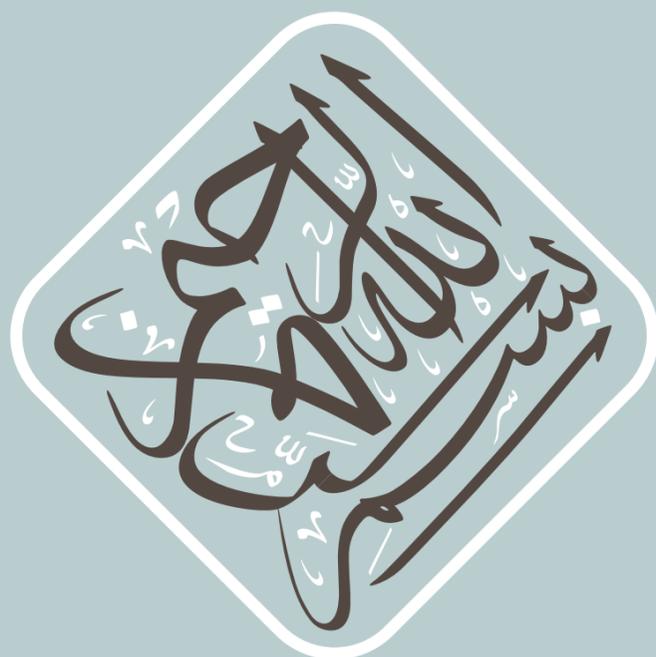


رَسُولُ اللَّهِ

LOWER  
YOUR  
WING

The Poor





In the Name of Allah,  
The Compassionate, The Merciful



LOWER  
YOUR  
WING

[www.RASOULALLAH.net](http://www.RASOULALLAH.net)

LOWER  
YOUR  
WING



صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ  
سَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ



Birds, soaring and diving, must end their flight slowly. Landing and lowering their wings is harder than taking off and stretching their wings.

Like a bird coming down from sky to earth that slows its wing beats and lowers them to gently touch land so was the Command of **ALLAH** (Glorified be He) to His Messenger (peace and blessings be upon him) regarding believers:

**(And lower your wing to those of the believers who follow you)<sup>(1)</sup>**

<sup>(1)</sup> Translated meanings of Ash-Shu'ara' 26: 215.

Lower your wing  
Lay down your pride  
Let go of your own life  
Adopt patience  
Give and care for people  
Relieve their burdens  
Remove their ignorance  
Let not your eyes overlook them  
Man or woman, young or old, rich or poor,  
strong or weak, enslaved or free  
Humble yourself to them, O Muhammad  
(peace and blessings be upon him)  
And turn the darkness into light



LOWER  
YOUR  
WING



The Poor



رَسُولُ اللَّهِ



“O Allah, make me live a poor one die a poor one and gather me (on Resurrection Day) among the group of the poor.”<sup>(1)</sup>

“O Allah, I beg of You, make me do righteous deeds, abandon bad deeds, and love the poor.”<sup>(2)</sup>

“For everything there is a key, and the key to Paradise is love for the needy and the poor.”<sup>(3)</sup>

“O ‘Aishah, do not turn away the poor, even if you can only offer them half a date! O ‘Aishah, love the poor and draw them close to you, Allah shall draw you close on the Day of Resurrection.”<sup>(4)</sup>



<sup>(1)</sup> Abu Sa‘id Al-Khudri, Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4116.

<sup>(2)</sup> Mu‘adh bin Jabal, Sunan At-Tirmidhy, Book of Tafsir Al-Qur’an, Hadith no. 3159.

<sup>(3)</sup> Ibn ‘Umar, Al-Muttaqi Al-Hindi, Kanz Al-‘Ummal fi Sunan Al-Aqwal wa Al-Af‘al, Hadith no. 16587.

<sup>(4)</sup> Anas bin Malik, Sunan At-Tirmidhy Book of Az-Zuhd, Hadith no. 2275.



**“My close friend (the Prophet (peace and blessings be upon him) commanded me to do seven things,” Abu Dhar (may Allah be pleased with him) narrated, “He (peace and blessings be upon him) commanded me to love the poor and draw closer to them. He (peace and blessings be upon him) commanded me to look at those below me, not at those above me. He (peace and blessings be upon him) commanded me to join the ties of the womb, even if they draw away. He (peace and blessings be upon him) commanded me not to ask anyone for anything. He (peace and blessings be upon him) commanded me to say the truth, even if it is bitter. He (peace and blessings be upon him) commanded me not to**





fear regarding Allah the blame of the blamers. And he (peace and blessings be upon him) commanded me to say often, ‘There is neither might nor power except with Allah.’ These words are from a treasure under the Throne.”<sup>5</sup>

## The Messenger of the Poor

The first image of the Messenger (peace and blessings be upon him) and the poor that must flash into the mind is his saying, “I am the first to take the ring handle of the gate of Paradise. Allah shall open it for me, and with me are the poor believers.”<sup>(1)</sup> He (peace and blessings be upon him) is together with them in the Hereafter just as he (peace and blessings be upon him) was in the life of this world.



(1) *Musnad Ahmad, Book of Al-Ansar, Hadith no. 20447.*

(2) *Ibn ‘Abbas, Al-Muttaqi Al-Hindi, Kanz Al-‘Ummal, Hadith no. 16634.*



This is followed in the mind's eye by a long series of images narrated by the poor, pulsing with charity and flowing with kindness, sharing whatever he (peace and blessings be upon him) had with them, keeping company with them, consoling them, inquiring after them, helping them, easing the rules for them, defending them, managing their affairs, and appreciating their status and merit.

## **01** Sharing Whatever He (Peace and Blessings be Upon Him) Had with the Poor:

**Abu Hurairah** (may Allah be pleased with him) narrated, “The people of Suffah (shelter place





at the back of the Prophet's Masjid to which the poor resorted) were the guests of Islam who had no families, money, or anybody to depend upon. Whenever any charity was brought to the Prophet (peace and blessings be upon him), he (peace and blessings be upon him) would send it to them and would not take any of it for himself. When any present was given to him, he (peace and blessings be upon him) would call them, have some of it and let them share in it.”<sup>(1)</sup>

***Abdur-Rahman bin Abu Bakr*** (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) sought aid for



<sup>(1)</sup> Sahih Al-Bukhary, Book of Ar-Riqaq, Hadith no. 5971.



the people of Suffah, saying, “Whoever has food enough for two should take a third one (from among the people of Suffah), and whoever has food enough for four should take a fifth or a sixth one.” Abu Bakr (may Allah be pleased with him) took three persons while the Prophet (peace and blessings be upon him) took ten.<sup>(1)</sup>

***Ya'ish bin Tikhfah bin Qais Al-Ghifari*** (may Allah be pleased with him) narrated, “My father was one of the people of Suffah. The Messenger of Allah (peace and blessings be upon him) said (to him and other men), ‘Let us go to the house of (my wife) ‘Aishah.’ We

<sup>(1)</sup> Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3316.





went there, and he (peace and blessings be upon him) said, ‘O ‘Aishah, provide us with food.’ She brought us Hashishah (ground grains served with meat or dates), and we ate. He (peace and blessings be upon him) then said, ‘O ‘Aishah, provide us with food.’ She brought Hais (a sort of sweet dish made from butter, cheese and dates) like a pigeon (in quantity), and we ate. He (peace and blessings be upon him) then said, ‘O ‘Aishah, provide us with drink.’ She brought a bowl of milk, and we drank. Again he (peace and blessings be upon him) said, ‘O ‘Aishah, provide us with (more) drink.’ She brought a small cup, and we drank. He (peace and blessings be upon him) then





said, ‘If you wish, you may spend the night (here), or if you wish, you may go to the Masjid.’”<sup>(1)</sup>

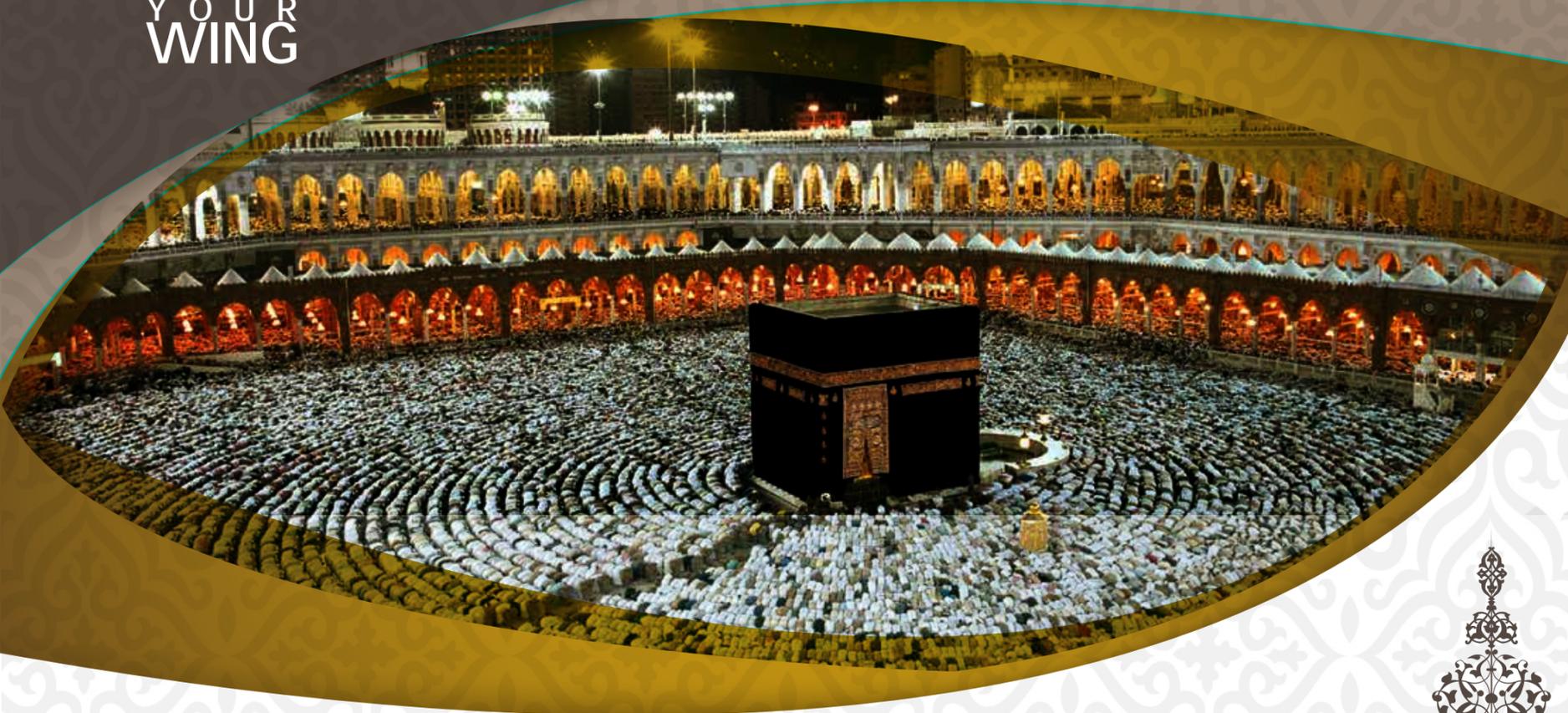
02

## Keeping Company with the Poor:

**Abu Sa’id Al-Khudri** (may Allah be pleased with him) narrated, “I was sitting among a group of weak emigrants, some covering themselves behind others because of lack of clothing, and a reader was reciting to us (the Qur’an). All of a sudden, the Messenger of Allah (peace and blessings be upon him) came and stood beside us, so the reciter stopped. He (peace and blessings be upon



<sup>(1)</sup> Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4383.



him) greeted us with Salam (saying: As-Salamu 'Alaikum - peace be on you) and then said, 'What were you doing?' We said, 'O Messenger of Allah, we had a reader who was reciting to us. We were listening to the Book of Allah.' The Messenger of Allah (peace and blessings be upon him) said, 'All praises and thanks to Allah Who has made from my Ummah those whom I am ordered to keep myself patiently with.'

The Messenger of Allah (peace and blessings be upon him) then sat among us to make himself one of us. When he (peace and blessings be upon him) made a sign with





his hand, they sat in a circle with their faces turned towards him. I do not think that the Messenger of Allah (peace and blessings be upon him) recognized any of them except me. The Messenger of Allah (peace and blessings be upon him) said, ‘Rejoice, you group of poor emigrants, in (having) perfect light on the Day of Resurrection. You shall enter Paradise half a day before the rich – that is five hundred years.’”<sup>(1)</sup>

<sup>(1)</sup> Sunan Abu Dawud, Book of Al-‘Ilm (Knowledge), Hadith no. 3181.



03

## Consoling the Poor:

***Fadalah bin 'Ubaid*** (may Allah be pleased with him) narrated, “When the Messenger of Allah (peace and blessings be upon him) would lead people in Salah, some men who were attending would fall down during the Salah due to extreme hunger. They were the people of Suffah. It made some Bedouins say, ‘Those people are mad.’ When the Messenger of Allah (peace and blessings be upon him) finished Salah, he (peace and blessings be upon him) would go to them





and say, ‘If only you knew what you have (in store) with Allah, you would love that you increase in poverty and need.’”<sup>(1)</sup>

**Abu Hurairah** (may Allah be pleased with him) narrated that the poor emigrants came to the Messenger of Allah (peace and blessings be upon him) and said, “The wealthy people have taken over the highest ranks and eternal bliss (in Paradise).” He (peace and blessings be upon him) said, “Why is that?” They said, “They pray as we pray and fast as we fast, but they give charity and we do not, and they manumit slaves and we do not.” The Messenger of Allah (peace and blessings be upon him) said,

<sup>(1)</sup> Sunan At-Tirmidhy, Book of Az-Zuhd, Hadith no. 2291.





“Shall I teach you something by which you can overtake those who have preceded you and precede those who shall come after you, and none shall be better than you except those who will do as you do?” They said. “Yes, O Messenger of Allah.” He (peace and blessings be upon him) said, “Glorify Allah, magnify Him, and praise Him thirty-three times after each Salah.” But the poor emigrants went back to the Messenger of Allah (peace and blessings be upon him) and said, “Our wealthy brothers have heard what we did and did the same.” The Messenger of Allah (peace and blessings be upon him) said, “That is a bounty from Allah which He bestows on whomever He wills.”<sup>(1)</sup>



<sup>(1)</sup> Sahih Muslim, Book of Masjids wa Mawadi' As-Salah (Masjids and the Places of Performing Salah), Hadith no. 936.



**Anas bin Malik** (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) asked one of his Companions, “Have you married, O so-and-so?” The man said, “No, by Allah, O Messenger of Allah. I do not have what I can marry with.” He (peace and blessings be upon him) asked, “Do you not have (Say: ‘He is Allah, the One’)[Surat Al-Ikhlās]?” The man said, “Yes.” He (peace and blessings be upon him) said, “(It is equivalent to) one third of the Qur’an.” He (peace and blessings be upon him) said, “Do you not have (When the victory of Allah has come and the conquest) [Surat An-Nasr]?” The man said, “Yes.” He (peace and blessings be upon him) said, “One



quarter of the Qur'an." He (peace and blessings be upon him) asked, "Do you not have (Say, 'O disbelievers') [Surat Al-Kafirun]?" The man said, "Yes." He (peace and blessings be upon him) said, "One quarter of the Qur'an." He (peace and blessings be upon him) asked, "Do you not have (When the earth is shaken with its (final) earthquake) [Surat Az-Zalzalah]?" The man said, "Yes." He (peace and blessings be upon him) said, "One quarter of the Qur'an." He (peace and blessings be upon him) then said, "Get married."<sup>(1)</sup>



<sup>(1)</sup> Sunan At-Tirmidhy, Book of Fada'il Al-Qur'an, Hadith no. 2820.



***Jabir bin ‘Abdullah*** (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) met him and said, “O Jabir, why do I see you brokenhearted?” Jabir said, “O Messenger of Allah, my father was martyred today. He was killed on the Battle of Uhud and left behind him children and debt.” He (peace and blessings be upon him) said, “Shall I give you the glad tidings of what Allah has received your father with?” Jabir said, “Yes, O Messenger of Allah.” He (peace and blessings be upon him) said, “Allah has never talked to anyone except from behind a veil, but He revived your father and talked to him





directly (i.e. without a veil or a messenger) and said: O My servant, ask Me, and I shall give you.” He said, “O Lord, that You revive me (in worldly life) to be killed for Your Sake again.” The Lord (Glorified and Exalted be He) said, “It has already preceded from Me that to it (worldly life) they (the dead) shall never return.’ Jabir said, “In consequence, the following Ayah was revealed: **(Never think of those who have been killed in the Cause of Allah as dead.)<sup>(1)</sup>”<sup>(2)</sup>**



**(1)** *Translated meanings of Al-‘Imran 3:169.*

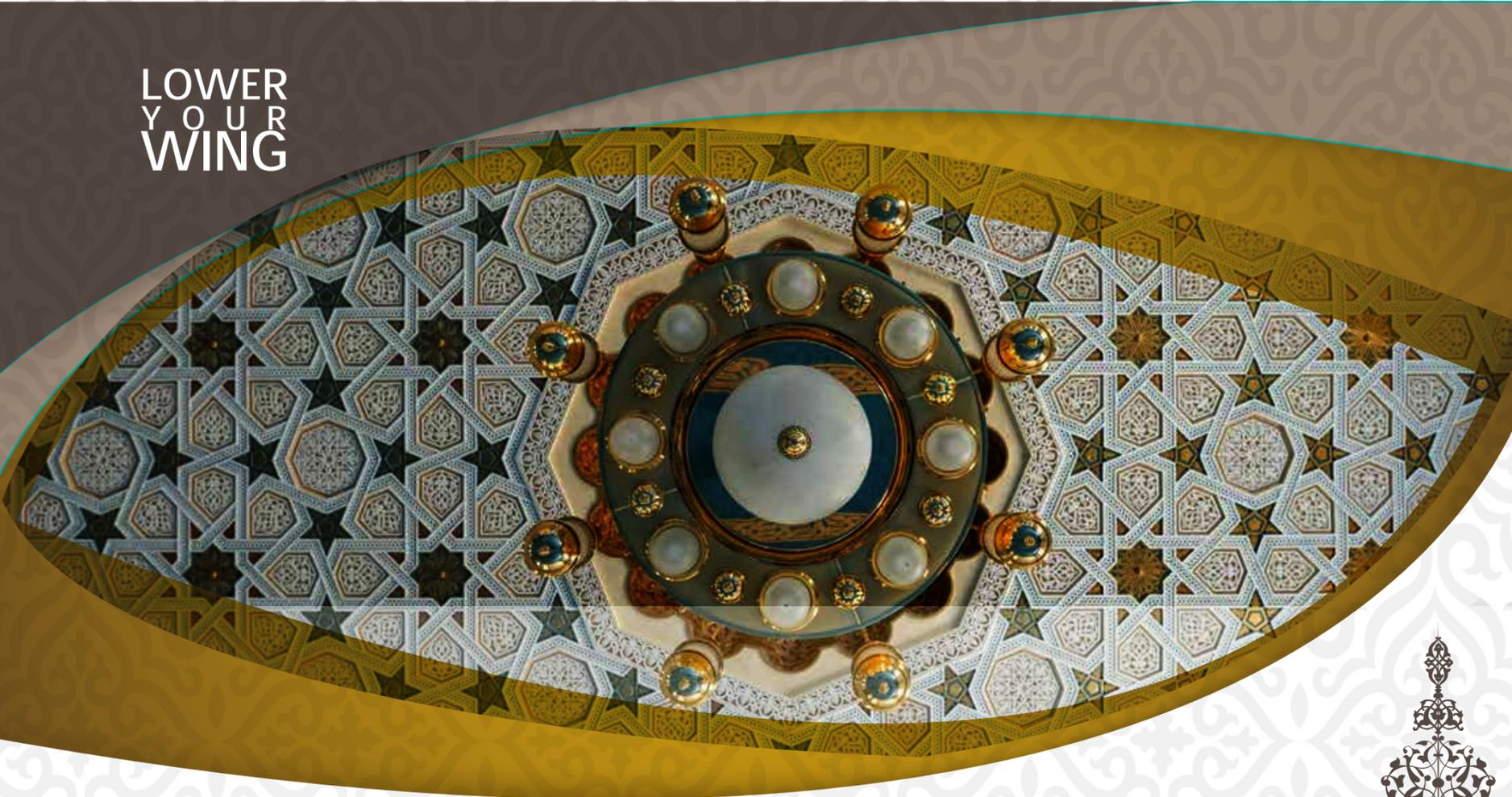
**(2)** *Sunan At-Tirmidhy, Book of Tafsir Al-Qur’an, Hadith no. 2936.*



