about the *salah* and the rights of the slaves. The Prophet (*sal Allahu alayhi wa sallam*) mentions the rights of the slaves with one of the most important actions: *salah*.

(7c) The Final Moment

On Monday, the 12th of Rabi' al Awwal, Aisha (*radhi Allahu 'anha*) narrates, "Laying in my lap gazing at the skies, his last words were, 'O Allah (unite me) in the highest companionship.'" [Bukhari]

Anas (*radhi Allahu 'anhu*) said, "On the day that the Messenger of Allah entered Madinah, all things inside of it became illuminated. But on the day that he died, all things in it became darkened. And no sooner did we leave the Prophet

and bury him that we reproached our hearts, finding fault with them. [Al Bidayah wa al Nihayah]

Aisha (*radhi Allahu 'anha*) narrates these final moments. She said that the Prophet (*sal Allahu alayhi wa sallam*) was leaning towards her. She was on his bed and holding him from behind. His back was on her chest. She held onto him tightly. The Prophet (*sal Allahu alayhi wa sallam*) held was so weak and not able to read Quran and wipe over his own body. She would recite the Quran for him and would take his hand and wipe it over his body. At that time, her brother AbdurRahman ibn Abi Bakr with a *miswak* in his mouth. The Prophet (*sal Allahu alayhi wa sallam*) stared at him. Aisha said that she knew how much he loved the *miswak* and asked him if he wanted it. He could only nod. She took the *miswak*, and she bit the tip of it, and she cleaned the tip, and then she gave it to him. The Prophet (*sal Allahu alayhi wa sallam*) took it from her and started to clean his mouth and teeth. She said, "I've never seen him doing anything nicer than that time." He was preparing himself for a special meeting. Suddenly, he put the *miswak* down and raised his finger and said, "In the highest companionship, in the highest companionship." She realized that the angel was asking permission to take his soul. When the Prophet (*sal Allahu alayhi wa sallam*) did this, he then put his hand down, and suddenly she felt the heavy weight of his body on her, meaning that he was gone.

What did she do? She did not know what to do. She placed him down, and she cried. The sahabah and family were called to see the Prophet (*sal Allahu alayhi wa sallam*). They were in complete shock and disbelief. They covered his face, and they were waiting to know what to do. Abu Bakr (*radhi Allahu 'anhu*) came immediately and uncovered his face. He bent down and kissed him and said, "You are so good and so beautiful dead and alive." He covered him again and went out to deal with the chaos in the *masjid*. People were crying, fighting, and depressed. Umar (*radhi Allahu 'anhu*) was carrying his sword and said that if anyone says that Rasulullah is dead, then he will kill him. Abu Bakr gave a very quick *khutbah* and made a strong statement: "Ya Umar, sit down!" He then said, "Let those who worship Muhammad know that Muhammad is dead. Let those who worship Allah know that Allah is Eternal Living." Then he said the *ayah* in Surah Al Imran: "Muhammad was a Messenger of Allah. If he dies or is killed, will you turn your back and leave the faith in disbelief?" Umar collapsed and it was as if it was the first time that he heard the *ayah*. Anas (*radhi Allahu 'anhu*) said that when the Prophet (*sal Allahu alayhi wa sallam*) had come to Madinah, it became so bright, and when he left, it again became dark.

Mu'adh ibn Jabal came from Yemen when he heard about the sickness of the Prophet (*sal Allahu alayhi wa sallam*). The moment he arrived, he realized that something was wrong. He collapsed and cried that he did not have the opportunity to see the Prophet (*sal Allahu alayhi wa sallam*) again before his death.

Ask yourself: Am I fulfilling the rights of the Prophet (*sal Allahu alayhi wa sallam*)?

Q&A

In some books of history: Some people began naming their children Muhammad because they were expecting a prophet but perhaps more common after Abdul Muttalib started it, and people followed him.

Significance of the Prophet (*sal Allahu alayhi wa sallam*) being illiterate: A miracle that someone who is unlettered could come up with such an amazing book.

Do you have to wear full hijab when making *du'a*? It is of the etiquettes to face the *qiblah*, wear hijab, make *wudu*, etc., but it is not mandatory / *wajib*. When you are on your period, you cannot even make *wudu*, so it is not necessary. Sometimes you do not have time to do all of these things.

How can we make *adhkaar* for our children? The Prophet (*sal Allahu alayhi wa sallam*) would do this with Hasan or Husayn when sending them to bed. He would recite 3 times: *a'oodhu bi kalimaatillah wa min sharri ma khalaq*. Wipe over their bodies with your hands while reciting and then blow on them directly.

Muraaqaba is always keeping in mind that Allah is looking over you. It is something that we need to worry about. It is part of *ihsan* that you worship Allah as if you see Him and if you can't get to that level, then you know that He is seeing you.

There are no specific number of *rak'at* before salat al jumu'ah – you can make as many as you want. After jumu'ah, if the Prophet (*sal Allahu alayhi wa sallam*) prayed in the *masjid*, he would pray 4 *rak'ah*. If he went home, then he would pray 2 *rak'ah*.

There are *shayateen* from *jinn* and *ins*. From *ins*: the people are so evil / worse than the *shayateen*.

There is a volcano in Madinah on the eastern side. Alhamdulillah it is not active. The last time it exploded was 800 years ago. The incident can be read in *Al Hidayah wa Niyaha* of Ibn Kathir. The *masjid* of the Prophet (*sal Allahu alayhi wa sallam*) was destroyed and later rebuilt. Some of the people who lived at that time thought that it was the Day of Judgment because one of the signs is a fire that can be seen from far away.