رسول الله

LOWER YOUR WING



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بسم الله الرحمن الرحيم

In the Name of Allah,
The Compassionate, The Merciful



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عمرة

صلى الله عليه وسلم

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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) (1)

(1) Translated meanings of Ash-Shu'ara' 26: 215.

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LOWER YOUR WING

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

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My Ummah

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"Whenever a windy and cloudy day came," Lady 'Aishah (may Allah[1] be pleased with her) narrated, "It was known on the face of the Messenger of Allah (peace and blessings be upon him), pacing (anxiously) back and forth. When it rained, he (peace and blessings be upon him) was happy with it and relieved of that (anxiety)."

I asked him (about the reason for his anxiety), and he (peace and blessings be upon him) said, "I was afraid lest torment should be sent upon my Ummah."[2]

"When he (peace and blessings be upon him) saw rain, he (peace and blessings be upon him) used to say, "Mercy."[3]

(1) The Name is indicative and all-inclusive of every Divine Name and Attribute of Absolute Perfection: the One God, the Maker, the Almighty, the All-Merciful, etc.; in Arabic it means 'the One exclusively worthy of deification and worship'. 'Allah' is the same word that Arabic-speaking Christians and Jews use for God.

(2) People of one faith from every race.

(3) Sahih Muslim, Book of Istisqa' (Prayer for Rainfall), Hadith no. 1495.



He (peace and blessings be upon him) passed a whole night in prayer, reciting one Ayah:

"If You punish them, they are Your servants, and if You forgive them, verily You, only You, are the Almighty, the All-Wise."(1)

With it he (peace and blessings be upon him) bowed, prostrated, and supplicated until it was morning.

In the morning, his Companion, Abu Dhar (may Allah be pleased with him), asked him, **"O Messenger of Allah, you kept reciting this Ayah until it was morning, bowing and prostrating with it?"** He (peace and blessings be upon him) replied, **"I begged of my Lord, the Exalted and the Glorious, intercession for my**

(1) Translated meanings of Al-Ma'idah 5: 118.



Ummah. He granted it to me, and it will be attained, by Allah's Will, by whoever associates nothing with Allah, the Exalted and the Glorious."(1)

Such was his life, full of solicitude for people universally; specifically those whom he (peace and blessings be upon him) would not live with, see, or hear - his followers yet to come. So much that he (peace and blessings be upon him) missed them; so much that he (peace and blessings be upon him) cried for them with earnest supplications.

Physically, he (peace and blessings be upon him) would not live among those endless future generations for whom he (peace and blessings be upon him) was sent. They would head into the

(1) Abu Dhar: Musnad Ahmad, Book of Al-Ansar (Supporters), Hadith no. 20365.



wide open arena of life alone, some getting on and some getting off their different journeys. They must have his words in their ears and hearts—like those of a father as his children carry on with their lives—advising and reminding of that which is forever good, forever righteous, and forever beneficial for them.

His words, therefore, were ongoing thoughts for them, flowing through him and motivating his actions.

Time and again we hear him say it and come to know how he (peace and blessings be upon him) lived it, engaging his mind and heart, **“My Ummah”**:



- “The likeness of my Ummah is that of rain, knowing not whether its beginning is better or its end.”(1)

- “O Lord, my Ummah, weak are their bodies, their hearts, their hearing, their eyes, and their trunks. Lighten the duties for us.” The All-Mighty said, “O Muhammad!” He (peace and blessings be upon him) said, “Labbaik and Sa‘daik.(2) ”Allah said, “With Me the Word cannot be changed. It will be as I have enjoined on you in the Mother of the Book. Every good deed is (rewarded) ten times its

(1) *Anas bin Malik, Sunan At-Tirmidhy, Book of Al-Amthal (Parables), Hadith no. 2795.*

(2) *I am Yours to Command. I am at Your Service.*



like. It is fifty (prayers) in the Mother of the Book (in reward), but upon you only five (to perform)."(1)

- "I begged of my Lord three things. He granted me two and did not grant me one. I begged Him not to destroy my Ummah by drought, and He granted me that. I begged Him not to destroy my Ummah by drowning, and He granted me that. And I begged Him not to let them fight among themselves, but He did not grant me that."(2)

(1) *Anas bin Malik, Sahih Al-Bukhary, Book of At-Tawhid (Monotheism), Hadith no. 6963.*

(2) *Sa'd bin Abu Waqqas, Sahih Muslim, Book of Al-Fitan wa Ashrat As-Sa'ah (Turmoil and Portents of the Last Hour), Hadith no. 5145.*



- "For every Prophet there is a special supplication with which he supplicated (Allah) for his Ummah, and it was granted to him. I wish, by Allah's Will, to defer my supplication as intercession for my Ummah on the Day of Resurrection."(1)

- "Do you think it (intercession) is for the pious? No, it is for the guilty, the oft-sinning, the impure."(2)

- "O Allah, bless my Ummah in its early rising."(3)

(1) *Abu Hurairah, Sahih Muslim, Book of Iman, Hadith no. 298.*

(2) *Abu Musa Al-Ash'ary, Sunan Ibn Majah, Book of Az-Zuhd (Renunciation of Worldly Pleasures), Hadith no. 4301.*

(3) *Sakhr Al-Ghamidi, Sunan Abu Dawud, Book of Jihad (Striving), Hadith no. 2239.*



- "O Allah, whoever is given charge over any matter of my Ummah and is hard upon them, be You hard upon him. And whoever is given charge over any matter of my Ummah and is kind to them, be You kind to him."(1)

- "If I command you to do something, do of it as much as you can, and if I forbid you from something, forsake it."(2)

- "O Ummah of Muhammad, by Allah, if you know what I know, you would weep much and laugh little."(3)

(1) *Lady 'Aishah, Sahih Muslim, Book of Imarah (Emirate), Hadith no. 3407.*
(2) *Abu Hurairah, Sahih Muslim, Book of Hajj (Pilgrimage), Hadith no. 2380.*
(3) *Lady 'Aishah, Sahih Al-Bukhary, Book of Al-Aiman wa Al-Nudhur (Oaths and Vows), Hadith no. 6141.*



- "The thing I fear most for my Ummah is the practice of the people of Lut (Lot, peace and blessings be upon him)."(1)

- "By Allah, it is not poverty that I fear for you, but 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."(2)

- "I shall boast of outnumbering by you the (other) Ummahs, so do not return after me disbelievers, striking the necks of one another."(3)

(1) Jabir bin 'Abdullah, Sunan Ibn Majah, Book of Al-Hudud (Prescribed Penalties), Hadith no. 2553.

(2) 'Amr bin Awf, Sahih Al-Bukhary, Book of Al-Maghazi (Expeditions), Hadith no. 3712.

(3) As-Sunabihi, Musnad Ahmad, Book of Kuffans (Kufis), Hadith no. 18302.



"This Ummah has been favored over the other Ummahs with three (merits): the (whole) earth is made for it a purifier and Masjid (praying place), its rows (in congregational prayer) are made like the rows of angels, and I have been given these Ayat (Qur'anic verses) of the last of Surat Al-Baqarah (286-285) from a treasure beneath the Throne. No Prophet was given them before me."(1)

"Jibril (Gabriel (2)) came to me and gave me the glad tidings, 'Whoever dies from your Ummah associating nothing with Allah shall

(1) *Hudhaifah bin Al-Yaman, Musnad Ahmad, Book of Al-Ansar, Hadith no. 22167.*

(2) *Peace be upon him.*



enter Paradise.' I said, 'Even if they committed Zina (sexual intercourse outside marriage), and even if they committed theft?' He said, 'Even if they committed Zina, and even if they committed theft.'"(1)

"I shall surely know my Ummah on the Day of Resurrection from among the (other) Ummahs." They said, "O Messenger of Allah, how shall you know your Ummah." He (peace and blessings be upon him) said, "I shall know them. They shall be given their records (of deeds) in their right hands. I shall know them by the mark on their faces from

(1) *Abu Dhar, Sahih Muslim, Book of Iman (Faith), Hadith no. 137.*



the traces of prostration. And I shall know them by their light running forward before them."(1)

"The first group that shall enter Paradise from my Ummah will be like the moon on a fully moonlit night, then those who will follow them will be like the brightest star in the sky, then after that they shall be in (varying) degrees. They will not excrete, urinate, blow their nose, or spit. Their combs (will be) of gold, their censers (will be) of aloe, and their sweat (will be) musk. Their form will be that of a single person, after the

(1) *Abu Dhar and Abu Ad-Darda', Musnad Ahmad, Book of Al-Ansar, Hadith no. 20745.*



image of their father Adam (peace and blessings be upon him), sixty cubits tall."(1)

- "Verily, Allah has pardoned my Ummah for whatever their souls whisper to them, as long as they do not utter it or act upon it."(2)

- "My Ummah shall never agree upon an error; therefore, if you see disagreement you must follow the great majority."(3)

- "Verily, Allah sends to this Ummah at the outset of every hundred years one who rejuvenates for it its religion."(4)

(1) *Abu Hurairah, Sahih Muslim, Book of Al-Jannah wa Sifat Na'imiha wa Ahliha (Paradise, Its Description, Its Bounties and Its Inhabitants), Hadith no. 5064.*
(2) *Abu Hurairah, Sahih Muslim, Book of Iman, Hadith no. 181.*
(3) *Anas bin Malik, Sunan Ibn Majah, Book of Fitan (Trials), Hadith no. 3940.*
(4) *Abu Hurairah, Sunan Abu Dawud, Book of Al-Malahim (Battles), Hadith no. 3740.*



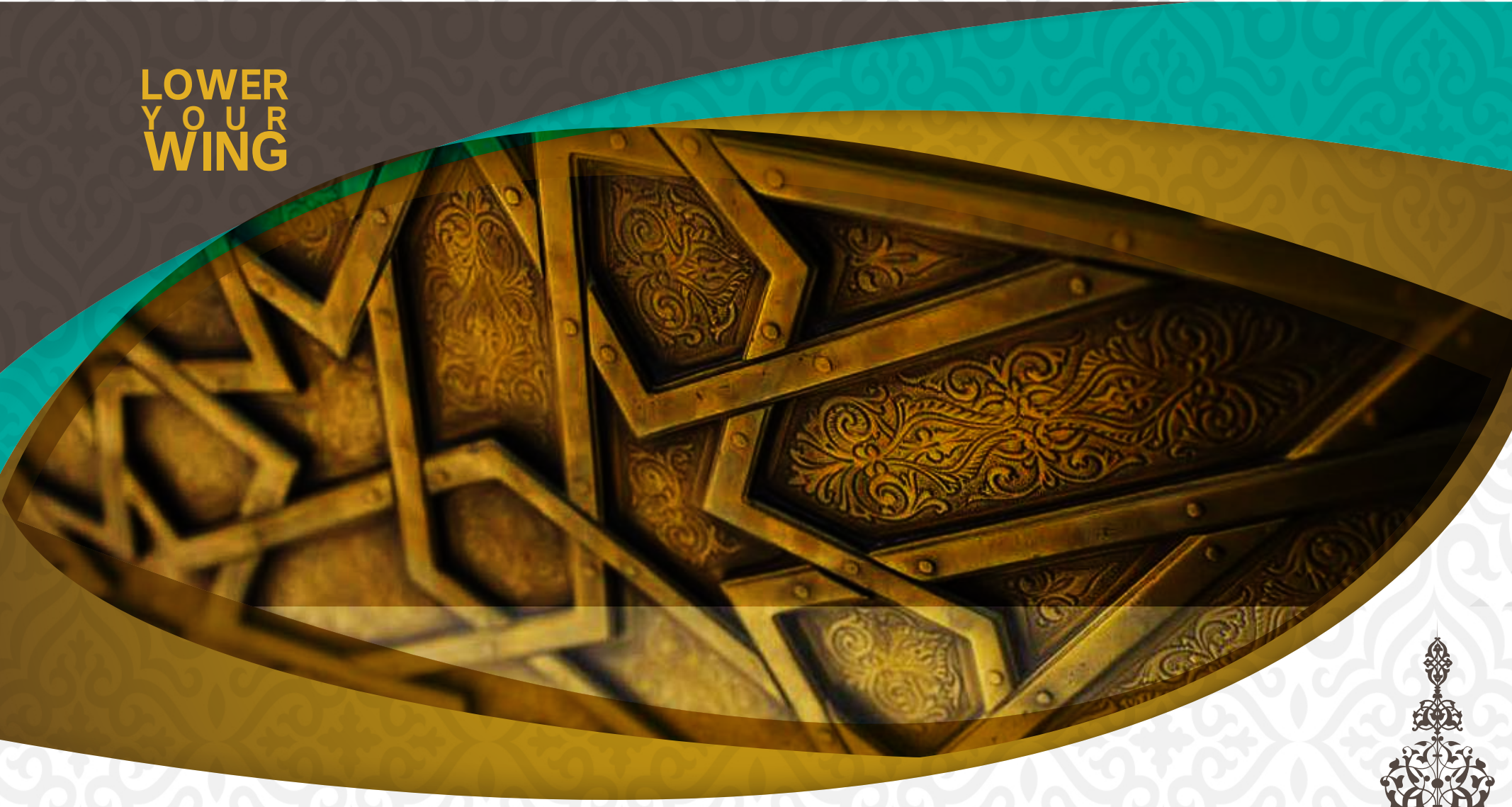
- "Allah only gives victory to this Ummah because of its weak ones, by their supplication, prayer, and sincerity."(1)

- "A group of my Ummah will continue fighting for the truth, victorious until the Day of Resurrection."(2)

- "Who from my Ummah would learn five qualities to act upon or teach to those who would act upon them?" I (Abu Hurairah, may Allah be pleased with him) said, "I, O Messenger of Allah." He (peace and blessings be upon him) took my hand and counted

(1) *Sa'd bin Abu Waqqas, Sunan An-Nasa'iy, Book of Jihad, Hadith no. 3127.*

(2) *Jabir bin 'Abdullah, Sahih Muslim, Book of Imarah, Hadith no. 3547.*



them on it, saying, "Guard yourself against things forbidden, you will be the most worshipful (devout) of people. Be content with what Allah has allotted you, you will be the richest of people. Be good to your neighbor, you will be a believer. Love for people what you love for yourself, you will be a Muslim. And do not laugh much; much laughing deadens the heart."(1)

- "O Messenger of Allah, is there anyone better than us? We embraced Islam and strived with you," Abu 'Ubaidah binAl-Jarrah (may Allah be pleased with

(1) *Abu Hurairah, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 7748.*



him) said, to which the Prophet (peace and blessings be upon him) replied, "Yes, people who will come after you. They will believe in me although they have not seen me."(1)

- "Among those who would love me most from among my Ummah are the people who would come after me; each one of them would wish to see me, even at the cost of his family and wealth."(2)

- The Messenger of Allah (peace and blessings be upon him) went to the graveyard and said, "Peace be upon you, abode of

(1) *Abu Jumu'ah, Sunan Ad-Darmy, Book of Ar-Riqaq (Heart-Softeners), Hadith no. 2626.*

(2) *Abu Hurairah, Sahih Muslim, Al-Jannah wa Sifat Na'imiha wa Ahliha (Paradise, Its Description, Its Bounties and Its Inhabitants), Hadith no. 5060.*



believing people. If Allah wills, we shall soon join you. I wish we had seen our brothers." They said, "Are we not your brothers, O Messenger of Allah?" He (peace and blessings be upon him) said, "You are my companions. Our brothers are those who have not come yet." They said, "How will you recognize those of your Ummah who have not come yet, O Messenger of Allah?" He (peace and blessings be upon him) said, "Tell me, if a man has white-footed horses with a white blaze among pure, deep-black horses, will he not recognize his own horses?" They said, "Yes, O Messenger of Allah." He



(peace and blessings be upon him) said, "Truly, they will come with shining faces and limbs because of ablution. I am their predecessor at the Cistern (Al-Kawthar River in Paradise)."(1)

- The Messenger of Allah (peace and blessings be upon him) sacrificed two rams on a feast day, and said when he (peace and blessings be upon him) made them face the Qiblah (Ka'bah-direction faced in prayers), "I have turned my face toward He who created the heavens and the earth as one upright, and I am not of those who associate

(1) *Abu Hurairah, Sahih Muslim, Book of Taharah, Hadith no. 367.*



others with Allah. Indeed, my Salah (prayer), my sacrifice, my living and my dying are for Allah, Lord of the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims. O Allah, (it comes) from You and (is dedicated) to You, on behalf of Muhammad and his Ummah."(1)

(1) 2 Jabir bin 'Abdullah, Sunan Ibn Majah, Book of Al-Adahi (Sacrifices), Hadith no. 3112.

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Muhammad ﷺ

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It is most difficult to get to the truth of the personality of Muhammad. Only a glimpse of it is able to be caught. What a dramatic succession of picturesque scenes. There is Muhammad the Prophet; there is **Muhammad the General; Muhammad the King; Muhammad the Warrior; Muhammad the Businessman; Muhammad the Preacher; Muhammad the Philosopher; Muhammad the Statesman; Muhammad the Orator; Muhammad the Reformer; Muhammad the Refuge of orphans; Muhammad the Protector of slaves; Muhammad the Emancipator of women; Muhammad the Law-giver; Muhammad the Judge; Muhammad the Saint.** And in each of these magnificent roles, in each of these areas of human activity, he is a hero.[1]

(1) Quoted, with slight modifications, from Prof. K. S. Ramakrishna Rao.

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Children

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Upon seeing some women and children returning from a wedding ceremony, the Prophet (peace and blessings be upon him), hastily and happily, got up and said, **"O Allah (bear witness), you are among the most beloved of all people to me."** (1) He (peace and blessings be upon him) used to line up children, stretch out his welcoming arms, and say, **"Whoever comes to me first shall have such-and-such (a reward)."** Children used to race one another to him, fall on his back and chest, and he (peace and blessings be upon him) would kiss them and keep company with them. (1)

"I have never seen anyone more merciful towards children than the Messenger of Allah (peace and blessings be upon him)," recollected

(1) Anas bin Malik, Sahih Al-Bukhary, Book of An-Nikah (Marriage), Hadith no. 4782.

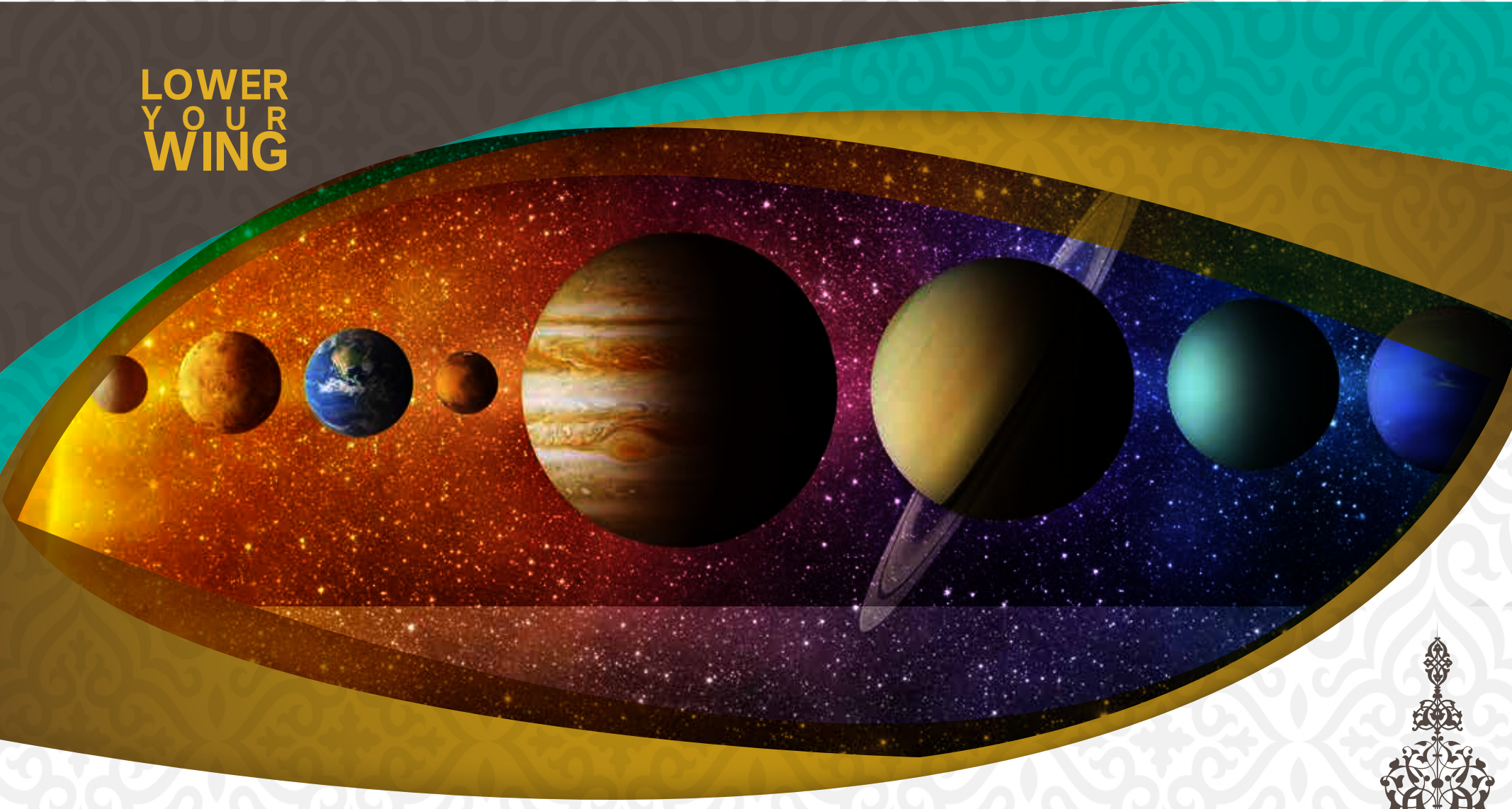
(2) 'Abdullah bin Al-Harith, Musnad Ahmad, Book of Banu Hashim, Hadith no. 1739.



Anas (may Allah be pleased with him), the Prophet's servant. "His son Ibrahim was in the care of a wet nurse in the hills around Al-Madinah. He (peace and blessings be upon him) used to go there, and we accompanied him. Then he (peace and blessings be upon him) would enter the house filled with smoke – for the wet nurse's husband was a blacksmith. He (peace and blessings be upon him) would pick up his son, kiss him, and then return." (1)

Upon coming back from journeys, he (peace and blessings be upon him) was welcomed back by children. He (peace and blessings be upon him) used to give them lifts on his mount and kindly amuse them.

(1) *Sahih Muslim, Book of Al-Fada'il (Virtues), Hadith no. 4280.*



'Abdullah bin Ja'far (may Allah be pleased with him) said, "Once he (peace and blessings be upon him) came back from a journey, and I was taken to him first. He (peace and blessings be upon him) made me mount in front of him. Then one of the two sons of Fatimah (the Prophet's daughter) was brought. He (peace and blessings be upon him) made him mount behind him, and thus we entered Al-Madinah, three on one riding animal." (1)

Ibn 'Abbas (may Allah be pleased with him) said, "When the Prophet (peace and blessings be upon him) arrived at Makkah, the children of Banu 'Abdul-Muttalib would receive him. He

(1) *Sahih Muslim, Book of Fada'il As-Shabah (Merits of the Companions), Hadith no. 4455.*



(peace and blessings be upon him) would then take up one of them in front of him and another behind him." (1)

Jabir bin Samurah (may Allah be pleased with him) narrated, "I offered Zhuhr (Noon) Prayer led by the Messenger of Allah (peace and blessings be upon him). He (peace and blessings be upon him) then went out to his family, and I went along with him when some children met him (on the way). He (peace and blessings be upon him) started to wipe both cheeks of each one of them, one by one. He (peace and blessings be upon him) wiped mine too. I felt a coolness or fragrance in his hand, as if he (peace and blessings be upon him) had just brought it out of

(1) *Sahih Al-Bukhary, Book of Al-Hajj (Pilgrimage), Hadith no. 1671.*



the scent casket of a perfumer.” (1)

Usamah bin Zaid, the beloved adopted son of the Messenger of Allah (peace and blessings be upon him), narrated, “The Messenger of Allah (peace and blessings be upon him) used to take me and place me on his thigh and place Al-Hasan bin ‘Ali (his grandson) on his other thigh, and then embrace us and say, ‘O Allah, please be merciful to them, for I am merciful to them.’” (2) According to another narration, the Prophet (peace and blessings be upon him) said, “O Allah, please love them, for I love them.” (3)

Those children lived to remember the Prophet’s kindness towards them in their childhood; memories they narrate which reveal a unique

(1) *Sahih Muslim, Book of Al-Fada’il, Hadith no. 4297.*
(2) *Sahih Al-Bukhary, Book of Al-Adab (Good Manners), Hadith no. 5544.*
(3) *Sahih Al-Bukhary, Book of Al-Manaqib (Merits), Hadith no. 3455.*

T



relationship between people and the Prophet of Allah, in a way unprecedented in the history of mankind.

The Prophet, the Grandfather

The tenderness of the Prophet (peace and blessings be upon him) towards children was spontaneous and natural, almost involuntary.

Although on the pulpit delivering a sermon, the Prophet (peace and blessings be upon him) could not bear to see his two grandsons, Al-Hasan and Al-Husain, walking and stumbling. He (peace and blessings be upon him) interrupted his sermon, came down from the pulpit, lifted them up and said, "Truthful are the Words of Allah Who says: Your wealth and your children are only a trial. (1) I saw these two walking and stumbling in their

(1) *ranslated meanings of At-Taghabun 64: 15.*



shirts and I could not have patience until I descended and carried them.” (1) About them he (peace and blessings be upon him) said, “They are my two sweet basils in this world.” (2)

Abu Hurairah (may Allah be pleased with him) narrated, “I went along with the Messenger of Allah (peace and blessings be upon him) at a time during the day; neither he (peace and blessings be upon him) talked to me nor I to him until he (peace and blessings be upon him) reached the market of Banu Qainuqa’. There he (peace and blessings be upon him) went away to the house of Fatimah and asked, ‘Is the little chap (meaning Al-Hasan) here? Is the little

(1) *Buraidah bin Al-Hasib, Sunan An-Nasa’iy, Book of Salat Al-Idin, Hadith no. 1567.*

(2) *‘Abdullah bin ‘Umar, Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3470.*



chap here?' We felt that his mother had kept him in order to bathe, dress, and adorn him. It did not take long before he (Al-Hasan) came running until each of them embraced his companion. The Messenger of Allah (peace and blessings be upon him) said, 'O Allah, I love him. Please love him and whoever loves him.'"(1)

There was a special place in his heart for the young that embraced all children, showing them all the same care and gentleness. Lady 'Aishah said, "Newborns were brought to the Messenger of Allah (peace and blessings be upon him), who used to supplicate Allah's blessings on them and rub a chewed date in their mouths." (2)

(1) *Sahih Muslim, Book of Fada'il Al-Shabah, Hadith no. 4446.*

(2) *Sahih Muslim, Book of Al-Taharah (Purification), Hadith no. 430.*



Lady ‘Aishah further said, “The first child born into Islam (i.e. in Al-Madinah after emigration) was ‘Abdullah bin Az-Zubair. They brought him to the Prophet (peace and blessings be upon him), who took a date and, after chewing it, put it into the child’s mouth. Thus the first thing that went into the child’s stomach was the saliva of the Prophet (peace and blessings be upon him).” (1)

As-Sa’ib bin Yazid (may Allah be pleased with him) narrated, “My aunt took me to the Messenger of Allah (peace and blessings be upon him) and said, ‘O Messenger of Allah, my nephew is sick.’ He

(1) *Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3620.*



(peace and blessings be upon him) caressed my head and supplicated Allah to bless me. Then he (peace and blessings be upon him) performed ablution. I drank from the water of his ablution, and then I stood behind him and looked at the seal of prophethood between his shoulders, (its size was) like the egg of a partridge." (1)

Abu Hurairah (may Allah be pleased with him) narrated, "The first fruits used to be brought to the Messenger of Allah (peace and blessings be upon him), who used to say, 'O Allah, give us blessings in our city and in our fruits, and in our Mudd and Sa' (measures of food), blessings upon blessings.' Then he (peace and blessings be upon him) gave them to the youngest among the children present with him." (1)

(1) Sahih Al-Bukhary, Book of Ad-Da'wat (Supplications), Hadith no. 5875.