## 04 Helping the Poor

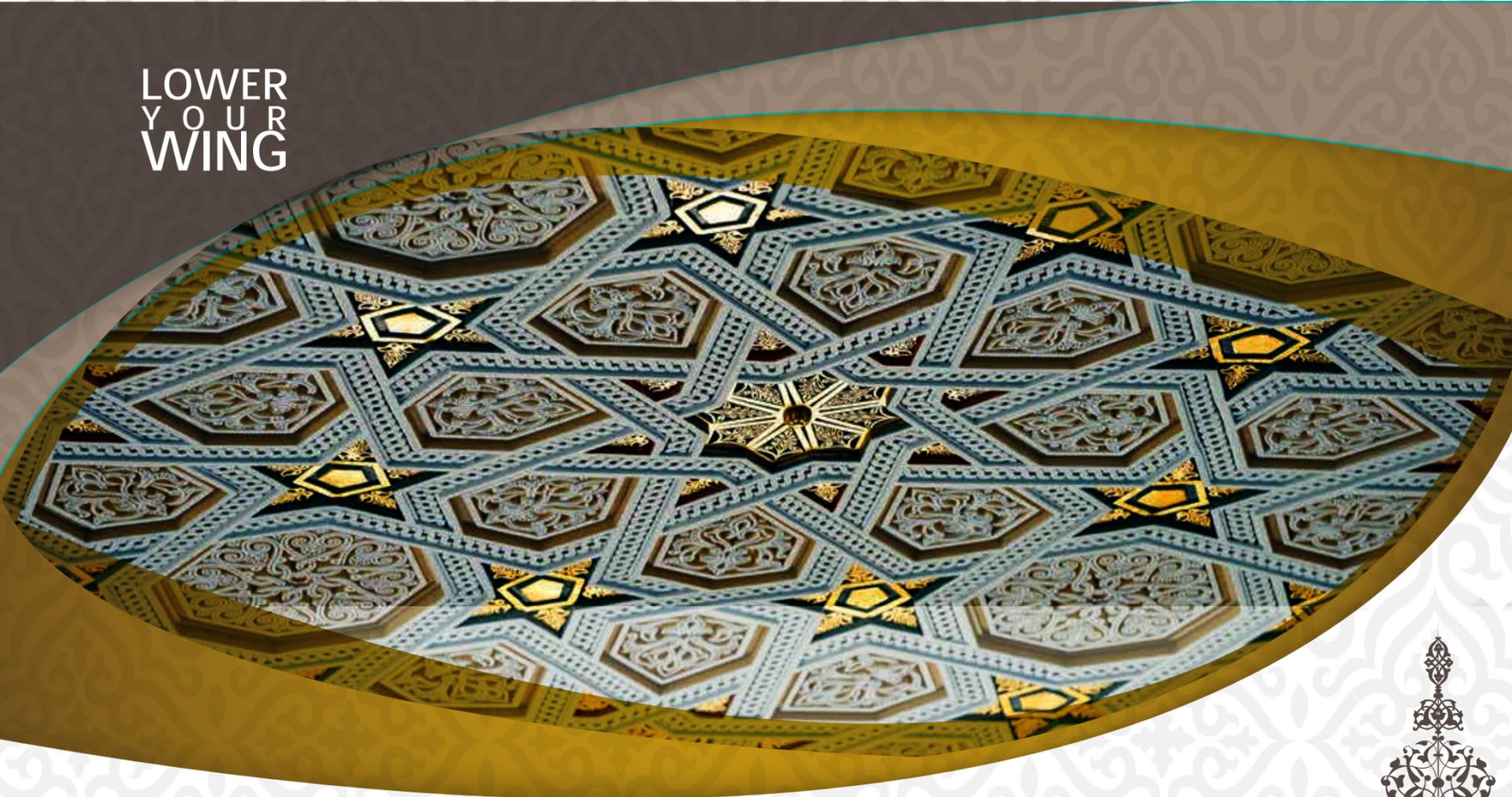
**Jabir bin 'Abdullah** (may Allah be pleased with him) narrated, “There was a Jew in Al-Madinah who used to lend me money up to the date-harvest season. (Jabir had a piece of land which was on the way to Ruma). The land delayed in producing fruits, which delayed my repayment for a year. The Jew came to me at the time of plucking, but I could gather nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet





(peace and blessings be upon him) who said to his Companions, *‘Let us go and ask the Jew for a respite for Jabir.’* They all came to me in my garden. The Prophet (peace and blessings be upon him) started speaking to the Jew, but the latter kept saying, *‘Abul Qasim, I will not grant him respite.’* When the Prophet (peace and blessings be upon him) saw the Jew’s attitude, he (peace and blessings be upon him) stood up and walked around the date palms then came back and talked to the Jew, but he rejected his request. I got up and brought some ripe fresh dates and put them in front of the Prophet (peace and blessings





be upon him). He ate and then said to me, *‘Where is your hut, O Jabir?’* I told him, and he (peace and blessings be upon him) said, *‘Spread out for me a bed in it,’* which I did. He (peace and blessings be upon him) entered and lied down. When he (peace and blessings be upon him) woke up, I brought him another handful of dates. He (peace and blessings be upon him) ate of them and then got up and talked to the Jew again, who again rejected his request.

The Prophet (peace and blessings be upon him) took another walk among the date

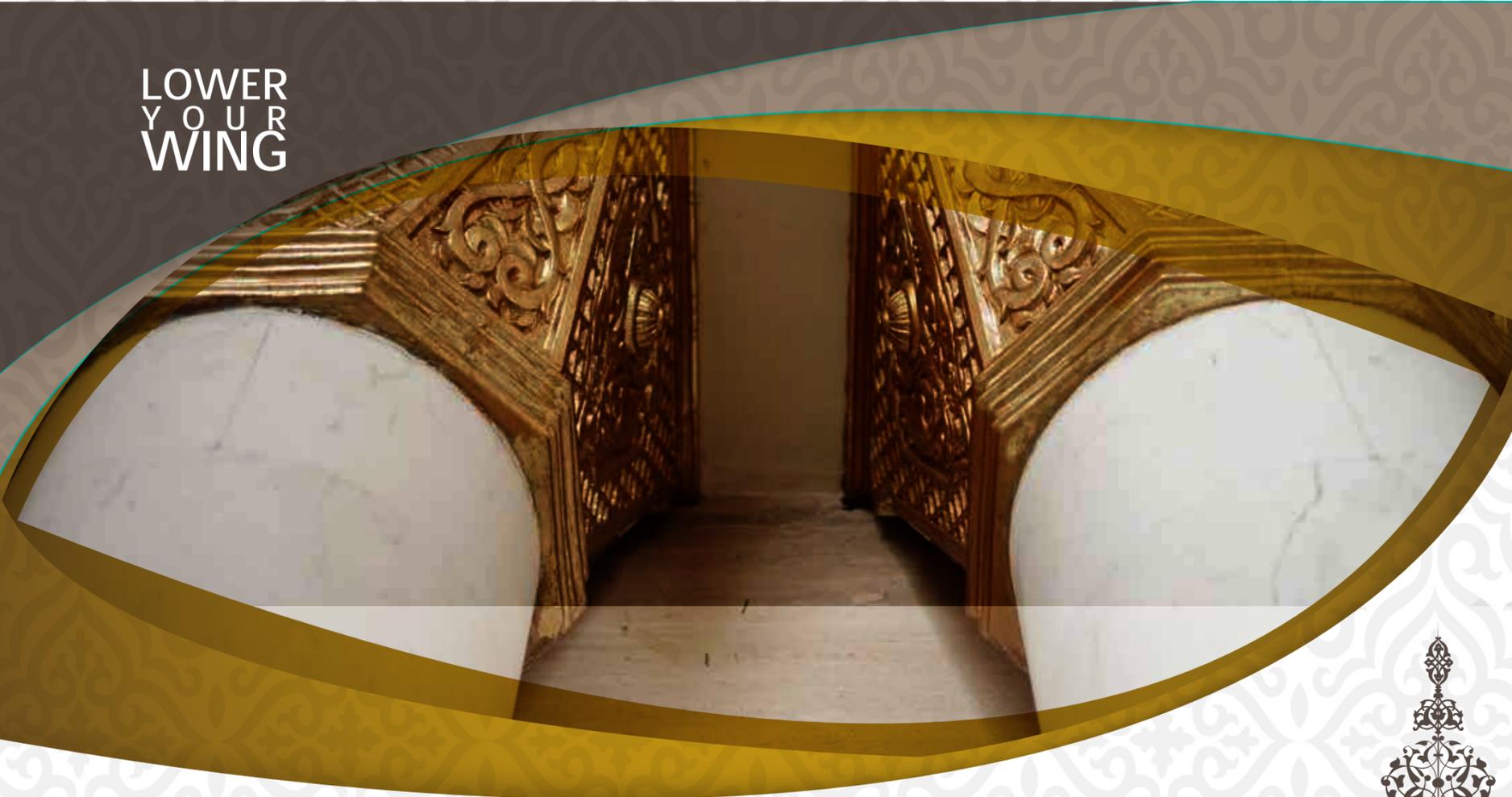




palms (now) loaded with fresh dates, and said, ‘O Jabir, pluck dates and repay your debt.’ The Jew remained with me while I was plucking the dates until I paid him what he was owed. There also remained an extra quantity of dates. I went out until I reached the Prophet (peace and blessings be upon him) and told him the good news, to which he (peace and blessings be upon him) said, ‘I testify that I am the Messenger of Allah (peace and blessings be upon him).’”<sup>(1)</sup>



<sup>(1)</sup> Sahih Al-Bukhary, Book of Al-At'imah, Hadith no. 5023.



05

## Easing the Rules for the Poor

**Abu Hurairah** (may Allah be pleased with him) narrated, “While we were sitting with the Prophet (peace and blessings be upon him) a man came to him and said, ‘O Messenger of Allah, I am ruined.’ He (peace and blessings be upon him) asked, ‘What is wrong with you?’ The man said, ‘I had sexual intercourse with my wife while I was fasting.’ The Messenger of Allah (peace and blessings be





upon him) asked, ‘Can you afford to manumit a slave?’ The man said, ‘No.’ The Messenger of Allah (peace and blessings be upon him) asked, ‘Can you fast two successive months?’ The man said, ‘No.’ The Messenger of Allah (peace and blessings be upon him) asked, ‘Can you afford to feed sixty needy persons?’ The man said, ‘No.’ The Prophet (peace and blessings be upon him) kept silent, and in the meanwhile a big basket full of dates was brought to the Prophet (peace and blessings be upon him), who asked, ‘Where is the questioner?’ The man replied, ‘I am here.’ He (peace and blessings be upon him) said (to him), ‘Take it (the basket of dates) and give it in charity.’ The man asked, ‘Should I give it





to a person poorer than I, O Messenger of Allah? By Allah, there is no family between its (Madinah's) two mountains who is poorer than my family.' The Prophet (peace and blessings be upon him) smiled until his premolar teeth became visible and said, 'Feed it (the expiation) to your family.'"<sup>(1)</sup>

06

## Inquiring After the Poor

**Abu Umamah bin Sahl bin Hunaif** (may Allah be pleased with him) narrated, "A poor woman fell



<sup>(1)</sup> Sahih Al-Bukhary, Book of As-Sawm, Hadith no. 1800.



ill, of whose illness the Messenger of Allah (peace and blessings be upon him) was informed – for he (peace and blessings be upon him) used to pay visits to the poor and inquire after them. The Messenger of Allah (peace and blessings be upon him) ordered, saying, ‘If she dies, inform me.’ But her funeral was brought out at night, and they did not wish to awaken the Messenger of Allah (peace and blessings be upon him). In the morning, the Messenger of Allah (peace and blessings be upon him) was informed of what had happened to her. He (peace and blessings be upon him) said, ‘Did I not command you





to inform me about her?” They said, ‘O Messenger of Allah, we hated to get you out at night and wake you up.’ Forthwith, the Messenger of Allah (peace and blessings be upon him) went out until he (peace and blessings be upon him) aligned with the people at her grave (to offer Funeral Prayer for her) and uttered four Takbirat (four utterances of magnifying Allah by saying: “Allahu Akbar” -Allah is the Greatest).” <sup>(1)</sup>



<sup>(1)</sup> *Muwatta' Malik, Book of Al-Jana'iz, Hadith no. 477.*



07

## Managing the Affairs of the Poor

**Rabi'ah As-Salami** (may Allah be pleased with him) narrated, “I used to serve the Messenger of Allah (peace and blessings be upon him). Once he (peace and blessings be upon him) asked, ‘O Rabi'ah, will you not get married?’ I said, ‘O Messenger of Allah, I do not want to get married. I have nothing to provide for a wife, and I do not want anything to distract me from you.’ He (peace and blessings be upon him) left me and I served him for a time, then he (peace and blessings be upon him)





asked me again, ‘O Rabi‘ah, will you not get married?’ I said, ‘I do not want to get married. I have nothing to provide for a wife and I do not want anything to distract me from you.’ He (peace and blessings be upon him) left me. Then I returned to myself and said, ‘By Allah, the Messenger of Allah (peace and blessings be upon him) knows better than I what is good for me in this world and the next. By Allah, if he should ask me again to marry I will say, ‘Yes, O Messenger of Allah, command me to do whatever you wish.’

He (peace and blessings be upon him) asked, ‘O Rabi‘ah, will you not get married?’ I said,





‘Yes, command me to do whatever you wish.’ He (peace and blessings be upon him) said, ‘Go to the family of so-and-so (a district from the Ansar who showed compliance regarding the Prophet, peace and blessings be upon him) and say to them that the Messenger of Allah has sent me to you and commands you to marry me to such-and-such woman from you.’ I went and said to them, ‘The Messenger of Allah (peace and blessings be upon him) commands you to marry me to such-and-such woman.’ They said, ‘Welcome to the Messenger of Allah and welcome to the messenger of Allah’s Messenger (peace and

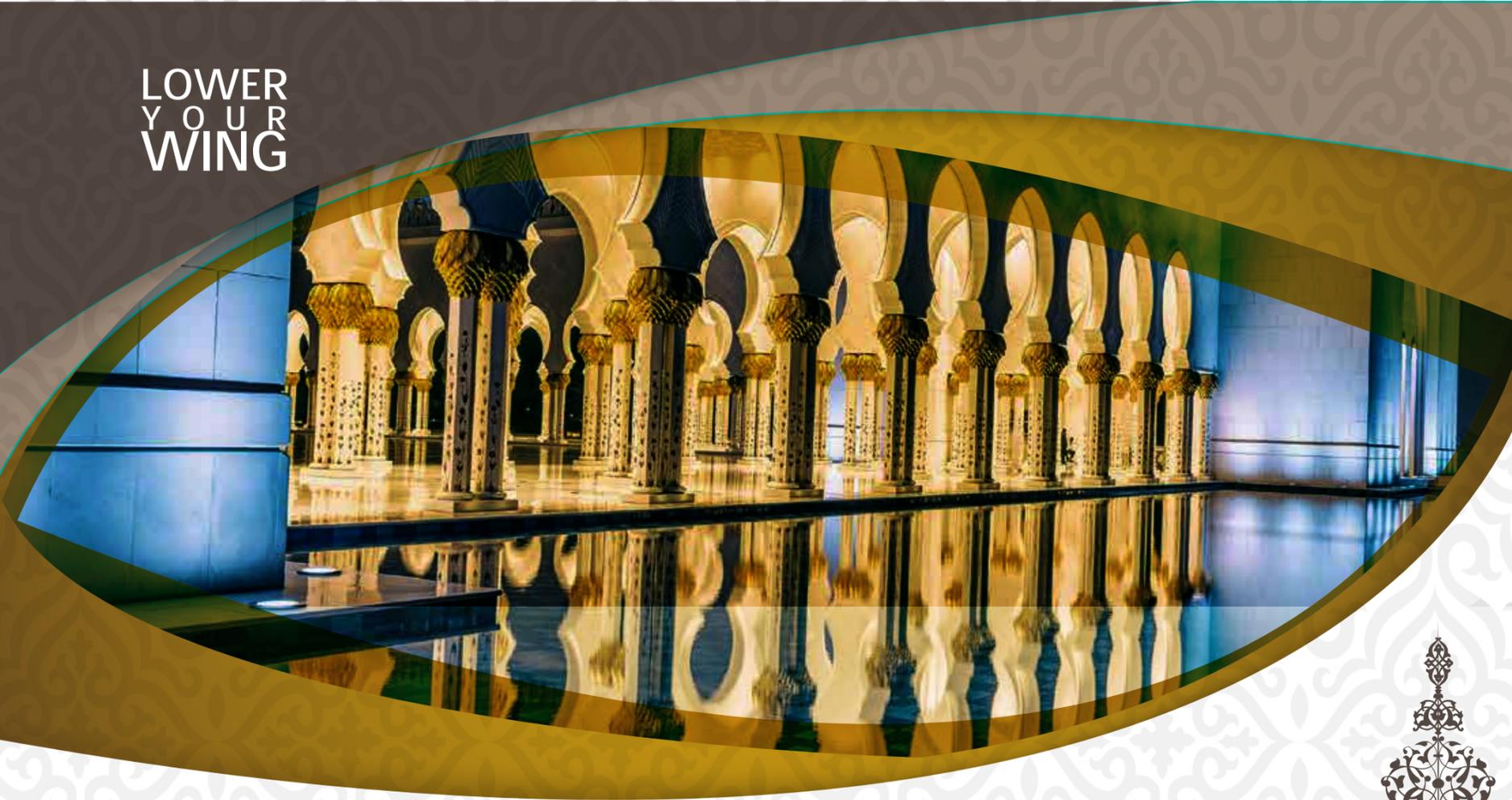




blessings be upon him). By Allah, the messenger of Allah's Messenger (peace and blessings be upon him) shall not return unless his request is fulfilled.' They gave her in marriage to me, were kind to me, and did not ask me for proof.

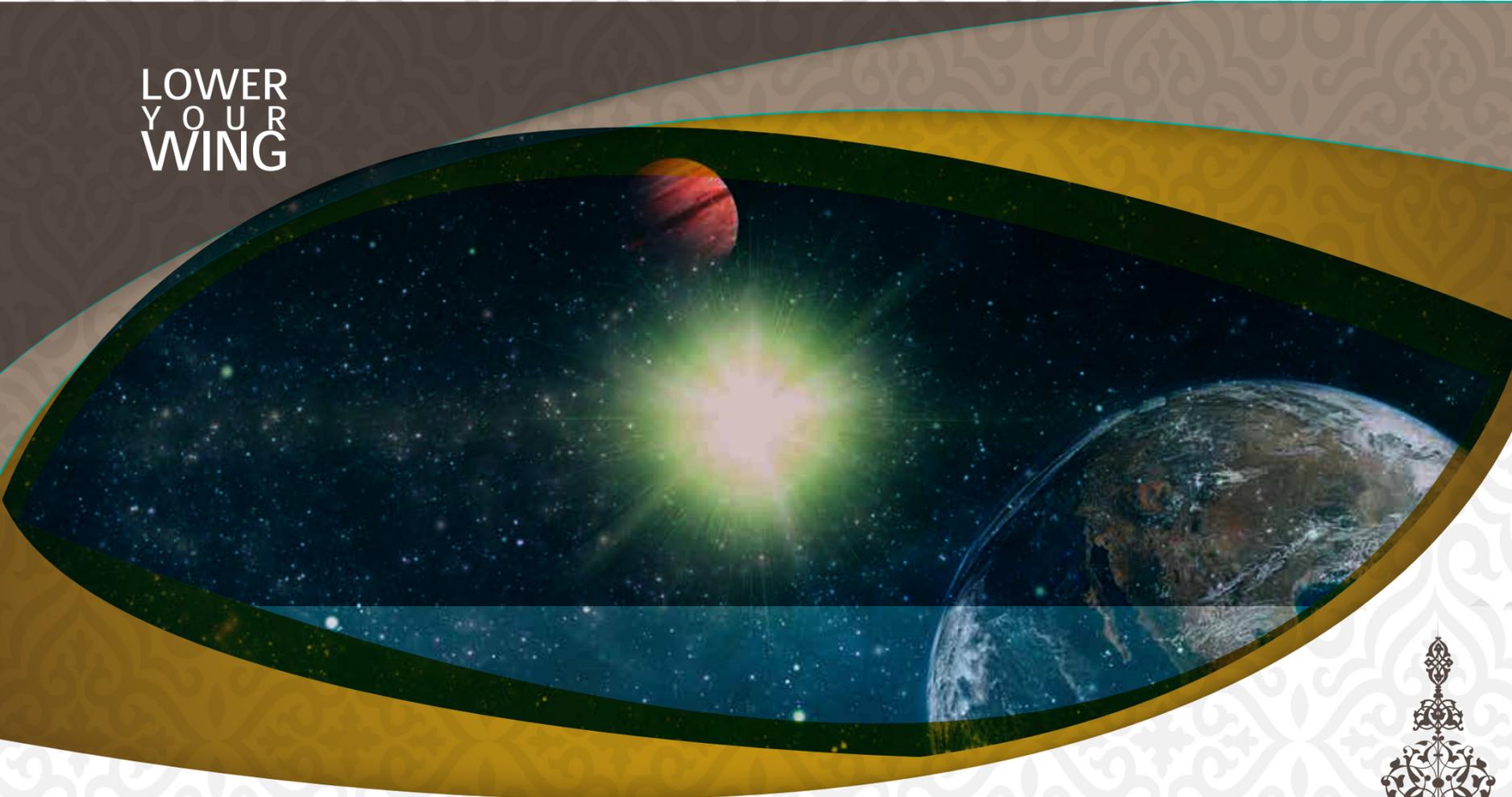
Yet, I returned sad to the Messenger of Allah (peace and blessings be upon him) who said, 'What is wrong with you, O Rabi'ah?' I said, 'O Messenger of Allah, I went to generous people who consented to my marriage, treated me generously and kindly and did not ask me for any proof (of my veracity), but I





do not have Mahr (mandatory gift to a bride from her groom).’ The Messenger of Allah (peace and blessings be upon him) said, ‘O Buraidah Al-Aslami, collect for him a date-stone’s weight of gold.’ They collected for me a date-stone’s weight of gold, which I took to the Prophet (peace and blessings be upon him) who said, ‘Go with this to them and say that this is her Mahr.’ I went to them and told them that this was her Mahr. They accepted it and said, ‘This is much and good.’ Then I returned, sad, to the Prophet (peace and blessings be upon him) who asked, ‘O Rabi‘ah, why are you sad?’ I said, ‘O Messenger of Allah, I have never before seen





a people more generous than them. They were pleased with what I brought them, acted kindly and said, ‘This is much and good,’ but I have nothing for a wedding banquet.’ He (peace and blessings be upon him) said, ‘O Buraidah, collect for him a sheep.’ So they collected for me a great fat ram. The Messenger of Allah (peace and blessings be upon him) said to me, ‘Go to ‘Aishah and tell her to send the basket containing food.’ I went to her and told her what the Messenger of Allah (peace and blessings be upon him) had commanded. She said, ‘This basket contains nine Sa’s (1 Sa’ = 3 kg. approx.) of





barley. No, by Allah, we do not have any food other than it. So take it.' I took it and brought it to the Prophet (peace and blessings be upon him) and told him what 'Aishah had said.

He (peace and blessings be upon him) said, 'Take this to them and say let this become bread with you.' I went to them and took the ram with me. Some people from Aslam accompanied me. I said, 'Let this (barley) become bread with you and this (ram) cooked food.' They said, 'As for the bread, we shall handle it for you, but as for the ram, you handle it for us.' Some people from Aslam





and I took the ram, slaughtered it, skinned it, and cooked it. Now that we had bread and meat, I gave a wedding banquet, to which I invited the Messenger of Allah (peace and blessings be upon him) who gave me a piece of land. Abu Bakr gave me a piece of land too.”<sup>(1)</sup>

## 08 Defending the Poor

**‘Abad bin Shurahbil** (may Allah be pleased with him) narrated, “I was suffering from drought,



<sup>(1)</sup> Musnad Ahmad, Book of Medinans, Hadith no. 15982.



so I entered one of the gardens in Al-Madinah. I rubbed and ate some ears of corn and carried some in my garment. Then the owner of the garden came. He beat me and took my garment. I went to the Messenger of Allah (peace and blessings be upon him) who said to him, ‘You did not instruct him if he was ignorant nor feed him if he was hungry.’ He (peace and blessings be upon him) ordered him, so he returned my garment to me and gave me one or half a Wasq (1 Wasq = 60 Sa’s = 180 kg. approx.) of food.”<sup>(1)</sup>



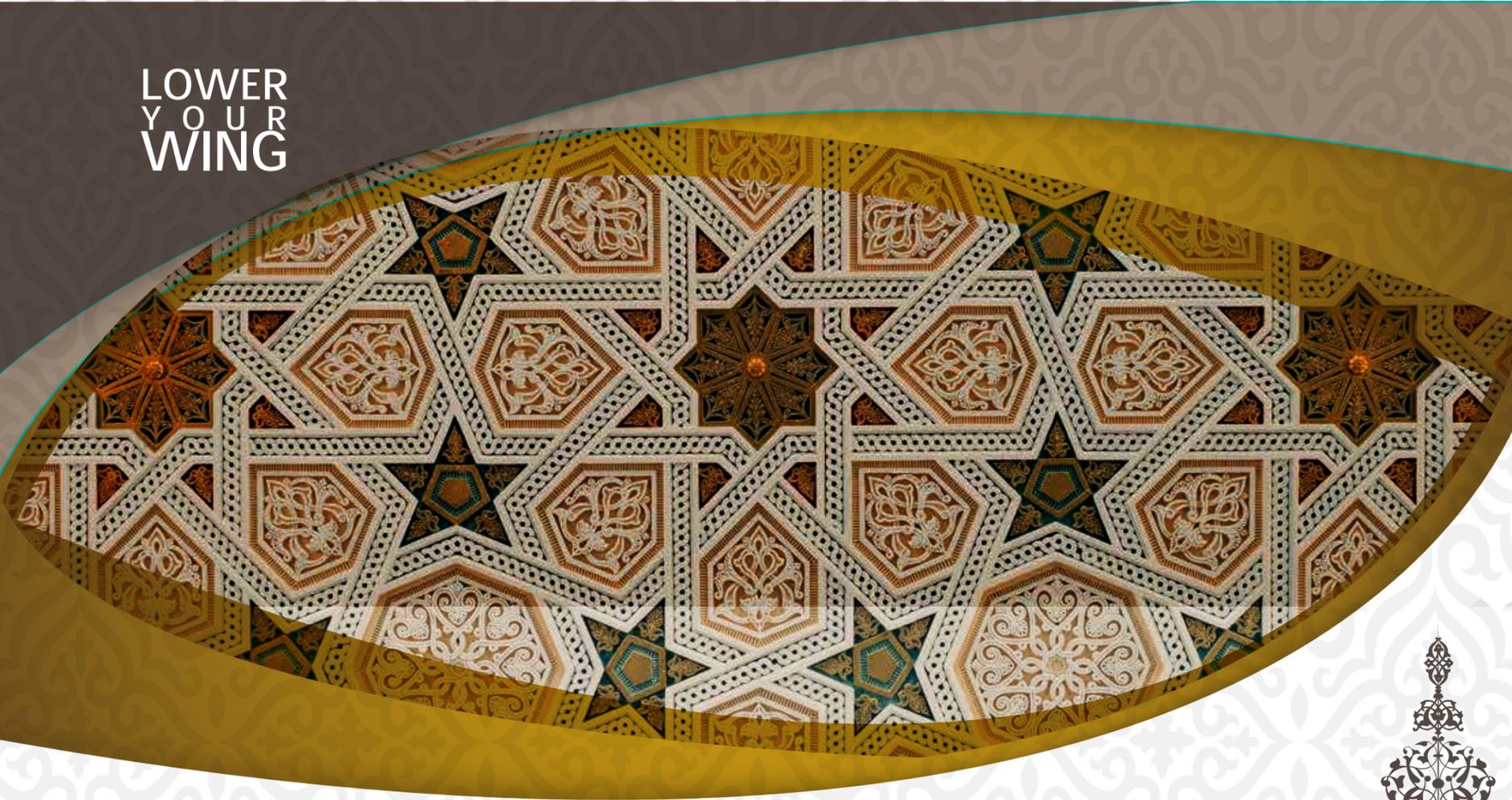
<sup>(1)</sup> Sunan Abu Dawud, Book of Jihad, Hadith no. 2252.



***Rafi' bin Amr Al-Ghifari*** (may Allah be pleased with him) narrated, “I was a boy who used to fell dates by throwing stones at the date palms of Al-Ansar. I was brought to the Prophet (peace and blessings be upon him) who asked, ‘O my boy, why do you throw stones at the date palms?’ I said, ‘To eat.’ He (peace and blessings be upon him) said, ‘Do not throw stones at the date palms, but eat from what falls beneath them.’ He (peace and blessings be upon him) then caressed my head and said, ‘O Allah, satisfy his belly.’” <sup>(1)</sup>



<sup>(1)</sup> Sunan Abu Dawud, Book of Jihad, Hadith no. 2253.

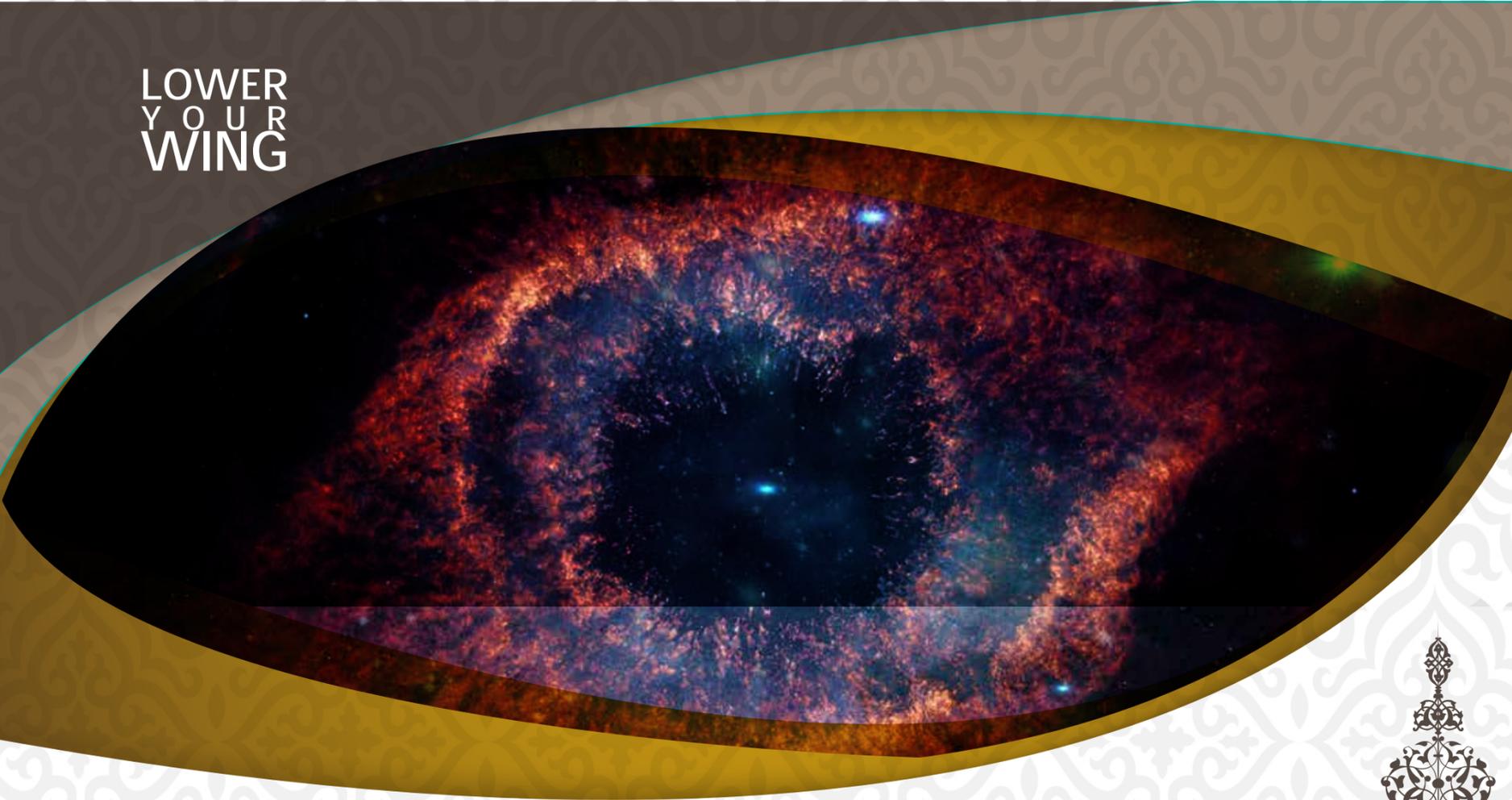


09

## Showing the Merit of the Pious Poor

**Sahl bin Sa'd** (may Allah be pleased with him) narrated, “There passed by the Messenger of Allah (peace and blessings be upon him) a man about whom he (peace and blessings be upon him) asked (his Companions), ‘What do you say about this man?’ They said, ‘If he should ask for a lady’s hand in marriage, he ought to be given to her in marriage; and if he intercedes, his intercession should be accepted; and if he speaks, he should be listened to.’ He (peace and blessings be upon





him) kept silent. Then a man from among the poor Muslims passed by, so he (peace and blessings be upon him) asked (them), ‘What do you say about this man?’ They said, ‘If he should ask for a lady’s hand in marriage, he ought not to be given to her in marriage; and if he intercedes, his intercession should not be accepted; and if he speaks, he should not be listened to.’ The Messenger of Allah (peace and blessings be upon him) said, ‘This (poor man) is better than the earth’s fill of the like of this.’” <sup>(1)</sup>



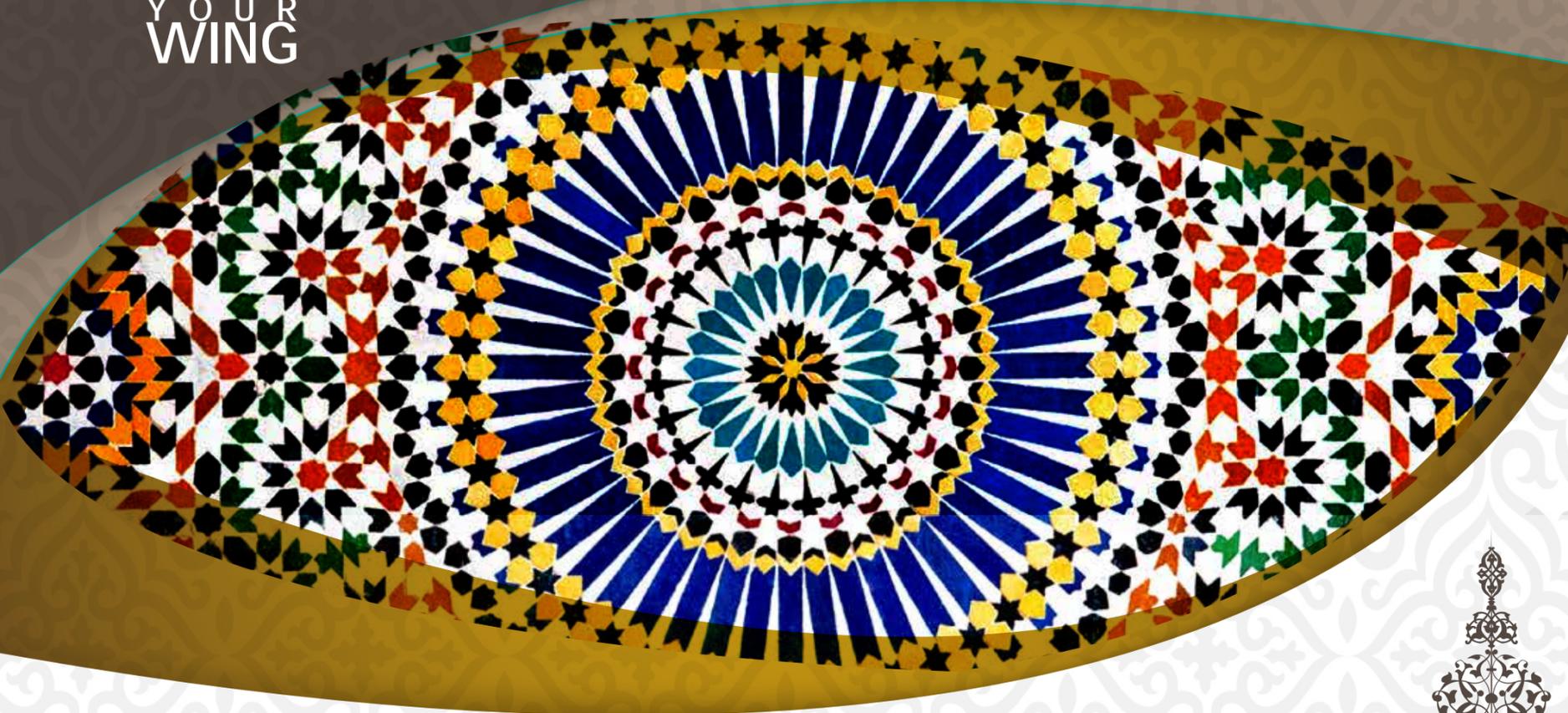
<sup>(1)</sup> *Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4701.*



## More Generous than Free Wind

The generosity of the Prophet (peace and blessings be upon him) was described by his Companions as more flowing than the free wind, sent with rain and prosperity. ***Ibn 'Abbas*** (may Allah be pleased with him) said, “**The Messenger of Allah (peace and blessings be upon him) was the most generous of all people. He (peace and blessings be upon him) was even more generous in the month of Ramadan when Jibril (Gabriel) met him. He used to meet him every night of Ramadan to recite**





the Qur'an with him. The Messenger of Allah (peace and blessings be upon him) was a more generous giver of good than the freely flowing wind.” (1)

The Prophet (peace and blessings be upon him) said, “It would not please me to have as much gold as this Uhud Mount and three (nights) should pass and I still have a dinar of it, except for something I would keep for a debt.” (2)

Never was anything asked of the Messenger of Allah (peace and blessings be upon him) but he (peace and blessings be upon him) willingly gave it. **Jabir bin 'Abdullah** (may Allah be pleased with



(1) *Sahih Al-Bukhary, Book of Bid' Al-Wahy (The Beginning of the Divine Revelation), Hadith no. 5.*

(2) *Abu Dhar, Sahih Al-Bukhary, Book of Ar-Riqaq, Hadith no. 5963.*



him) said, “It never happened that the Prophet (peace and blessings be upon him) was asked for anything and he said: No.”<sup>(1)</sup>