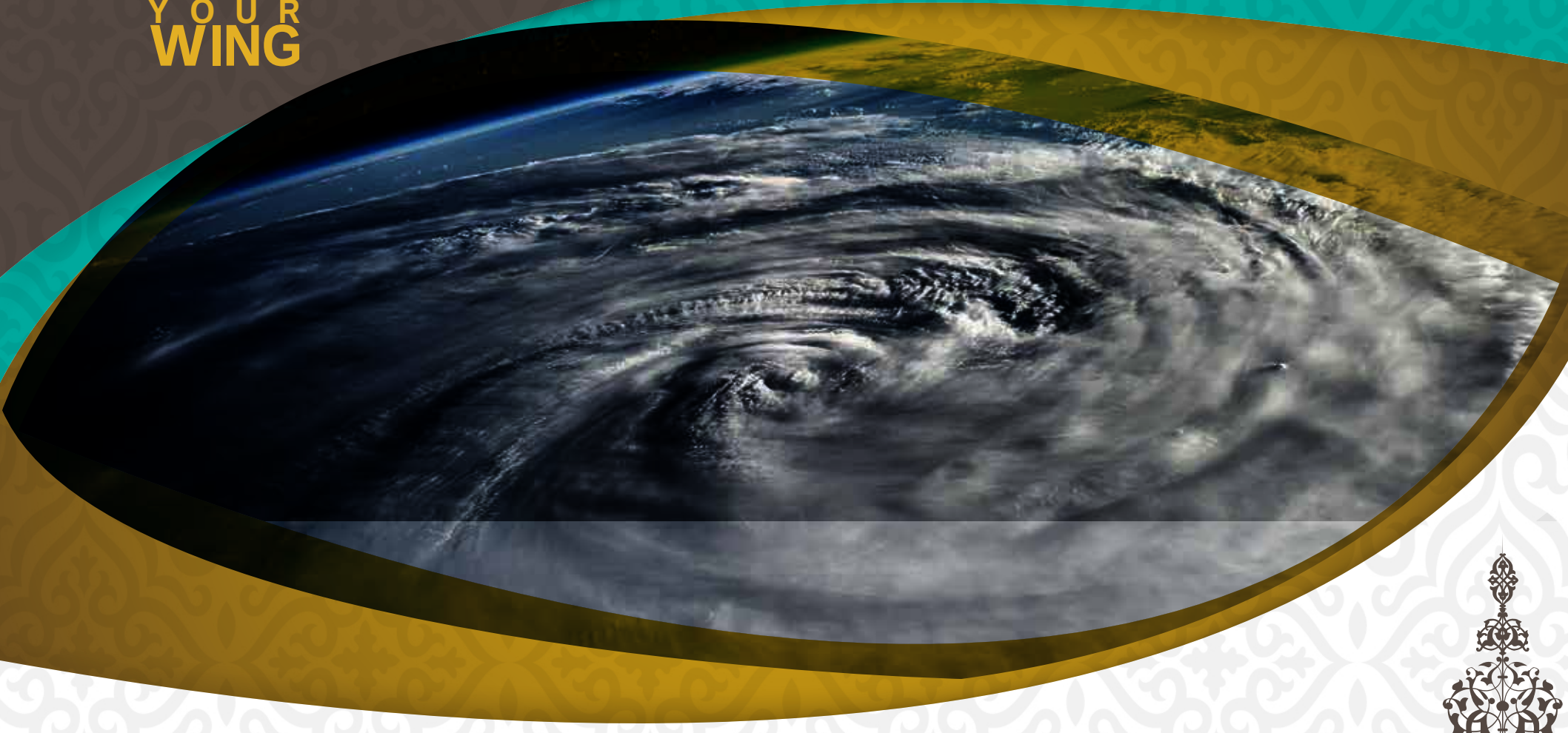


Mercy at Play

The Prophet (peace and blessings be upon him) was merciful with children at play too, even if the place where they played was on his back while he (peace and blessings be upon him) was offering Salah [2]. The worshippers in a congregational prayer led by the Prophet (peace and blessings be upon him) once exclaimed, "O Messenger of Allah, you offered during your Salah a prostration which you so prolonged that we thought either something had happened or that you were receiving revelation!" He (peace and blessings be upon him) said, "Nothing of this has happened, but my grandson made me his

(1) *Sahih Muslim, Book of Hajj (Pilgrimage), Hadith no. 2438.*

(2) *Salah (Prayer), the second Pillar of Islam, is a fixed obligatory form of worship performed five times a day at prescribed times. Salah consists of Rak'ahs (singular: Rak'ah). Rak'ah represents a unit of Salah and consists of one standing while reciting the Qur'an (Surat Al-Fatihah in every Rak'ah and a portion of the Qur'an), one bowing, and two prostrations with a sitting in between for testifying to the Oneness of Allah and supplication.*



mount. I hated to hurry him until he had satisfied his wish." (1)

Abu Hurairah (may Allah be pleased with him) said, "We were offering Isha' (Evening) Prayer led by the Messenger of Allah (peace and blessings be upon him). When he (peace and blessings be upon him) prostrated, (his two grandsons) Al-Hasan and Al-Husain would leap over his back. Upon raising his head, he (peace and blessings be upon him) would take them gently off his back with his hand and place them on the ground. When he returned (to prostration), they returned (to leaping over his back), until he (peace and blessings be upon

(1) *Shaddad bin Al-Had, Sunan An-Nasa'iy, Book of At-Tatbiq (Application), Hadith no. 1129.*



him) seated them on his thighs at the completion of his Salah." (1)

Boy or girl, there was no discrimination, as was made by the people of Jahiliyyah (pre-Islamic Days of Ignorance). Abu Qatadah Al-Ansary narrated that the Prophet (peace and blessings be upon him) used to pray while carrying Umamah, the daughter of his daughter Zainab. When he (peace and blessings be upon him) prostrated, he (peace and blessings be upon him) put her down, and carried her when he (peace and blessings be upon him) stood up. (2)

The Prophet (peace and blessings be upon him) would play with the children who came back from Abyssinia and try to speak in Abyssinian with

(1) *Musnad Ahmad, Book of Al-Mukthrin (The Companions who narrated many Hadiths), Hadith no. 10246.*

(2) *Sahih Al-Bukhary, Book of As-Salah (Prayer), Hadith no. 486.*



them, as Umm Khalid, the daughter of Khalid bin Sa‘id, narrated, “Some clothes were presented to the Messenger of Allah (peace and blessings be upon him) as a gift. Among them was a black Khamisah (a silk or woolen striped garment). He (peace and blessings be upon him) asked (his Companions), ‘Whom do you suggest we should clothe with this Khamisah?’ The people kept silent. Then he (peace and blessings be upon him) said, ‘Bring me Umm Khalid.’ I was brought to the Prophet (peace and blessings be upon him), who dressed me in it with his own hands, and then he (peace and blessings be upon him) said twice, ‘May you wear your dress out and tatter it (i.e. a supplication for a long life).’



He then started looking at the embroidery of that Khamisah, beckoning with his hand to me, while saying, 'O Umm Khalid! This is Sana (beautiful in the Abyssinian language)! O Umm Khalid! This is Sana!'" (1)

The happiness of those merry little companions was happiness to the Prophet (peace and blessings be upon him). He (peace and blessings be upon him) disliked seeing them anything other than joyful and playful. Anas narrated, "The Messenger of Allah (peace and blessings be upon him) used to visit us. I had a little brother who had a Nughair (a little nightingale) he used to play with, but his Nughair died. One day the

(1) *Sahih Al-Bukhary, Book of Al-Libas (Clothes), Hadith no. 5397.*



Prophet (peace and blessings be upon him) came and saw him (Anas's little brother) looking sad. He (peace and blessings be upon him) asked him, 'Why is Abu 'Umair sad?' They told him, 'His Nughair with which he used to play died, O Messenger of Allah.' He (peace and blessings be upon him) said, 'Abu 'Umair, what did Nughair do?'" (1)

The Prophet (peace and blessings be upon him) kindly tried to cheer the little child using the merry rhythm between the boy's name and that of the little nightingale.

(1) Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 13557.



My Boy, I Am Teaching You Words

The Prophet (peace and blessings be upon him) kept himself close to children and their world, and addressed his Message to them the same as adults.

Whenever he (peace and blessings be upon him) passed by children who were playing, he (peace and blessings be upon him) greeted them. (1) Anas narrated, "The Prophet (peace and blessings be upon him) passed by us while we were playing and said: Peace be upon you, O boys." (2)

(1) *Anas bin Malik narrated that the Prophet passed by a group of boys and greeted them. He said, "The Prophet used to do so." Reported by Al-Bukhary, Book of Al-Ista'dhan (Asking Permission), Hadith no. 5778. Abu Dawud also reported in Book of Al-Adab, Hadith no. 4526 that Anas bin Malik said, "The Messenger of Allah came to some children who were playing and greeted them with Salam."*

(2) *Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 12429.*



By greetings of peace the Prophet (peace and blessings be upon him) was implanting a sublime Islamic moral in early childhood. **"The young should greet the old, the passerby should greet the one sitting, and the small group of people should greet the large group of people."** (1)

Simply greeting one another with the salutation of Islam, "Peace be upon you", and returning the salutation with "Peace be upon you too and Allah's Mercy and Blessings" is the way to love, faith, and ultimately Paradise in his eyes, **"You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I guide you to a thing which if you do it, you shall**

(1) *Abu Hurairah, Sahih Al-Bukhary, Book of Al-Isṭa'dhan, Hadith no. 5763.*



love one another? Spread Salam (the greeting of peace: peace be upon you) among you." (1)

He (peace and blessings be upon him) thus taught them the ethics of a Muslim in a practical way, and sowed in them from a tender age the seeds of firm belief in the Oneness of Allah and absolute reliance on Him Alone, for them to grow up balanced on psychological, intellectual, and moral levels.

Ibn 'Abbas (may Allah be pleased with him) was riding behind the Messenger of Allah (peace and blessings be upon him) (on the same mount) one day when he (peace and blessings be upon him) said to him, "O my boy, I am teaching you words. Guard (the Commands and Prohibitions of) Allah,

(1) *Abu Hurairah, Sahih Muslim, Book of Iman, Hadith no. 81.*



He will guard you. Guard (the Rights of) Allah, you will find Him before you. When you ask, ask Allah. When you seek help, seek it from Allah. Know that if people gather together to benefit you with something, they will not benefit you except with something that Allah has decreed for you. And if they gather together to harm you with something, they will not harm you except with something that Allah has decreed for you. The pens have been raised and the pages have dried." (1)

That is, the pens inscribing fate have ceased writing. All destinies are already inscribed and decided.

(1) *Sunan At-Tirmidhy, Book of Sifat Al-Qiyamah wa Al-Raqa'iq wa Al-Wara' (Description of The Day of Resurrection, Softening of Hearts and Piety), Hadith no. 2440.*



Children responded to their Messenger (peace and blessings be upon him) and became eager to learn from him not only the obligatory acts of worship, but also the supererogatory ones through which a servant can approach Allah more closely. Ibn ‘Abbas (may Allah be pleased with him) said, “Once I stayed overnight at the house of my aunt Maymunah (the Prophet’s wife) to see how the (supererogatory) Salah was offered by the Prophet (peace and blessings be upon him) during the night. The Messenger of Allah (peace and blessings be upon him) talked with his wife for an hour and then lay down. When it was the last third of the night, or part of it, he (peace and blessings be upon him) sat and looked towards



heaven, then recited (Allah's Saying): Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for people of understanding. (1) Then he (peace and blessings be upon him) got up, performed ablution, cleaned his teeth with Siwak (teeth-cleansing twig), and offered eleven Rak'ahs (units of prayer). Then Bilal pronounced the Adhan (call to prayer), so the Prophet (peace and blessings be upon him) offered two Rak'ahs and went out to lead the people in Subh (Dawn congregational) Prayer."(2)

(1) *Translated meanings of Al-'Imran 3: 190.*

(2) *Sahih Al-Bukhary, Book of Tawhid (Monotheism), Hadith no. 6898.*



Although younger than ten years of age at that time [1], Ibn ‘Abbas did not miss the chance of joining the Prophet (peace and blessings be upon him) in voluntary night prayer. He said, **“I rose and performed ablution just as he (peace and blessings be upon him) did, then I came and stood on his left side. But he (peace and blessings be upon him) took me by his right hand and turned me from behind him, and made me stand on his right, and I prayed with him.”** [2]

Another Companion, As-Sa’ib bin Yazid (may Allah be pleased with him) said, **“I was taken to Hajj (pilgrimage to Makkah) in the company of the Messenger of Allah (peace and blessings be upon him) when I was seven years old.”** [3]

(1) Ibn ‘Abbas said, “The Messenger of Allah died when I was a ten-year-old boy.” Reported in Sahih Al-Bukhary, Book of Fada’il

(2) Al-Qur’an (Virtues of the Qur’an), Hadith no. 4647.

(3) Sunan Abu Dawud, Book of As-Salah, Hadith no. 516.



Therefore, it matched the spontaneity and originality of his preaching the Message that the first among men to pray with the Prophet of Allah (peace and blessings be upon him) was not one of the chiefs or sages of the Arabs, but simply an eight-year-old boy, standing side by side with him, unmindful of people's mockery of the little believer in his Message, to paint with his modesty an image certainly sincere, certainly penetrating.

'Afif (may Allah be pleased with him) narrated,

"I was a merchant. I set out to Hajj. I went to Al-'Abbas bin 'Abdul-Muttalib, who was a merchant, to buy from him some merchandise. By Allah, I was at his place in Mina when a man

(1) *Sahih Al-Bukhary, Book of Hajj (Pilgrimage), Hadith no. 1725.*



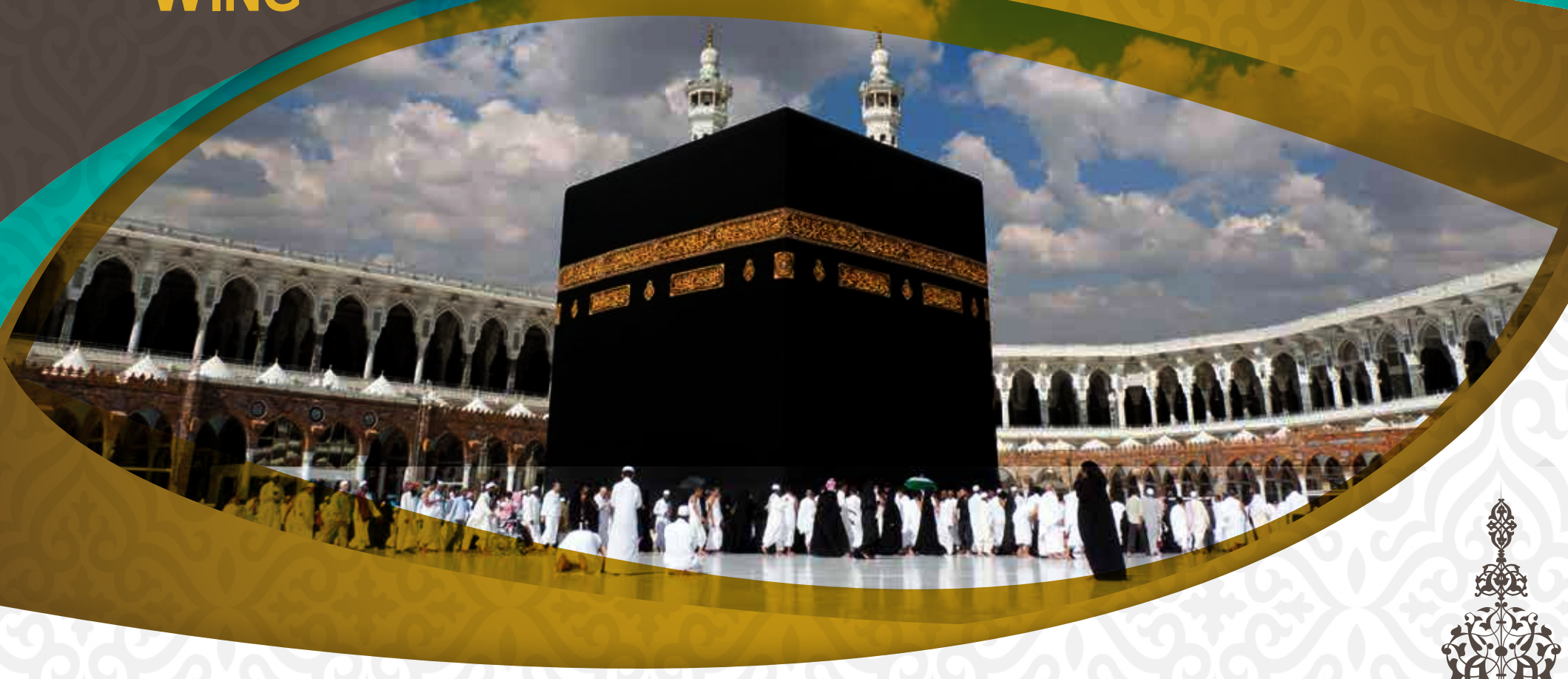
came out of a tent close to him, looked at the sun, and when he saw that it had declined he rose to pray. Then a woman came out of the same tent from which that man had come out, and she stood behind him offering prayer. Then a boy, who had yet to attain puberty, came out of that tent and he stood with him offering prayer. I asked Al-'Abbas, 'Who is this man, O 'Abbas?' He said, 'This is Muhammad bin 'Abdullah bin 'Abdul-Muttalib, my nephew.' I said, 'Who is this woman?' He said, 'This is his wife, Khadijah bint Khuwailid.' I said, 'Who is this boy?' He said, 'This is 'Ali bin Abu Talib, his cousin.' I said, 'And what is he doing?' He said, 'He is



offering prayer and he claims to be a prophet. But none has followed him in his matter except his wife and his cousin, that boy.'" 'Afif added, "Would that Allah blessed me with Islam on that day to be the third after 'Ali bin Abu Talib (to pray with the Messenger of Allah, peace and blessings be upon him)." (1)

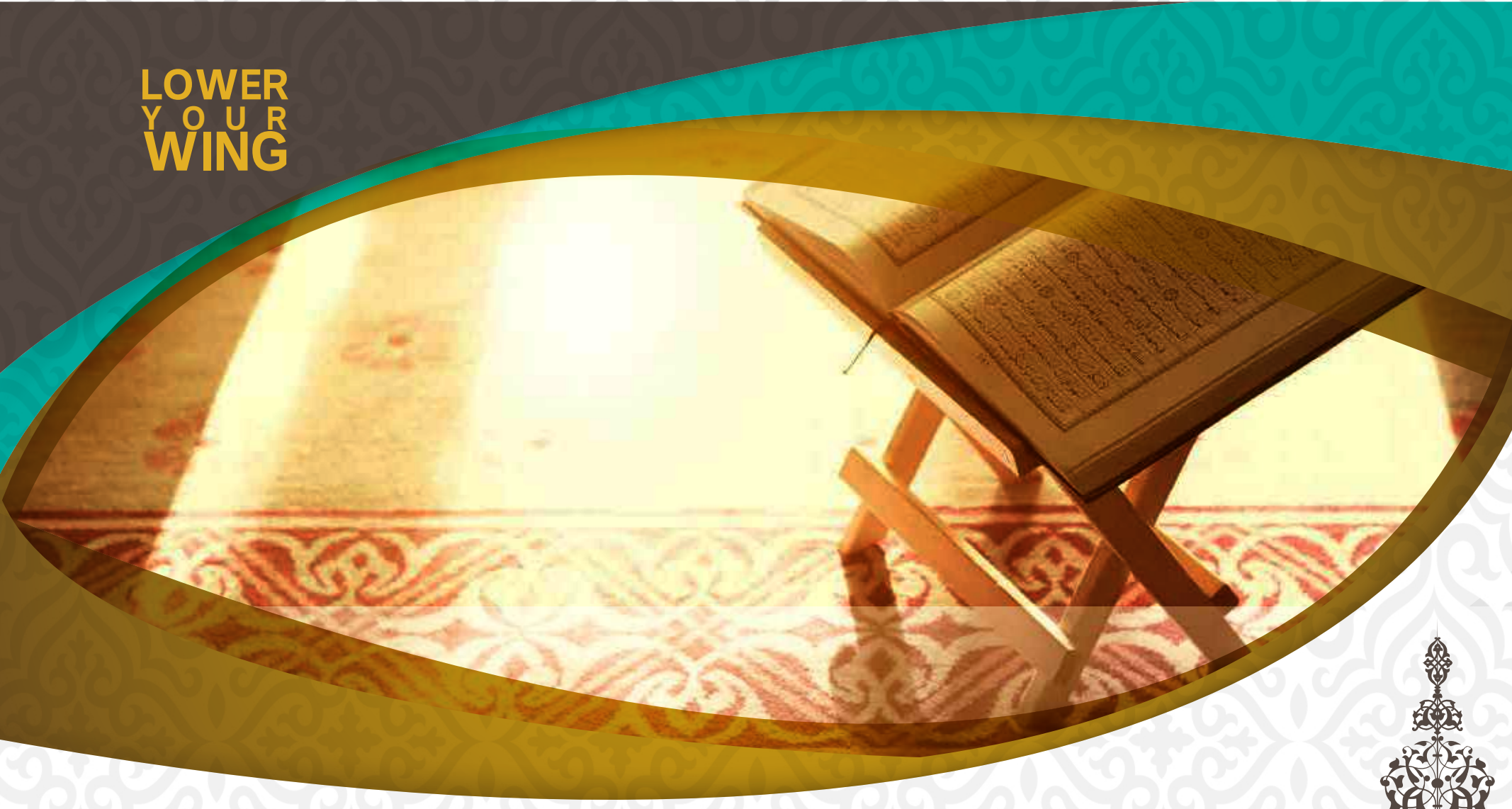
Thus children, in the echelon of the first forerunners in faith in Islam, came in their natural third place in the hierarchy of life and family, thereby shaping the first Muslim seed of the Ummah: a woman, a man, and a child. The woman was Lady Khadijah (may Allah be pleased with her), the first believer in Allah and His Messenger

(1) *Musnad Ahmad, Book of Banu Hashim, Hadith no. 1691.*



(peace and blessings be upon him). The man was Abu Bakr (may Allah be pleased with him), the second believer in Islam and the first believer among men. Then came ‘Ali (may Allah be pleased with him), who embraced Islam at the age of eight to be the first boy to accept Islam, the third believer in Islam, and the first to pray with the Messenger of Allah (peace and blessings be upon him) after Lady Khadijah.

Young age was no limitation during that beautiful era in which children lived close to their Prophet (peace and blessings be upon him). It did not prevent them even from Imamate (leading the people in congregational prayer), if they were worthier of it than grownups.



‘Amr bin Salamah (may Allah be pleased with him) narrated, “We lived in an urban region which people would pass by whenever they went to the Prophet (peace and blessings be upon him). They would visit us on their way back and inform us that the Messenger of Allah (peace and blessings be upon him) said such-and-such. I was a memorizing boy. I memorized a great part of this Qur’an. My father set out to the Messenger of Allah (peace and blessings be upon him) accompanied by a group of his people. He (peace and blessings be upon him) taught them Salah and said, ‘Let the one who leads you in Salah be the one who reads the



Qur'an the most among you.' I was the one who read the Qur'an the most among them owing to what I memorized of it. So they made me their Imam (leader of congregational prayer). I used to lead them in Salah while wearing a small yellow garment of mine; but when I prostrated myself, I was uncovered. When one of the women complained, saying, 'Hide from us the private parts of your reciter,' they bought me an Omani shirt. Truly, I was never happy with anything after Islam the way I was happy with it. I used to lead them in Salah when I was only a seven-or eight-year-old child. " (1)

(1) *Sunan Abu Dawud, Book of As-Salah, Hadith no. 495*



Yet, the Prophet (peace and blessings be upon him) cared not to overburden the children with obligations beyond their capacity. ‘Abdullah bin Hisham (may Allah be pleased with him) narrated that his mother, Zainab bint Humaid (may Allah be pleased with her), took him to the Messenger of Allah (peace and blessings be upon him) and said, **“O Messenger of Allah, take the pledge of allegiance from him.”** The Prophet (peace and blessings be upon him) said, **“He is young.”** He (peace and blessings be upon him) then caressed his head and supplicated Allah for him.[1]

(1) Sahih Al-Bukhary, Book of Al-Ahkam (Judgments), Hadith no. 6670.



Upbringing of Children

The Prophet (peace and blessings be upon him) never missed an opportunity to inculcate in the young a strong sense of morality and propriety. 'Umar bin Abu Salamah (may Allah be pleased with him) said, "I was a boy under the care of the Messenger of Allah (peace and blessings be upon him) and my hand used to go around the dish (while I was eating). The Messenger of Allah (peace and blessings be upon him) said to me, 'O my boy, mention the Name of Allah, eat with your right hand, and eat from what is nearer to you.' This has been my manner of eating ever since." (1)

(1) Sahih Al-Bukhary, Book of Al-At'imah (Foods), Hadith no. 4957.



The Prophet (peace and blessings be upon him) helped children feel self-confident through appreciation of their individuality. Sahl bin Sa‘d (may Allah be pleased with him) said, “A cup (full of milk or water) was brought to the Prophet (peace and blessings be upon him) from which he (peace and blessings be upon him) drank. On his right side there was sitting a boy who was the youngest of those present, while on his left side there were the elderly men. (1) The Prophet (peace and blessings be upon him) said, ‘O my boy, would you allow me to give it (the cup) to the elderly men (first)?’ The boy replied, ‘I will never give preference to anyone over me as

(1) The drinking etiquette taught by Prophet Muhammad dictates that in an assembly of people, water or milk should be circulated from the right-hand side of the one serving it.



regards my share from you, O Messenger of Allah.' So the Prophet (peace and blessings be upon him) gave it to him."(1)

The Prophet (peace and blessings be upon him) shared his secrets with children, who enjoyed his confidence in them. It helped them feel trustworthy. Anas bin Malik (may Allah be pleased with him) said, "The Prophet (peace and blessings be upon him) confided a secret to me which I did not disclose to anybody after him. Even Umm Sulaim (my mother) asked me about it, but I did not tell her." (2) 'Abdullah bin Ja'far (may Allah be pleased with him) said, "One day the Messenger of Allah (peace and blessings be upon him)

(1) *Sahih Al-Bukhary, Book of Al-Musaqah (Distribution of water), Hadiths no. 2180, 2193.*
(2) *Sahih Al-Bukhary, Book of Al-Isti'dhan, Hadith, 5815.*



made me ride behind him and confided a secret to me, which I would never tell to anybody among people."(1)

The Prophet (peace and blessings be upon him) socialized children into the world of grown-ups and engaged them in instructional conversations through a question-and-answer game. 'Abdullah bin 'Umar bin Al-Khattab (may Allah be pleased with him) narrated, "The Messenger of Allah (peace and blessings be upon him) said, 'Tell me of a tree which resembles a Muslim, giving its fruit at all times by the Permission of its Lord, and the leaves of which do not fall.' I ('Abdullah bin 'Umar) thought of the palm, but I was

(1) *Sahih Muslim, Book of Fada'il Al-Shabah, Hadith no. 4457.*



reluctant to speak because ‘Abu Bakr and ‘Umar were present. When they did not speak, the Prophet (peace and blessings be upon him) said, ‘It is the palm.’ When I came out with my father, I said, ‘O my father, it came to my mind that it is the palm.’ He (‘Umar) said, ‘What prevented you from saying it? Had you said it, it would have been more pleasing to me than such-and-such (a fortune).’ I said, ‘Nothing prevented me except that neither you nor Abu Bakr spoke, so I felt reluctant (to speak in your presence).’” (1)

Children might be timid at first, but with practice they will definitely gain self-confidence.

(1) *Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5678.*



The Prophet (peace and blessings be upon him) also encouraged the youth to incorporate physical activity into their lives, urging them to follow the example of righteous great men like their father, Prophet Isma'il (Ishmael, peace and blessings be upon him). Salamah bin Al-Akwa' (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) passed by a group from the tribe of Aslam competing with one another in throwing arrows. The Prophet (peace and blessings be upon him) said, **"Throw, Banu Isma'il, your father was an archer. Throw, and I am with Banu so-and-so."** Whereupon, one of the two teams ceased throwing. The Messenger of Allah (peace and blessings be upon him) asked, "Why do you not throw?" They replied,



"How can we throw when you are with them (i.e. on their side)?" The Prophet (peace and blessings be upon him) said, "Throw, and I am with you all."(1)

The Prophet (peace and blessings be upon him) watched over children's pure nature of truth-telling, warning against any lying or false promises that might distort these pure souls, even in jest. 'Abdullah bin 'Amir (may Allah be pleased with him) narrated, "My mother called me one day while the Messenger of Allah (peace and blessings be upon him) was sitting in our house. She said, 'Come here and I shall give you something.' The Messenger of Allah (peace and blessings be upon him) asked her, 'What do you

(1) *Sahih Al-Bukhary, Book of Al-Jihad wa Al-Siyar, Hadith no. 2684.*



intend to give him?' She replied, 'I intend to give him some dates.' The Messenger of Allah (peace and blessings be upon him) said, 'If you do not give him something, it will be recorded as a lie against you." (1)

As to the anchor of psychological stability of children, it is equality of treatment between them, even in kisses and smiles. The Messenger of Allah (peace and blessings be upon him) exhorted, saying, "Treat your children equally! Treat your children equally! Treat your children equally!"(2)

The mother of An-Nu'man bin Bashir (may Allah be pleased with him) asked his father to make some gift of his property to him. He procrastinated for a

(1) *Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4339.*
(2) *Musnad Ahmad, Book of Kuffans (Kufis), Hadith no. 17724.*



year then he decided to do it, but she said, "I shall not be pleased unless you make the Messenger of Allah (peace and blessings be upon him) a witness to what you have conferred as a gift upon my son." An-Nu'man said, "I was a boy at that time, so my father took hold of my hand, and he came to the Messenger of Allah (peace and blessings be upon him) and said, 'The mother of this (son of mine), Bint Rawahah, wishes that I should make you bear witness to what I have conferred as a gift upon her son.' The Messenger of Allah (peace and blessings be upon him) asked, 'O Bashir, have you any other children besides this (son of yours)?' He said, 'Yes.' He (peace and blessings be upon him)

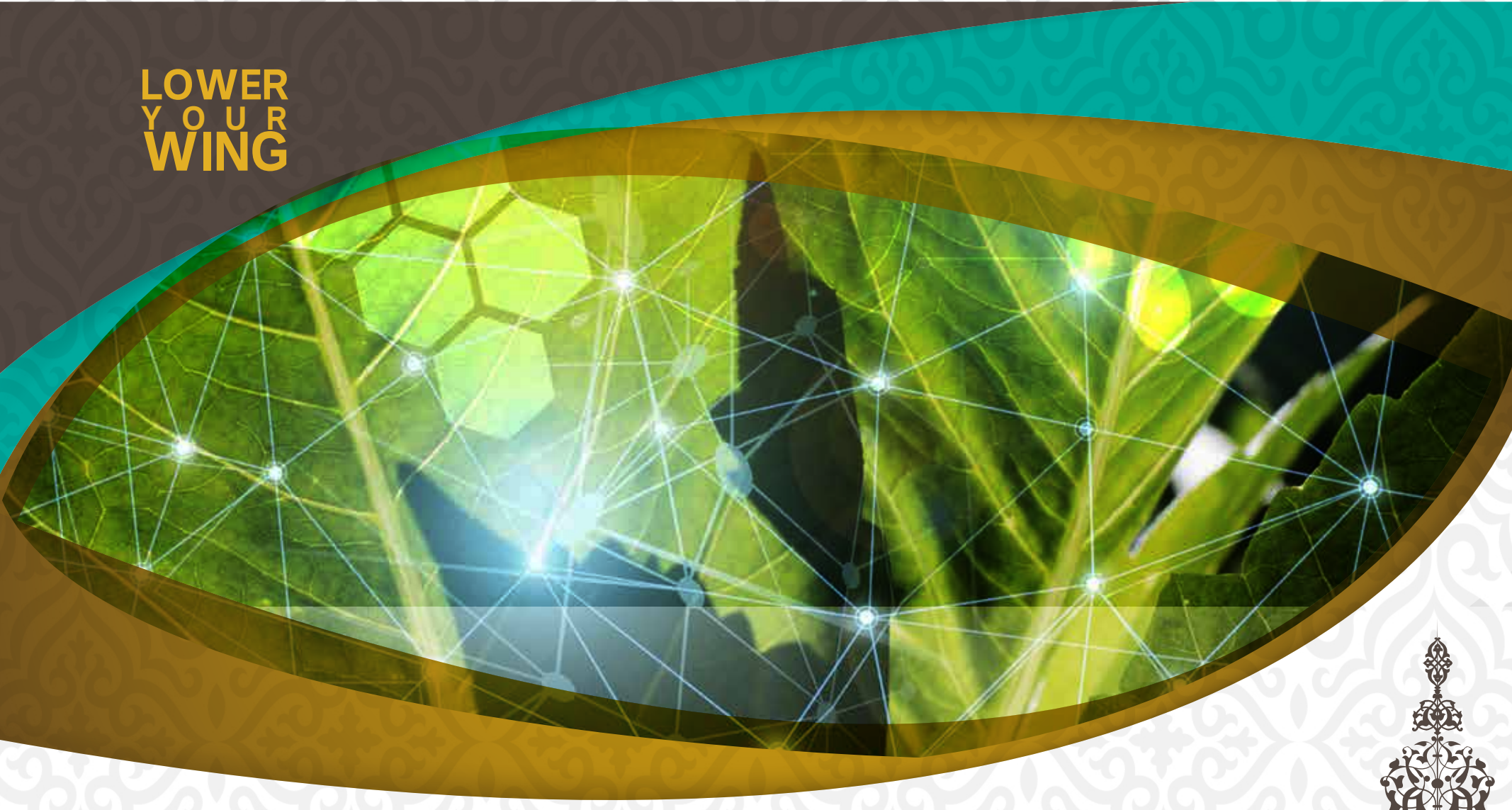


asked, 'Have you given them all the like of this?' He said, 'No.' He (peace and blessings be upon him) said, 'Then make me not a witness. I cannot be a witness to injustice.'"(1)

Childhood Mistakes

The Prophet (peace and blessings be upon him) did not follow the old recipe of scolding and blame in dealing with children's mistakes. Rather, he (peace and blessings be upon him) first asked for the reason, listened attentively, showed compassion, gave remedy, and then turned to Allah with a special supplication for the child.

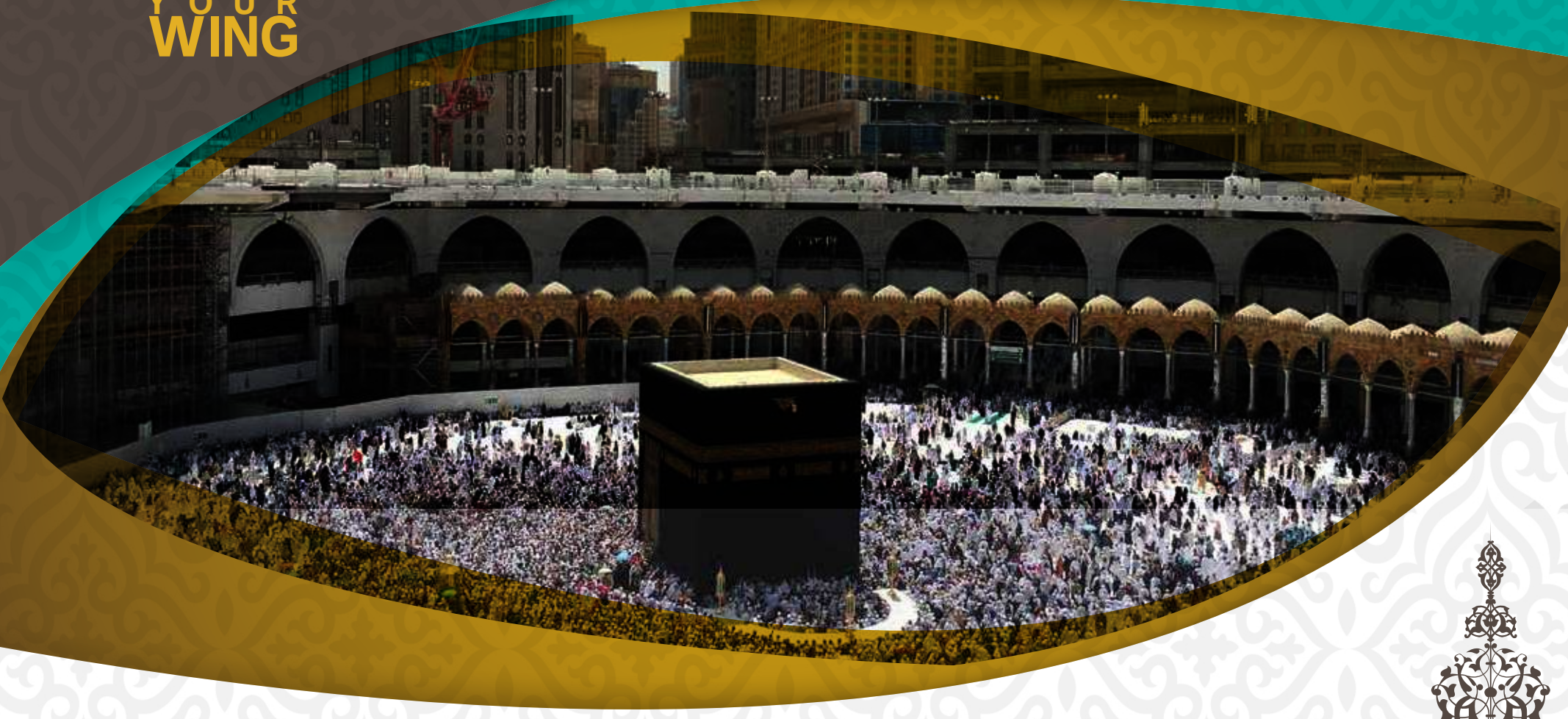
(1) Sahih Muslim, Book of Al-Hibat (Gifts), Hadith no. 3056.



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 the Ansar. I was brought to the Prophet (peace and blessings be upon him) who asked, 'O my boy, why do you throw stones at date palms?' I said, 'To eat.' He (peace and blessings be upon him) said, 'Do not throw stones at date palms, but eat from what falls beneath them.' He then caressed my head and said, 'O Allah, satisfy his belly (hunger).'" (1)

However little the child was, the Prophet (peace and blessings be upon him) showed that his mistake must be clarified and corrected. Al-Hasan

(1) *Sunan Abu Dawud, Book of Jihad, Hadith no. 2253.*



bin ‘Ali (may Allah be pleased with him) once took a date from the dates given in charity and put it in his mouth. The Prophet (peace and blessings be upon him) interjected, ***“Kakh! Kakh!”*** to make him expel it, and then said, **“Do you not know that we (the family of Muhammad) do not eat charity?”** (1) The Prophet (peace and blessings be upon him) thus taught his grandson not to abuse the privilege of being part of the family of Muhammad (peace and blessings be upon him).

In return, whenever children did something nice the Prophet (peace and blessings be upon him) warmly thanked them for it. Ibn ‘Abbas (may Allah be pleased with him) placed for the Prophet (peace and blessings be upon him) water for his

(1) *Abu Hurairah, Sahih Al-Bukhary, Book of Zakah (Obligatory Charity), Hadith no. 1396.*



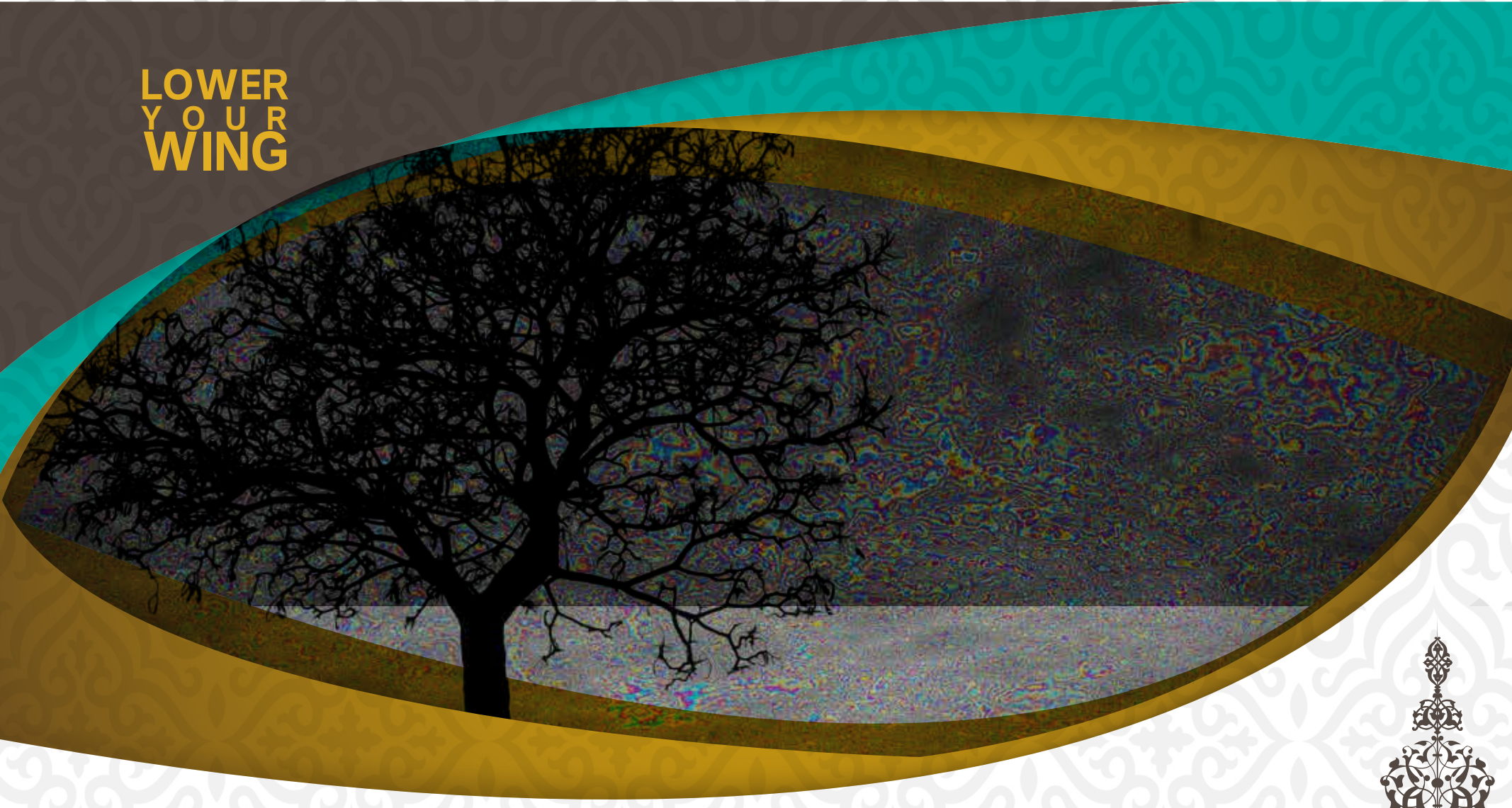
ablution, so he (peace and blessings be upon him) asked, "Who placed this?" On being told, he (peace and blessings be upon him) said, "O Allah, grant him comprehension of the religion." (1)

In another Hadith, Ibn 'Abbas narrated, "The Messenger of Allah (peace and blessings be upon him) embraced me and said, 'O Allah, teach him the Book (the knowledge of the Qur'an).'" (2)

And as a repayment for the services Anas rendered to the Messenger of Allah (peace and blessings be upon him), he (peace and blessings

(1) *Sahih Al-Bukhary, Book of Al-Wudu' (Ablution), Hadith no. 140.*

(2) *Sahih Al-Bukhary, Book of Al-'Alim (Knowledge), Hadith no. 73.*



be upon him) supplicated Allah for him, saying, "O Allah, increase his wealth and children; and whatever You give him, bless it for him."(1)

Yet discipline should be used with children when required, starting from the age of seven, to correct negligence of serious duties in life, as the Prophet (peace and blessings be upon him) taught, saying, "Command your children to offer Salah at the age of seven, and chastise them for (abandoning) it (Salah) at the age of ten, and separate between them in beds."(2)

(1) *Sahih Al-Bukhary, Book of Al-Da'wat (Supplications), Hadith no. 5859.*

(2) *'Abdullah bin 'Amr bin Al-'As, Sunan Abu Dawud, Book of As-Salah, Hadith no. 418.*



Where Mercy Begins

The Messenger of Allah (peace and blessings be upon him) kissed Al-Hasan bin ‘Ali (may Allah be pleased with him) while sitting with the chief Al-Aqra‘ bin Habis At-Tamimy, who remarked, **“I have ten children, but I have never kissed any one of them.”** The Messenger of Allah (peace and blessings be upon him) looked at him and said, **“The one who does not show mercy will not be shown mercy.”**(1)

Mercy to be had must first be given. Merciful gestures such as a kiss, a hug, a pat, or a smile do not go against the dignity of fatherhood, but they

(1) *Abu Hurairah, Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5538.*



establish secret ties of mutual love, mercy, and understanding between a father and his children never to be had without these tender expressions of affection. Their blessed influence is beyond human understanding; their absence hardens the hearts.

Lady ‘Aishah (may Allah be pleased with her) said,

“Some Bedouins came to the Messenger of Allah (peace and blessings be upon him) and asked, ‘Do you kiss your children?’ He (peace and blessings be upon him) said, ‘Yes.’ They said, ‘But, by Allah, we do not kiss them.’ The Messenger of Allah (peace and blessings be upon him) said, ‘Do I have any power if Allah has removed mercy from you?’” (1)

(1) *Sahih Muslim, Book of Al-Fada’il, Hadith no 4281.*



Upon seeing the eyes of the Messenger of Allah (peace and blessings be upon him) overflowing with tears when his dying grandson was placed on his lap, Sa'd exclaimed, 'What is this (tears), O Messenger of Allah?' He (peace and blessings be upon him) said, **'This is mercy which Allah places in the hearts of whomever He wishes of His servants. Allah shows mercy only to those among His servants who are merciful.'"** (1)

(1) *Sahih Al-Bukhary, Book of Al-Aiman wa Al-Nudhur, Hadith no. 6163.*



From there mercy begins, grows, and ultimately elevates the soul to its noblest attributes. The Messenger (peace and blessings be upon him) taught this, saying:

- "They are not of us, those who do not show mercy to our young ones and do not revere our elders."(1)

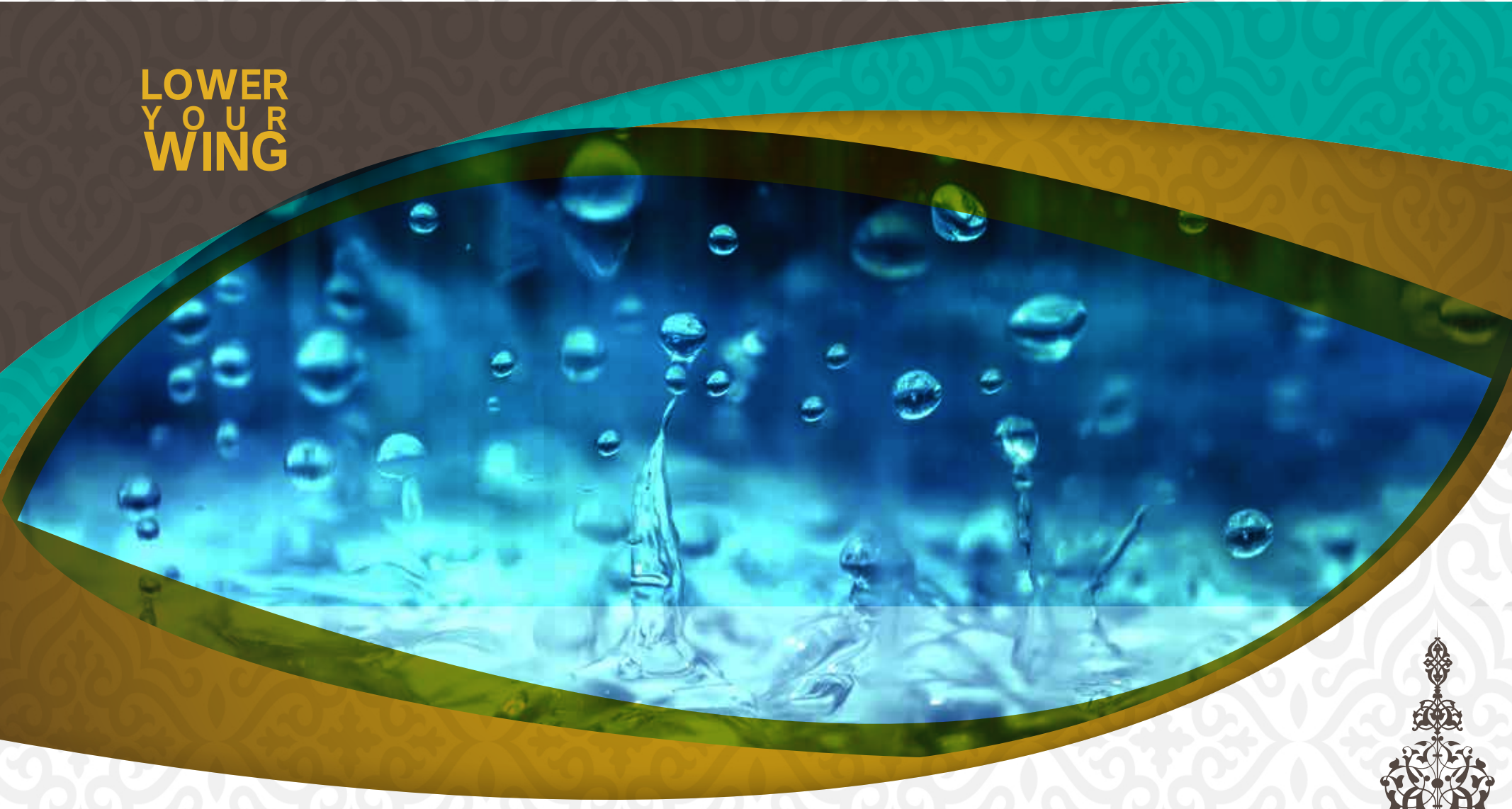
- "The one who does not show mercy will not be shown mercy."(2)

- "Show mercy, and mercy will be shown to you. Forgive, and Allah will forgive you."(3)

(1) *Ibn 'Abbas, Sunan At-Tirmidhy, Book of Al-Birr Waslah (Benevolence and Upholding the Ties of Kinship), Hadith no. 1844.*

(2) *Jarir bin 'Abdullah, Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5554.*

(3) *'Abdullah bin 'Amr bin Al-'As, Musnad Ahmad, Book of Al-Mukthrin min As-Sahabh, Hadith no. 6255.*



- “The All-Merciful One has mercy on those who are merciful. Show mercy to those on the earth, and He Who is in heaven will show mercy to you.”(1)

- “Mercy is only plucked from one who is wretched.”(2)

- “Verily, Allah is kind and loves kindness in all affairs.”(3)

- “Verily, kindness whenever it exists in a thing graces it, and whenever taken away from a thing disgraces it.”(4)

(1) *‘Abdullah bin ‘Amr bin Al-‘As, Sunan At-Tirmidhy, Book of Al-Birr Waslah, Hadith no. 1847.*

(2) *Abu Hurairah, Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4291.*

(3) *Lady ‘Aishah, Sahih Al-Bukhary, Book of Astitabht Al-Murtadin (Dealing with Apostates), Hadith no. 6415.*

(4) *Lady ‘Aishah, Sahih Muslim, Book of Al-Birr Waslah Waladab (Benevolence, Upholding the Ties of Kinship and Good Manners), Hadith no. 4698.*



- "The one deprived of kindness is deprived of all good."(1)

Mother and Child

The image of motherly tenderness, of a mother nursing her child, was the image which the Prophet (peace and blessings be upon him) chose to illustrate to his Companions the generosity of Allah's Mercifulness towards his servants, asking them, "Do you think that this woman would ever throw her child in the fire?"

They replied, "No, by Allah, so far as it lies in her power not to do so."

(1) *Jarir bin 'Abdullah, Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4175.*



The Messenger of Allah (peace and blessings be upon him) said, **"Verily, Allah is more merciful to His servants than this woman is to her child."**(1)

Motherhood with its love, warmth, and protection was holy in the eyes of Prophet (peace and blessings be upon him). Although used to long night prayers alone until his feet would crack, this great Imam (peace and blessings be upon him), when leading people in congregational prayer, was heard saying, **"I start the prayer intending to prolong it, but on hearing the cries of a child I shorten my prayer because of the intense sadness I know his crying causes his mother."**(2)

(1) 1 'Umar bin Al-Khattab, Sahih Muslim, Book of At-Tawbah (Repentance), Hadith no. 4947.

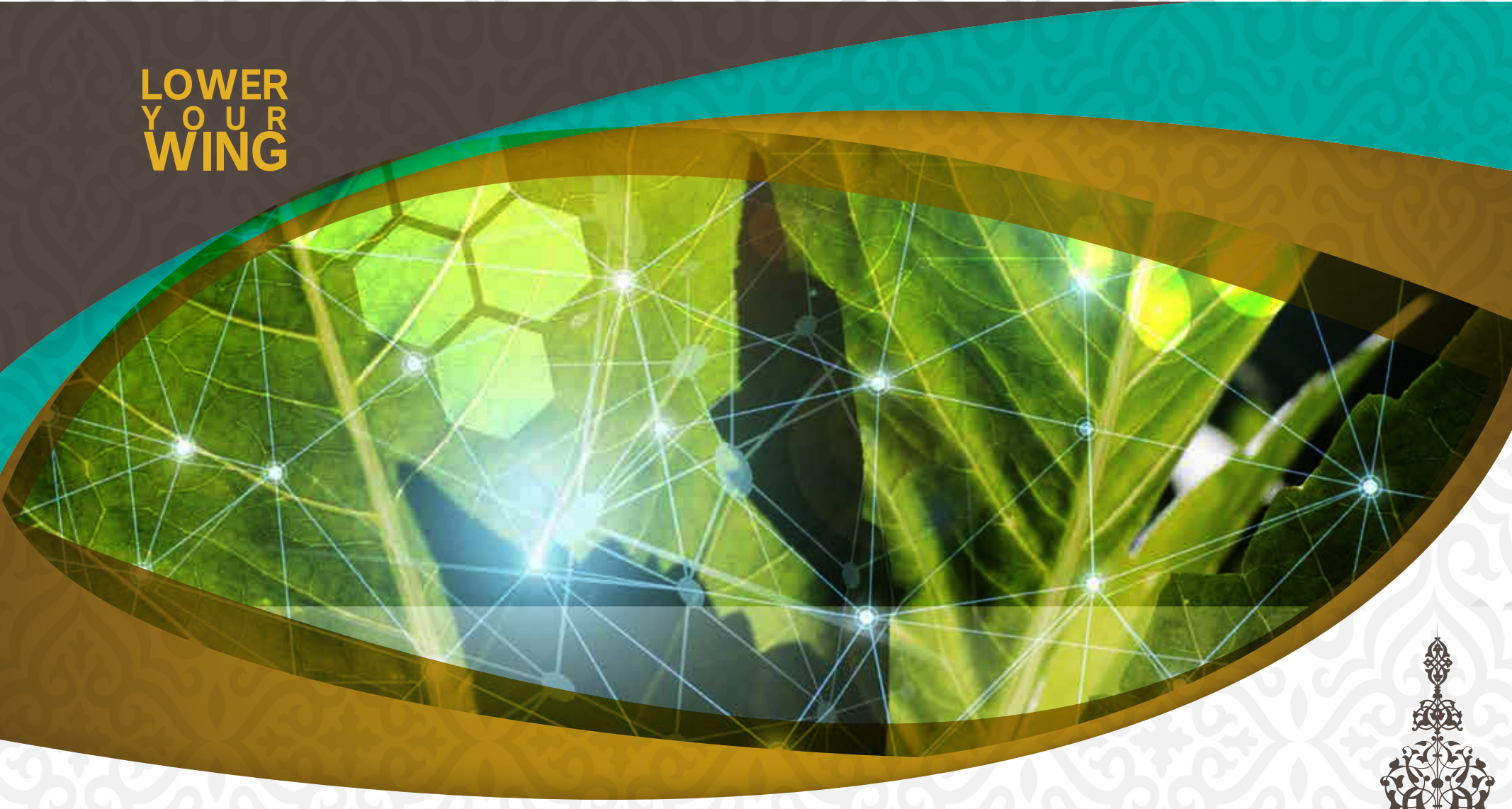
(2) Sahih Al-Bukhary, Book of Al-Adhan (Call to Prayer), Hadith no. 668.



In his eyes, in sympathy with the mother's solicitude and her child's continuous need of her, the short moments of praying were too long to separate the two. Anas bin Malik (may Allah be pleased with him) said, "I never prayed behind any Imam a prayer lighter and more perfect than that behind the Prophet (peace and blessings be upon him). He (peace and blessings be upon him) used to cut short the prayer whenever he heard the cries of a child, lest he should put the child's mother to trial." (1)

This irreplaceable motherly love and care was enough to entitle the mother, in the case of divorce, to the custody of her child as the Prophet

(1) *Sahih Al-Bukhary, Book of Al-Adhan, Hadith no. 667.*



(peace and blessings be upon him) judged for the mother who complained to him, saying, "O Messenger of Allah, this son of mine, my womb for him was a vessel, my breasts for him a water skin, and my lap for him a haven, yet his father has divorced me and wants to take him away from me." The Messenger of Allah (peace and blessings be upon him) said to her, "You are more deserving of him as long as you do not remarry."(1)

The same fear of tearing away a mother from her child was shown by the Prophet (peace and blessings be upon him) towards other creatures.

(1) 'Abdullah bin 'Amr bin Al-'As, Sunan Abu Dawud, Book of At-Talaq (Divorce), Hadith no. 1938.



‘Abdullah bin Mas‘ud (may Allah be pleased with him) narrated, “The Messenger of Allah (peace and blessings be upon him) settled at a place (during a journey), when a person went to a thicket and took out of it some eggs of a bird, which came fluttering its wings over the head of the Messenger of Allah (peace and blessings be upon him) and his Companions. He (peace and blessings be upon him) asked, ‘Who aggrieved this?’ A man among the people said, ‘I got some of its eggs.’ The Messenger of Allah (peace and blessings be upon him) said, ‘Return them out of mercy for it.’” (1)

(1) Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 3643.