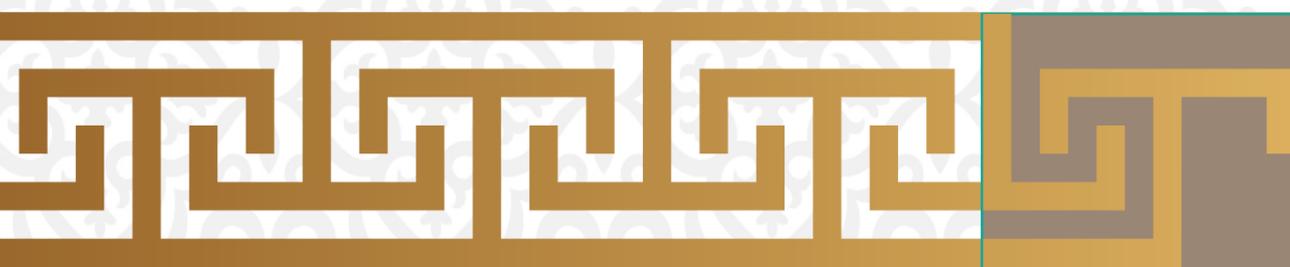
**Anas bin Malik** (may Allah be pleased with him) narrated that a man asked the Prophet (peace and blessings be upon him) to give him (a herd of) sheep that filled the space between two mountains, and he (peace and blessings be upon him) gave it to him. The man returned to his people and said, “O people, embrace Islam. By Allah, Muhammad gives like one who does not fear poverty.”<sup>(2)</sup>

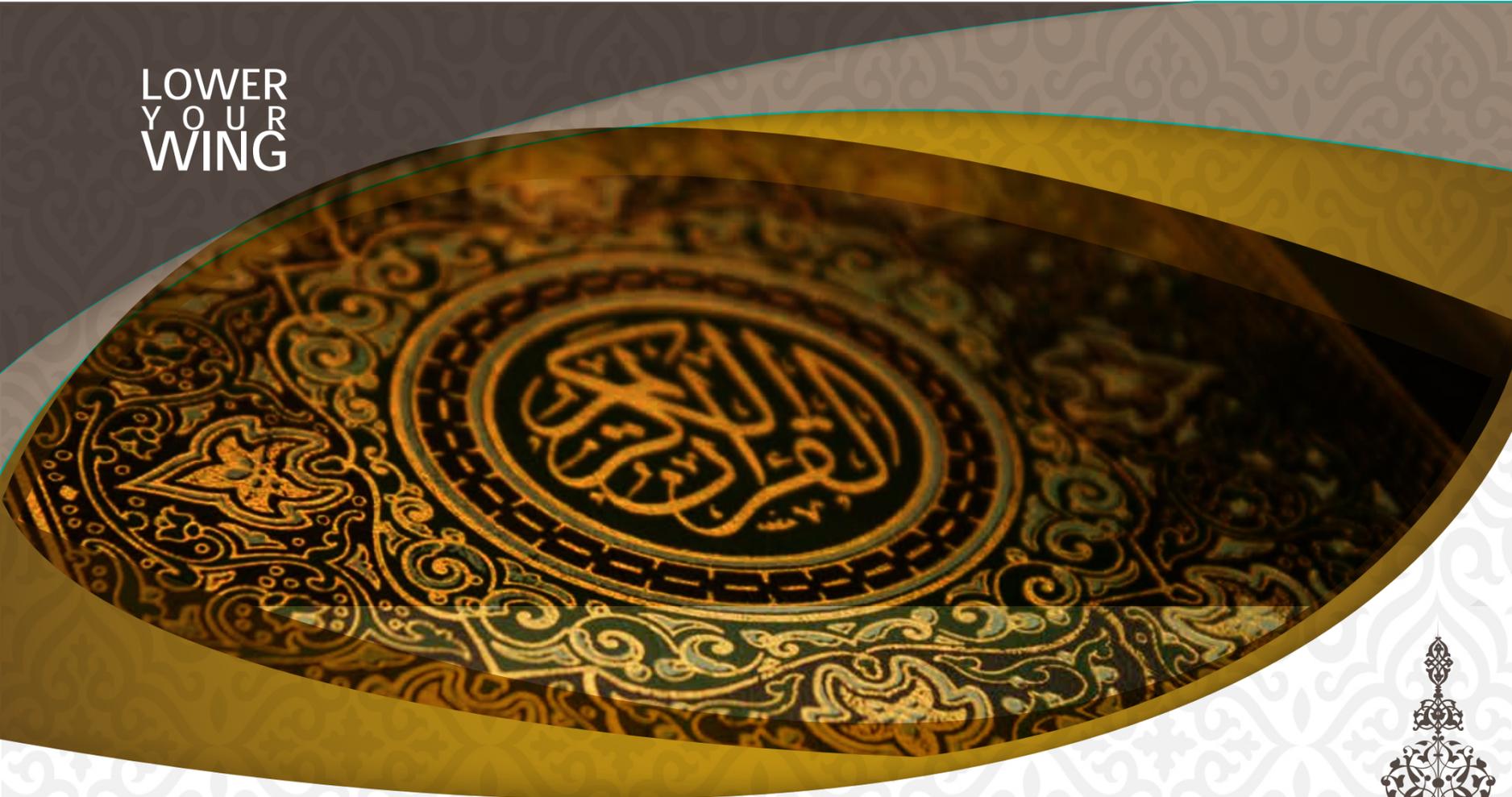
**‘Umar bin Al-Khattab** (may Allah be pleased with him) narrated that a man came to the Messenger



(1) Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5574.

(2) Sahih Muslim, Book of Al-Fada’il, Hadith no. 4276.





of Allah (peace and blessings be upon him) and asked him to give him something. The Prophet (peace and blessings be upon him) said, **“I have nothing (at this time), but you can buy (the things you need) on my credit, and when something comes to me, I shall pay it back on your behalf.”** ‘Umar said to him, **“O Messenger of Allah, Allah has not charged you with what is beyond your capacity.”** The Messenger of Allah (peace and blessings be upon him) hated ‘Umar’s words, whereupon a man from the Ansar said, **“O Messenger of Allah, spend, and fear not any poverty from the Lord of the Throne.”** The Messenger of Allah (peace and blessings be upon him) smiled and happiness was





seen on his face because of the Ansari man's words. He (peace and blessings be upon him) then said, **“With this I have been commanded.”** <sup>(1)</sup>

**Sahl bin Sa'd** (may Allah be pleased with him) narrated, **“A lady brought a cloak and said, ‘O Messenger of Allah, I have woven this cloak with my own hands for you to wear.’ The Messenger of Allah (peace and blessings be upon him) took it, for he (peace and blessings be upon him) needed it and came out to us wearing it as an Izar (lower garment wrapped around the waist). A man from the people touched it and said, ‘O Messenger of Allah, give it to me to wear.’ He (peace and blessings be upon him) said, ‘Yes,’ and sat in the**



<sup>(1)</sup> *At-Tirmidhy, Mukhtasar Ash-Shama'il Al-Muhammadiyah.*



assembly as long as Allah willed. When he (peace and blessings be upon him) returned (home), he (peace and blessings be upon him) folded it and sent it to him. The people said to that man, ‘You have done wrong. You asked him for it, although you know that he (peace and blessings be upon him) never turns down a request.’ The man said, ‘By Allah, I only asked him for it to be my shroud the day I die.’” Sahl added, “And it was his shroud.” <sup>(1)</sup>

**Abu Sa‘id Al-Khudri** (may Allah be pleased with him) narrated that some people from the Ansar begged charity from the Messenger of Allah (peace and blessings be upon him) and he (peace



<sup>(1)</sup> *Sahih Al-Bukhary, Book of Al-Libas, Hadith no. 5363.*



and blessings be upon him) gave it to them. They begged charity from him again, and he (peace and blessings be upon him) gave it to them. They begged charity from him a third time, and he (peace and blessings be upon him) gave it them, until everything in his possession was exhausted. He (peace and blessings be upon him) said, **“Whatever good I have, I will not withhold it from you. Whoever seeks to be chaste (i.e. refrain from begging), Allah will make him chaste. Whoever seeks to be self-sufficient, Allah will make him self-sufficient. Whoever seeks to be patient, Allah will make him patient, and none is given a blessing better and greater than patience.”** <sup>(1)</sup>

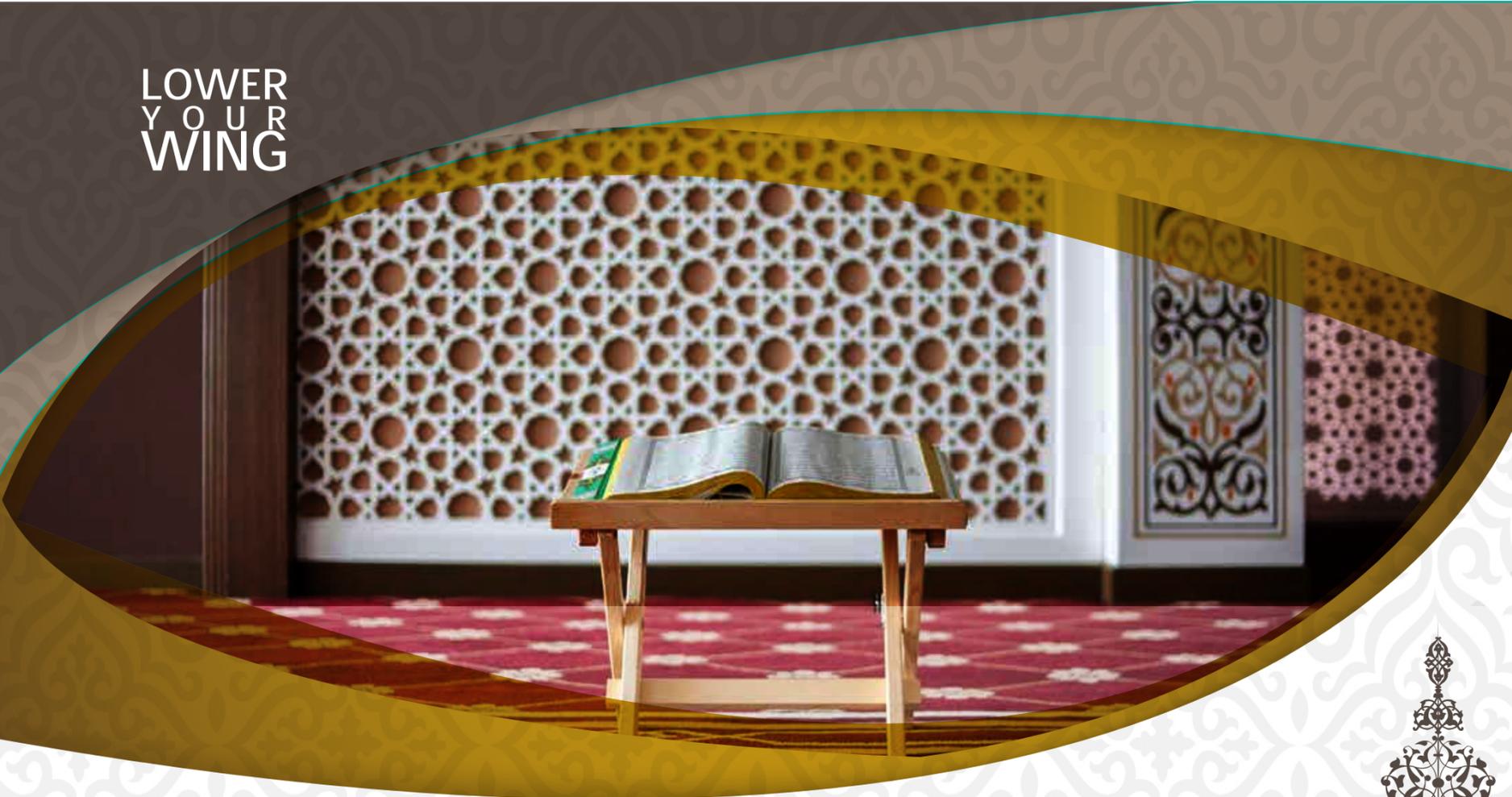
<sup>(1)</sup> *Sahih Al-Bukhary, Book of Zakah, Hadith no. 1376.*



**Jubair bin Mut'im** (may Allah be pleased with him) narrated that while he was in the company of the Messenger of Allah (peace and blessings be upon him) along with people on their way back from Hunain, the Bedouins crowded around the Messenger of Allah (peace and blessings be upon him) and started begging of him to such an extent that they forced him to a thorny tree which snatched away his cloak. The Messenger of Allah (peace and blessings be upon him) stood up and said to them, **“Return my cloak to me. If I had as many camels as these thorny trees, I would distribute them among you; and you will not find me a miser, a liar, or a coward.”**<sup>(1)</sup>

<sup>(1)</sup> Sahih Al-Bukhary, Book of Fard Al-Khumus (One Fifth of the Booty), Hadith no. 2915.

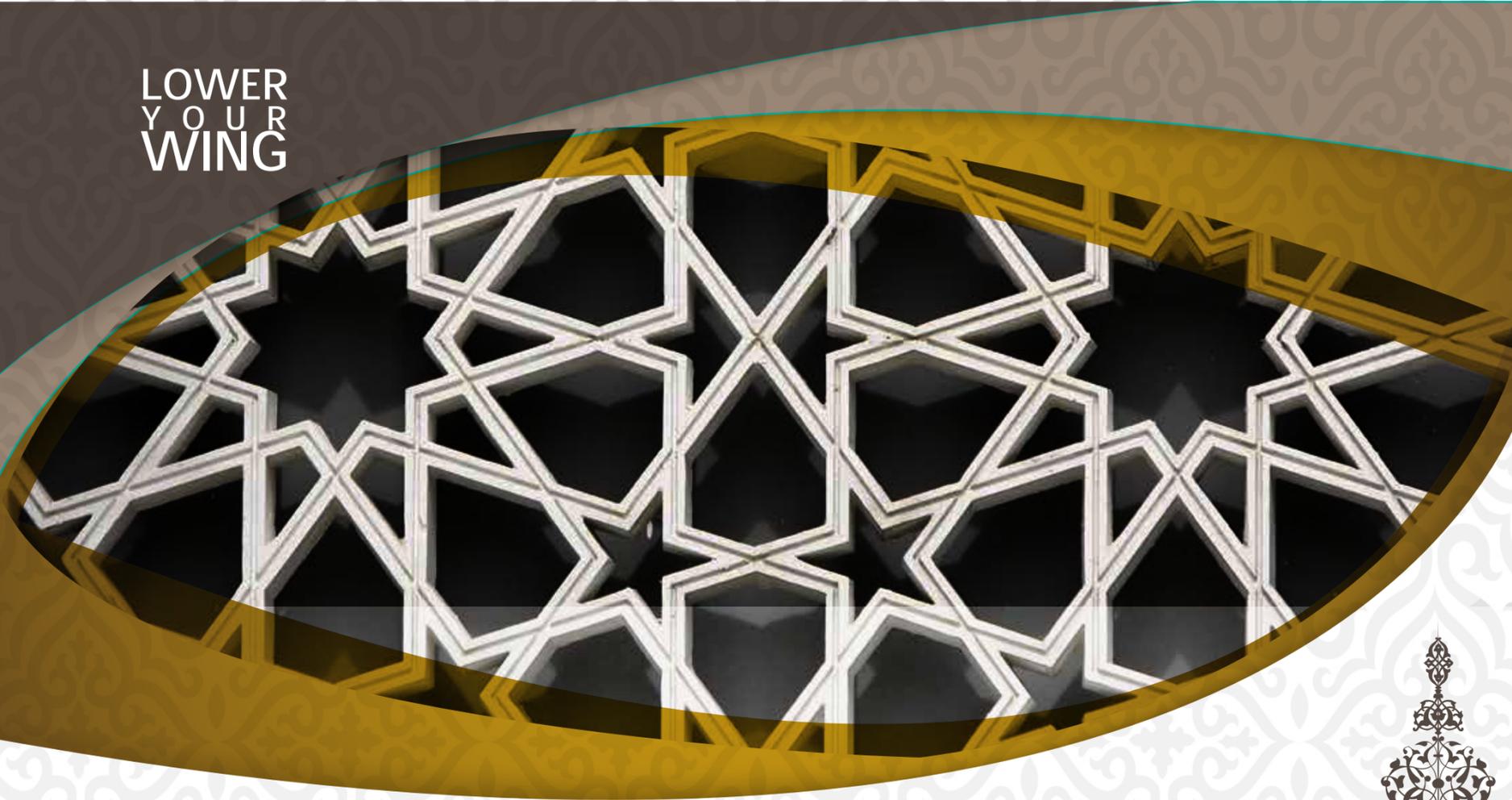




**Lady ‘Aishah** narrated that they slaughtered a sheep, so the Prophet (peace and blessings be upon him) asked, **“What has remained of it?”** She said, **“Nothing has remained of it except its shoulder.”** He (peace and blessings be upon him) replied, **“Rather, all of it has remained except its shoulder.”** <sup>(1)</sup>



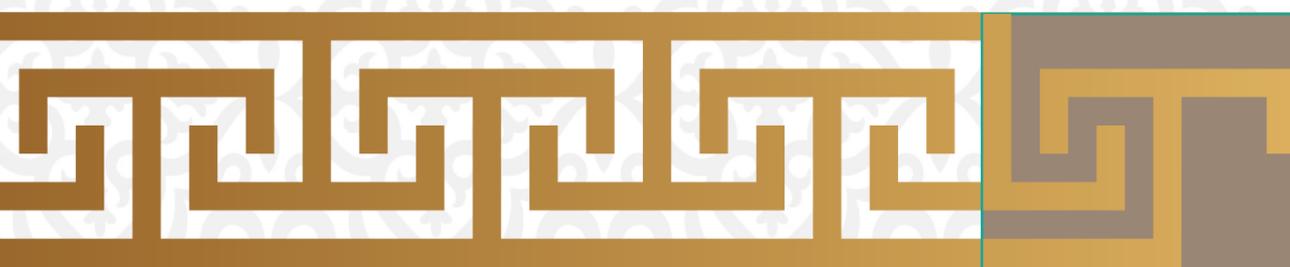
<sup>(1)</sup> Sunan At-Tirmidhy, Book of Sifat Al-Qiyamah , Hadith no. 2394.

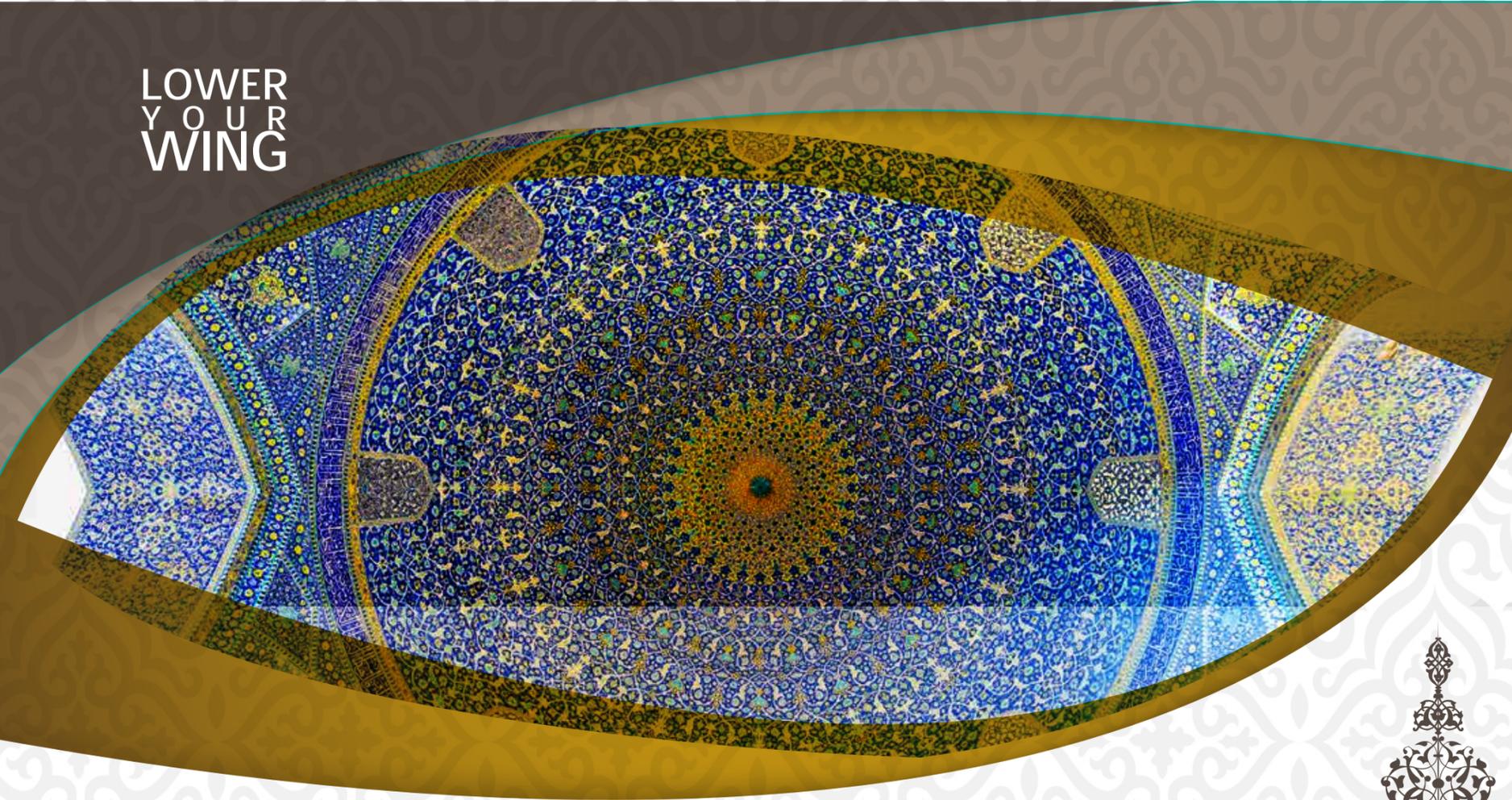


## A Wayfarer

The Prophet's munificence and charity towards the poor was reinforced by Zuhd (renunciation of worldly pleasures). They followed one another in his character as night follows day.

He (peace and blessings be upon him) willingly gave up whatever he (peace and blessings be upon him) had and generously shared it with the poor. He (peace and blessings be upon him) even shared their want and need. Abu Talhah (may Allah be pleased with him) narrated that they complained to the Messenger of Allah (peace and blessings be upon him) of hunger, lifting up their clothes to show their stomachs, each tying a stone





on it (to alleviate hunger), whereupon the Messenger of Allah (peace and blessings be upon him) lifted up his clothes to show two stones.<sup>(1)</sup>

He (peace and blessings be upon him) chose to live as the poorest of his people. Poverty was superior in his eyes to worldly richness. The Prophet (peace and blessings be upon him) said, “My Lord offered to make Al-Batha’ (a valley between Makkah and Mina) gold for me, but I said, ‘No my Lord, I would rather be satisfied one day and hungry one day. When I am hungry, I will supplicate You and remember You. When I am satisfied, I will thank You and praise You.’”<sup>(2)</sup>



<sup>(1)</sup> Sunan At-Tirmidhy, Book of Az-Zuhd, Hadith no. 2293.

<sup>(2)</sup> Abu Umamah, Sunan At-Tirmidhy, Book of Az-Zuhd, Hadith no. 2270.



Allah (Glorified and Exalted be He) says,  
**“Whoever humbles himself for Me like this,”**  
 – Zaid (the sub-narrator) directed the palm of his hand towards the earth and brought it close to the ground – **“I will exalt him like this,”** – and he (Zaid) directed the palm of his hand towards heaven and raised it towards it.

The Prophet (peace and blessings be upon him) humbled himself, although he (peace and blessings be upon him) could have lived like a king. Abu Hurairah narrated, **“Jibril was sitting with the Prophet (peace and blessings be upon him) when he looked towards heaven, and behold, an angel was descending. Jibril**



(1) Divine Hadith: Musand Ahmad Book of Al-‘Ashrah Al-Mubasahrin Bil-Jannah (The Ten Given the Glad Tidings of Entering Paradise), Hadith no. 292.

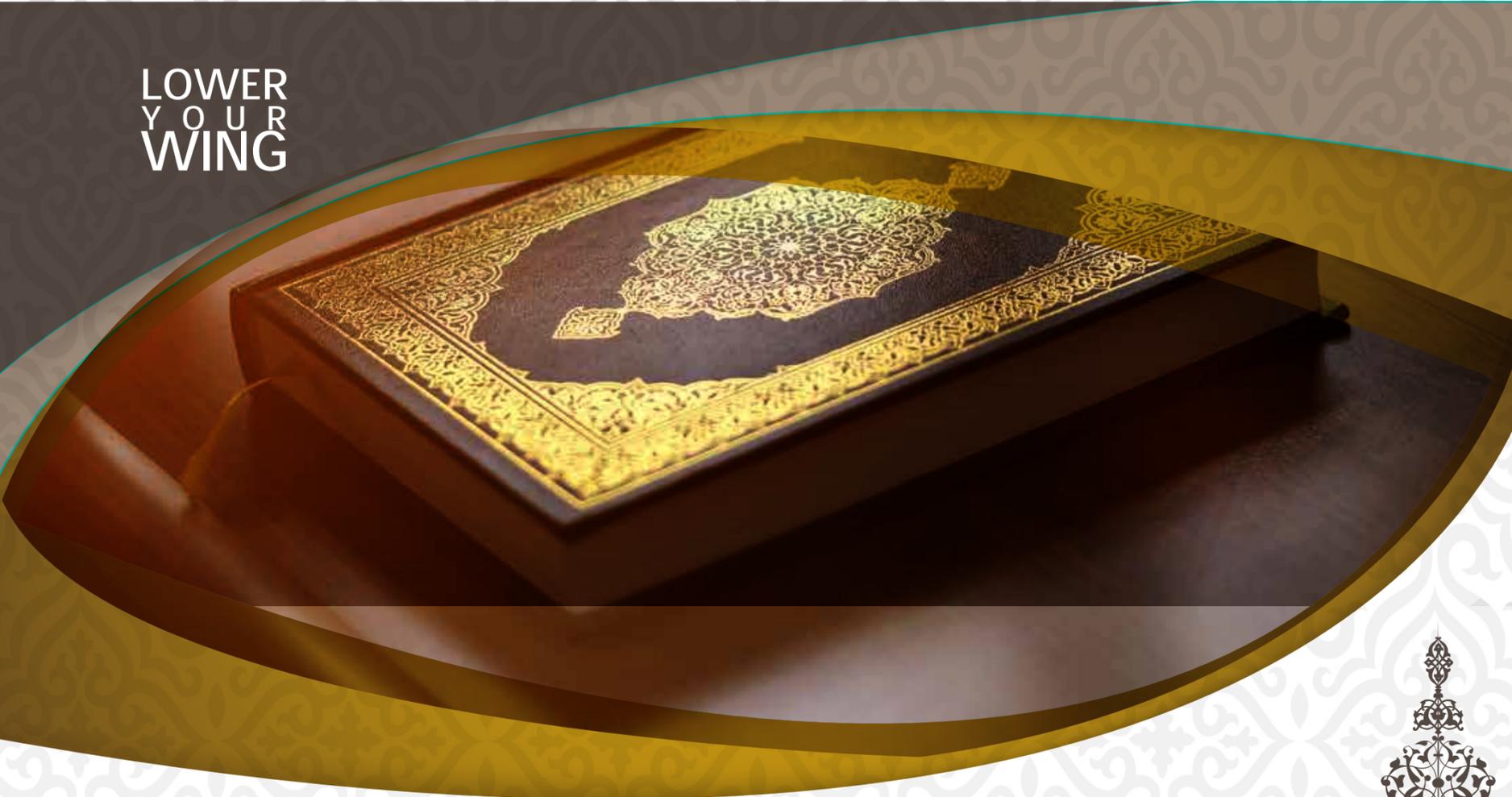


said, ‘Indeed, this angel has never descended before this hour since the day he was created.’ When the angel had descended, he said, ‘O Muhammad, your Lord has sent me to you to inquire whether He should make you a Prophet-King or a Slave-Messenger.’ Jibril said, ‘Humble yourself to your Lord, O Muhammad!’ He (peace and blessings be upon him) said, ‘Rather, a Slave-Messenger.’”<sup>(1)</sup>

The Messenger of Allah (peace and blessings be upon him) preferred being a Prophet-slave to a Prophet-king and chose what is with his Lord. He (peace and blessings be upon him) said, “Allah has given a slave the choice between this



<sup>(1)</sup> Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 6863.



world and what is with Him, and that slave chose what is with Allah.”<sup>(1)</sup> Allah (Glorified and Exalted be He) says: (Whatever is with you will end, and whatever is with Allah is everlasting.)<sup>(2)</sup>

In the life of this world the Prophet (peace and blessings be upon him) lived as a wayfarer who was soon to depart and return to his true abode. ‘Abdullah bin Mas‘ud (may Allah be pleased with him) narrated, “The Messenger of Allah (peace and blessings be upon him) slept on a mat. When he (peace and blessings be upon him) awoke, the mat had left its imprint on his side. We said, ‘O Messenger

<sup>(1)</sup> Abu Sa‘id Al-Khudri, Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3381.

<sup>(2)</sup> Translated meanings of An-Nahl 16: 96.





of Allah, can we make for you a bed?’ He (peace and blessings be upon him) said, ‘What have I to do with worldly life? In worldly life I am but a rider who sought shade under a tree, and then departed and left it behind.’”(1)

His provisions from this world were no more than that of a traveler. He (peace and blessings be upon him) exhorted his Companions to tread the same path. ‘Abdullah bin ‘Umar (may Allah be pleased with him) narrated, “The Messenger of Allah (peace and blessings be upon him) took hold of my shoulders and said, ‘O ‘Abdullah, be in this world as if you were a stranger or a wayfarer, and count yourself one of the dwellers of the grave.’””(2)



(1) Sunan At-Tirmidhy, Book of Az-Zuhd, Hadith no. 2299.

(2) Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4104.



The life of this world is no more than a bridge crossed over to the Hereafter, which is the true life that one must strive to attain. **(The life of this world is only amusement and play. Verily, the home of the Hereafter, that is the life indeed, if they but knew.)<sup>(1)</sup>**

Worldly life cannot be an end; its time is limited, its enjoyments are little, and leaving it is inevitable. **(Are you more pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.)<sup>(2)</sup>**

This is the truth of life, uncolored, which the Prophet (peace and blessings be upon him) laid



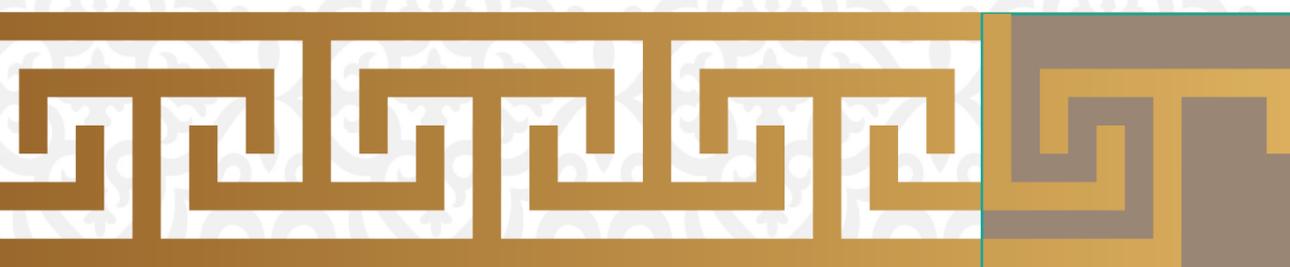
**(1)** *Translated meanings of Al-'Ankabut 29: 64.*

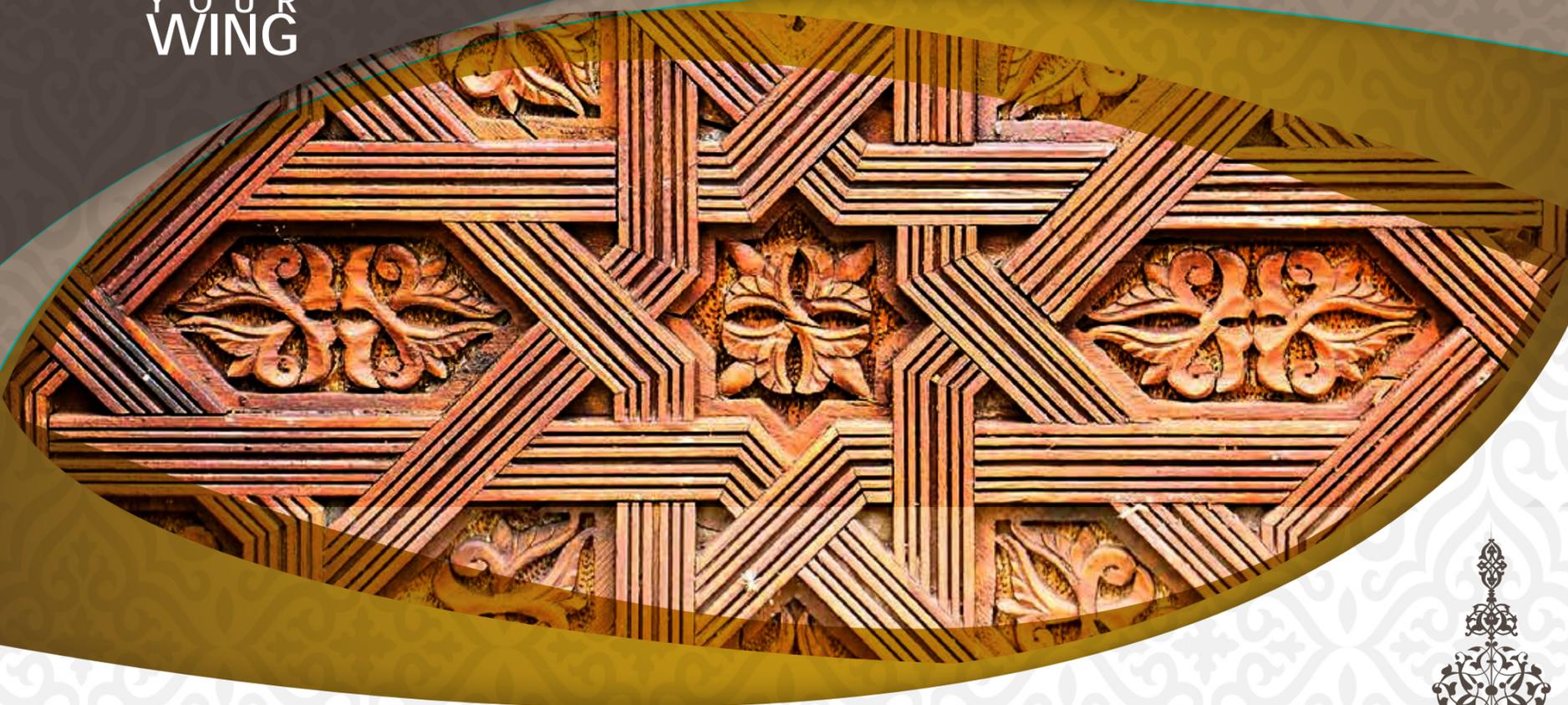
**(2)** *Translated meanings of At-Tawbah 9: 38.*



bare before people's eyes. Jabir bin 'Abdullah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) passed by the marketplace, coming through a passage of Al-'Aliya with people surrounding him.

There he (peace and blessings be upon him) passed by a dead sheep with cut ears. He (peace and blessings be upon him) took it and held its ears and said, **“Who among you would like to have this for a dirham?”** They said, **“We would not like to have it for anything. What would we do with it?”** He (peace and blessings be upon him) said, **“Would you like to have it (for free)?”** They said, **“By Allah, even if it were alive, still there is a defect in it. Its ears are**





cut; all the more now that it is dead.” He (peace and blessings be upon him) said, “By Allah, this world is even more worthless in the Sight of Allah than this is to you.”<sup>(1)</sup>

He (peace and blessings be upon him) compared this world to the Hereafter, saying “This world compared to the Hereafter is only like one of you dipping his finger into the sea; let him see with what (how much water) it returns.”<sup>(2)</sup>

He (peace and blessings be upon him) contrasted what lasts with what perishes, “He who loves his worldly life will harm his afterlife; and he who loves his afterlife will harm his worldly



<sup>(1)</sup> *Sahih Muslim, Book of Az-Zuhd wa Ar-Raqa'iq, Hadith no. 5257.*  
*Mustaurid (brother of Banu Fihri), Sunan At-Tirmidhy, Book of Az-Zuhd, Hadith no. 2245.*



life. Give preference to what lasts (the Hereafter) over what perishes.”<sup>(1)</sup>

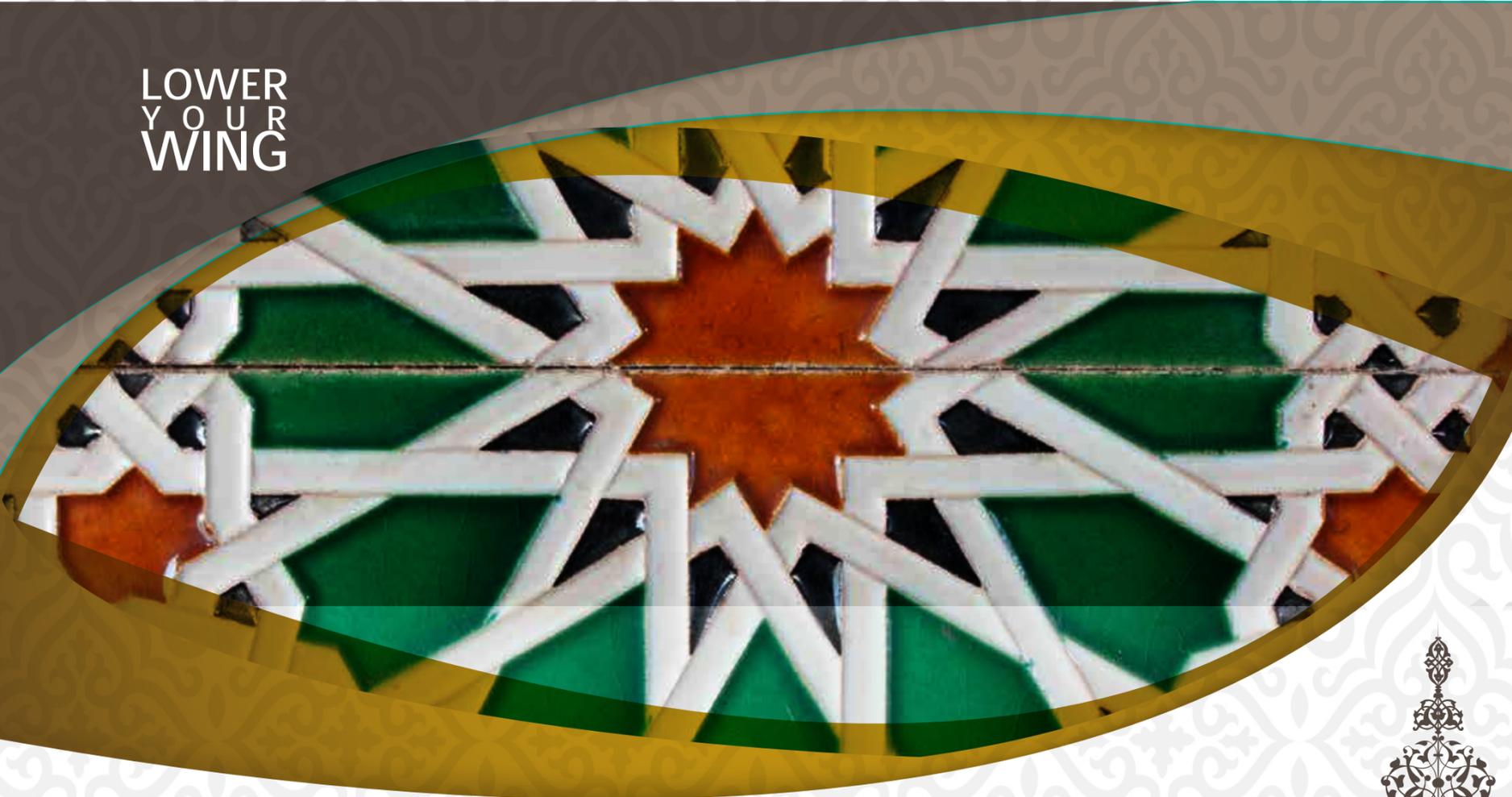
In order to have lasting companions, he (peace and blessings be upon him) exhorted, “Three things follow a dead person (to his grave), two of which return and one remains with him. His family, wealth, and deeds follow him. His family and his wealth return, and his deeds remain.”<sup>(2)</sup> And of man’s true belongings, “Son of Adam says, ‘My wealth, my wealth.’ Do you gain anything (of benefit) from your wealth except that which you ate and consumed, or you clothed yourself with and you wore it out, or gave as charity and thus kept in store (for the Hereafter)?”<sup>(3)</sup>