LOWER YOUR WING



Daughter



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People of Jahiliyyah saw daughters as a burden, an ill omen, or a shame whom they buried alive without pity or remorse, in wildness and ignorance. About killing daughters, Allah (Exalted be He) says: (Indeed lost are they who have killed their children, from folly, without knowledge, and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.)(1)

The Qur'an delves deeper and offers a vivid portrayal of the birth of girls, how fathers receive such news, and their inward feelings before committing such a cruel crime, saying:

(1) Translated meanings of Al-An'am 6: 140.



(And when one of them is informed of (the birth of) a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.) (1)

It then asks in accusation:

(For what sin she was killed?) (2)

A man once came to the Prophet (peace and blessings be upon him) and said, "O Messenger of Allah, we were people of Jahiliyyah (people living in a pre-Islamic time of ignorance) and

(1) *Translated meanings of An-Nahl 16: 5859-.*

(2) *Translated meanings of At-Takwir 81: 9.*



idolism. We used to kill our children. I had a daughter who, when she started to perceive, I called to me one day. She always became happy when I called her to me. She followed me. I walked until I came to a well not far from my people. I took hold of her hand and threw her into the well. The last thing I heard her saying was, 'O my father! O my father!'"

The Messenger of Allah (peace and blessings be upon him) cried until his tears trickled heavily down. A man among those who were sitting with him (peace and blessings be upon him) said, **"You have grieved the Messenger of Allah."** The Messenger of Allah (peace and blessings be upon



him) said to him, **"Stop, he is asking about what distresses him."** He (peace and blessings be upon him) then said, **"Repeat to me your story."** The man repeated it, and the Prophet (peace and blessings be upon him) cried again until his tears trickled down his eyes over his beard. He (peace and blessings be upon him) then said, **"Allah has forgiven the people of Jahiliyyah for whatever they committed (before becoming Muslims); continue working (righteously)."** (1)

Islam wipes out whatever sins were committed in a pre-Islamic time of ignorance in man's life, even the burial of a living baby girl, and lays down Allah's merciful Law that protects daughters and forbids the killing of children.

(1) *Al-Wadin, Sunan Ad-Darmy, Book of Al-Muqadimah (Beginning), Hadith no.*



(And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.) (1)

The Prophet (peace and blessings be upon him) forbiddingly said, "Verily, Allah has forbidden you impiety towards mothers, burial of girls alive, withholding (what you should give) and demanding (what you do not deserve), and hates for you idle talk, asking many questions, and wasting of wealth." (2)

(1) *Translated meanings of Al-An'am 6: 140.*

(2) *Al-Mughirah bin Shu'bah, Sahih Al-Bukhary, Book of Al-Istiqrad, Ada' Ad-Duyun, Al-Hajr wa At-Taflis (Loans, Payment of Debts, Freezing of Property and Bankruptcy), Hadith no. 2231.*



‘Abdullah bin Mas‘ud (may Allah be pleased with him) narrated, “I asked the Prophet (peace and blessings be upon him), ‘Which sin is the gravest in the Sight of Allah?’ He (peace and blessings be upon him) said, ‘That you set up a rival to Allah although He Alone created you.’ I said, ‘That is indeed grave.’ I asked, ‘Which is next?’ He (peace and blessings be upon him) said, ‘To kill your child lest he should share your food with you.’ I asked, ‘Which is next?’ He (peace and blessings be upon him) said, ‘To commit sexual intercourse with your neighbor’s wife.’” (1)

(1) *Sahih Al-Bukhary, Book of Tafsir Al-Qur’an (Interpretation of the Qur’an), Hadith no. 4117.*



The Blessing of Daughters

(To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female offspring upon whom He wills, and bestows male offspring upon whom He wills. Or He bestows both males and females, and He renders barren whomever He wills. Verily, He is the All-Knower and is Able (to do all things).) (1)

The blessing of having children, male or female, is from Allah Alone. He (Glorified be He) gives daughters to whom He wills and sons to whom He wills. Parents should be thankful to Allah for whatever He (Exalted be He) bestows.

(1) *Translated meanings of Ash-Shura 42: 4950-.*



The Prophet (peace and blessings be upon him) exhorts fathers to be thankful for having daughters as much as sons and, even more, to show the merit of this gift bestowed by Allah upon fathers, who are promised Paradise in return for the love, kindness, and good upbringing they grant their daughters. The promise is repeated, with no mention of a similar reward for the upbringing of sons. It seems to be Islam's special gift to the father of girls.

- "Whoever has a daughter born to him and does not bury her alive, humiliate her, or favor his son over her, Allah will admit him into Paradise."(1)

(1) Ibn 'Abbas, Musnad Ahmad, Book of Banu Hisham, Hadith no. 1856.



- "Whoever is in charge of any of these daughters and treats them kindly, they will be a shield for him against Hellfire." (1)

- "Whosoever supports two daughters until they mature, he and I will come on the day of Resurrection as this (and he (peace and blessings be upon him) pointed with his two fingers held together)." (2)

- "Whoever has three daughters or sisters, or two daughters or sisters, and he lives with them in kindness, and fears Allah with regard to them, shall have Paradise."(3)

(1) *Lady 'Aishah, Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5536.*

(2) *Anas bin Malik, Sahih Muslim, Book of Al-Birr Waslah Waladab, Hadith no. 4765.*

(3) *Abu Sa'id Al-Khudri, Sunan At-Tirmidhy, Book of Al-Birr Waslah, Hadith no. 1839.*



- “Whoever has three daughters whom he shelters, has mercy on and looks after, Paradise is definite for him.” (1)

- “Whoever maintains three daughters, and he educates them, has mercy on them, and is kind to them, shall have Paradise.” (2)

- “Whoever has three daughters and he patiently bears their troubles, their sorrows and joys, Allah will admit him to Paradise by his mercy towards them.” A man asked, “Or two (daughters), O Messenger of Allah?” The Prophet (peace

(1) *Jabir bin ‘Abdullah, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 13729.*

(2) *Abu Sa‘id Al-Khudri, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 11488.*



and blessings be upon him) said, “Or two.” Another man asked, “Or one (daughter), O Messenger of Allah?” He (peace and blessings be upon him) said, “Or one.” (1)

- “Shall I guide you to the best of charity? Your daughter returned to you (divorced), having no breadwinner except you.” (2)

(1) Abu Hurairah, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 8071.

(2) Suraqah bin Malik bin Ju‘sham, Sunan Ibn Majah, Book of Al-Adab, Hadith no. 3657.



- Lady ‘Aishah (may Allah be pleased with her) narrated, “A poor woman came to my door carrying her two daughters. I offered her three dates. She gave each of them a date, and lifted to her mouth a date. But her two daughters asked her to feed it to them, so she divided the date she wanted to eat between them. I admired what she did and related it to the Messenger of Allah (peace and blessings be upon him), who said, **‘Verily, Allah has decreed Paradise for her because of it – or freed her from Hellfire because of it.’”** (1)

(1) *Sahih Muslim, Book of Al-Birr Waslah Waladab, Hadith no. 4764.*



Daughters' Rights

The Prophet (peace and blessings be upon him), through the aforementioned Hadiths, maintains the following rights of daughters as natural entitlements from Allah, not a gift:

1. **The right to life.**
2. **The right to freedom.**
3. **The right to protection.**
4. **The right to maintenance.**
5. **The right to identity.**
6. **The right to a good upbringing.**
7. **The right to education.**
8. **The right to kind treatment.**
9. **The right to non-discrimination and equality.**



The Prophet (peace and blessings be upon him) also restores and protects other essential, long-trampled, long-usurped, long-denied rights of daughters.

01 The right to accept or reject the man asking for her hand in marriage.

- "A matron should not be given in marriage until her command is sought, whereas a virgin until her permission is sought." The people asked, "O Messenger of Allah, how does she give her permission?" He (peace and blessings be upon him) said, "When she keeps silent." (1)

(1) *Abu Hurairah, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4741.*



Lady ‘Aishah said, “O Messenger of Allah, a virgin feels shy.” He (peace and blessings be upon him) said, “Her consent is (expressed by) her silence.” (1)

- Lady ‘Aishah narrated, “If the Messenger of Allah (peace and blessings be upon him) wanted to give one of his daughters in marriage he (peace and blessings be upon him) would sit close to her screen and say, ‘So-and-so mentions so-and-so.’ He (peace and blessings be upon him) would name her and name the man who mentioned her. If she kept silent, he (peace and blessings be upon him) gave

(1) *Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4742.*



her in marriage. If she disliked (the proposal), she would tap on the screen. If she tapped on it, he (peace and blessings be upon him) would not give her in marriage." (1)

02 The right not to be forced to marry.

- Lady 'Aishah (may Allah be pleased with her) said, "A young woman came to the Messenger of Allah (peace and blessings be upon him) and said, 'O Messenger of Allah, my father married me to his nephew to elevate by me his lowliness.'

(1) *Musnad Ahmad, Book of Al-Ansar, Hadith no. 23354.*



blessings be upon him) left the matter for her to decide (either to approve the marriage or reject it). She said, 'I approve what my father did. I just wanted women to know that fathers have no say in this matter.'" (1)

03 The right to inheritance.

- Sa'd bin Abu Waqqas (may Allah be pleased with him) said, "O Messenger of Allah, I own a large property and I have only one daughter as my heir. Should I will the whole of my property

(1) *Musnad Ahmad, Book of Al-Ansar, Hadith no. 23892.*



(to be given in charity)? ” The Prophet (peace and blessings be upon him) said, “No.” He said, “Two-thirds?” The Prophet (peace and blessings be upon him) said, “No.” He said, “One half (of my property)?” The Prophet (peace and blessings be upon him) said, “No.” He said, “One-third?” The Prophet (peace and blessings be upon him) said, “One-third, still one-third is much. Truly, giving in charity from your property is charity, spending on your children is charity, and what your wife eats from your property is charity, and that you leave your heirs well-off (or he (peace and



blessings be upon him) said: prosperous) is better than to leave them begging from people." And he (peace and blessings be upon him) gestured this with his hand."[1]

The Prophet, the Father

Daughters were not only recognized by the Prophet (peace and blessings be upon him) as members of the family, but also valued as "The amiable, dear companions." [2] He (peace and blessings be upon him) elevated them to a special place in the family and embraced them into its safe haven of care and love, seizing every chance to show that daughters were especially dear to him.

(1) *Sahih Muslim, Book of Al-Wasiyah (Testament), Hadith no. 3079.*

(2) *Musnad Ahmad, Book of Ash-Shamyyin, Hadith no. 16733.*



Anas bin Malik (may Allah be pleased with him) narrated that Al-Ukaidar presented the Messenger of Allah (peace and blessings be upon him) with a jar of manna. After having finished Salah, he (peace and blessings be upon him) passed by the people and started giving each man a piece. He (peace and blessings be upon him) gave Jabir (bin ‘Abdullah) a piece, and then he (peace and blessings be upon him) returned to him and gave him another piece. Jabir said, **“You gave me a piece.”** He (peace and blessings be upon him) said, **“This is for the daughters of ‘Abdullah.”**(1)

Zainab, Ruqayyah, Umm Kulthum, and Fatimah (may Allah be pleased with them) were the four daughters whom Prophet Muhammad (peace and blessings be upon him) was blessed with from his

(1) *Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 11777.*



wife Khadijah (may Allah be pleased with her). Through his love and kindness towards them, the Prophet (peace and blessings be upon him) will remain the epitome of what a father of daughters should be.

"Fatimah is part of me, and anyone who makes her angry, makes me angry."(1) This was how deep his love for his daughter Fatimah was, which he (peace and blessings be upon him) expressed in many kind acts. Lady 'Aishah (may Allah be pleased with her) narrated, **"Whenever she (Fatimah) came to visit him (the Prophet, peace and blessings be upon him), he (peace and blessings be upon him) would get up to welcome her, take her by the hand, kiss her,**

(1) *Al-Miswar bin Makhramah: Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3437 Muslim also reported in Book of Fada'il Al-Shabah, Hadith no. 4483 that the Prophet said: "Fatimah is part of me, it harms me what harms her."*



and make her sit where he was sitting. And whenever he (peace and blessings be upon him) went to visit her, she would get up to welcome him, take him by the hand, kiss him, and make him sit where she was sitting."(1)

It was a huge uplift for daughters from burial alive to active participation right from the dawn of the Islamic Call. Although a little girl, Lady Fatimah (may Allah be pleased with her) was the one who came to the aid of her father when Islam was still a stranger. She stood alone in the face of the persecution of Quraish and defended her father (peace and blessings be upon him).

(1) *Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4540.*



‘Abdullah bin Mas‘ud (may Allah be pleased with him) narrated, “The Messenger of Allah (peace and blessings be upon him) was standing in prayer near the Ka‘bah. A group of Quraish was sitting there in a gathering, one of whom said, ‘Do you not see this show-off? Who among you will go and bring the dung, blood, and entrails of the slaughtered camels of the family of so-and-so, and then wait until he prostrates and put that in between his shoulders?’ The most wretched among them (‘Uqbah bin Abu Mu‘ait) went (and brought them), and when the Messenger of Allah (peace and blessings be upon him) prostrated himself, he placed them (on his back)



between his shoulders. The Prophet (peace and blessings be upon him) remained in prostration while they laughed until they fell over one another laughing. Someone hurried to Fatimah, who was still a little girl, and she came running. The Prophet (peace and blessings be upon him) remained in prostration until she threw it away from him. Then she turned to them and cursed them."(1)

She patiently shared the suffering of her father from the moment he was made a Prophet (peace and blessings be upon him) until his death. She was by his side, comforting him and dressing his wounds. On the Battle of Uhud, Sahl bin Sa'd (may

(1) *Sahih Al-Bukhary, Book of As-Salah, Hadith no. 490.*



Allah be pleased with him) narrated, "The face of the Prophet (peace and blessings be upon him) was wounded, one of his front teeth was broken, and the helmet over his head was smashed. Fatimah was washing off the blood (from his head) while 'Ali held water (in his shield). When she saw that the bleeding only increased, she took a mat, burnt it until it turned into ashes, and placed it securely (over the wound). Thus the bleeding ceased."(1)

(1) *Sahih Al-Bukhary, Book of Al-Jihad wa Al-Siyar, Hadith no. 2695*



During his last illness, the Prophet (peace and blessings be upon him) called his daughter Fatimah, but this time he (peace and blessings be upon him) did not rise to take her by the hand and welcome her with a kiss as he (peace and blessings be upon him) usually did.

His illness aggravated him and started to make him faint. Fatimah said, **"What great distress my father is in!" He (peace and blessings be upon him) comforted her, saying, "Your father will have no more distress after today."** (1)

He (peace and blessings be upon him) then asked his daughter Fatimah to draw near him and whispered to her something that made her cry.

(1) Anas bin Malik, Sahih Al-Bukhary, Book of Al-Magazi, Hadith no. 4103.



Then he (peace and blessings be upon him) asked her to draw near him again and whispered to her something that made her laugh.

Lady ‘Aishah narrated that when she asked Fatimah about that, she replied, “The Prophet (peace and blessings be upon him) confided to me that he would die during this last illness, and so I wept; but then he (peace and blessings be upon him) confided to me that I would be the first from among his family to join him, and so I laughed.”’ (1) Fatimah died six months after her beloved father (peace and blessings be upon him).

(1) *Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3354.*



To the End of the Road

All the sons and daughters of the Prophet (peace and blessings be upon him) died during his lifetime – his two sons and four daughters from Lady Khadijah (may Allah be pleased with her) and his son Ibrahim from Lady Maria, the Copt (may Allah be pleased with her) – except Lady Fatimah. About loss of children, the Messenger of Allah (peace and blessings be upon him) said:

When the child of a servant dies, Allah (Glorified and Exalted be He) says to His angels, "Did you take away the soul of My servant's child?" They say, "Yes." He (Glorified and Exalted be He) says, "Did you take away the fruit of his heart?" They say,



"Yes." He (Glorified and Exalted be He) says, "What did My servant say?" They say, "He thanked You and said: Indeed we belong to Allah, and indeed to Him we shall return." Allah says, "Build a house for My servant in Paradise and call it 'The House of Thankfulness.'" (1)

At the death of his daughters, the merciful father (peace and blessings be upon him) sat at the door holding their shroud, handing the women preparing them for burial one piece after another. Laila, the daughter of Qanif Ath-Thaqafiyyah, said:

I was one of those who washed Umm Kulthum, the daughter of the Messenger of

(1) *Abu Musa Al-Ash'ary, Sunan At-Tirmidhy, Book of Al-Jana'iz, Hadith no. 942.*



Allah (peace and blessings be upon him), when she died. The Messenger of Allah (peace and blessings be upon him) first gave us the lower garment, then the shirt, then the head-cover, then the (whole body) wrap. Then she was shrouded in another garment. The Messenger of Allah (peace and blessings be upon him) was sitting at the door, holding her shroud, giving us the garments one by one. (1)

The Prophet (peace and blessings be upon him) then gave them his own garment to shroud his daughter in and told them to make it the cloth next to her body. Umm ‘Atiyah said:

(1) *Sunan Abu Dawud, Book of Al-Jana‘iz, Hadith no. 2745.*



When Zainab, the daughter of the Messenger of Allah (peace and blessings be upon him) died, the Prophet (peace and blessings be upon him) said to us, "Wash her an odd number of times, three or five times, and put camphor on the fifth time, and after you have washed her notify me." We notified him and he (peace and blessings be upon him) gave us his waist-sheet and said, "Make it the cloth next to her body." (1)

The Prophet (peace and blessings be upon him) accompanied his daughters with kindness to the end of the road. Anas bin Malik said:

We witnessed the funeral of one of the daughters of the Messenger of Allah (peace

(1) *Sahih Muslim, Book of Al-Jana'iz, Hadith no. 1559.*



and blessings be upon him). He (peace and blessings be upon him) was sitting at the grave. I saw his eyes shedding tears. (1)

True that his eye shed tears, "Which is mercy that Allah places in the hearts of whomever He wishes of His servants," and his heart sorrowed, but he (peace and blessings be upon him) only said what pleased his Lord, "Verily, to Allah belongs whatever He takes and whatever He gives, and everything with Him is determined."

(1) *Sahih Al-Bukhary, Book of Al-Jana'iz, Hadith no. 1205.*



Anas bin Malik (may Allah be pleased with him) narrated, "We entered Abu Saif's house when Ibrahim was dying. The eyes of Allah's Messenger (peace and blessings be upon him) started shedding tears, so 'Abdur-Rahman bin 'Awf exclaimed, 'O Messenger of Allah, even you!' He (peace and blessings be upon him) said, 'O Ibn 'Awf, this is mercy.' He (peace and blessings be upon him) then shed more and said, 'Truly, the eye sheds tears and the heart sorrows, but we do not say except what pleases our Lord. Truly we, for parting with you, O Ibrahim, are grieved.'" (1)

(1) *Sahih Al-Bukhary, Book of Al-Jana'iz, Hadith no. 1220.*



Having lived the experience himself many times, the Prophet (peace and blessings be upon him) offers consolation, advises patience, and conveys glad tidings to those who lose their children. The Prophet (peace and blessings be upon him) reported that Almighty Allah (Glorified and Exalted be He) says:

My believing servant shall have no other reward from Me when I take his bosom companion from the people of this world, and he bears it with patience, hoping for reward, except Paradise. (1)

Qurah bin Iyas bin Hilal (may Allah be pleased with him) narrated, "There was a man who always used to come to the Prophet (peace and blessings be upon him) along with his son. The

(1) *Abu Hurairah, Sahih Al-Bukhary, Book of Ar-Riqaq, Hadith no. 5944.*



Prophet (peace and blessings be upon him) once asked him, 'Do you love him?' He said, 'O Messenger of Allah, may Allah love you as much as I love him.' The Prophet (peace and blessings be upon him) then noticed his absence and asked me, 'What did the son of so-and-so do?' They said, 'O Messenger of Allah, he died.' The Prophet (peace and blessings be upon him) said to the boy's father, 'Would it not please you that not a single gate of the gates of Paradise you come to but you will find him there waiting for you?' A man asked, 'O Messenger of Allah, is this (compensation) only for him or for us all?' He (peace and blessings be upon him) said, 'It is for you all.'" (1)

(1) *Musnad Ahmad, Book of The Makkans, Hadith no. 15042.*

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Mother

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To the mother that carries with hardship, gives birth with hardship, bearing and nursing for thirty long months. She bears hardship upon hardship, growing weaker and weaker in order for her baby to grow stronger and stronger. Months of pain and sacrifice; walking heavily, breathing painfully, eating reluctantly, and hardly sleeping, yet she is happy and only hopes for the growth and safety of her baby. To that merciful, selfless creature, Allah (Glorified and Exalted be He) enjoins full reverence and piety, saying in His Noble Book:

{And We have enjoined on man to be dutiful and kind to his parents. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning (period) is thirty



months, until when he attains full strength and reaches forty years, he says, "My Lord, grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."} (1)

(1) *Translated meanings of Al-Ahqaf 46: 15.*



Aminah

The Prophet's mother, Aminah bint Wahab, narrated, "(In a vision) I saw when I became pregnant with him a light that shone out of me, illuminating for me the palaces of Busra in Sham. When I carried him, by Allah I never saw a pregnancy lighter or easier than him. When I gave birth to him he fell, placing his hands on the ground, raising his head towards heaven." (1)

Although many long years had passed since the death of the Prophet's mother, who left him when he (peace and blessings be upon him) was only a

(1) *Ibn Hisham, As-Sirah An-Nabawiyyah: Birth of the Messenger of Allah, vol. 1, p. 82.*



little child, his love and longing for her survived, as strong as ever. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) visited his mother's grave and cried, stirring the tears of those around him, then he (peace and blessings be upon him) said, "I sought permission from my Lord to beg forgiveness for her, but it was not granted to me. I sought His Permission to visit her grave, and it was granted to me. Visit the graves, for they remind of death." (1)

He (peace and blessings be upon him) thus loyally visited his mother's grave and anxiously left her ultimate destination to His Lord, the Most Merciful, Who says about those who lived in a period of

(1) *Sahih Muslim, Book of Al-Jana'iz, Hadith no. 1622.*



suspension of messengers: «We never punish until We have sent a Messenger (to give warning).» (1)

Barakah

His mother, after his own mother, was his nurse, Barakah bint Tha'labah (may Allah be pleased with her), the Abyssinian slave woman who devotedly served his parents. The Prophet (peace and blessings be upon him) regarded her as part of his family and used to call her, "Mother." She remained close to him throughout his life, from his birth until his death. (2)

(1) *Translated meanings of Al-Isra' 17: 15.*

(2) *Ibn Sa'd, At-Tabakat Al-Kubra, vol. 8; Al-Hafiz Ibn Kathir, Al-Bidaya wa Al-Nihaya (The beginning and the End); vol. 5.*



Aminah, accompanied by Barakah, took her six-year-old orphan boy (1) to visit his father's grave in Al-Madinah, who died before the birth of his son. On their way back Aminah died at Al-Abwa' on the road between Makkah and Madinah.

Prophet Muhammad (peace and blessings be upon him), now an orphan, was left in the care of Barakah and his grandfather, 'Abdul-Muttalib, who dearly loved him and often cautioned Barakah, saying, "O Barakah, do not lose sight of my son. I have found him with some boys near As-Sidrah. The People of the Scripture claim that this son of mine is the Prophet of this Ummah." (2)

(1) *In Arabic, an orphan is a child whose father is dead.*

(2) *Ibn Sa'd, At-Tabakat Al-Kubra, vol. 1; Ibn Kathir, Al-Bidaya wa Al-Nihaya; vol. 2.*



Barakah surrounded the Prophet (peace and blessings be upon him) with kindness and protection and was there for him when, in the eighth year of his life, his grandfather died. She said, **"I saw the Messenger of Allah (peace and blessings be upon him) on that day weeping behind the bed of 'Abdul-Muttalib."** (1)

After the death of his grandfather, the Prophet (peace and blessings be upon him) was entrusted to the care of his uncle, 'Abu Talib.

Long before his prophethood, the Messenger of Allah (peace and blessings be upon him) freed his beloved nurse Barakah. She married Ubayd bin Zaid and bore him a son named Ayman, thus her nickname **"Umm Ayman."**

(1) Ibn Sa'd, At-Tabakat Al-Kubra, vol. 1.



Umm Ayman continued to show care, solicitude, and sometimes anger with her son Muhammad (peace and blessings be upon him). Anas (may Allah be pleased with him) narrated that he went along with the Prophet (peace and blessings be upon him) to Umm Ayman who served the Prophet (peace and blessings be upon him) a drink in a vessel. Anas (may Allah be pleased with him) said,

"I do not know whether she found him fasting or he (peace and blessings be upon him) did not want it, so she started to yell and grumble at him (for not drinking it)." (1)

And as sons love to cheer up their mothers, so did the Prophet (peace and blessings be upon him) out of kindness and love. She once came and said,

"Provide me with a mount." He (peace and

(1) *Sahih Muslim, Book of Fada'il Al-Shabah, Hadith no. 4491.*



blessings be upon him) said, "I will provide you with the offspring of a she-camel." She said, "O Messenger of Allah, it will not tolerate me! I do not want it." He (peace and blessings be upon him) said, "I will only provide you with the offspring of a she-camel." (1)

He (peace and blessings be upon him) joked with her, but said nothing but the truth; for all camels are born from she-camels.

After the death of her husband, the Prophet (peace and blessings be upon him) said, "Should one of you desire to marry a woman from the people of Paradise, let him marry Umm Ayman." (2)

(1) *Ibn Sa'd, At-Tabakat Al-Kubra, vol. 8.*

(2) *Ibn Sa'd, At-Tabakat Al-Kubra, vol. 8.*



Zaid bin Al-Harithah, one of the dearest of all people to the Prophet (peace and blessings be upon him), married her. She bore him a son, Usamah bin Zaid, nicknamed among the people as **"The Beloved to the Messenger of Allah (peace and blessings be upon him)," who said, "He who loves me let him love Usamah."** (1)

After the death of the Messenger of Allah (peace and blessings be upon him), the Companions continued to honor the woman whom the Prophet (peace and blessings be upon him) honored as his own mother. Anas narrated that Abu Bakr said to 'Umar, "Let us go visit Umm Ayman as the Messenger of Allah (peace and blessings be upon him) used to visit her." When they came

(1) *Sahih Muslim, Book of Al-Fitan wa Ashrat As-Sa'ah, Hadith no. 5235.*



to her, she wept. They asked her, "What makes you weep? What is with Allah is better for His Messenger (peace and blessings be upon him)." She said, "I am not weeping for not knowing that what is with Allah is better for His Messenger (peace and blessings be upon him), but rather because the revelations from heaven have stopped," which moved them to tears, and they wept with her. (1)

(1) *Sahih Muslim, Book of Fada'il Al-Shabah, Hadith no. 4492.*



Halimah

It was the custom of the Arabs living in towns to send their children to Bedouin wet nurses to bring them up in the free and healthy desert atmosphere, away from the diseases of towns, whereby their stamina and bodies would grow stronger and they would master the Arab tongue.

‘Abdul-Muttalib sought a wet nurse for his grandson to have him raised a strong lad in the desert environment. So the Prophet (peace and blessings be upon him) was offered to all wet nurses who came to Makkah looking for babies to suckle, but as soon as they learned that he was fatherless, they refused to take him.



"An orphan! What can his grandfather and mother possibly give?" Each was looking for the compensation she would receive from the child's father; all except Halimah bint Abu Dhua'ib (also Halimah As-Sa'diah, may Allah be pleased with her), who was among the wet nurses, but could not get a baby to suckle.

Halimah narrated, "Every woman who came with me got a suckling, except me. When we were about to leave, I said to my husband, 'By Allah, I hate to return with my companions without a baby. By Allah, I will return to that orphan and take him.' He said, 'There is no harm; it may be that Allah will grant us

(1)

(2)



blessings through him.' I went and took him. The only thing that made me take him is that I did not find other than him. I lifted him in my arms and returned with him to my luggage. When I placed him in my lap, my breast provided him with as much milk as he wished. He drank to his heart's content and so did his foster brother. Then both of them went to sleep, although previously we could never sleep because of my baby."