*Abu Musa Al-Ash’ary, Musnad Ahmad, Book of Kuffans (Kufis), Hadith no. 18866.*

*Anas bin Malik, Sahih Al-Bukhary, Book of Ar-Riqaq, Hadith no. 6033.*

*‘Abdullah bin Ash-Shakhir, Sahih Muslim, Book of Az-Zuhd wa Ar-Raqa’iq, Hadith no. 5258.*



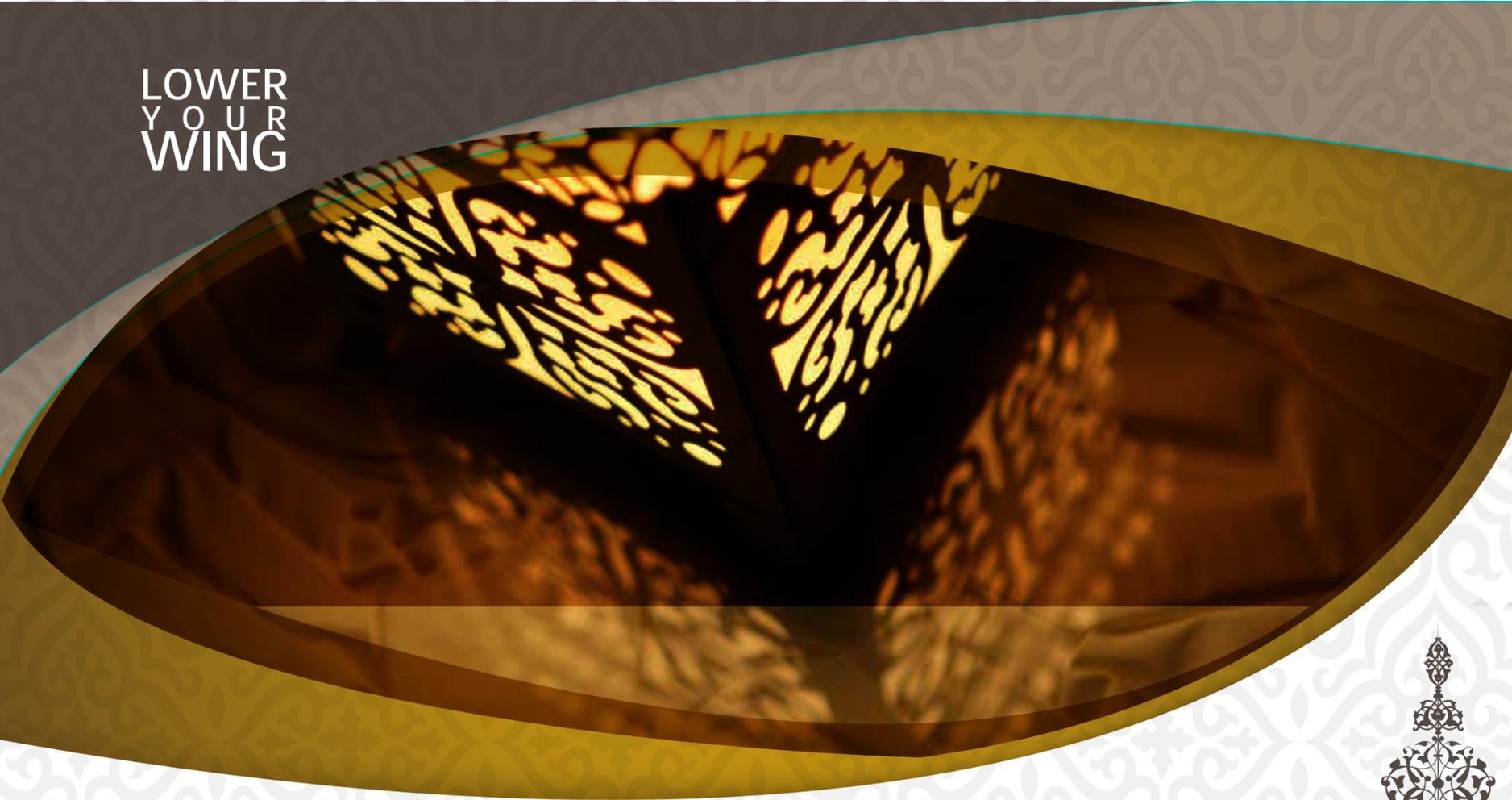
According to his guidance, richness is not having or saving more, but rather seeing one's portion as sufficient, **“Richness is not having many possessions. True richness is contentment of the soul.”**<sup>(1)</sup>

Sufficiency is the key the Prophet (peace and blessings be upon him) gave for satisfaction in this world, **“Whoever among you wakes up in the morning healthy in his body, secure in his house (or his family), and has his day's food (for himself and his family), it is as though the world has been brought into his possession.”**<sup>(2)</sup>

*Abu Hurairah, Sahih Al-Bukhary, Book of Ar-Riqaq, Hadith no. 5965.*

*'Abdullah bin Muhsin, Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4131.*



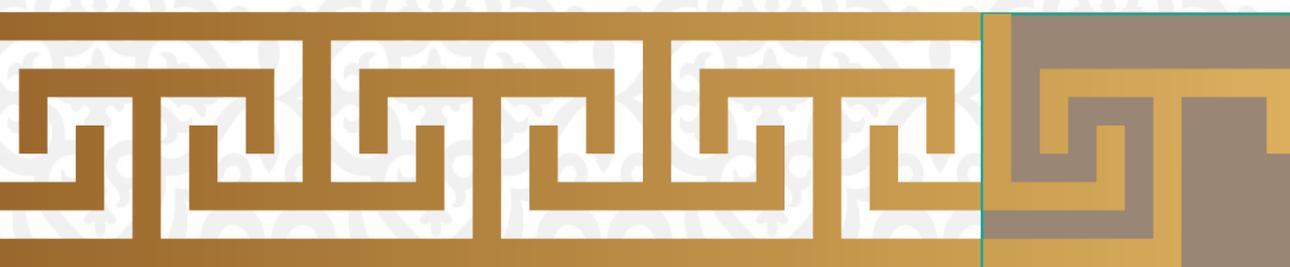


Poverty is not the threat. The Prophet (peace and blessings be upon him) said, **“By Allah, it is not poverty that I fear for you. I fear lest the life of this world be lavished on you as it was lavished on those who came before you, and you compete with one another over it as they competed over it, and it destroys you as it destroyed them.”**<sup>(1)</sup>

Without a doubt, the threat is hoarding without giving. The Prophet (peace and blessings be upon him) said, **“The ones having much are the ones having little (least reward) on the Day of Resurrection except him whom Allah gives good (wealth), and he freely bestows**



*Amr bin Awf, Sahih Al-Bukhary, Book of Al-Magazi, Hadith no. 3712.*





it to his right and to his left, and to his front and to his back and does good with it.”<sup>(1)</sup>

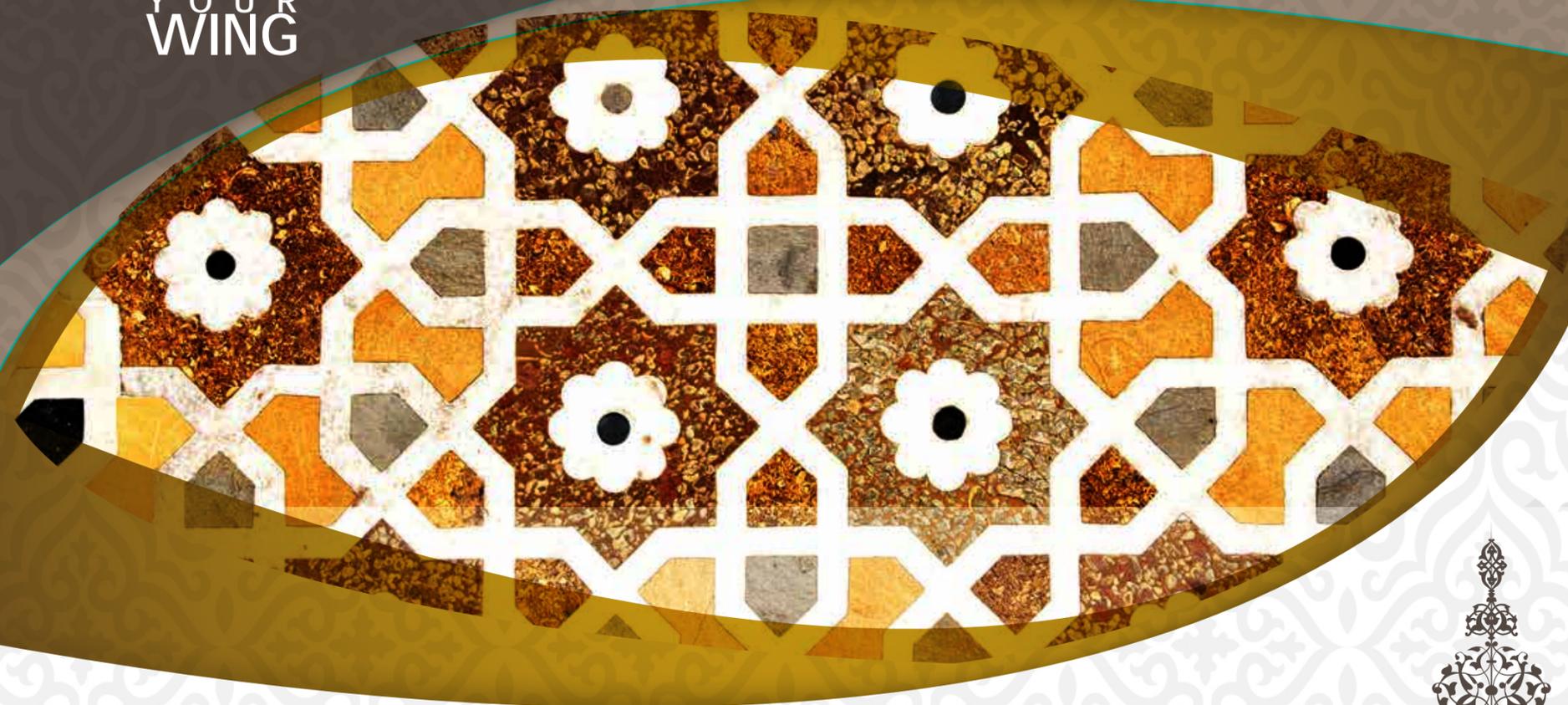
## A Closer Look

**Lady ‘Aishah (may Allah be pleased with her) narrated:**

The Messenger of Allah (peace and blessings be upon him) never satisfied his hunger, and he (peace and blessings be upon him) never complained to anyone. He found poverty preferable to affluence and richness. Even if he (peace and blessings be upon him) spent the night



<sup>(1)</sup> Abu Dhar, Sahih Al-Bukhary, Book of Ar-Riqaq, Hadith no. 5962.



starving until morning, this would not keep him from fasting during the day. Though had he r wished to ask his Lord to give him the treasures of the earth, its fruits and its luxuries, from its Eastern and Western parts, he (peace and blessings be upon him) could have done so.

I might have cried out of pity for him for the hunger he r suffered. I would pass my hand over his stomach and say, **“May my soul be scarified for you. If only you would satisfy yourself from this world with what sustains and protects you from hunger.”**

He said, **“O ‘Aishah, my brothers from the Messengers of strong will showed patience**





over what is harder than this and they departed in this state of theirs. They came to their Lord, Who honored their return and rewarded them generously. I would feel shame if I lived in such luxury that it makes me fall behind them. Therefore, patience for a few days is more beloved to me than having my share lessened tomorrow in the Hereafter, and nothing is more beloved to me than joining my brothers.”<sup>(1)</sup>



<sup>(1)</sup> Reported by Abu Salmah bin ‘Abdur-Rahman bin ‘Awf: *Subl A-Huda wa Ar-Rashad Fi Sirah Khairul-‘Abad*, Muhammad bin Yusuf Al-Salhi Al-Shami, vol. 7.



## ■ His House:

- **'Ata' Al-Khurasani** narrated, "I had the chance of seeing the chambers of the Messenger's wives, built of palm branches with sackcloth from black hair on their doors. Then I witnessed the letter of Al-Walid bin Abdul-Malik being read, in which he commanded the incorporation of the houses of the Prophet's wives into the Prophet's Masjid. I never saw the man as tearful as I saw him on that day. I also heard Sa'id bin Al-Musaib saying on that day, 'By Allah, I wished that they would leave them as they were so that rising





generation from the people of Madinah would grow up and comers from faraway lands would come and see with what did the Messenger of Allah (peace and blessings be upon him) content himself in his life. Perhaps it might exhort them to renounce pride and mutual rivalry for piling up of worldly gains.”<sup>(1)</sup>

- **Abu Umamah** said on that day, “If only they were left and were not demolished, so that people might lower their buildings and see what Allah chose for His Prophet (peace and blessings be upon him) while having in



<sup>(1)</sup> Ibn Sa’d, *At-Tabakat Al-Kubra*, vol. 1, 8.



His Hands the keys to the treasuries of this world.”<sup>(1)</sup>

## ■ His Furniture:

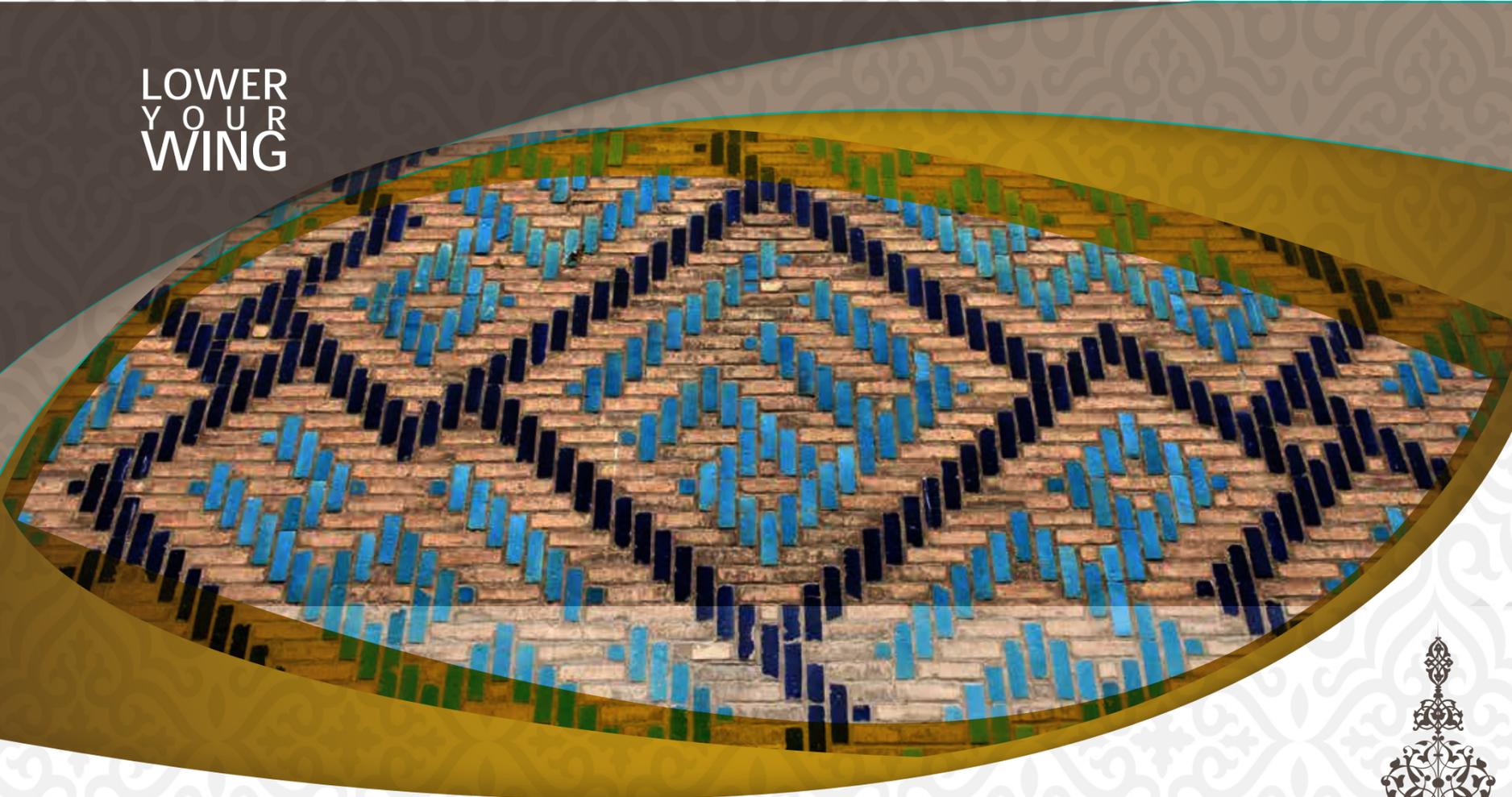
- **‘Umar bin Al-Khattab** (may Allah be pleased with him) narrated, “I came to the Messenger of Allah (peace and blessings be upon him) while he was lying on a mat. I sat down, so he (peace and blessings be upon him) drew up his Izar over himself. He (peace and blessings be upon him) had nothing else over him, and the mat had left its imprint on his side. I gazed into the closet of the Messenger of Allah (peace and blessings be



<sup>(1)</sup> *Ibid.*



upon him). I saw only a handful of barley about one Sa' (a measure of food), an equal amount of mimosa leaves in the corner of the room, and hanging untanned leather, so my tears preceded me. He (peace and blessings be upon him) said, 'What makes you cry, O Ibn Al-Khattab?' I said, 'O Prophet of Allah, why should I not cry when this mat has left its imprint on your side, and this is your closet? I see nothing inside it except what I see. And there, Caesar (the King of Rome) and Chosroes (the Emperor of Persia), living in luxury, and you are the Messenger of Allah, His chosen one, and that is your closet!' He (peace and blessings be upon him) said, 'O



Ibn Al-Khattab, would it not please you that we have the Hereafter, and they have this worldly life?" I said, "Yes."<sup>(1)</sup>

- **Lady 'Aishah** said, "The mattress of the Messenger of Allah (peace and blessings be upon him) was made of tanned leather and its filling was palm fibers."<sup>(2)</sup>

- **Anas bin Malik** (may Allah be pleased with him) said, "The Prophet (peace and blessings be upon him) never ate at a dining table, or on plates, and he (peace and blessings be upon him) never ate thin, well-baked bread (i.e. good quality bread )."<sup>(3)</sup>



(1) Sahih Muslim, Book of Talaq (Divorce), Hadith no. 2704.

(2) Sahih Al-Bukhary, Book of Ar-Riqaq (Heart-Softeners), Hadith no. 5975.

(3) Sahih Al-Bukhary, Book of Al-At'imah (Foods), Hadith no. 4995.



- **Anas bin Malik** (may Allah be pleased with him) said, “The cup of the Prophet (peace and blessings be upon him) broke, so he (peace and blessings be upon him) mended the cracked area with a silver chain.”<sup>(1)</sup>

## ■ His Subsistence:

- “O Allah, make the livelihood of Muhammad’s family bare subsistence,”<sup>(2)</sup> was the supplication of the Prophet (peace and blessings be upon him) for himself and his family.
- **Ibn ‘Abbas** (may Allah be pleased with him) said, “The Messenger of Allah (peace and



<sup>(1)</sup> Sahih Al-Bukhary, Book of Fard Al-Khumus, Hadith no. 2878.

<sup>(2)</sup> Abu Hurairah, Sahih Muslim, Book of Zakah, Hadith no. 1747.



blessings be upon him) would spend successive nights hungry; his family had no food for supper. Most of their bread was barley bread.”<sup>(1)</sup>

- **Lady ‘Aishah** said, “A complete month would pass during which we, the family of Muhammad (peace and blessings be upon him), would not kindle a fire (for cooking). We subsisted only on water and dates.”<sup>(2)</sup>

- **Abu Hurairah** (may Allah be pleased with him) said, “The family of Muhammad (peace and blessings be upon him) did not eat



(1) Sunan At-Tirmidhy, Book of Az-Zuhd, Hadith no. 2283.

(2) Sunan At-Tirmidhy, Book of Sifat Al-Qiyamah wa Al-Raqa’iq wa Al-Wara’, no. 2395.



their fill for three successive days until he (peace and blessings be upon him) died.”<sup>(1)</sup>

- **Lady ‘Aishah** said, “Whenever the Messenger of Allah (peace and blessings be upon him) came to me, he (peace and blessings be upon him) would ask, ‘Do you have food?’ If I said, ‘No,’ he (peace and blessings be upon him) would say, ‘Then I am fasting.’”<sup>(2)</sup>

- **Abu Hurairah** (may Allah be pleased with him) said, “The Messenger of Allah (peace and blessings be upon him) left this world without satisfying his hunger even with barley bread.”<sup>(3)</sup>



<sup>(1)</sup> Sahih Al-Bukhary, Book of Al-At’imah, Hadith no. 4955.

<sup>(2)</sup> Sunan Abu Dawud, Book of As-Sawm, Hadith no. 2099.

<sup>(3)</sup> Sahih Al-Bukhary, Book of Al-At’imah, Hadith no. 4994.



- **Anas** said, “The Prophet (peace and blessings be upon him) never ate thin bread or a roasted sheep until he (peace and blessings be upon him) met Allah (died).”<sup>(1)</sup>

- **‘Umar bin Al-Khattab** (may Allah be pleased with him) said, “I saw the Messenger of Allah (peace and blessings be upon him) keep writhing (of hunger) the whole day, when he (peace and blessings be upon him) could not find enough bad, dry dates to fill his stomach.”<sup>(2)</sup>

<sup>(1)</sup> Sahih Al-Bukhary, Book of Al-At’imah, Hadith no. 4966.

<sup>(2)</sup> Sahih Muslim, Book of Az-Zuhd wa Ar-Raqa’iq (Renunciation and Softening of Hearts), Hadith no. 5289.





- **Anas bin Malik** (may Allah be pleased with him) narrated that Fatimah (may Allah be pleased with her) handed to the Messenger of Allah (peace and blessings be upon him) a crumb of barley bread, so he (peace and blessings be upon him) said, **“This is the first food your father has eaten for three days.”**<sup>(1)</sup>

- **Abu Hurairah** (may Allah be pleased with him) narrated that hot food was brought to the Messenger of Allah (peace and blessings be upon him) one day, so he (peace and blessings be upon him) ate, and upon finishing, he (peace and blessings be upon him) said, **“All thanks and praises to Allah. Hot food has not entered my stomach since such-and-such (day).”**<sup>(2)</sup>



<sup>(1)</sup> Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 12746.

<sup>(2)</sup> Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4140.



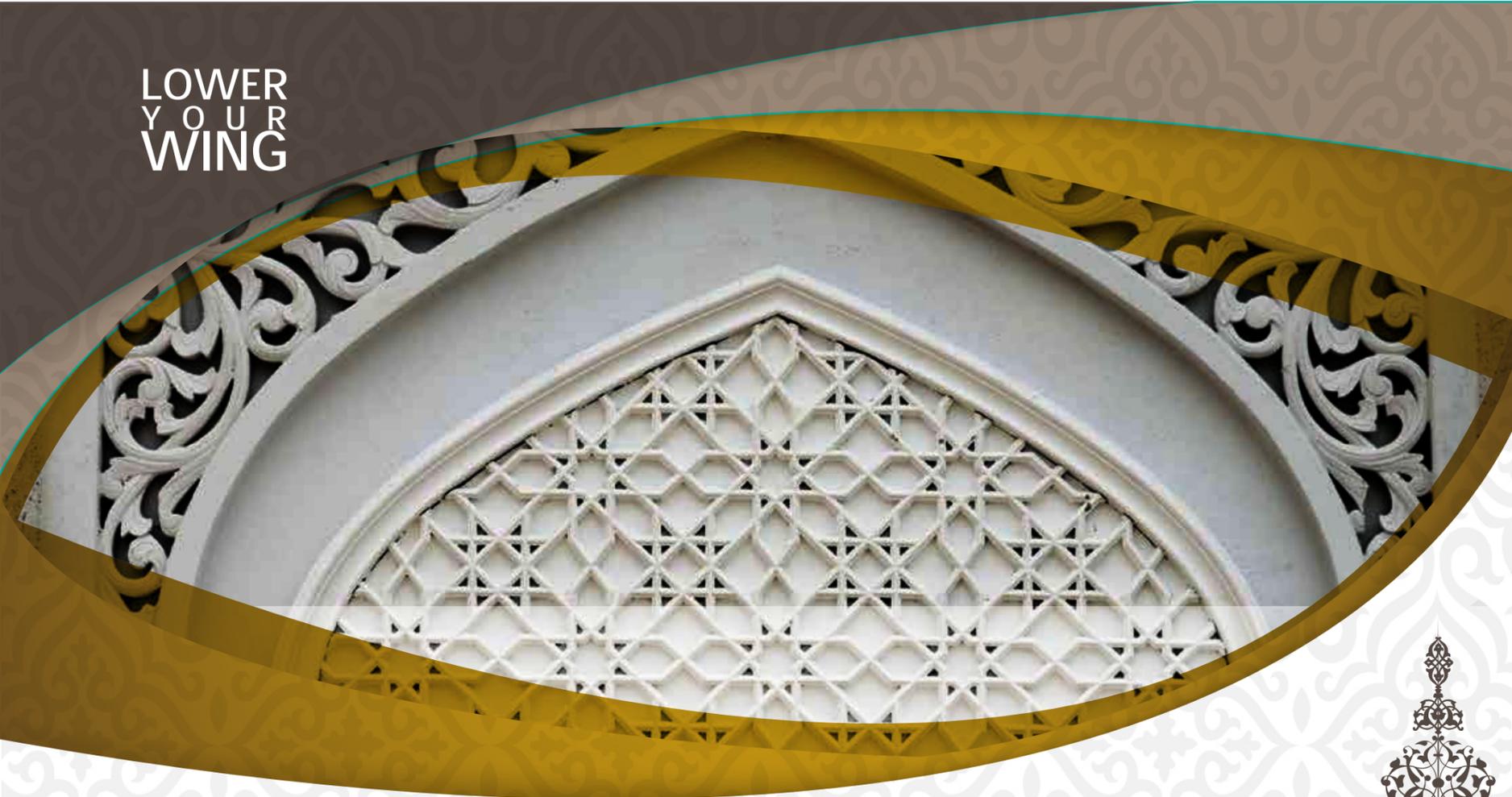
## ■ His Clothing:

- **Abu Burda** (may Allah be pleased with him) said, “Aishah brought out to us a patched garment and a coarse Izar, and she said, ‘In these two (pieces of clothing) was the soul of Allah’s Messenger (peace and blessings be upon him) taken.’”<sup>(1)</sup>

- **Lady ‘Aishah** said, “The Prophet (peace and blessings be upon him) prayed in a Khamisah (a striped woolen garment) that had markings. During Salah, he (peace and blessings be upon him) cast one look at its



<sup>(1)</sup> Sunan At-Tirmidhy, Book of Al-Libas, Hadith no. 1655.



markings. When he (peace and blessings be upon him) finished praying, he (peace and blessings be upon him) said, ‘Take this Khamisah of mine to Abu Jahm and bring me the Inbijaniyah (a plain, coarse garment) of Abu Jahm. It has distracted me from my Salah.’”(1)

## ■ His Possessions:

- **‘Amr bin Al-Harith** (may Allah be pleased with him) said, “The Prophet (peace and blessings be upon him) did not leave anything behind (after his death) except his white mule, his weapon, and a piece of



(1) Sahih Al-Bukhary, Book of Salah, Hadith no. 360.



land which he (peace and blessings be upon him) bequeathed to charity.”<sup>(1)</sup>

- **Lady ‘Aishah** said, “During his last illness, the Messenger of Allah (peace and blessings be upon him) asked, ‘O ‘Aishah, what happened to the gold?’ So I brought him between five and seven (or eight or nine) dinars. He (peace and blessings be upon him) started turning them with his hand and said, ‘What may Muhammad expect of Allah (Glorified and Exalted is He) if he meets Him and these are with him? Spend them.’”<sup>(2)</sup>



(1) Sahih Al-Bukhary, Book of Jihad, Hadith no 2661.

(2) Musnad Ahmad, Book of Al-Ansar, Hadith no. 23089.



## The Begging Hand

Having sustenance and covering, the Prophet (peace and blessings be upon him) was contented with these. Anything extra he (peace and blessings be upon him) gave in charity and preached that at times of insufficiency more work is the solution, not beggary. While on the pulpit speaking about charity and chastity, the Messenger of Allah (peace and blessings be upon him) warned against beggary, saying, **“The upper hand is better than the lower hand. The upper hand is the one giving; the lower hand is the one begging.”**<sup>(1)</sup>



<sup>(1)</sup> ‘Abdullah bin ‘Umar, *Sahih Al-Bukhary, Book of Zakah, Hadith no. 1339.*



*About the begging hand, the Messenger of Allah (peace and blessings be upon him) further said:*

- “That one of you takes his rope and brings a bundle of wood over his back to sell, and by it Allah saves his face, is better for him than begging from people who may give or refrain from giving to him.”<sup>(1)</sup>
- “A person keeps on begging from people until he comes on the Day of Resurrection and not a shred of flesh is left on his face.”<sup>(2)</sup>



<sup>(1)</sup> Az-Zubair bin Al-‘Awam, Sahih Al-Bukhary, Book of Zakah, Hadith no. 1378.

<sup>(2)</sup> ‘Abdullah bin ‘Umar, Sahih Al-Bukhary, Book of Zakah, Hadith no. 1381.



- “He who begs from people when he has what suffices him will come on the Day of Resurrection with his begging appearing on his face as bruises, scrapes, or scratches.” He (peace and blessings be upon him) was asked, “O Messenger of Allah, what should suffice him?” He (peace and blessings be upon him) replied, “Fifty dirhams or its value in gold.”<sup>(1)</sup>

The Prophet (peace and blessings be upon him) strongly exhorted against the ill of beggary and rebuilt the value of work. He (peace and blessings be upon him) explained in a practical way how to turn the begging hand into a good, working hand. Anas bin Malik (may Allah be pleased with him)



<sup>(1)</sup> ‘Abdullah bin Mas‘ud, Sunan At-Tirmidhy, Book of Zakah, Hadith no. 588.



narrated that a man from the Ansar came to the Prophet (peace and blessings be upon him) and begged from him.

He (peace and blessings be upon him) asked him, **“Have you nothing in your home?”**

The man replied, **“Yes, a piece of cloth – part of it we wear and part of it we spread (on the ground) – and a bowl from which we drink water.”**

He (peace and blessings be upon him) said, **“Bring them to me.”**

The man brought them to the Messenger of Allah (peace and blessings be upon him) who took them in his hands and asked, **“Who will buy these two things?”**





A man said, **“I shall buy them for a dirham.”**  
He (peace and blessings be upon him) said twice or thrice, **“Who will offer more than a dirham?”**  
A man said, **“I shall buy them for two dirhams.”**

The Messenger of Allah (peace and blessings be upon him) handed them to him (the buyer) and took the two dirhams and gave them to the Ansari man, and said, **“Buy food with one of them and give it to your family, and buy an adze with the other and bring it to me.”**

The man brought the adze to the Messenger of Allah (peace and blessings be upon him), who fixed a handle on it with his own hands, and said,



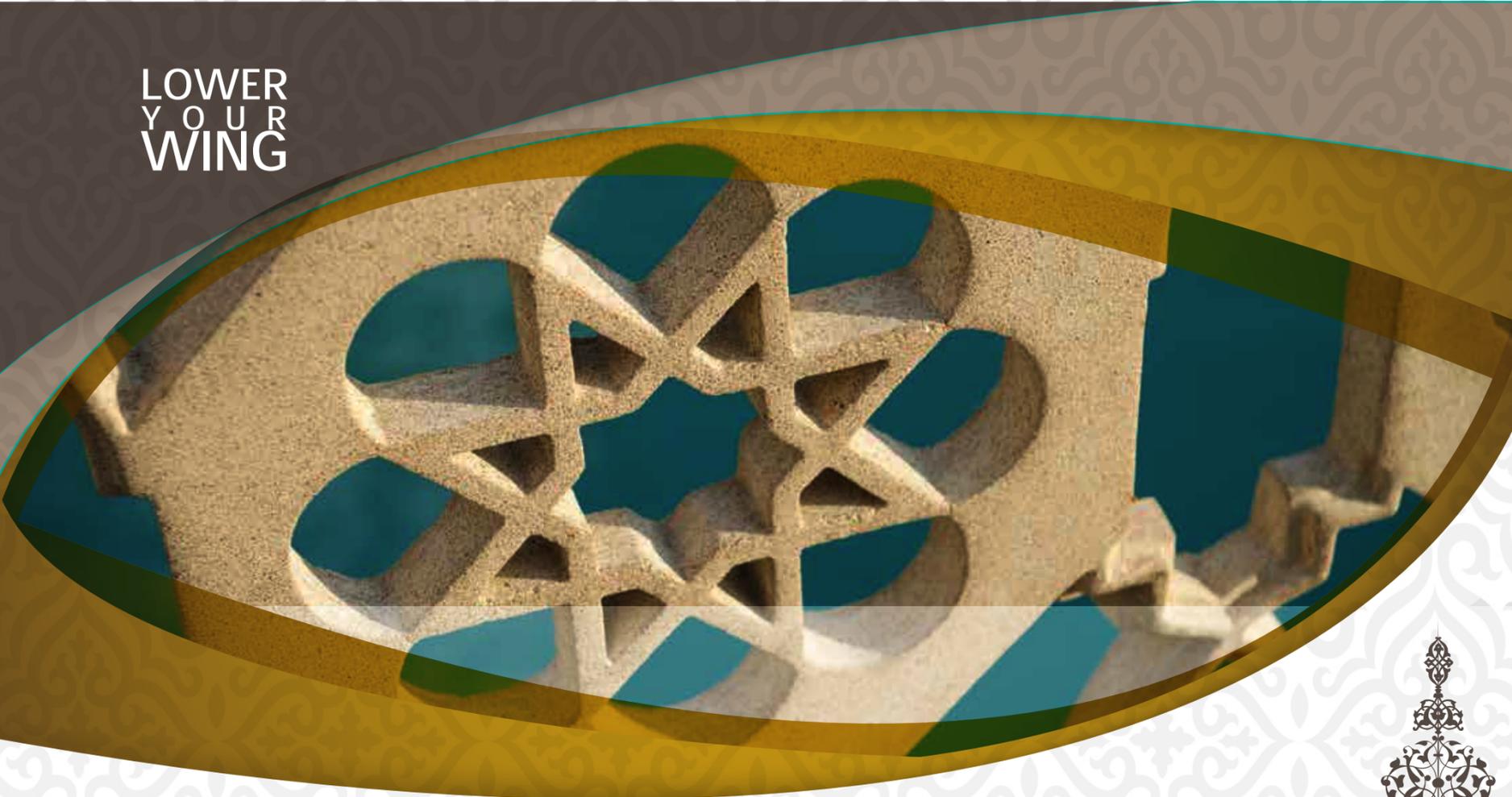


“Go, gather wood and sell it, and do not let me see you for fifteen days.”

The man went away to gather wood and sell it. He came back after having earned ten dirhams, and bought a garment with some and food with some. The Messenger of Allah (peace and blessings be upon him) said, “This is better for you than begging becoming a speck on your face on the Day of Resurrection. Begging is not lawful except for three persons: one who is in dire poverty, one who is heavily indebted, or one owing grievous blood money.”<sup>(1)</sup>



<sup>(1)</sup> Sunan Abu Dawud, Book of Zakah, Hadith no. 1398.



## Assistance and Charity

Islam is a coherent system of life, not a loose, disjointed system from which one can pick and choose at leisure. Its acts of worship and rites, as well as individual and collective obligations, work together to fulfill a goal that brings prosperity to all mankind, and ensures that hearts are purified, life is ennobled, and people cooperate for the common good and progress towards a goal wherein abounds the Blessings of Allah.<sup>(1)</sup>

Assistance and charity are part of faith in the religion of Islam that enjoins a known right in property, not a voluntary charity to either be paid or not paid, but a prescribed right that must be given.



<sup>(1)</sup> Sayyid Qutb, *In the Shade of the Qur'an, Interpretation of Surat Al-Ma'un* [107].



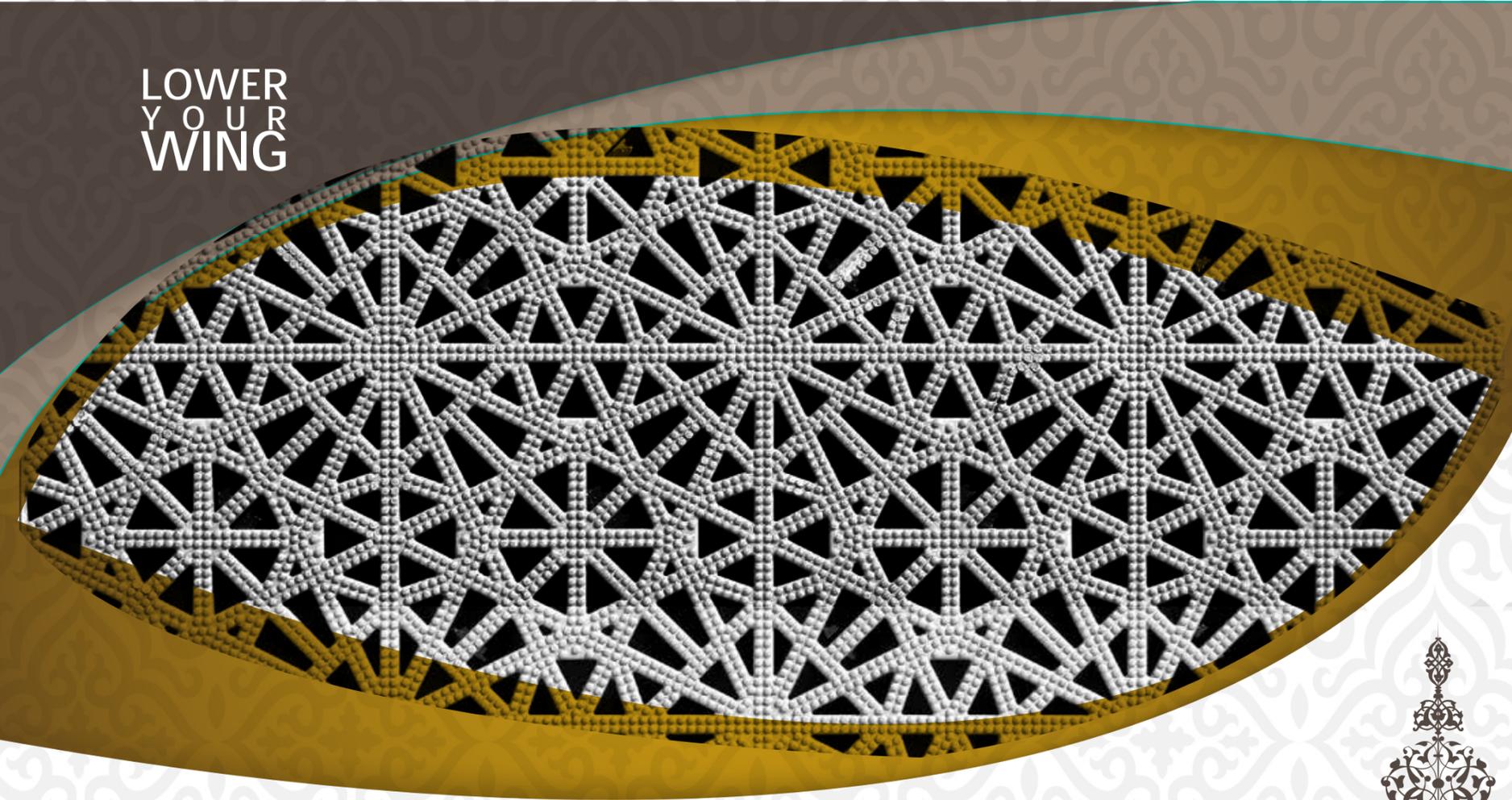
This is stated among the description of the pious:  
(Those in whose wealth there is a known right, for the needy who asks, and for those who are deprived.)<sup>(1)</sup>

This known right is called Zakah (obligatory charity) - the third of the five pillars upon which Islam is built. The Messenger of Allah (peace and blessings be upon him) said, “Islam is built upon five (pillars): the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, performing Salah, paying Zakah, Hajj (pilgrimage to Makkah), and fasting Ramadan.”<sup>(2)</sup>



<sup>(1)</sup> Translated meanings of Al-Ma'arij 70: 24: 25.