Halimah recalled previous nights saying, "We could not have a wink of sleep during the night, because our baby would keep crying of

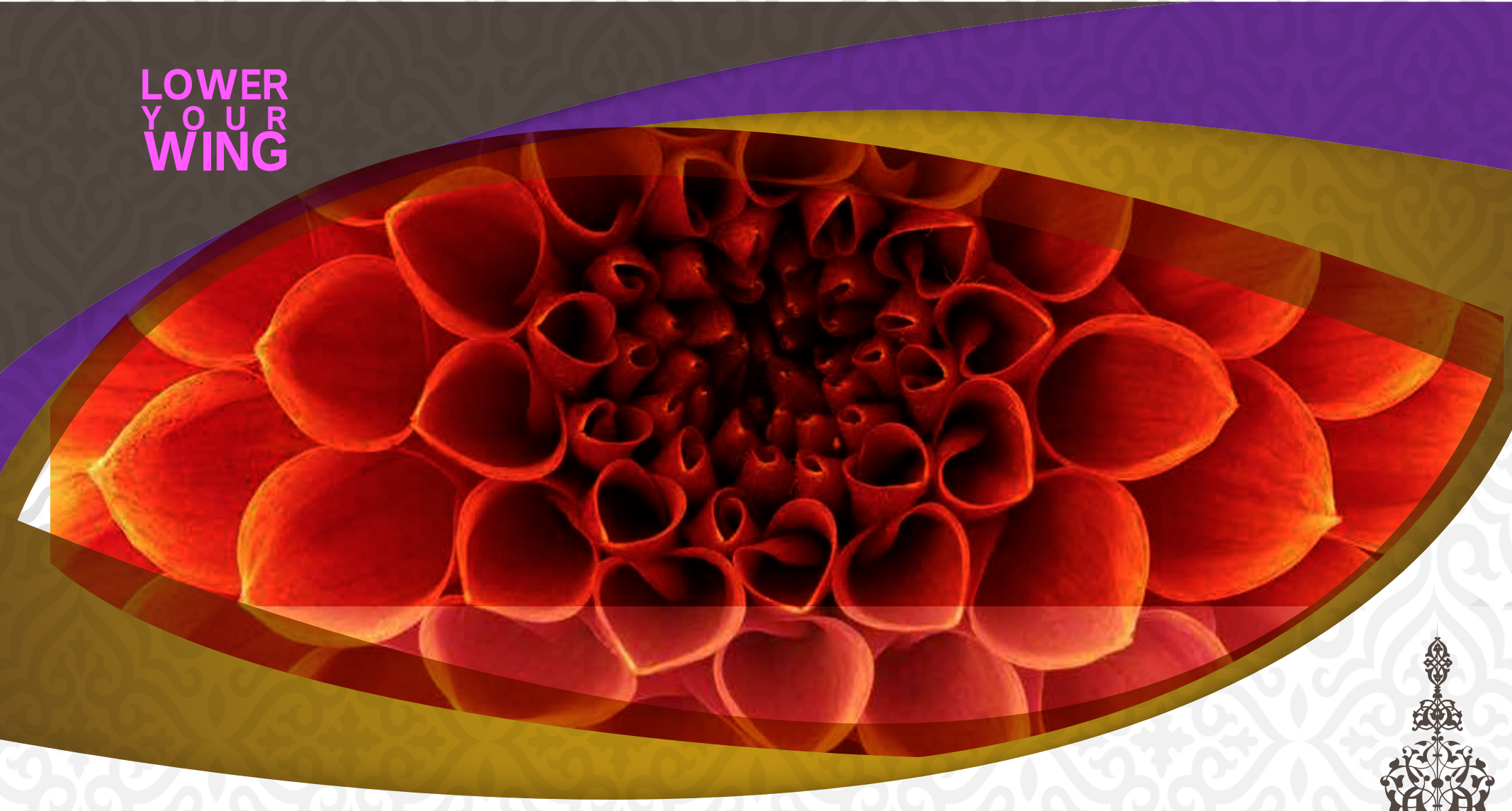
(1)



hunger. There was not enough milk in my breast. Even the she-camel had nothing to feed him. We constantly prayed for rain and relief."

"My husband then went to a she-camel that belonged to us. To his surprise he found plenty of milk in it. He milked it and drank, and I drank our fill. It was a most blessed night for us. The next morning, my husband said, 'Do you know, By Allah, O Halimah, you have taken a blessed soul.' I replied, 'By Allah, I hope so.'"

(1)



Prophet Muhammad (peace and blessings be upon him) was a true blessing upon his foster-family. Halimah and her family lived on the barren ground of Banu Sa'd, but ever since the arrival of the Prophet (peace and blessings be upon him) the sheep belonging to Halimah gave milk abundantly; other people's sheep hardly gave a drop. This made her people say to their shepherds, **"Woe to you! Go to the pastureland where the shepherd of Bint Abu Dhua'ib grazes."** Still their sheep returned hungry and dry, and Halimah's sheep returned milky and satisfied.

The Prophet (peace and blessings be upon him) stayed with Halimah for two years until he was

(1)



weaned. They took him back to his mother and begged her to keep him with them a little longer for the blessings he (peace and blessings be upon him) had brought them, substantiating their request by their anxiety over the child catching the plague that was breaking out in Makkah. They were granted their wish. The Prophet (peace and blessings be upon him) stayed with them until he (peace and blessings be upon him) was four years of age.(1)

Halimah gave the Prophet (peace and blessings be upon him) the motherly care and tenderness she gave to her own children in a family he (peace and blessings be upon him) became part of, which was always repaid by love and filial piety. After becoming a prophet, whenever he (peace and

(1) *Details of Halimah's story: Safi-ur-Rahman Mubarakpuri, Ar-Raheeq Al-Makhtum (The Sealed Nectar); Birth and Forty Years Prior to Prophethood: At Banu Sa'd. Ibn Hisham, As-Sirah An-Nabawiyyah: Halimah's Account of the Blessings She Witnessed After They Handed Him to Her.*



blessings be upon him) saw her, he (peace and blessings be upon him) would spread out his cloak for her to sit on, giving her his attention and care. Abu At-Tufayl (may Allah be pleased with him) said, "I saw the Prophet (peace and blessings be upon him) distributing meat at Ji'ranah. I was a boy at that time carrying the bones of camels, when a woman came forward and approached the Prophet (peace and blessings be upon him), who spread out his cloak for her, and she sat on it. I asked, 'Who is she?' The people said, 'She is his foster-mother.'"(1)

(1) *Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4478.*



The Pious Son

His giving was not limited to his mothers. The Prophet (peace and blessings be upon him) lived as a kind father to the young and a pious son to the elders through words and works. He (peace and blessings be upon him) said, **"Verily, part of veneration of Allah is to honor the white-haired Muslim."**(1)

An old man came who wanted to see the Prophet (peace and blessings be upon him), yet people tarried in making room for him, to which the Prophet (peace and blessings be upon him) objected, saying, **'They are not of us, those**

(1) *Abu Musa Al-Ash'ary, Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4203.*

(2)



who do not show mercy to our young ones and do not revere our elders.’”(1) He (peace and blessings be upon him) instructed them, saying, “When anyone of you leads the people in Salah, he should lighten it, for among them are the weak, the sick, and the old. Whereas, when any of you prays alone, he may prolong Salah as he wishes.”(2)

A world of new heights was that which the Prophet (peace and blessings be upon him) was shaping, where the old are honored and the young are shown mercy, not as a sign of charity but as a manifestation of true faith. The visits which he (peace and blessings be upon him) used to pay to his servant Anas (may Allah be pleased with him)

(1) *Anas bin Malik, Sunan At-Tirmidhy, Book of Al-Birr Waslah, Hadith no. 1842.*

(2) *Abu Hurairah, Sahih Al-Bukhary, Book of Al-Adhan, Hadith no. 662.*



in his house, and the gestures of modesty and kindness towards Anas's family and other elders, bring us closer to this world.

Anas bin Malik, the Prophet's servant, narrated:

- My grandmother Mulaikah invited the Messenger of Allah (peace and blessings be upon him) to a meal which she herself had prepared for him. He (peace and blessings be upon him) ate of it and then said, "Get up to offer Salah for you." Anas said, "So I brought a mat belonging to us that long use had turned black. I sprinkled some water over it (to soften it), and the

(1)



Messenger of Allah (peace and blessings be upon him) stood on it. The orphan (Damirah) and I aligned behind him, and the old lady (Mulaikah) stood behind us. The Messenger of Allah (peace and blessings be upon him) led us in a two-Rak'ah prayer and then left."(1)

- The Prophet (peace and blessings be upon him) paid a visit to Umm Sulaim (Anas's mother). She served him dates and ghee, but he (peace and blessings be upon him) said, "Put your ghee back in its skin and your dates in their vessel; I am fasting." He (peace and blessings be upon him) stood

(1) *Sahih Al-Bukhary, Book of As-Salah, Hadith no. 367.*



in one corner of the house and offered a supererogatory Salah and then supplicated Allah's Blessings on Umm Sulaim and her household. Umm Sulaim said, "O Messenger of Allah, I have a special simple request." He (peace and blessings be upon him) said, "What is it?" She replied, "(Please supplicate for) your servant Anas." So he (peace and blessings be upon him) did not leave whatsoever is good in the Hereafter or in this world without supplicating Allah to bestow it upon me and said, "O Allah, give him (i.e. Anas) wealth and children and give blessings to him in them."(1)

(1) *Sahih Al-Bukhary, Book of As-Sawm, Hadith no. 1846.*

(2)



- Malik bin Huwairth (may Allah be pleased with him) narrated, "We came to the Prophet (peace and blessings be upon him) when we were young men of nearly equal ages. We stayed with him for twenty days and nights. The Messenger of Allah (peace and blessings be upon him), being very merciful and kind, when he (peace and blessings be upon him) felt that we longed for our families, asked us about whom we had entrusted to care for them after we departed, which we told him. He (peace and blessings be upon him) said, 'Return to your families, stay with them,

(1)



teach them (the religion), and instruct them (to do good).'"[1]

Paradise Lies Under Her Feet

A man circumambulating the Ka'bah while carrying his mother on his back asked the Prophet (peace and blessings be upon him), "Have I repaid her?" He (peace and blessings be upon him) said, "No, not even for a single sigh."[2]

Not even a single sigh that escaped a mother while suffering labor pangs can be repaid. That is the value of the mother as instilled into the souls of the Companions by their Prophet (peace and blessings be upon him). He (peace and blessings

(1) *Sahih Al-Bukhary, Book of Al-Adhan, Hadith no. 595.*

(2) *Reported by Al-Hafizh Abu Bakr Al-Bazar on the authority of Buraidah from his father.*



be upon him) taught them that all acts of kindness just humbly dwindle before the mother's unlimited capacity for giving without any expectation of reward.

She is the inestimable blessing, towards whom love, devotion, and dutifulness were enjoined by the Prophet (peace and blessings be upon him) as a religiously binding duty.

- Abu Hurairah (may Allah be pleased with him) narrated that a man came to the Messenger of Allah (peace and blessings be upon him) and asked, "O Messenger of Allah, who among the people is the most deserving of my good companionship?"



He (peace and blessings be upon him) said, "Your mother." The man asked, "Then who?" He (peace and blessings be upon him) said, "Your mother." The man asked, "Then who?" He (peace and blessings be upon him) said, "Your mother." The man asked, "Then who?" He (peace and blessings be upon him) said, "Your father."(1)

- Mu'awiyah bin Jahimah As-Salami (may Allah be pleased with him) narrated that Jahimah (may Allah be pleased with him) came to the Prophet (peace and blessings be upon him) and said, "O Messenger of Allah,

(1) *Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5514.*



I want to fight (in the Cause of Allah), and I have come to consult you." He (peace and blessings be upon him) asked, "Do you have a mother?" The man said, "Yes." He (peace and blessings be upon him) said, "Stay with her, for Paradise is under her feet."(1)

- Ibn 'Umar (may Allah be pleased with him) narrated that a man came to the Prophet (peace and blessings be upon him) and said, "O Messenger of Allah, I have committed a grievous sin. Is there repentance for me?" He (peace and blessings be upon him) asked, "Do you have a mother?"

(1) *Sunan An-Nas'ay, Book of Jihad, Hadith no. 3053.*



The man said, "No." He (peace and blessings be upon him) said, "Do you have a maternal aunt?" The man said, "Yes." He (peace and blessings be upon him) said, "Be pious towards her."(1)

- Asma' bint Abu Bakr narrated that her mother came to her while she was still a Mushrik (2) during the lifetime of the Messenger of Allah. She consulted the Messenger of Allah, saying, "My mother came to me, and she is desirous (of filial piety). Should I join the ties of kinship with her?" He r said, "Yes, join the ties of kinship with your mother."(3)

(1) *Sunan At-Tirmidhy, Book of Al-Birr Waslah, Hadith no. 1827.*

(2) *One who associates others with Allah in His Divinity or worship.*

(3) *Sahih Al-Bukhary, Book of Hibah (Gifts), Hadith no. 2427.*



Even after the death of the mother piety towards her must continue.

- Lady ‘Aishah (may Allah be pleased with her) narrated that a man said to the Prophet (peace and blessings be upon him), “My mother died suddenly. I believe if she were to speak, she would give charity. May I give charity on her behalf?” He (peace and blessings be upon him) said, “Yes, give charity on her behalf.”(1)

- Ibn ‘Abbas (may Allah be pleased with him)

(1) *Sahih Al-Bukhary, Book of Al-Wasiya (Wills and Testaments), Hadith no. 2554.*



narrated that a man came to the Prophet (peace and blessings be upon him) and said, "O Messenger of Allah, my mother died and she ought to have fasted one month. Should I fast it on her behalf?" He (peace and blessings be upon him) said, "If your mother had a debt, would you repay it on her behalf?" The man said, "Yes." He (peace and blessings be upon him) said, "The debt owed to Allah is more worthy to be paid."(1)

- Sa'd bin 'Ubadah (may Allah be pleased with him) consulted the Messenger of Allah (peace and blessings be upon him), saying, "My

(1) *Sahih Muslim, Book of As-Sawm, Hadith no. 1937.*



mother died and she had an unfulfilled vow." He said, "Fulfill it on her behalf."(1)

- Ibn 'Abbas (may Allah be pleased with him) narrated that a woman came to the Prophet (peace and blessings be upon him) and said, "My mother had vowed to perform Hajj, but she died before performing it. Should I perform Hajj on her behalf?" He (peace and blessings be upon him) said, "Yes, perform Hajj on her behalf."(2)

(1) *Ibn 'Abbas, Sahih Al-Bukhary, Book of Al-Wasiya, Hadith no. 2555. Sahih Al-Bukhary, Book of Al-'Atsam Bil-Kitab wa As-Sunnah (Holding Fast to the Qur'an and Sunnah), Hadith no. 6771.*



In simple terms, mother is the gate to Paradise.

- The Messenger of Allah (peace and blessings be upon him) said, "I slept and saw myself in Paradise. Then I heard the sound of a reciter reciting (the Qur'an). I asked, 'Who is this?' They said, 'This is Harithah bin An-Nu'man.'" The Messenger of Allah (peace and blessings be upon him) said to 'Aishah, "Thus is piety! Thus is piety! He was the most pious of all people to his mother."(1)

Lady 'Aishah, Musnad Ahmad, Book of Al-Ansar, Hadith no. 24026.



Impiety towards her closes the gates of mercy.

- The Messenger of Allah (peace and blessings be upon him) said, "Verily, Allah has forbidden you impiety towards mothers, burial of girls alive, and withholding (what you should give) and demanding (what you do not deserve)."(1)

(1) *Al-Mughirah bin Shu'bah, Sahih Al-Bukhary, Book of Al-Istiqrad, Ada' Al-Dayun, Al-Hajir wa At-Taflis (Loans, Payment of Debts, Freezing of Property, Bankruptcy), Hadith no. 2231.*

(2)



That is the sacredness that the Prophet (peace and blessings be upon him) bestowed upon mothers, whose wombs weave humanity into families in relationships of reciprocal care and obligations, and tie them with indissoluble bonds. Allah (Glorified and Exalted be He) says in the Divine Hadith (1):

"I am Allah, and I am Ar-Rahman (the Most Merciful). I created Ar-Rahim (the womb) and derived for it a name from My Name. Whoever joins it (its ties), I will join him (to My Mercy); and whoever severs it (its ties), I shall sever him (from My Mercy)." (2)

(1) *Divine Sayings, other than the Noble Qur'an, transmitted on the authority of the Prophet.*

(2) *Sunan At-Tirmidhy, Book of Al-Birr Waslah, Hadith no. 1830.*

LOWER YOUR WING



Parents

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Parents, as the Prophet (peace and blessings be upon him) described them, are the gate to Paradise. **"The parent is the middle (best) gate of Paradise. If you wish, either waste this gate or preserve it."** (1)

A man once asked, **"O Messenger of Allah, what is the right due to parents from their children?"** He (peace and blessings be upon him) said, **"They are your Paradise or Hellfire."** (2)

(1) Abu Ad-Darda', Sunan At-Tirmidhy, Book of Al-Birr Waslah, Hadith no. 1822.

(2) Abu Umamah, Sunan Ibn Majah, Book of Al-Adab, Hadith no. 3652.



Their kindness can never be repaid. **"A son can never repay his father unless he finds him a slave, and he buys him and manumits him."** (1)

Yet, there must be striving to obey them, please them, and beware of their anger. The Lord is angry from their anger. **"The Good Pleasure of the Lord lies in the pleasure of the parent, and the Anger of the Lord lies in the anger of the parent."** (2)

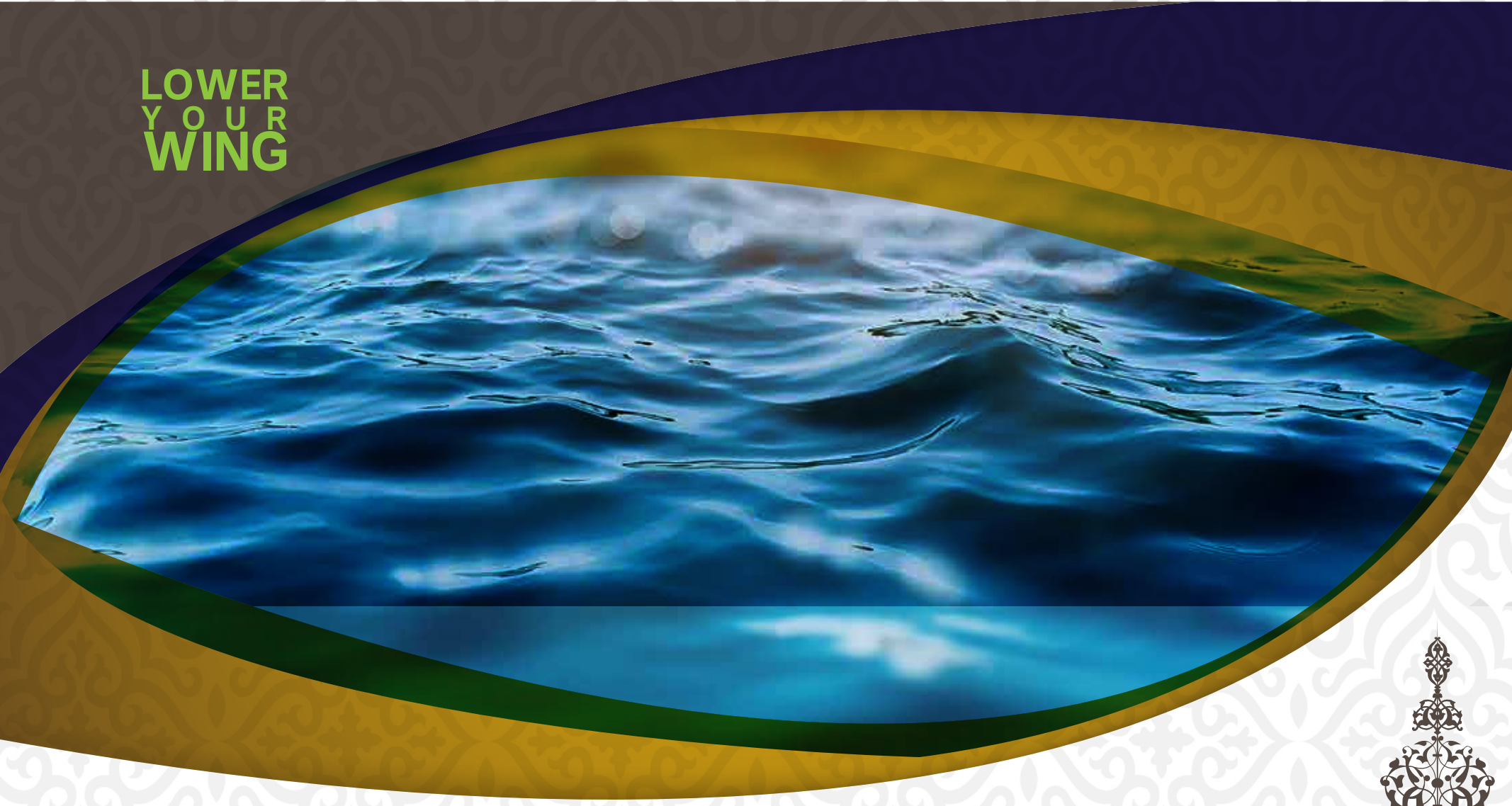
(1) Abu Hurairah, Sahih Muslim, Book of Al-'Atq (Manumission), Hadith no. 2779. 'Abdullah bin 'Amr bin Al-'As, Sunan At-Tirmidhy, Al-Birr Waslah, Hadith no. 1821.



Although an orphan since early childhood, the Prophet (peace and blessings be upon him) typified filial piety through his treatment of his foster-family (Halimah's family). 'Umar bin As-Sa'ib reported:

One day while the Messenger of Allah (peace and blessings be upon him) was sitting, his foster-father came to him. So he (peace and blessings be upon him) spread out part of his garment for him, on which he sat. Then his foster-mother came to him, so he (peace and blessings be upon him) spread out the other side of his garment for her, on which she sat. Then his foster-brother came to him, whereupon, the Messenger of Allah (peace and blessings be upon him) stood for him and seated him in front of him.(1)

(1) Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4479.



Road to Heaven

Parents need not be reminded of their children; rather, children need to have their emotions powerfully stirred towards those who exhausted themselves and became withered for their sake.

Life, running with those living, directs their strong attention to what lies ahead of them, to offspring, to new generations. It rarely directs their attention to what lies behind, to parents, to aging generations. Sons and daughters, therefore, need a strong charge of conscience that makes them look back and pay attention to their mothers and fathers.



Parents are naturally motivated to look after their children and sacrifice everything, even their own lives, for them. And, as a sprouting plant absorbs the nutrition in the seed and leaves it wrinkled, so do children; they absorb all the vigour, power, energy, and attention of their parents and leave them old. Despite this, parents are happy! Children, contrarily, soon forget all this and move ahead, towards their own spouses and offspring, and so life takes them away from their parents.

Through memories of their past kindness, of their protection of them when they were little and weak, children are reminded of those who today, in their old age, have the same weakness and need for care and love.(1)

(1) *Sayyid Qutb, In the Shade of the Qur'an, interpretation of Surat Al-Isra' [17: 23].*



Therefore, second only to the command of worshipping Him Alone, Allah (Glorified and Exalted be He) enjoins kindness and obedience to one's parents. (And your Lord has decreed that you worship none but Him, and that you be kind and dutiful to your parents. If one or both of them attain old age in your life, say not to them (so much as), "Uff,"(1) nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say, "My Lord, bestow on them Your Mercy as they brought me up when I was small.")(2)

(1) *The mildest word of disrespect.*

(2) *Translated meanings of Al-Isra' 17: 2324-.*



Even if the parents were disbelievers, Allah (Glorified and Exalted be He) enjoins the same dutifulness towards them. (And We have enjoined on man to be dutiful and good to his parents. His mother bears him in weakness and hardship upon weakness and hardship, and his weaning is at two years - give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join (in worship or divinity) with Me that of which you have no knowledge, obey them not, but accompany them in the world with kindness, and follow the path of him who turns to Me in repentance and in

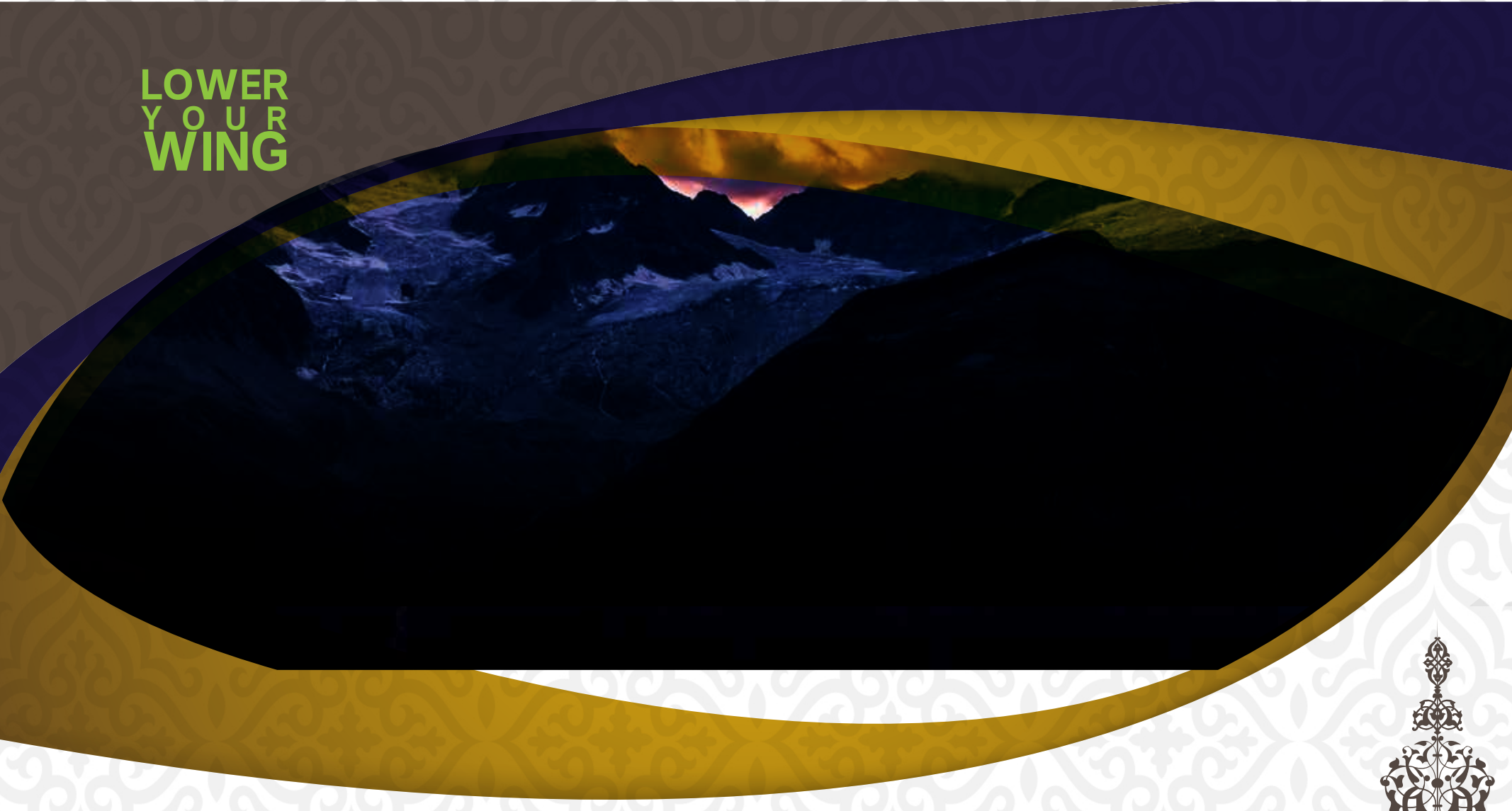


obedience. Then to Me will be your return, and I shall tell you what you used to do.)(1)

The Prophet (peace and blessings be upon him) treated the parent-child relationship as sacred, and taught that serving one's parents is higher in Allah's Eyes than the greatest act of sacrifice, which is Jihad (striving) with one's soul in His Path.

- 'Abdullah bin 'Umar (may Allah be pleased with him) said, "A man came to the Prophet (peace and blessings be upon him) asking his permission to participate in Jihad. The Prophet (peace and blessings be upon him)

(1) *Translated meanings of Luqman 31: 1415-.*



asked (him), 'Are your parents alive?' He said, 'Yes.' The Prophet (peace and blessings be upon him) said, 'In (pleasing) them let your Jihad (striving) be.'" (1)

- 'Abdullah bin 'Amr bin Al-'As (may Allah be pleased with him) narrated that a man came to the Prophet (peace and blessings be upon him) and said, "I came to you to pledge the oath of allegiance to you for Hijrah (emigration to Al-Madinah), and I left my parents crying." He (peace and blessings be upon him) said, "Return to them and make them laugh as you made them cry." (2)

(1) *Sahih Al-Bukhary, Book of Al-Jihad wa Al-Siyar, Hadith no. 2782.*

(2) *Sunan Abu Dawud, Book of Jihad, Hadith no. 2166.*



- ‘Abdullah bin ‘Amr bin Al-‘As (may Allah be pleased with him) narrated that a man came to the Prophet (peace and blessings be upon him) and said, ‘I pledge the oath of allegiance to you for Hijrah and Jihad, seeking reward from Allah.’ The Prophet (peace and blessings be upon him) asked, ‘Are either of your parents alive?’ He said, ‘Yes, both of them.’ The Prophet (peace and blessings be upon him) said, ‘Are you (truly) seeking reward from Allah?’ He said, ‘Yes.’ He (peace and blessings be upon him) said, ‘Go back to your parents and be a good companion to them.’” (1)

(1) *Sahih Muslim, Book of Al-Birr Waslah Waladab, Hadith no. 4624.*



- Abu Sa‘id Al-Khudri (may Allah be pleased with him) said, “A man emigrated to the Messenger of Allah (peace and blessings be upon him) from Yemen. He (peace and blessings be upon him) asked (him), ‘Have you anyone (relatives) in Yemen?’ The man said, ‘My parents.’ He (peace and blessings be upon him) asked, ‘Did they permit you to emigrate?’ The man said, ‘No.’ He (peace and blessings be upon him) said, ‘Return to them and ask their permission. If they permit you, strive; otherwise, be pious to them.’” (1)

(1) *Sunan Abu Dawud, Book of Jihad, Hadith no. 2168.*



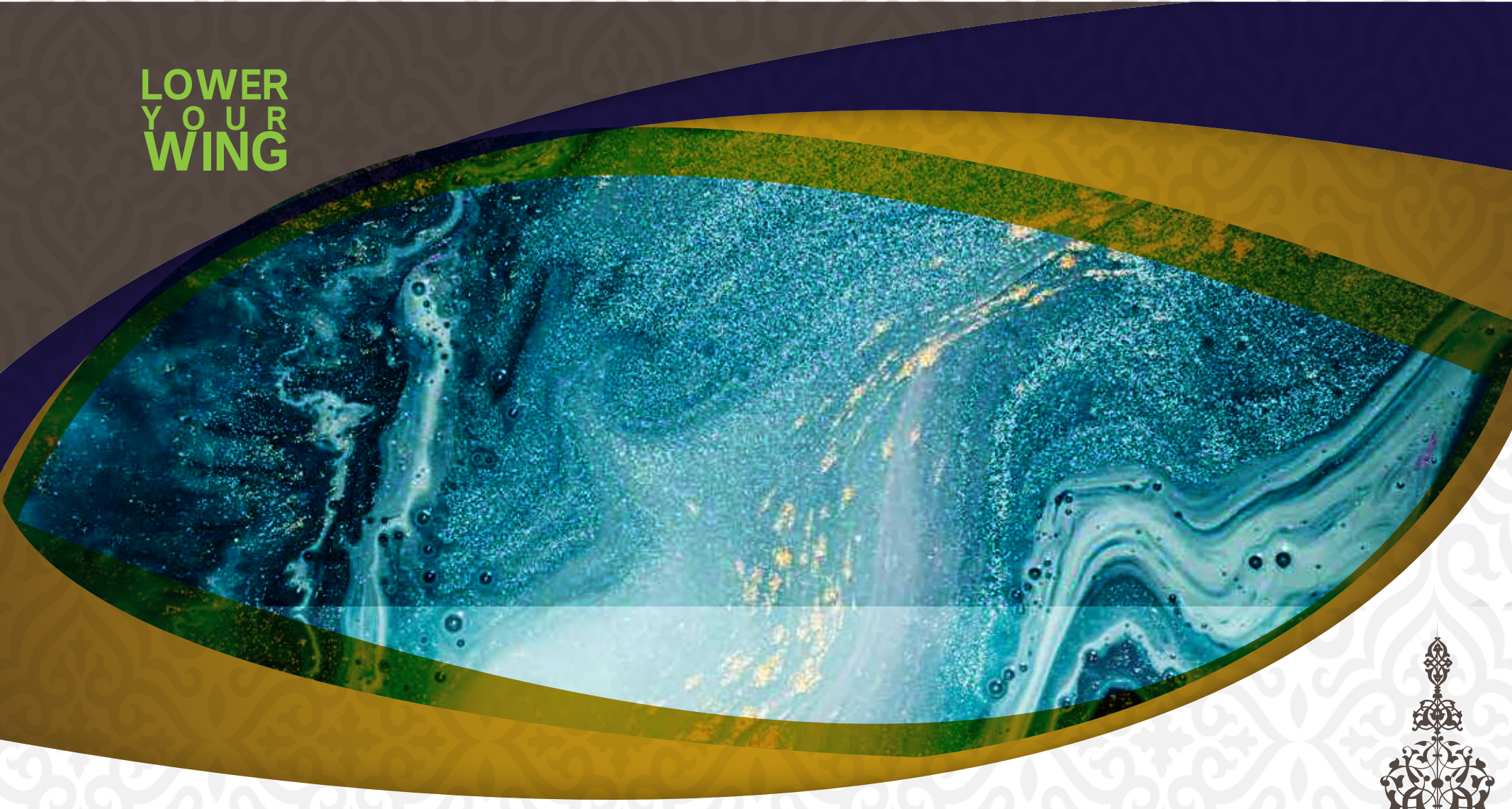
- ‘Abdullah bin ‘Amr bin Al-‘As (may Allah be pleased with him) narrated that a man came to the Messenger of Allah (peace and blessings be upon him) and said, ‘O Messenger of Allah, I have wealth and children, but my father needs my wealth!’ He (peace and blessings be upon him) said, ‘You and your wealth belong to your father. Truly, your children are from the purest (or best) of your earnings, so eat from the earnings of your children.’” (1)

(1) *Sunan Abu Dawud, Book of Al-Buyu’ (Transactions), Hadith no. 3063.*



- ‘Abdullah bin Mas’ud (may Allah be pleased with him) said, “I asked, ‘O Prophet of Allah, which deeds are (take one) closer to Paradise?’ He (peace and blessings be upon him) said, ‘(Performing) Salah at its prescribed times.’ I said, ‘What is next, O Prophet of Allah?’ He (peace and blessings be upon him) said, ‘Piety towards parents.’ I said, ‘What is next, O Prophet of Allah?’ He (peace and blessings be upon him) said, ‘Jihad in the Way of Allah.’” (1)

(1) *Sahih Muslim, Book of Iman, Hadith no. 121.*



By the same principle, impiety towards parents is the gravest of sins.

- The Messenger of Allah (peace and blessings be upon him) said, "Shall I inform you of the gravest of major sins?" They said, "Yes, O Messenger of Allah." He (peace and blessings be upon him) said, "Associating others with Allah and impiety towards your parents." (1)

- About negligence of parents in their old age, the Messenger of Allah (peace and blessings be upon him) said, "Let his nose be stuck to dust! Then let his nose be stuck to

(1) *Abu Bakrah, Sahih Al-Bukhary, Book of Al-Ista'dhan, Hadith no. 5802.*



dust! Then let his nose be stuck to dust!”(1) They said, “Who, O Messenger of Allah?” He (peace and blessings be upon him) said, “The one who attains his parents at (their) old age, one or both of them, and yet does not enter Paradise.” (2) That is, for not serving them when they became old as they served him when he was young to deserve the reward of Paradise.

- The Messenger of Allah (peace and blessings be upon him) said, “There are three whom Allah shall not look at on the Day of Resurrection: the one who

(1) *An Arabic expression denoting degradation, i.e. let him suffer disgrace.*

(2) *Sahih Muslim, Book of Al-Birr Waslah Waladab, Hadith no. 4628.*



disobeys his parents, the woman who imitates men, and the Duyuth (cuckold, the weak man who feels no jealousy over his womenfolk). And three shall not enter Paradise: the one who disobeys his parents, the one addicted to Khamr (intoxicants), and the one who reminds (people) of what he gives (his favors)." (1)

- The Messenger of Allah (peace and blessings be upon him) said, "Among major sins is that a man reviles his own parents." They said, "O Messenger of Allah, is it possible for a man to revile

(1) *'Abdullah bin 'Umar bin Al-Khattab, Sunan An-Nasa'iy, Book of Zakah, Hadith no. 2515.*



his parents?" He (peace and blessings be upon him) said, "Yes, he curses the man's father who in turn curses his father, and he curses his mother who in turn curses his mother." (1)

Because of parents' continuous kindness during their children's journey of growth, it deserves the continuation of filial piety even after the parents' death.

- The Messenger of Allah (peace and blessings be upon him) said, "Allah (Glorified and Exalted be He) shall elevate the righteous servant a degree

(1) *'Abdullah bin 'Amr bin Al-'As: Sahih Muslim, Book of Iman, Hadith no. 130.*



in Paradise, so he will ask, 'O Lord, from where did I earn this?' He (Glorified and Exalted be He) shall say, 'By your son beseeching forgiveness for you.'" (1)

- The Messenger of Allah (peace and blessings be upon him) said, "When a person dies, their deeds come to an end, except from three sources: Ongoing charity, knowledge benefited by, or a pious child who supplicates for them (the deceased parent)." (2)

(1) *Abu Hurairah: Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 10202.*

(2) *Abu Hurairah: Sahih Muslim, Book of Al-Wasiyah, Hadith no. 3084.*



- Abu Usaid Malik bin Rabi‘ah As-Sa‘idi (may Allah be pleased with him) said, “A man from Banu Salmah came to the Messenger of Allah (peace and blessings be upon him) and said, ‘O Messenger of Allah, is there something left from my (acts of) piety towards my parents that I can use to show kindness to them after their death?’ He (peace and blessings be upon him) said, ‘Yes. To supplicate blessings (from Allah) upon them, beg forgiveness for them, fulfill their pledge after them, join the ties of the womb that are only maintained through them, and honor their friend.’” (1)

(1) *Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4476.*



- Ibn ‘Abbas (may Allah be pleased with him) narrated that a woman from the tribe of Khath‘am came in the year of the Farewell Pilgrimage and said, “O Messenger of Allah, the duty of Hajj which Allah has enjoined upon His servants has become due on my father when he is an old man and cannot sit firm on a mount; would it make amends on his behalf if I perform Hajj on his behalf?” He (peace and blessings be upon him) said, “Yes.” (1)

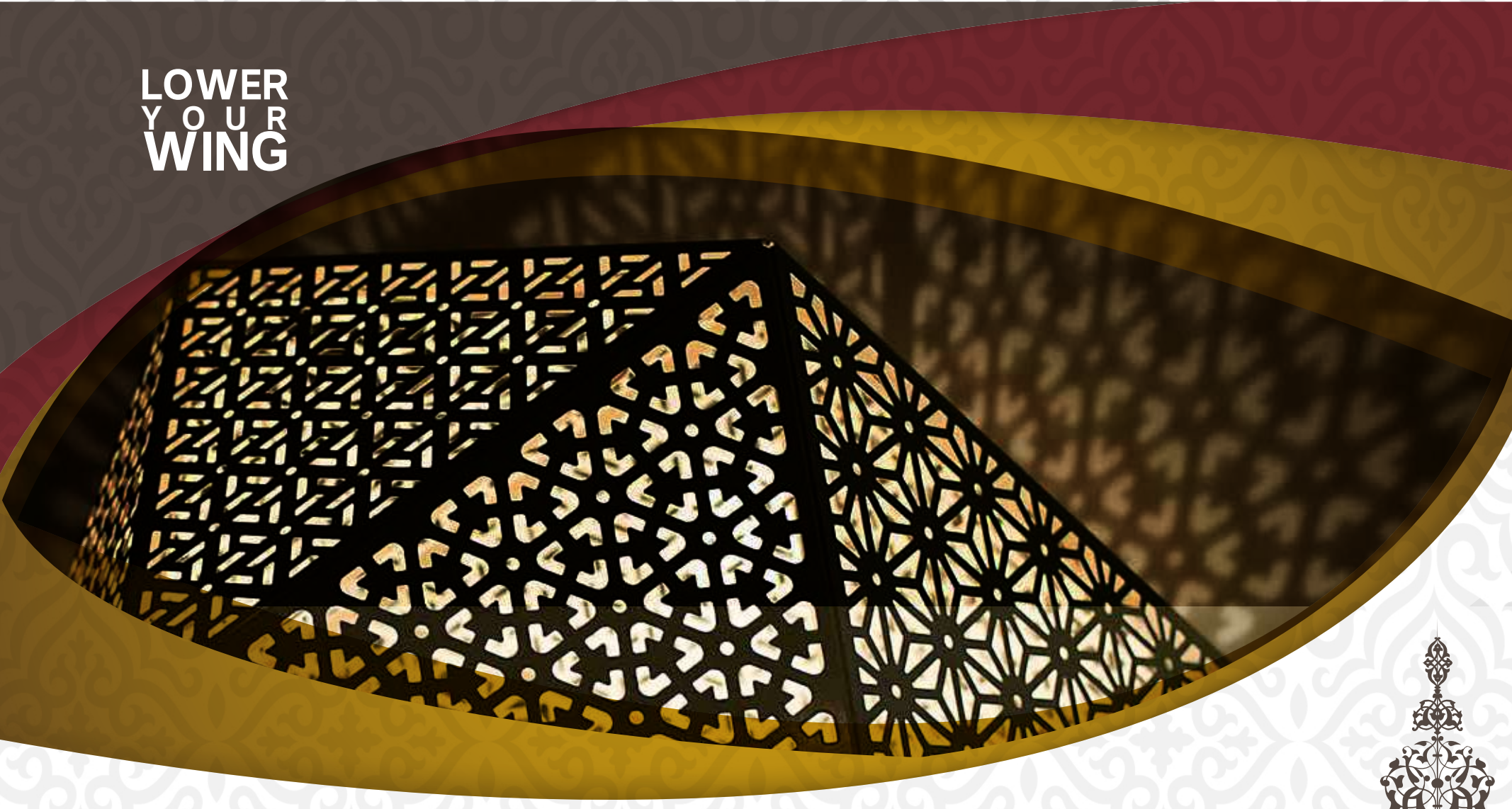
(1) *Sahih Al-Bukhary, Book of Hajj, Hadith no. 1721.*

LOWER YOUR WING



Wife

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Man and wife are created from one soul.

(O mankind, fear your Lord Who created you from one soul and created from it its mate and spread forth from them both many men and women.)(1)

The relationship between them is depicted as a refuge of tranquility, surrounded by love and mercy. (And of His Signs is that He created for you from yourselves wives with whom you may dwell in tranquility; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.)(2)

(1) Translated meanings of An-Nisa' 4: 1.

(2) Translated meanings of Ar-Rum 30: 21.

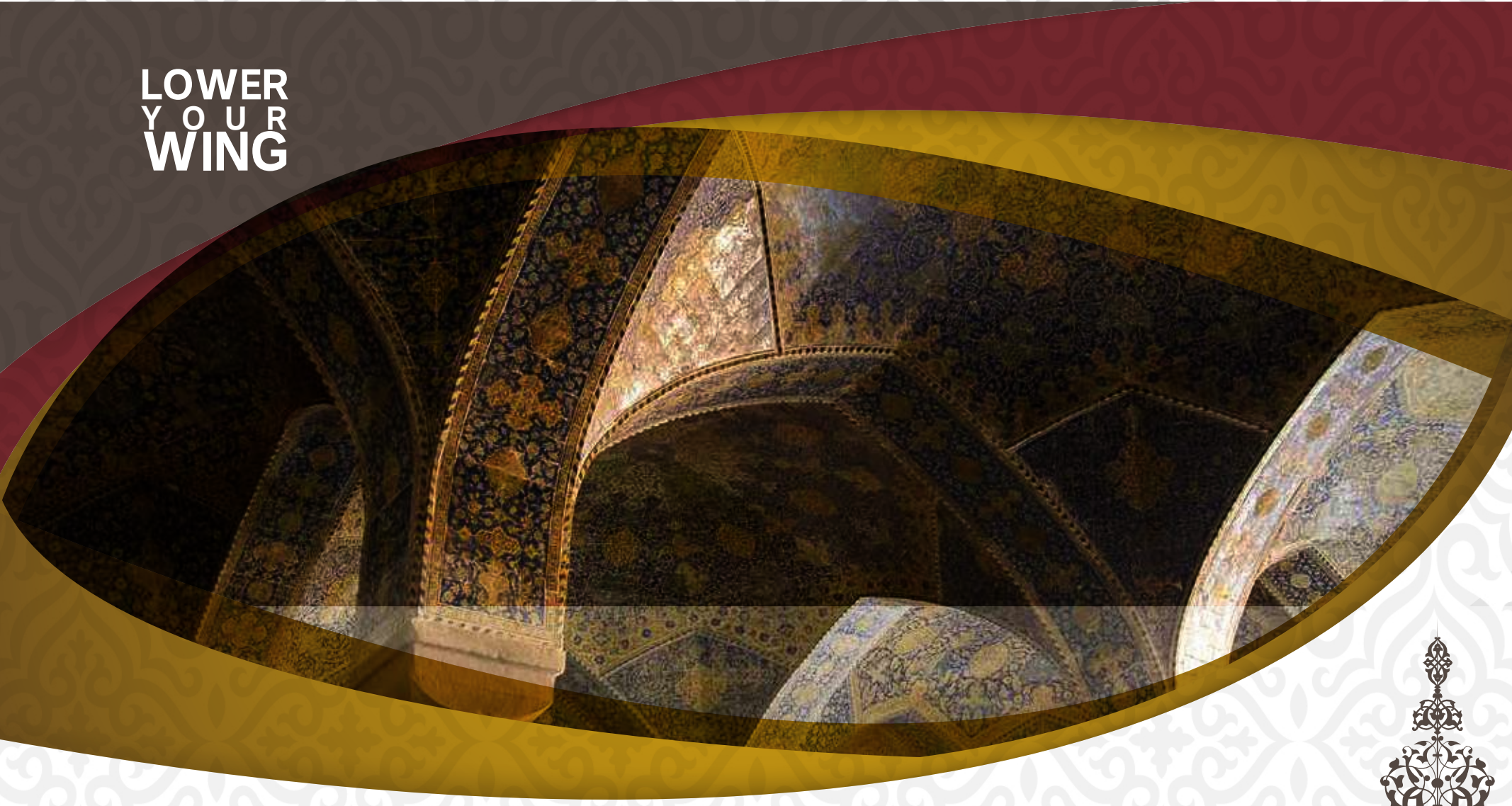


Each is the covering and protection of his life partner, as a garment is to the body. (They are clothing for you and you are clothing for them.)(1)

In all matters, they are allies and supporters of each other: (The believing men and women are supporters of one another; they enjoin good, and forbid evil; they perform the Salah, and give the Zakah (obligatory charity), and obey Allah and His Messenger. They are those whom Allah will have His Mercy upon. Indeed, Allah is All-Mighty, All-Wise.)(2)

(1) *Translated meanings of Al-Baqarah 2: 187.*

(2) *Translated meanings of At-Tawah 9: 71.*



In his beloved wife Khadijah (may Allah be pleased with her), the Prophet (peace and blessings be upon him) first confided the secret of receiving the Divine Revelation. She became the first believer in Islam and the first supporter of the Prophet of Allah (peace and blessings be upon him), saying to her husband, **"By Allah, Allah will never disgrace you; for by Allah, you keep good relations with your kith and kin, speak the truth, support the poor, earn a living for the destitute, entertain your guests generously, and assist those who are stricken with calamities."**(1)

(1) Lady 'Aishah, Sahih Al-Bukhary, Book of Tafsir Al-Qur'an, Hadith no. 4572.



And in the arms of his beloved wife ‘Aishah (may Allah be pleased with her), the Prophet (peace and blessings be upon him) breathed his last breath and uttered his last words. Reclining against her chest, she heard him saying, **“O Allah, forgive me, bestow Your Mercy upon me, and let me join the highest companions.”**(1) **About these last moments, Lady ‘Aishah narrated:**

> Truly, among the Blessings of Allah upon me is that the Messenger of Allah (peace and blessings be upon him) died in my house, on the day of my turn, while resting (his head) between my chest and chin, and Allah made my saliva mix with his at his death.

(1) *Lady ‘Aishah, Sahih Al-Bukhary, Book of Al-Marda (Patients), Hadith no. 5242.*



‘Abdur-Rahman came in with Siwak (teeth-cleansing twig) in his hands while I was supporting the Messenger of Allah (peace and blessings be upon him) (against my chest).

I saw him looking at it, and I knew that he (peace and blessings be upon him) wanted the Siwak. I asked (him), ***“Shall I take it for you?”*** He (peace and blessings be upon him) nodded his approval. So I took it, but it was too stiff for him to use. I said, ***“Shall I soften it for you?”*** He (peace and blessings be upon him) nodded his approval.

I softened it, and he (peace and blessings be upon him) cleansed his teeth with it. In front of him there was a leather or a wooden container



(the sub-narrator, ‘Umar, is in doubt as to which was right) containing water. He (peace and blessings be upon him) started to dip his hands in the water and wipe his face with them, while saying, ***“There is no god but Allah. Verily, death has its agonies.”*** He (peace and blessings be upon him) then lifted his hands (towards the sky) and started saying, ***“With the highest companions,”*** until he (peace and blessings be upon him) died and his hand dropped down. (1)

In between passed a noble history not less than these two sublime incidents, showing mutual affection and mercy between the Prophet (peace and blessings be upon him) and his wives, after the dark ages the wife had lived through before the rise of Islam.

(1) *Sahih Al-Bukhary, Book of Al-Maghazi, Hadith no. 4094.*

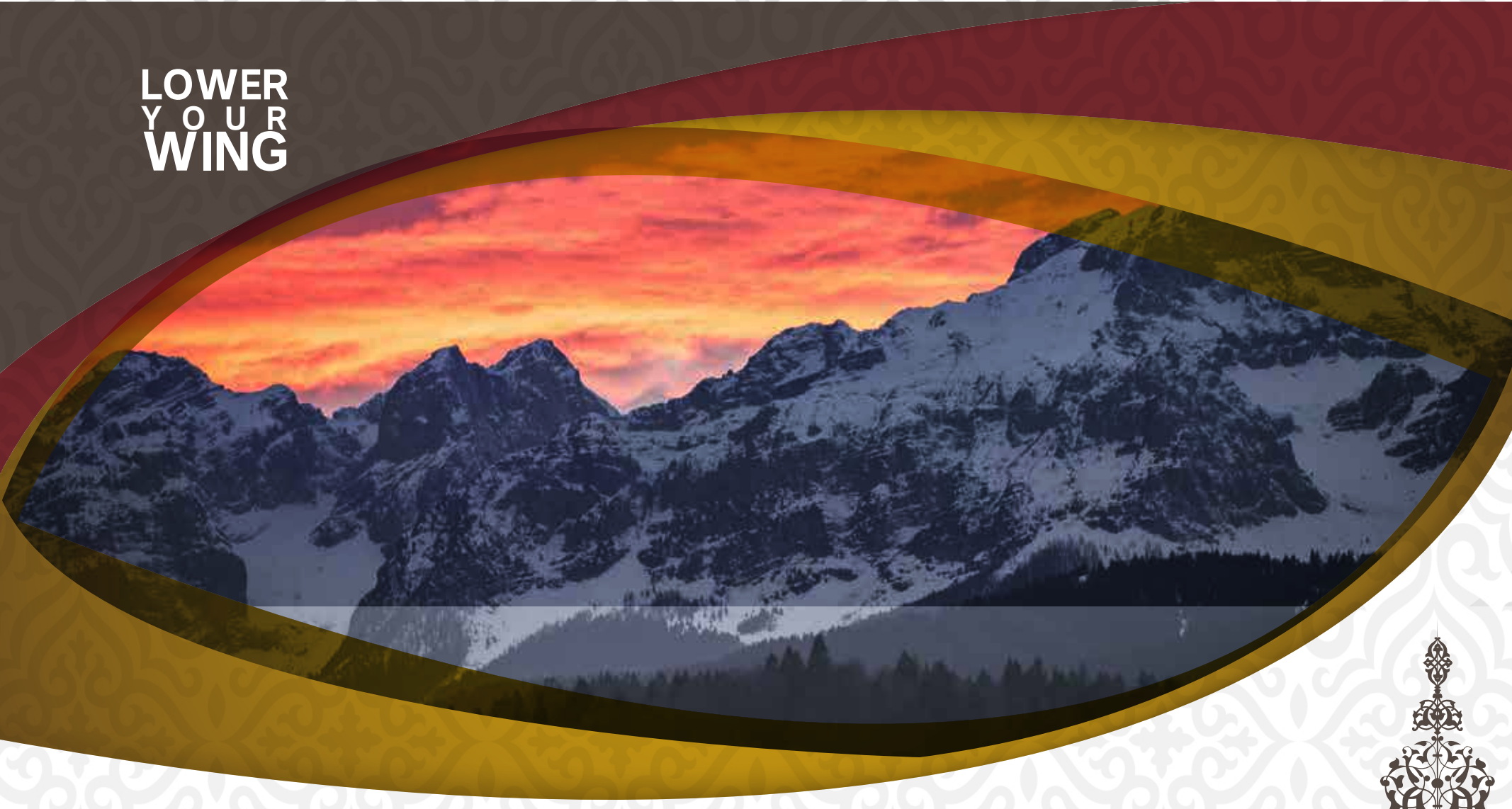


Corrupted Types of Marriage of Jahiliyyah

Lady ‘Aishah

(may Allah be pleased with her) narrated:

There were four kinds of marriage during Jahiliyyah (pre-Islamic Days of Ignorance), one of which was as people have it today; that is, a man would ask another man for his daughter’s or his ward’s hand in marriage, would pay the marriage-gift, and would marry her.



The second type of marriage was that a man would tell his wife, when she was purified from menses, to go to such-and-such a (fine specimen of) man and become pregnant by him.

Her husband would then stay away from her and would never touch her until the signs of her pregnancy from that man appeared. If her pregnancy became obvious, her husband could have sexual intercourse with her, if he wished. He did so that he might have a child of noble breed. Such marriage was called Istibda'.

A third form was a group of less than ten men who would assemble and go to a woman, and all of them would have sexual intercourse with her. If she became pregnant and delivered the child, and



some nights had passed after childbirth, she would send for all of them. No man of them could refuse to come. When they would all gather, she would tell them, ***"You all know what you have done, and now I have given birth to a child. It is your child, O so-and-so,"*** naming whoever she liked, and her son was ascribed to that man. He could not refuse this.

A fourth form was that many men would go to one woman, who refused none of those who came to her. These women were prostitutes. They used to hoist a flag at their door as a sign; he who wished, could have sexual intercourse with them.

If such a woman became pregnant, after the delivery those men would be gathered for her and they would call experts in tracing resemblance,



who would ascribe her child to the one whom they saw resembling. Thus, the child was stuck to him, and was called his child, and the man could not reject this.

When Muhammad (peace and blessings be upon him) was sent with the truth, he (peace and blessings be upon him) abolished all the types of marriage observed in Jahiliyyah except the type of marriage people have today.(1)

(1) *Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4732.*



Jahiliyyah Society

The vice of adultery prevailed among almost all social classes, except a few whose self-dignity forbade them from falling into obscenity. Free women were in a much better condition than slave women, who were the greatest calamity. It seemed that the great majority of the Jahiliyyah (pre-Islamic) society did not feel ashamed of committing this obscenity.(1)

'Abdullah bin 'Amr bin Al-'As narrated that a man once stood up among the people and said, **"O Messenger of Allah! So-and-so is my son. I committed adultery with his mother in the Jahiliyyah time."** The Messenger of Allah (peace

(1) *Safi-ur-Rahman Mubarakpuri, Ar-Raheeq Al-Makhtum (The Sealed Nectar): Aspects of Pre-Islamic Arabian Society.*



and blessings be upon him) replied, **"There is no claim of paternity (to an adulterer) in Islam. The Jahiliyyah state of affairs is gone. The child belongs to the bed (to the woman or the legal husband upon whose bed the baby was born), and for the adulterer is the stone (stoning penalty)."** (1)

In such Jahiliyyah society there were no taboos, no women a man was forbidden to marry. They married two sisters at the same time, or even the wives of their fathers, whether divorced or widowed, until the Noble Qur'an forbade it. **(And do not marry the women whom your fathers married, except what has already passed, indeed it was shameful and most hateful, and**

(1) *Sunan Abu Dawud, Book of At-Talaq, Hadith no. 1936.*



an evil way. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster sisters by suckling, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you have not gone in them there is no sin on you - and the wives of your sons who are from your own loins, and marrying two sisters at the same time, except for what has already passed. Verily, Allah is Oft¬-Forgiving, Most Merciful.) (1)

(1) *Translated meanings of An-Nisa' 4: 2223-.*



Polygany

The people of Jahiliyyah had an unlimited number of wives until the Noble Qur'an laid down the limit. **(Marry women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or what your right hands possess. That is nearer to prevent you from doing injustice.)**(1)

In submission to the Command of Allah, all Muslim men who had more than four wives had to divorce them. Ibn 'Umar said, **"Ghilan bin Salamah Ath-Thaqafi embraced Islam while having**

(1) *Translated meanings of An-Nisa' 4: 3.*



ten wives in Jahiliyyah. They all embraced Islam with him, so the Prophet (peace and blessings be upon him) commanded him to choose only four of them." (1) Al-Harith bin Qais Al-Asadi (may Allah be pleased with him) also said, "I embraced Islam while I had eight wives. I mentioned that to the Prophet (peace and blessings be upon him) who said, 'Choose four of them.'" (2)

Thus, the limit set by Islam for those who fear injustice between wives is only one wife, and it is two, three, or four wives for those who are confident in their ability to deal equitably with more than one wife.