<sup>(2)</sup> Ibn 'Umar, Sahih Al-Bukhary, Book of Iman, Hadith no. 7.



Zakah must be paid from the purest and finest of property. Allah accepts only that which is pure and good. (O you who believe, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim at the bad therefrom, spending (from that) while you would not take it yourself except with closed eyes. And know that Allah is Free of need and Praiseworthy.)<sup>(1)</sup>

**Lady 'Aishah** (may Allah be pleased with her) narrated, "A lizard was offered to the Messenger of Allah (peace and blessings be upon him) which he (peace and blessings be



<sup>(1)</sup> *Translated meanings of Al-Baqarah 2: 267.*



upon him) neither ate nor forbade. I said, ‘O Messenger of Allah, can we feed it to the poor?’ He (peace and blessings be upon him) said, ‘Do not feed them from what you do not eat.’”<sup>(1)</sup>

## Feeding the Poor

Surah Al-Ma‘un (Small Kindnesses) begins with a question: **(Have you seen him who denies the Retribution?)**<sup>(2)</sup> The question focuses the attention on the person identified in the Qur’an as the one who denies retribution, hence, the answer: **(That is he who repulses the orphan and urges not the feeding of the needy.)**<sup>(3)</sup>



<sup>(1)</sup> Musnad Ahmad, Book of Al-Ansar, Hadith no. 23593.

<sup>(2)</sup> Translated meanings of Al-Ma‘un 107: 1.

<sup>(3)</sup> Translated meanings of Al-Ma‘un 107: 2--3.



Compared with the traditional definition of faith, this may sound surprising, but this is the core of the matter. Deniers of retribution, according to the Qur'an, are no other than those who repel or look down upon orphans and care not about the needy. Had they truly believed in the requital of good and bad deeds in this world, and such a belief was firmly settled in their heart, they would have abstained.

Belief in retribution is not found in spoken words, but in an overall change of the heart, motivating people into doing good for needy and weak fellow humans.<sup>(1)</sup>

The Prophet (peace and blessings be upon him) taught that Islam is not a religion of semblances



<sup>(1)</sup> Sayyid Qutb, *In the Shade of the Qur'an, Interpretation of Surat Al-Ma'un* [107].



and rites. The outward application of the different acts of worship is, according to him, meaningless unless it emanates from sincerity and devotion to Allah that prompts people to act righteously and is reflected in their social behavior. **‘Amr bin ‘Absah** (may Allah be pleased with him) narrated, “I asked, ‘What is Islam?’ The Prophet (peace and blessings be upon him) replied, ‘Good words and giving food.’”<sup>(1)</sup>

**‘Abdullah bin ‘Amr bin Al-‘As** (may Allah be pleased with him) narrated that a man once asked the Prophet (peace and blessings be upon him), “Which (qualities of) Islam is the best?” He (peace and blessings be upon him) replied, “Giving food and greeting with Salam those



<sup>(1)</sup> Musnad Ahmad, Book of Kuffans (Kufis), Hadith no. 18618.



whom you know and those whom you do not know.”<sup>(1)</sup>

The Prophet (peace and blessings be upon him) said, “In Paradise are chambers whose outsides are seen from their insides and whose insides are seen from their outsides.” Abu Musa Al-Ash‘ari (may Allah be pleased with him) asked, “To whom do they belong, O Messenger of Allah?” He (peace and blessings be upon him) said, “To those who speak gently, give food, and spend the night standing in prayer for Allah while people are asleep.”<sup>(2)</sup>



(1) *Sahih Al-Bukhary, Book of Iman, Hadith no. 11.*

(2) *‘Abdullah bin ‘Amr bin Al-‘As, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 6326.*



Allah (Glorified and Exalted be He) does not want simply words from His servants, but deeds that support the spoken words which, otherwise, are as weightless and worthless as wind-blown ashes.<sup>(1)</sup>

Allah (Glorified and Exalted be He) will say on the Day of Resurrection, as the Messenger of Allah (peace and blessings be upon him) narrated, “O son of Adam, I asked you for food and you fed Me not.” Son of Adam will say, “O Lord, how should I feed You when You are the Lord of the worlds?” Allah will say, “Did you not know that My servant so-and-so asked you for food, and you fed him not? Did you not know that had you fed him, you would surely have found that (the reward for doing so) with Me?”<sup>(2)</sup>



(1) Sayyid Qutb, *In the Shade of the Qur'an, Interpretation of Surat Al-Ma'un* [107].

(2) Abu Hurairah: *Sahih Muslim, Book of Al-Birr Waslah Waladab, Hadith no. 4661.*



People can profess to be Muslims; that is, they accept this religion and all its principles, offer prayers regularly and observe other acts of worship, and yet be lacking in the essence of faith and sincerity of belief. They may even be very far removed from them. There are signs which mark the firm establishment of these qualities in people's hearts; if absent, then there is neither faith nor belief, no matter what the tongue says and no matter how long people worship.<sup>(1)</sup>

When Lady 'Aishah was asked about the manners of the Prophet (peace and blessings be upon him), she replied, **“His manners were those of the Qur'an. Have you not read: (And indeed, you are of great moral character.)?”**<sup>(2) (3)</sup>



<sup>(1)</sup> Sayyid Qutb, *In the Shade of the Qur'an, Interpretation of Surat Al-Ma'un* [107].

<sup>(2)</sup> *Translated meanings of Al-Qalam 68: 4.*

<sup>(3)</sup> Sa'd bin Hisham bin 'Amir, *Musnad Ahmad, Book of Al-Ansar, Hadith no. 23460.*



He (peace and blessings be upon him) translated the teachings of the Qur'an into his life and work at every moment and in every detail, and thus became the living embodiment of everything the Qur'an teaches; for that is his Sunnah – faith put into practice and manners.

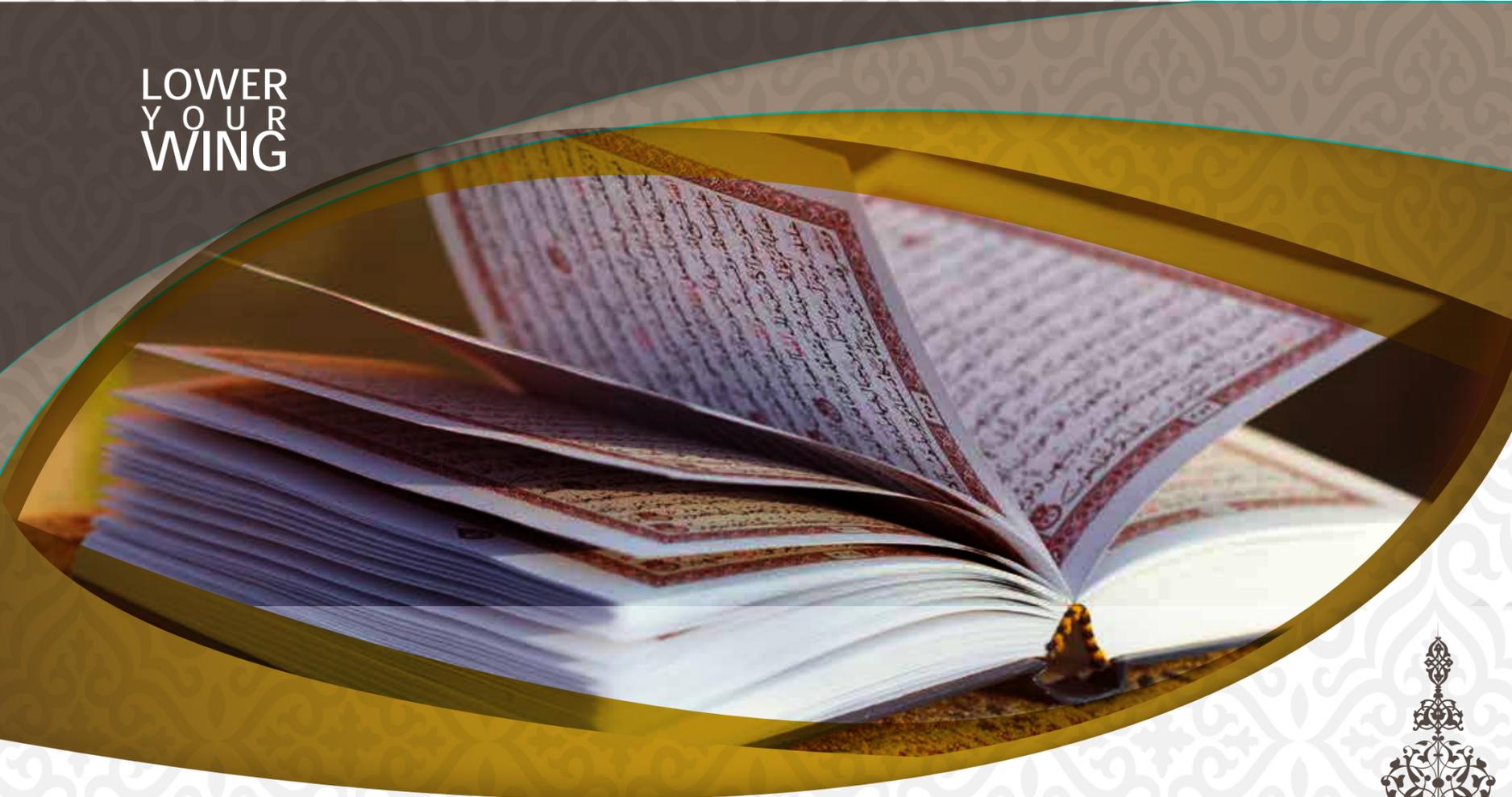
● ● “The one who looks after a widow or a poor person is like a Mujahid (striver) in the Cause of Allah, or like one who stands in prayer the night and fasts the day.”<sup>(1)</sup>

● ● “If you want to soften your heart feed the poor and caress the head of the orphan.”<sup>(2)</sup>



<sup>(1)</sup> Abu Hurairah, Sahih Al-Bukhary, Book of Al-Nafaqat, Hadith no. 4934.

<sup>(2)</sup> Abu Hurairah, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 7260.



● ● “Feed the hungry, visit the sick, and free the captive.”<sup>(1)</sup>

● ● “Whoever caresses the head of an orphan boy or girl, only caressing it for the Sake of Allah, will have good deeds for every hair their hand has passed over; and whoever treats an orphan girl or boy staying with them kindly, they and I will be in Paradise as these two,”<sup>(2)</sup> and the Prophet (peace and blessings be upon him) joined his fore and middle fingers together to show how close they shall be.



<sup>(1)</sup> Abu Musa Al-Ash'ari, Sahih Al-Bukhary, Book of Al-At'imah, Hadith no. 4954.

<sup>(2)</sup> Abu Umamah, Musnad Ahmad, Book of Al-Anwar, Hadith no. 21253.



- ● “The best house among the Muslims is a house where there is an orphan treated kindly, and the worst house is a house where there is an orphan maltreated.”<sup>(1)</sup>
- ● “Worship the Most Merciful, give food, and spread Salam (the greeting of peace: peace be upon you), and you shall enter Paradise in peace.”<sup>(2)</sup>

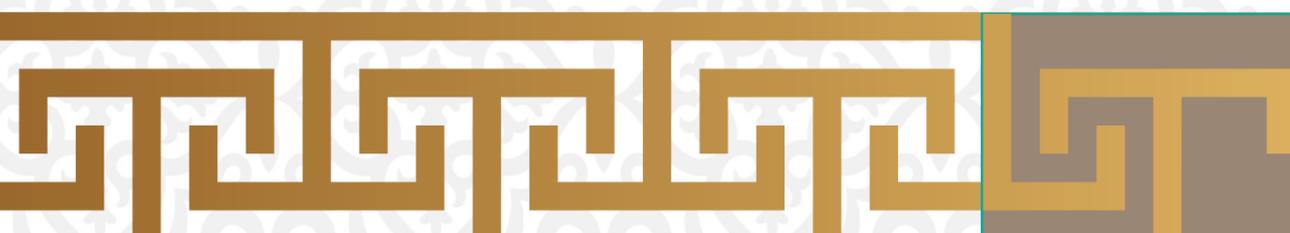
According to the teachings of Islam, food to the needy and compassion to orphans, are not voluntary acts of kindness, done by the specially pious and charitable people, but one of its principle obligations. **(The orphan, oppress not. The beggar, drive not away.)**<sup>(3)</sup>



<sup>(1)</sup> Abu Hurairah, Sunan Ibn Majah, Book of Al-Adab, Hadith no. 3669.

<sup>(2)</sup> ‘Abdullah bin ‘Amr bin Al-‘As, Sunan At-Tirmidhy, Book of Al-At‘imah, Hadith no. 1778.

<sup>(3)</sup> Translated meanings of Ad-Duha 93: 910-.





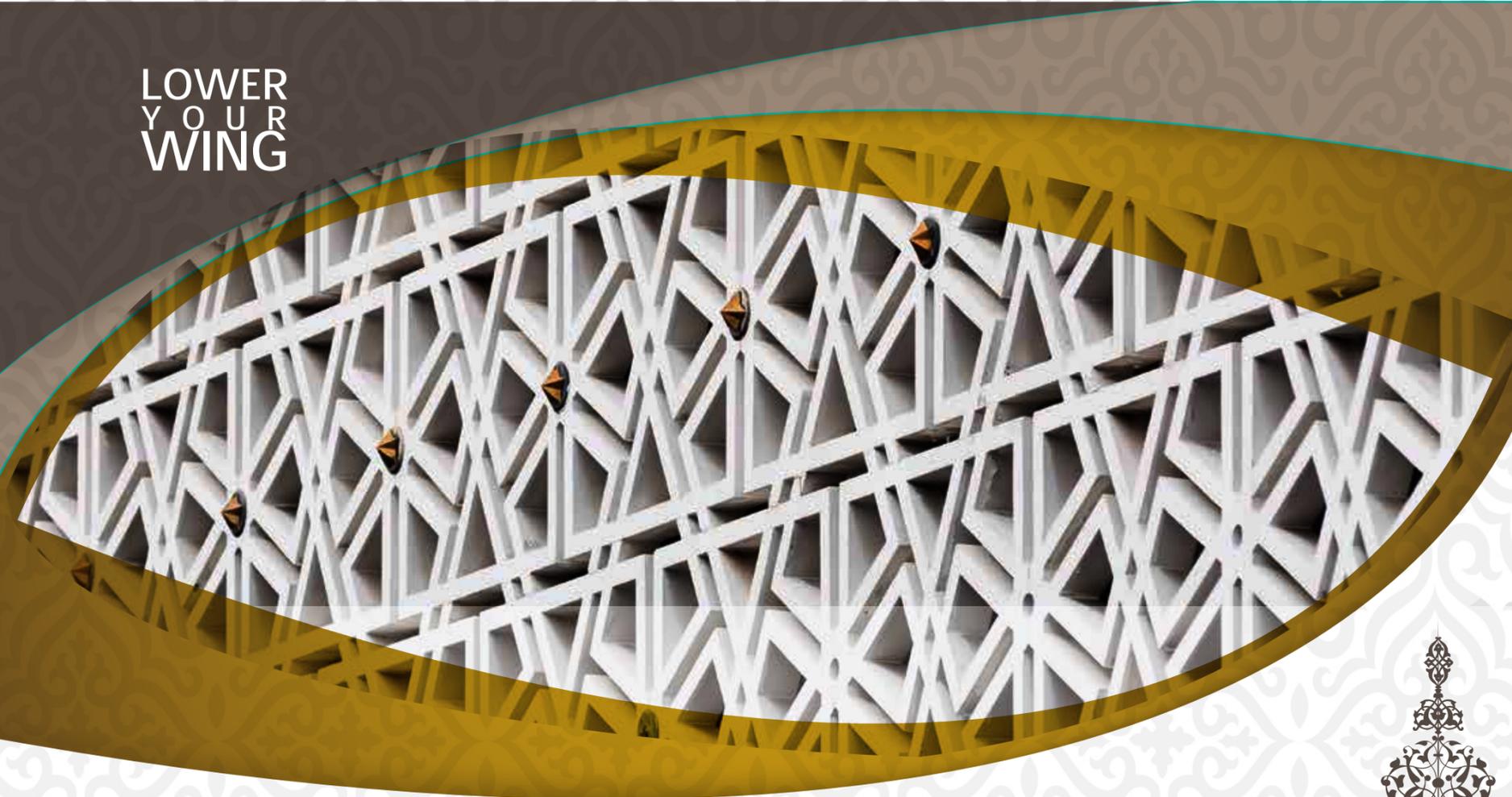
Not only feeding the poor is an imperative in Islam, but also urging one another to allay hunger and help famished regions. About the one who deserves punishment, Almighty Allah says: **(Verily, he used not to believe in Allah, the Most Great, and urged not the feeding of the needy. So no friend has he here this Day.)<sup>(1)</sup>**

Some people, when given wealth, do not fulfill the duties demanded of the wealthy. They neither look after young orphans who have lost their father and thus are in need of protection and support, nor do they urge one another to contribute to the community's general welfare. Such mutual encouragement is indeed an intrinsic feature of the Islamic way of life.<sup>(2)</sup> **(No indeed! But you show no kindness to the orphan, nor do you urge**



<sup>(1)</sup> *Translated meanings of Al-Haqqah, 69: 3335-.*

<sup>(2)</sup> *Sayyid Qutb, In the Shade of the Qur'an, Interpretation of Surat Al-Fajr [89: 1720-].*



one another to feed the needy. And you devour inheritance all with greed. And you love wealth with much love.)<sup>(1)</sup>

Without such benevolence and mutual encouragement to contribute to general welfare, how can man hope for salvation? (But he has not broken through the difficult pass. And what can make you know what is breaking through the difficult pass? Freeing a slave. Or giving food on a day of famine – to an orphan near of kin or a needy one down in the dust. Then being among those who believed and advised one another to be patient and advised one another to be compassionate. Those are the



<sup>(1)</sup> *Translated meanings of Al-Fajr, 89: 1720-*



companions of the right (the dwellers of Paradise).<sup>(1)</sup>

The Prophet (peace and blessings be upon him), therefore, exhorted his followers to give charity and do acts of kindness, however small, saying, “Protect yourselves from Hellfire, even if with half a date (given in charity) and if you find not, then with a good word.”<sup>(2)</sup>



<sup>(1)</sup> Translated meanings of Al-Balad 90: 1118-.

<sup>(2)</sup> Ady bin Hatim, Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5564.

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