(1) *Sunan At-Tirmidhy, Book of An-Nikah, Hadith no. 1047.*

(2) *Sunan Abu Dawud, Book of At-Talaq, Hadith no. 1914.*



The Ayah (Qur'anic verse) makes it clear that the permission of having more than one wife is only for a man who is capable of just treatment. If he cannot be just or cannot afford to marry another wife, then it is forbidden for him to marry more than one wife. **(If you fear that you shall not be able to deal justly (with them), then only one or what your right hands possess. That is nearer to prevent you from doing injustice.)**(1)

The limit is flexible enough to apply to all times and relate to different societies, mentalities, cultures, circumstances, needs, problems, and possibilities and firmly shut the door on illicit relations with a strict restriction that prevents any abuse of such a right on the part of men, which is perfect justice,

(1) *Translated meanings of An-Nisa' 4: 3.*



even in feelings – something man can never achieve. (You will never be able to do perfect justice (in feelings) between wives, even if it is your ardent desire.) (1)

The Messenger of Allah (peace and blessings be upon him) divided justly and used to supplicate Allah, saying, "O Allah, this is my division in what I own. O Allah, please blame me not for what You own, and I do not own (i.e. love and affection)."(2)

Since equality of rights, not feelings, is what lies within human capability, Allah (Glorified and Exalted be He) warns: (So do not incline too

(1) *Translated meanings of An-Nisa' 4: 129.*

(2) *Lady 'Aishah, Sunan Abu Dawud, Book of An-Nikah, Hadith no. 1822.*



much to one of them so as to leave the other hanging. And if you do justice, and do all that is right and fear Allah, then indeed, Allah is Ever Oft-Forgiving, Most Merciful.)(1)

The Prophet (peace and blessings be upon him) said, "Whoever has two wives, and he inclines to one of them, he will come on the Day of Resurrection with his side inclined." (2)

And he (peace and blessings be upon him) said, "If a man has two wives and he does not do justice between them, he will come on the Day of Resurrection with his side fallen." (3)

(1) *Translated meanings of An-Nisa' 4: 129.*

(2) *Abu Hurairah, Sunan Abu Dawud, Book of An-Nikah, Hadith no. 1821.*

(3) *Abu Hurairah, Sunan At-Tirmidhy, Book of An-Nikah, Hadith no. 1060.*



An exception to the rule was the Prophet (peace and blessings be upon him). Almighty Allah allowed him to have more than the four wives allowed to other men. The Prophet (peace and blessings be upon him), therefore, kept the wives married to him. Allah forbade him to marry any more women or change them for other wives.(1)

(It is not lawful for you (to marry other) women after this, nor to change them for other wives, even if their beauty were to please you, except what your right hand possesses. And Allah is Ever a Watcher over all things.)(2)

The wives of the Prophet of Allah (peace and blessings be upon him) have a special status.

(1) *Sheikh Yusuf Al-Qaradawi, Refuting Claims regarding the Prophet's Marriages.*

(2) *Translated meanings of Al-¬Ahzab 3352-.*



They are titled in the Qur'an as ***"Mothers of the Believers."*** (The Prophet is more worthy of the believers than their own selves, and his wives are their (the believers') mothers.)[1]

By this honor and position, all believers were forbidden to marry the Prophet's wives, widowed or divorced, because they were their mothers. (And it is not for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the Sight of Allah an enormity.)[2]

Thus, the Prophet (peace and blessings be upon him) had to keep all his wives; otherwise, they would have been deprived of being part of the

(1) *Translated meanings of Al-¬Ahzab 33:6.*

(2) *Translated meanings of Al-Ahzab 33:53.*



Prophet's family and denied the honor of being Mothers of the Believers. (1)

Monasticism

At the other extreme of having unlimited wives, there was monasticism, that is, having no wife at all, in which a man removed all women from his life forever, considering them a distraction or impediment in the way of worship.

This is something the Prophet (peace and blessings be upon him) rejected, and declared, **"Verily, I am sent with the lenient Hanifiyyah (monotheistic upright religion). I am not sent**

(1) *Ibid, end of quotation.*



with invented monasticism. Yet, some people invented monasticism, and thus it was imposed on them; but they did not observe it with due observance. Therefore, eat meat, marry women, fast and break your fast, pray and sleep, for with this I have been commanded."(1)

Mankind inflicting austerities upon themselves will cause austerities to be inflicted upon them, from which the Prophet (peace and blessings be upon him) forbade his followers. "Do not straiten it for yourselves (by imposing austerities upon yourselves); consequently, it becomes straitened for you. A people have straitened it

(1) *Al-Haythami, Majma' Al-Zawaid wa Manba' Al-Fawaid, Hadith no. 7613; Jalal Al-Din As-Suyuti, Ad-Durr Al-Manthur: Interpretation of Surat Al-Ma'idah.*



for themselves; consequently, Allah straitened it for them. These are their remainders in hermitages and abodes (…and monasticism, which they invented. We (Allah) did not prescribe it for them.)[1] [2]

Prohibiting oneself from having what Allah has allowed man transgresses Allah's Law. (O you who believe! Make not unlawful the good things which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.)[3]

Ibn 'Abbas (may Allah be pleased with him) said, "This Ayah was revealed regarding some of

(1) *Translated meanings of Al-Hadid 57: 27.*

(2) *Anas bin Malik, Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4258.*

(3) *Translated meanings of Al-Ma'idah 5: 87.*



the Companions of the Prophet (peace and blessings be upon him), who said, 'We should castrate ourselves, renounce worldly desires, and travel in the land just as monks do.' The Prophet (peace and blessings be upon him), on being informed of this, summoned them and asked them if they had said this. They replied, 'Yes.' The Messenger of Allah (peace and blessings be upon him) said, 'But I fast and I break my fast, I pray and I sleep, and I marry women. Whoever follows my Sunnah (way) is of me. Whoever turns away from my Sunnah is not of me.'"(1)

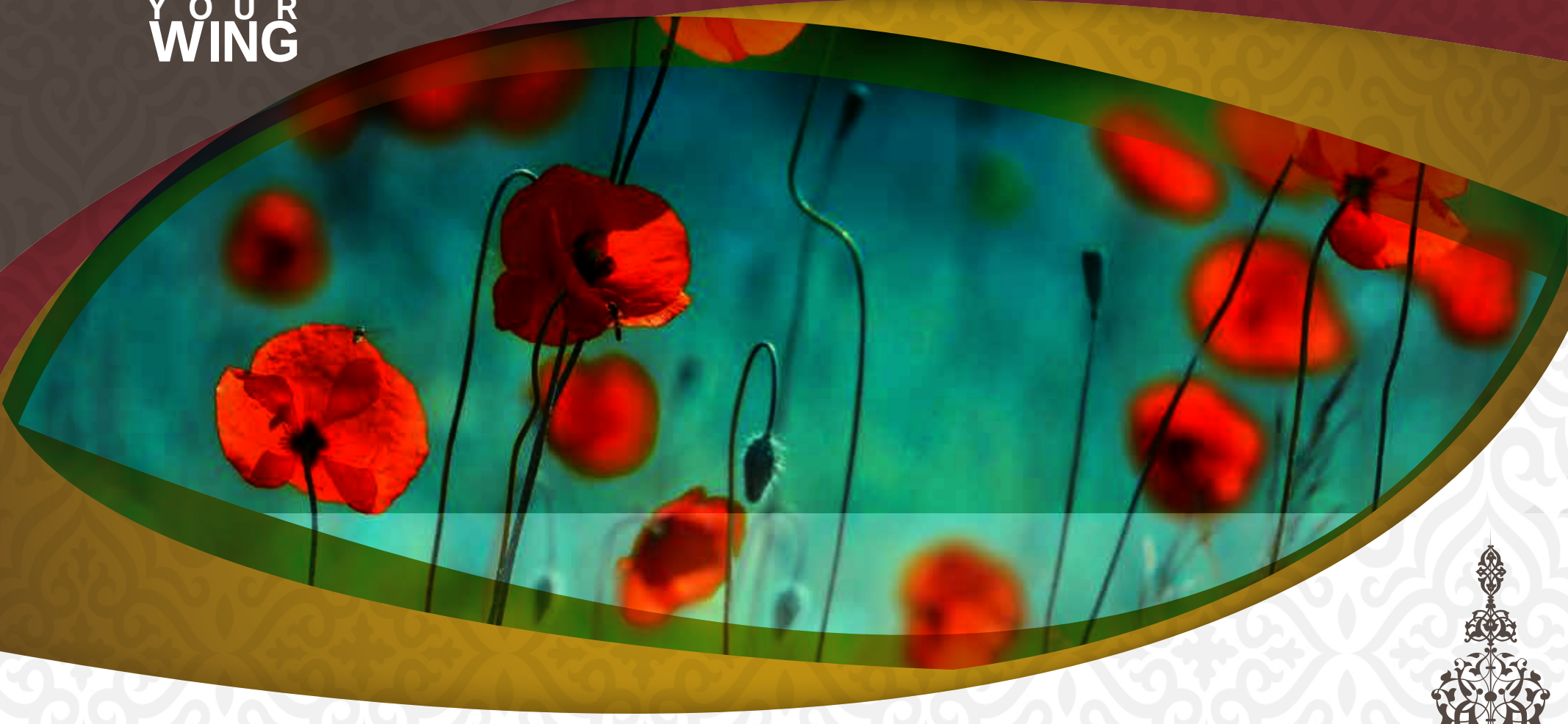
(1) *At-Tabari, Jami' Al-Bayan Fi Ta'wil Al-Qur'an; Jalal Al-Din As-Suyuti, Ad-Durr Al-Manthur: Interpretation of Surat Al-Ma'idah [5: 87].*



A heritage of rigid traditions prized celibacy over marriage, abstention over fecundity, and solitude over family life, which the Prophet (peace and blessings be upon him) corrected by restoring marriage to its rightful place and worth, exhorting that it be used for chastity, saying, "O company of young men, whoever among you can afford marriage, let him get married; for it is more effective in lowering the gaze (from looking at forbidden things) and guarding the private parts (from illegal sexual acts). Whoever cannot afford it, let him fast, for it will be a shield for him (against sexual desire)." (1)

Marriage and family are the true fortifications recommended by the Prophet (peace and

(1) *'Abdullah bin Mas'ud, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4678.*



blessings be upon him) against immorality and the true means to moral purity, spiritual perfection, and elevation of character. They are so conducive to the welfare of society that intimacy between spouses within marriage is worthy of reward in Islam. The Prophet (peace and blessings be upon him) said, "Every utterance of glorification (Glory be to Allah) is an act of charity (good deed); every utterance of magnification (Allah is the Greatest) is an act of charity; every utterance of praise (All praise be to Allah) is an act of charity; every declaration of the Oneness of Allah (There is no god but Allah) is an act of charity; enjoinment of good is an act of charity; forbiddance of evil is an act of charity; and the marital sexual



intercourse one of you have is an act of charity." The Companions asked, "O Messenger of Allah, is there a reward for one of us when he satisfies his desire?" He (peace and blessings be upon him) said, "Tell me, if he were to place it in that which is forbidden, would it not be a sin on him? Similarly, when he places it in that which is lawful, he will have a reward." (1)

That was the natural path of the most saintly and devoted people ever to have lived: ***the Messengers; and it remains the supplication of the righteous, who follow their good example, and beg for a family obedient to Allah:***

(1) *Abu Dhar, Sahih Muslim, Book of Zakah, Hadith no. 1674.*



(Our Lord, grant us from our wives and our offspring comfort to our eyes and make us leaders for the pious.)(1)

Sa‘d bin Hisham (may Allah be pleased with him) once came to the Mother of the Believers, ‘Aishah (may Allah be pleased with her), and said, "I want to ask you about celibacy. What do you think about it?"

She said, "Do not do it. Have you not heard Allah (Glorified and Exalted be He) say: (And indeed We sent Messengers before you, and made for them wives and offspring ?)" (2) (3)

(1) *Translated meanings of Al-Furqan 25: 74.*

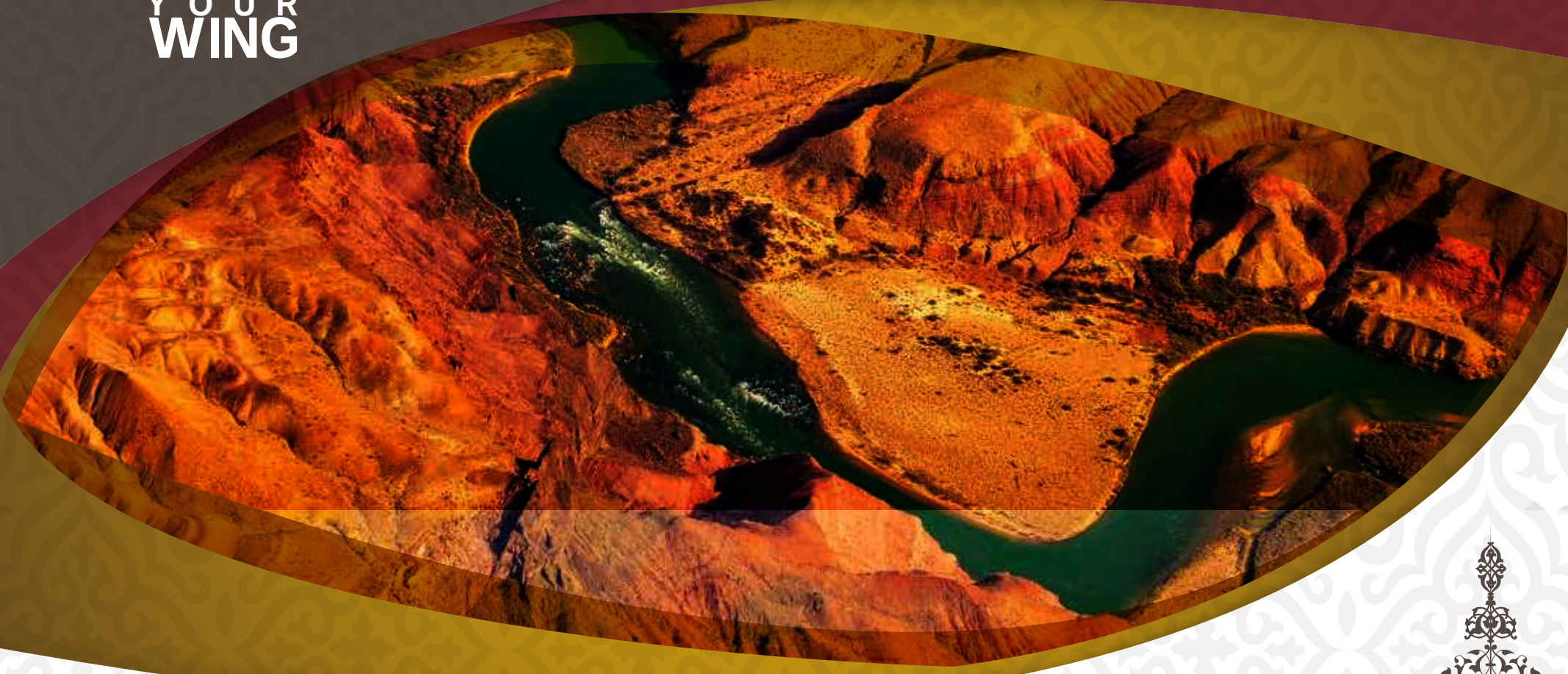
(2) *Translated meanings of Ar-Ra‘d 13: 38.*

(3) *Sunan An-Nasa’iy, Book of An-Nikah, Hadith no. 3164.*



The merciful Sunnah (acts, sayings, or approvals of the Prophet) is a response to, rather than a deviation from, human nature. It turns the individual towards rather than away from people, so that they may experience life together, rather than separately. They thrive in striving for each other and in so doing find self-fulfillment, as in the process it does not lessen their chance of living their life for Allah or waste their individual rights. It gives every owner of a right their right.

The Prophet (peace and blessings be upon him), therefore, cared that his married Companions should not dedicate themselves wholly to worship, and as a consequence neglect the rights of their spouses. ‘Abdullah bin Amr bin ‘Al-As (may Allah be pleased with him) narrated,



"The Messenger of Allah (peace and blessings be upon him) said to me, 'O 'Abdullah, I have been informed that you fast during the day and stand in prayer (all) the night.' 'Abdullah replied, 'Yes, O Messenger of Allah.' He (peace and blessings be upon him) said, 'Do not do that! Fast and break your fast, stand in prayer at night and sleep; for your body has a right over you, your eye has a right over you, your wife has a right over you, and your guests have a right over you.'" (1)

(1) *Sahih Al-Bukhary, Book of As-Sawm, Hadith no. 1839.*

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Whom to Marry?

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- "Marry the righteous men and the righteous women,"(1) the Prophet (peace and blessings be upon him) advised.

To men, the Prophet's advice was:

- "A woman is sought in marriage for four (qualities): her wealth, her noble descent, her beauty, and her piety. So win the pious one, may your hands be rubbed with dust (i.e. may you prosper)."(2)

- "Let each of you have a thankful heart, a remembering tongue, and a believing wife who helps you with (attain) the Hereafter."(3)

(1) Lady 'Aishah, Sunan Ad-Darmy, Book of An-Nikah, Hadith no. 2086.

(2) Abu Hurairah, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4700.

(3) Thauban, Sunan Ibn Majah, Book of An-Nikah, Hadith no. 1846.



- "Marry women who are loving and prolific, for I shall boast of outnumbering by you the (other) Prophets on the Day of Resurrection."(1)

- "Shall I tell you the best thing a man can treasure? A virtuous woman, who pleases him when he looks at her, obeys him when he directs her, and guards him (his rights) when he is away from her."(2)

To parents, his advice was:

- "If there comes to you someone whose manners and religious commitment please

(1) *Anas bin Malik, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 12152.*

(2) *Ibn 'Abbas, Sunan Abu Dawud, Book of Zakah, Hadith no. 1417.*



you, marry (your daughter or female relative under your care) to him. Truly, if you do not, there will be trial on earth and wide corruption."(1)

Mutual Consent

A woman had no say in who she married, which the Prophet (peace and blessings be upon him) put an end to. He gave her the freedom to accept or reject the man asking for her hand, by which marriage became a true partnership requiring the mutual acceptance and consent of both parties to be established.

(1) *Abu Hurairah, Sunan Ibn Majah, Book of An-Nikah, Hadith no. 1957.*



The Prophet (peace and blessings be upon him) said, "A matron should not be given in marriage until her command is sought; and a virgin should not be given in marriage until her permission is sought." The people asked, "O Messenger of Allah, how can we know her permission?" He (peace and blessings be upon him) said, "By keeping silent (which indicates her permission)."(1)

If the woman does not give her tacit or verbal consent and her guardian gives her in marriage against her will, the marriage is illegal and void. Khansa' bint Khidam Al-Ansariyah (may Allah be

(1) *Abu Hurairah, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4741.*

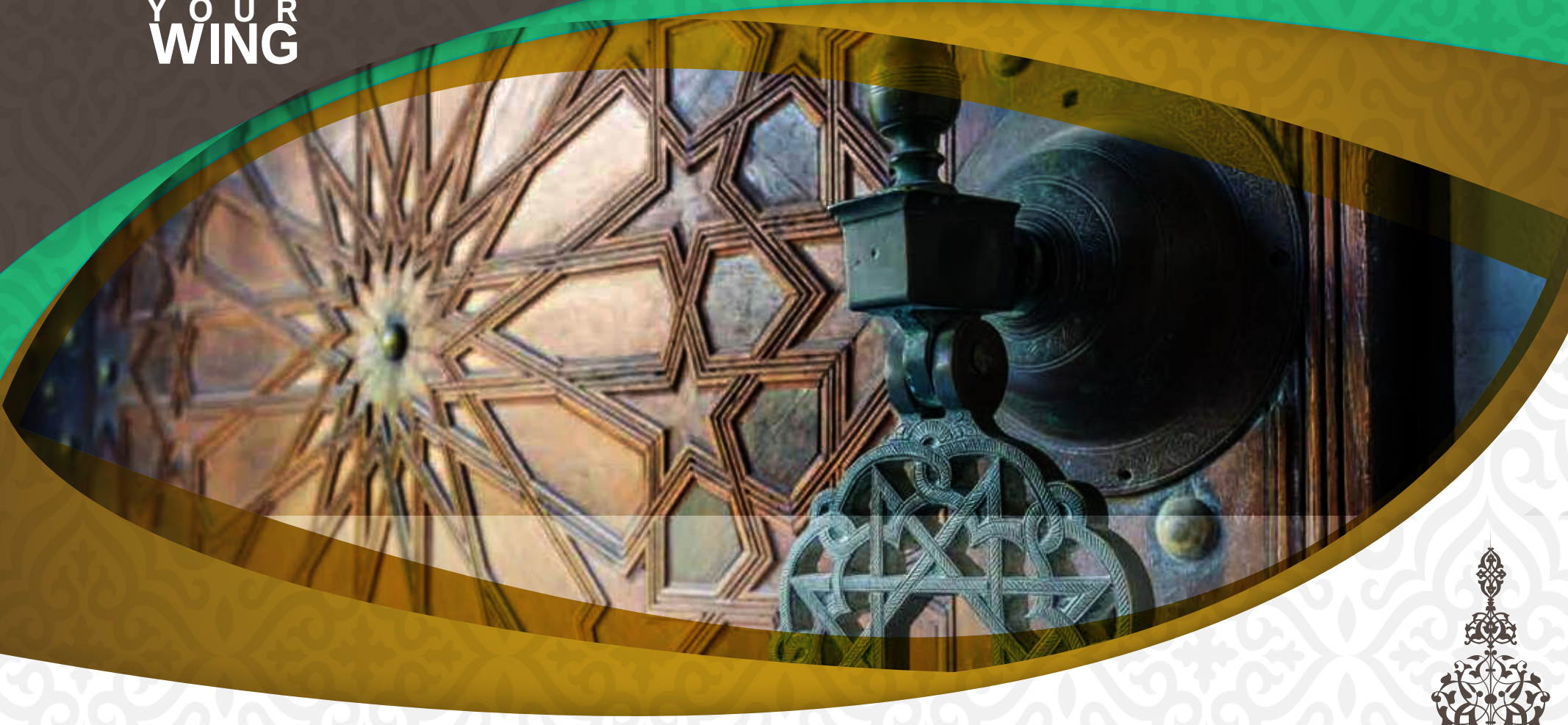


pleased with her) narrated that her father gave her in marriage when she was a matron, which she was against. She came (and complained) to the Prophet (peace and blessings be upon him), and he (peace and blessings be upon him) annulled her marriage.(1)

A Gift and a Banquet

The marriage partnership in Islam starts with something women love: Mahr, a mandatory marriage gift given by a bridegroom to his bride upon marriage, each according to his means. Allah (Glorified and Exalted be He) says: **(Give to the women (whom you marry) their Mahr**

(1) Sahih Al-Bukhary, Book of Al-Ikrah (Coercion), Hadith no. 6432.



with a good heart.) [1] And (Lawful to you in marriage are) chaste women from the believers and chaste women from those who were given the Scripture before your time, when you have given their due Mahr, desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends (lovers).)[2]

Mahr is not necessarily money or jewelry. The Prophet (peace and blessings be upon him) facilitated the marriage of one of his poor Companions, who had no material goods to offer, by allowing him to marry with the Surahs of the Qur'an he learned by heart being the gift to his bride.[3]

(1) *Translated meanings of An-Nisa' 4: 4.*

(2) *Translated meanings of Al-Ma'idah 5: 5.*

(3) *Sahl bin Sa'd, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4727.*



The simpler the gift the woman accepts, the lesser the burden she imposes upon the bridegroom, who shoulders all the financial obligations of marriage, and thus greater will be the blessing of that bride. The Prophet (peace and blessings be upon him) said, **"Women of the greatest blessing are those whose marriage expense is the easiest."**(1) The Mahr of the Prophet's daughter, Fatimah, was no more than Ali's shield, the only thing he had.

Ibn 'Abbas (may Allah be pleased with him) said, **"When 'Ali (may Allah be pleased with him) married Fatimah (may Allah be pleased with her), the Messenger of Allah (peace and blessings be upon him) said to him, 'Give her**

(1) *Lady 'Aishah, Musnad Ahmad, Book of Al-Ansar, Hadith no. 23966.*



something.' He said, 'I have nothing.' He (peace and blessings be upon him) said, 'Where is your Hutamiyyah (swords-breaking) armor?'"[1]

As for the most honorable Mahr ever given to a bride, it was the Mahr of Umm Sulaim; it was Islam. Anas (may Allah be pleased with him) narrated, "Abu Talhah proposed to Umm Sulaim, who said, 'By Allah, someone like you should not be rejected, O Abu Talhah. Yet you are a disbelieving man, and I am a Muslim woman. It is unlawful for me to marry you. But if you embrace Islam, this will be my Mahr. I will not ask you for other than

(1) *Sunan Abu Dawud, Book of An-Nikah, Hadith no. 1815.*



it.' So he embraced Islam and that was her Mahr." Thabit added, "I have never heard of a woman whose Mahr was more honorable than that of Umm Sulaim - (it was) Islam."(1)

The second marriage ceremony is the wedding banquet. Anas (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) saw traces of yellow perfume on 'Abdur-Rahman bin 'Awf and asked, "What is this?" He replied, "I have married a woman with a date-stone's weight of gold (as her Mahr)." The Prophet (peace and blessings be upon him) said to him, "May Allah bless you. Give a (wedding) banquet, if only with one sheep."(2)

(1) *Sunan An-Nasa'iy, Book of An-Nikah, Hadith no. 3289.*

(2) *Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4758.*



The banquet brings the people together, rich and poor, to share the food and happiness of the newlyweds, which the Prophet (peace and blessings be upon him) made it obligatory to attend. **"When any of you is invited to a wedding banquet, you should respond."**(1)

Any food that is available and affordable may be served at the wedding banquet. The Messenger of Allah (peace and blessings be upon him) offered meat and bread on the occasion of his marriage to Lady Zainab bint Jahsh (may Allah be pleased with her), Hais (a sweet dish made from butter, cheese, and dates) on the occasion of his marriage to Lady Safiyah (may Allah be pleased with her), and barley on another occasion. Anas bin Malik narrated:

(1) *'Abdullah bin 'Umar bin Al-Khattab, Sahih Muslim, Book of An-Nikah, Hadith no. 2576.*



The Messenger of Allah (peace and blessings be upon him) gave a wedding banquet on the occasion of his marriage to Zainab bint Jahsh, and gratified the people with bread and meat. Then he (peace and blessings be upon him) went to the dwellings of the Mothers of the Believers (i.e., his wives) as was his custom upon marrying. He (peace and blessings be upon him) greeted them and they greeted him, and he (peace and blessings be upon him) supplicated for them and they supplicated for him.(1)

(1) *Sahih Al-Bukhary, Book of Tafsir Al-Qur'an, Hadith no. 4420.*



Mutual Rights

The sharing out of married-life responsibilities is balanced and in harmony with the physiological and psychological make-up of men and women.

(And they (women) have rights (over their husbands) similar to those (of their husbands) over them, according to what is reasonable; but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.)(1)

Each of the spouses is entitled to reciprocal rights and owes duties to the other partner, with an extra role reserved for husbands, that of Qawamah (guardianship, caretaking, maintenance, and protection), which adds responsibility, not

(1) *Translated meanings of Al-Baqarah 2: 228.*



superiority to men, and is a natural law in any collective life that entitles the weaker sex to support and protection and allocates work based on who is naturally qualified to do what.

In his Farwell Pilgrimage, the Messenger of Allah (peace and blessings be upon him) outlined the most natural and basic of these mutual rights, saying to husbands:

Fear Allah regarding women. Indeed, you have taken them in marriage by Allah's Covenant, and their private parts have been made lawful unto you by Allah's Word. You have the right over them that they should not allow anyone whom you hate to sit on your bed (i.e., enter your house). If they do that, chastise them



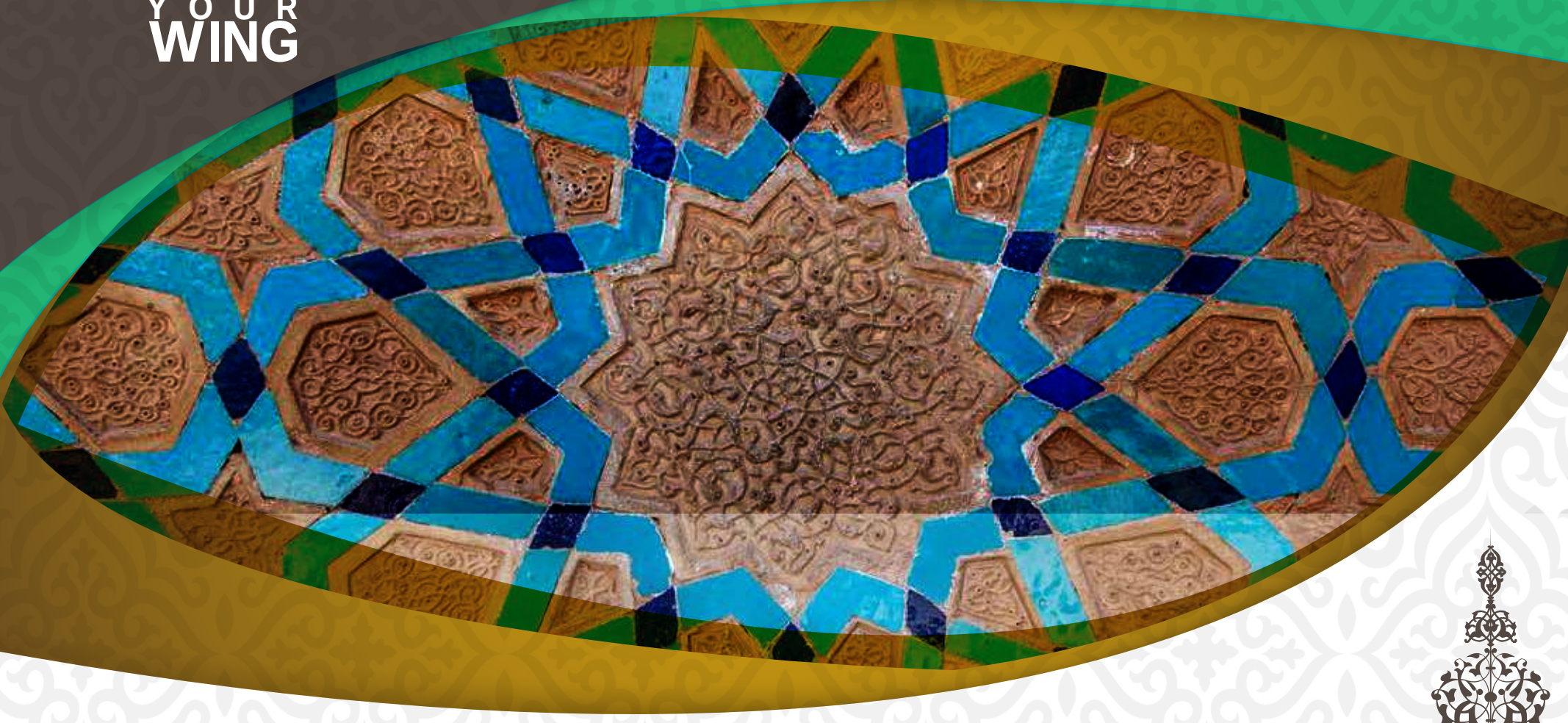
lightly. Their rights over you are that you should provide them with food and clothing fairly. (1)

I call upon you to be kind to women. They are like captives in your hands. You have no power over them except that (i.e., kindness to them), unless they do something clearly immoral. If they do, forsake them in bed and chastise them lightly. But if they obey you (again), seek not against them means (of annoyance). (2)

In the Prophet's (peace and blessings be upon him) words, the notion of captivity produces the effect of shaping strong feelings of kindness and care in the husband towards his wife. The Prophet

(1) Jabir bin 'Abdullah, Sahih Muslim, Book of Hajj, Hadith no. 2137.

(2) 'Amr bin Al-Ahwas, Sunan Ibn Majah, Book of An-Nikah, Hadith no. 1841.



(peace and blessings be upon him) further forbids the husband from wasting any of his wife's rights, saying, "O Allah (be my witness)! I forbid (wasting or usurping) the rights of the two weak ones: the orphan and the woman." (1)

"What do you command regarding our wives?" Mu'awiyah Al-Qushayri (may Allah be pleased with him) asked, to which the Prophet (peace and blessings be upon him) replied, "Feed them from what you eat, and clothe them from what you clothe yourselves, and do not beat them, and do not revile them." (2)

(1) *Abu Hurairah, Sunan Ibn Majah, Book of Al-Adab, Hadith no. 3668.*

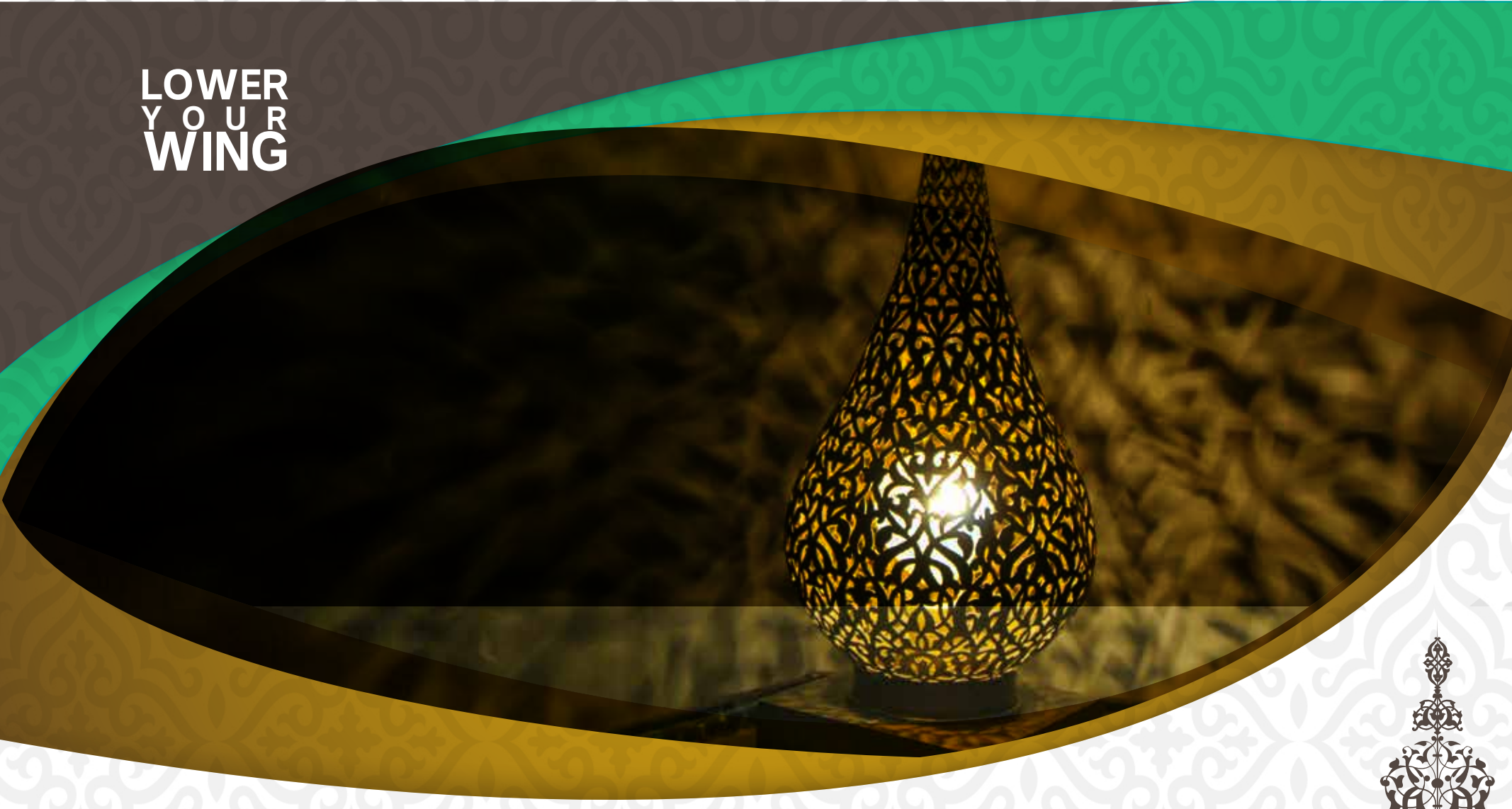
(2) *Sunan Abu Dawud, Book of An-Nikah, Hadith no. 1832.*



All financial obligations fall upon the husband alone. He is the partner responsible for maintaining, providing for, defending, and looking after his wife and home. **(Men are the protectors and maintainers of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth.)** (1) His working to provide a living and his protective care are to be responded to with gratitude, which eventually develops into loyalty, cooperation, and obedience, which is what a wife owes her husband.

The Messenger of Allah (peace and blessings be upon him) said, "It is not lawful for a human to prostrate to another. Were it lawful for a human to

(1) *Translated meanings of An-Nisa' 4: 34.*



prostrate to another, I would have commanded the wife to prostrate to her husband, for the greatness of his right over her." (1)

Completing each other, supplying each other's needs, caring for each other's feelings, and bearing each other's burdens, the husband and wife are to build their family together and carry out their respective responsibilities. "Each of you is a guardian and each of you is accountable to his flock. The Imam (i.e., ruler) is a guardian and is accountable to his flock. The man is a guardian in his family and is accountable to his flock. The woman is a guardian in the house of her husband and is accountable to her flock.

(1) *Anas bin Malik, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 12153.*



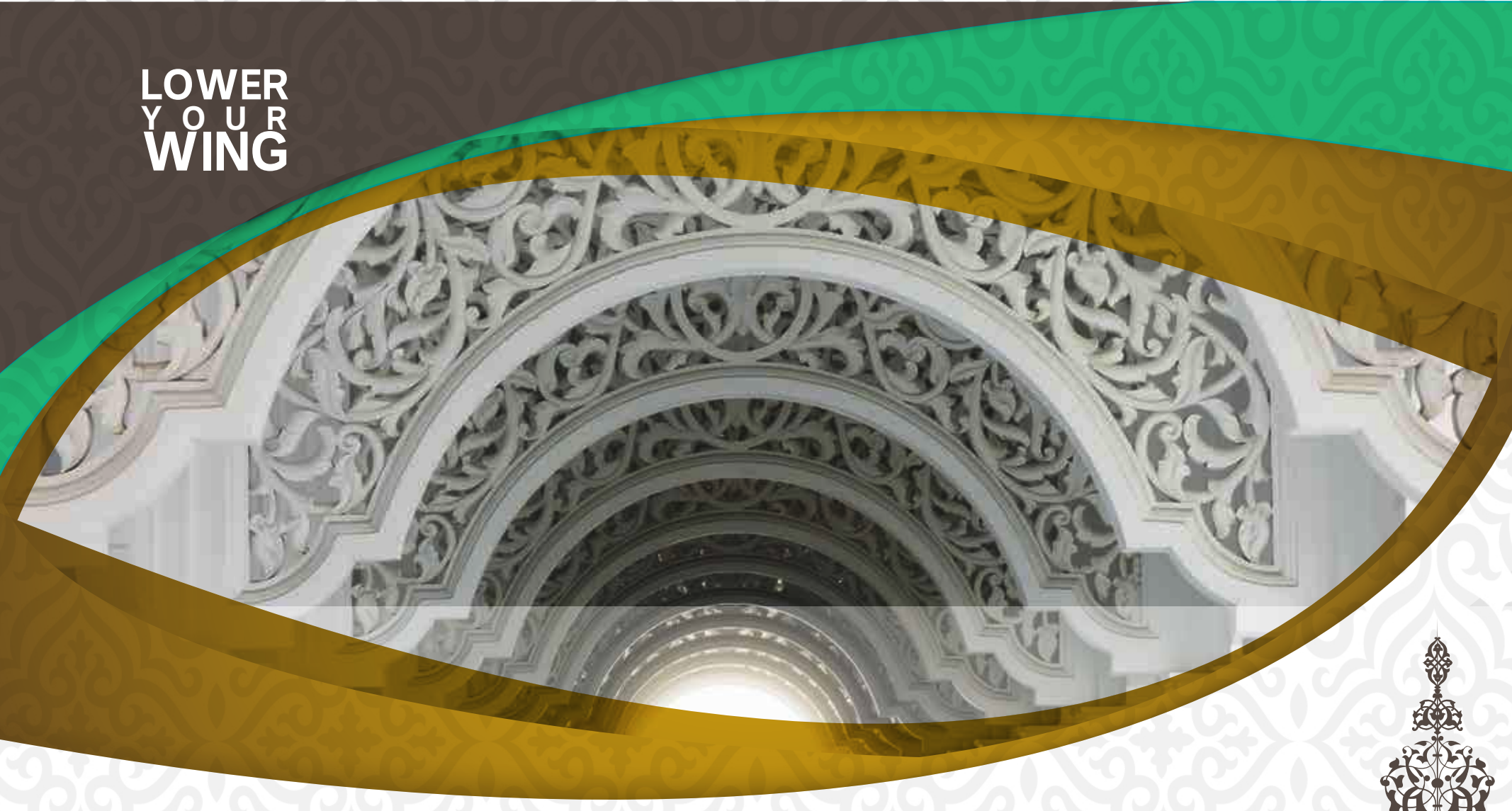
And the servant is a guardian in the property of his master and is accountable to his flock."(1)

Discord

In time, imperfections may appear. This is only natural, as man and wife are humans. In order to overcome this, husbands, being the caretakers in this relationship, are called to practice patience and kindness, as Allah (Glorified and Exalted be He) exhorts them, saying: **(And live with your wives in kindness. If you dislike them, it may be that you dislike a thing and Allah makes therein much good.)** (2)

(1) *'Abdullah bin 'Umar bin Al-Khattab, Sahih Al-Bukhary, Book of Al-Jumu'ah, Hadith no. 844.*

(2) *Translated meanings of An-Nisa' 4: 19.*



If a man sees something he dislikes in his wife, the Prophet (peace and blessings be upon him) assures him that she will have other traits which he will like, saying, **"A believing man must not hate a believing woman. If he dislikes one of her character traits, he will be pleased with another."** (1)

While on the one hand, Islam enjoins the husband to be tolerant and patient, on the other hand, it commands the wife to try to be good to her husband as much as she can. The Messenger of Allah (peace and blessings be upon him) said, **"Any woman who dies while her husband is pleased with her shall enter Paradise."** (2)

Aversion and physical repulsion of a spouse towards the other, referred to as Nushuz—the very

(1) *Abu Hurairah, Sahih Muslim, Book of Ar-Rada', Hadith no. 2672.*

(2) *Umm Salamah, Sunan At-Tirmidhy, Book of Ar-Rada', Hadith no. 1081.*

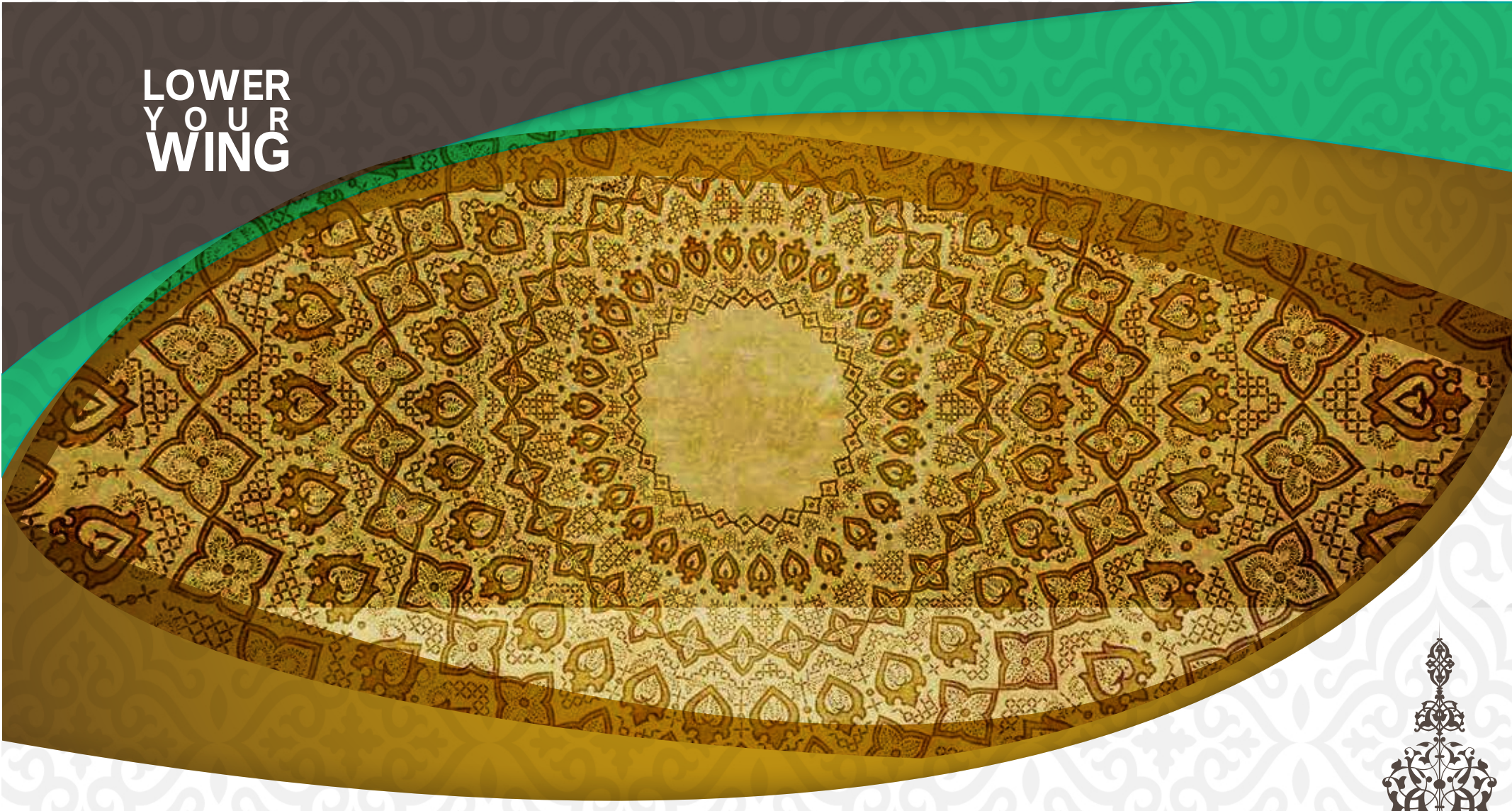


antithesis of mutual love and mercy, the main foundations of marriage—should be dealt with while they are still fears, before initial symptoms congeal into tangible behavioral change that causes irreversible damage.

If Nushuz is on the part of the husband, the wife should have a reconciliation session with him by herself to peacefully discuss and resolve the causes; if this proves unsuccessful, she can seek to resolve the issue with the help of wise and righteous acquaintances; and if this also proves unsuccessful, she can seek to resolve the issue through the court to oblige the husband to fulfill his martial obligations of maintenance and kind living.

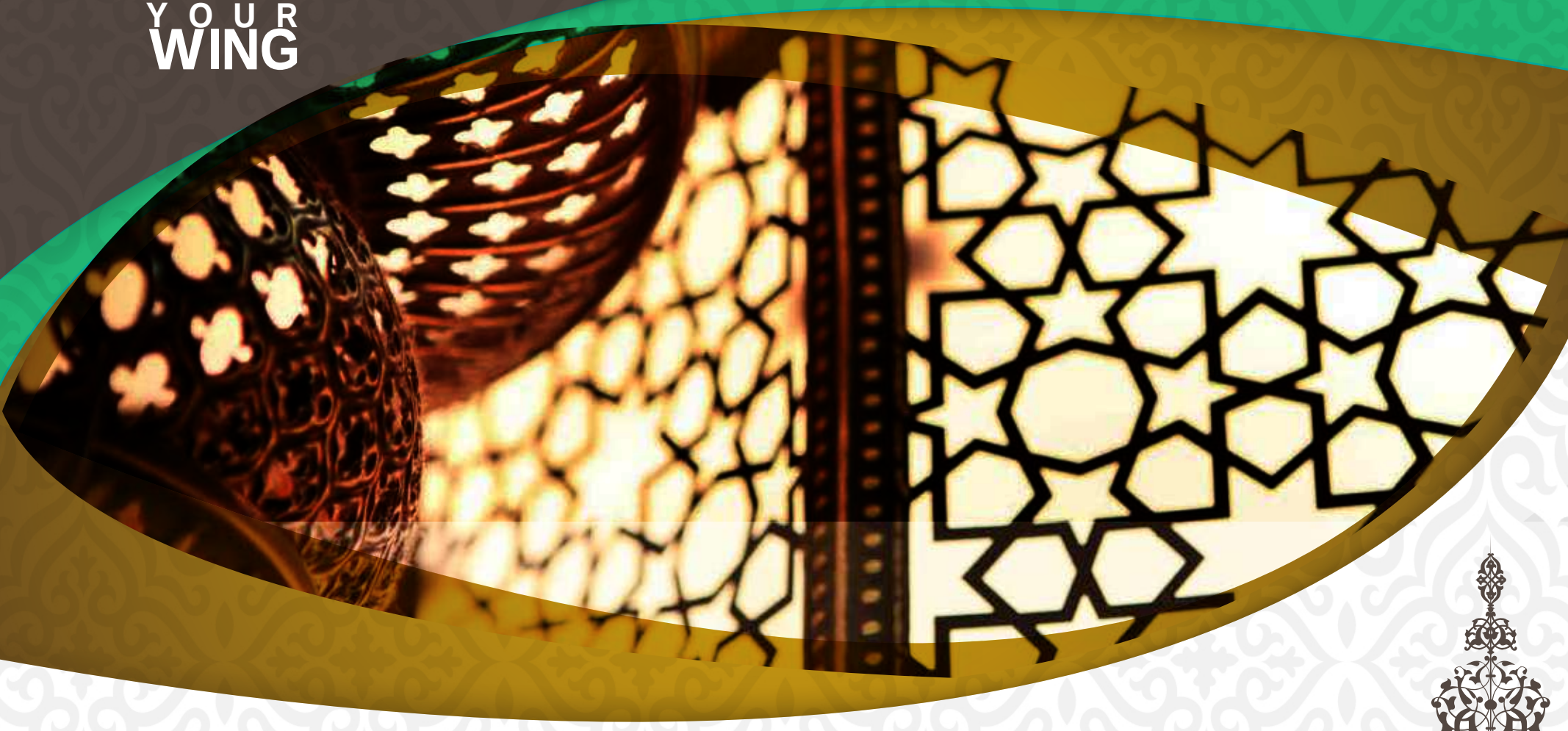
(If a woman fears ill treatment or desertion from her husband, there is no sin on them both if they make terms of peace between themselves; and making peace is better.) (1)

(1) *Translated meanings of An-Nisa' 4: 128.*



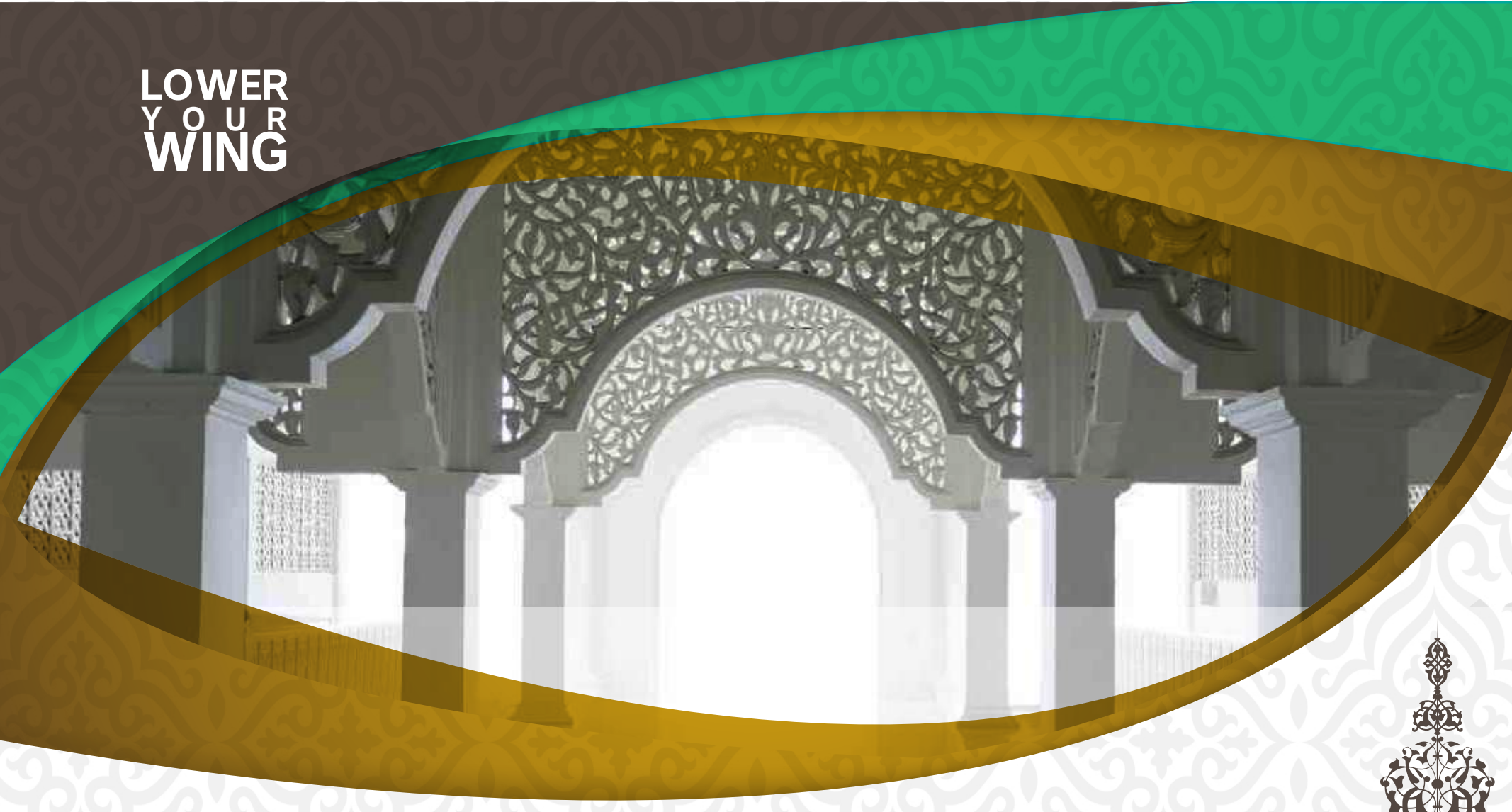
If Nushuz is on the part of the wife, the husband should try his best to change her attitude, starting with the mildest solutions and progressing to stricter solutions. **(The righteous women are devoutly obedient (to Allah), guarding in the husband's absence what Allah would have them guard. As for those women on whose part you fear recalcitrance, (first) advise them; (then if they persist), forsake them in bed; and (last), strike them (lightly, if it is useful). But if they obey you (once more), seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.)** (1)

(1) *Translated meanings of An-Nisa' 4: 34.*



According to the Ayah the husband should first try admonition, gentle persuasion, and reasoning, using kind words. If this remedy fails and the wife persists, the husband may have recourse to the second measure and sleep apart from her in the same bed. If this remedy also proves futile and the wife keeps violating marital obligations, it is permissible for him to strike her lightly with his hand, avoiding her face and other sensitive areas, and should leave no mark.

The Prophet (peace and blessings be upon him) never resorted to that measure with anyone or anything, regardless of the circumstances. Lady ‘Aishah (may Allah be pleased with her) said, “The Messenger of Allah (peace and blessings



be upon him) never hit a servant or a woman; in fact, he (peace and blessings be upon him) did not strike anything with his hand except when striving in Allah's Cause." (1) Even if it was a light tap with Siwak, as he (peace and blessings be upon him) once, when angry with his wife's maid, said to her, "If it were not for the fear of retaliation (on the Day of Resurrection), I would have pained you with this Siwak." (1)

Moreover, the Prophet (peace and blessings be upon him) forbade the savage treatment of wives, saying to husbands, "For what (guilt) does one of you beat his wife as a stallion or a slave is beaten then perhaps he may embrace her?" (2)

(1) *Musnad Ahmad, Book of Al-Ansar, Hadith no. 24533.*

(2) *Umm Salamah, Al-Haythami, Majma' Al-Zawaid wa Manba' Al-Fawaid, Hadith no. 18409.*

(3) *'Abdullah bin Zam'ah, Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5582.*



If all these approaches fail, two arbitrators, one from the husband's side and the other from the wife's side, should mediate to settle the conflict between the two, as the Noble Qur'an instructs to save marriage. **(If you fear a breach between the two (the man and his wife), appoint an arbitrator from his family and an arbitrator from her family. If they both wish for peace, Allah will cause their reconciliation.)** (1)

If this also fails and their marriage is no longer based on love and mercy, but turns into a source of pain and sufferance to both, divorce comes as a last resort and remains in the Sight of Allah the most hateful of all things lawful. The Prophet (peace and blessings be upon him) said,

(1) *Translated meanings of An-Nisa' 4: 35.*



"The most hateful to Allah of lawful things is divorce."(1) For divorce breaks women, "Divorcing her is to break her,"(2) the Prophet (peace and blessings be upon him) said.

Divorce

After all efforts to try to reconcile the spouses have been exhausted and their relationship has reached an impasse, divorce may take place, according to the rules of Shari'ah (Islamic Law).

The husband can practice revocable divorce twice. **(The divorce is twice, after that a woman must be retained honorably or released with kindness.)**(3)

(1) Sunan Ibn Majah, Book of At-Talaq, Hadith no. 2008.

(2) Abu Hurairah, Sahih Muslim, Book of Ar-Rada', Hadith no. 2670.

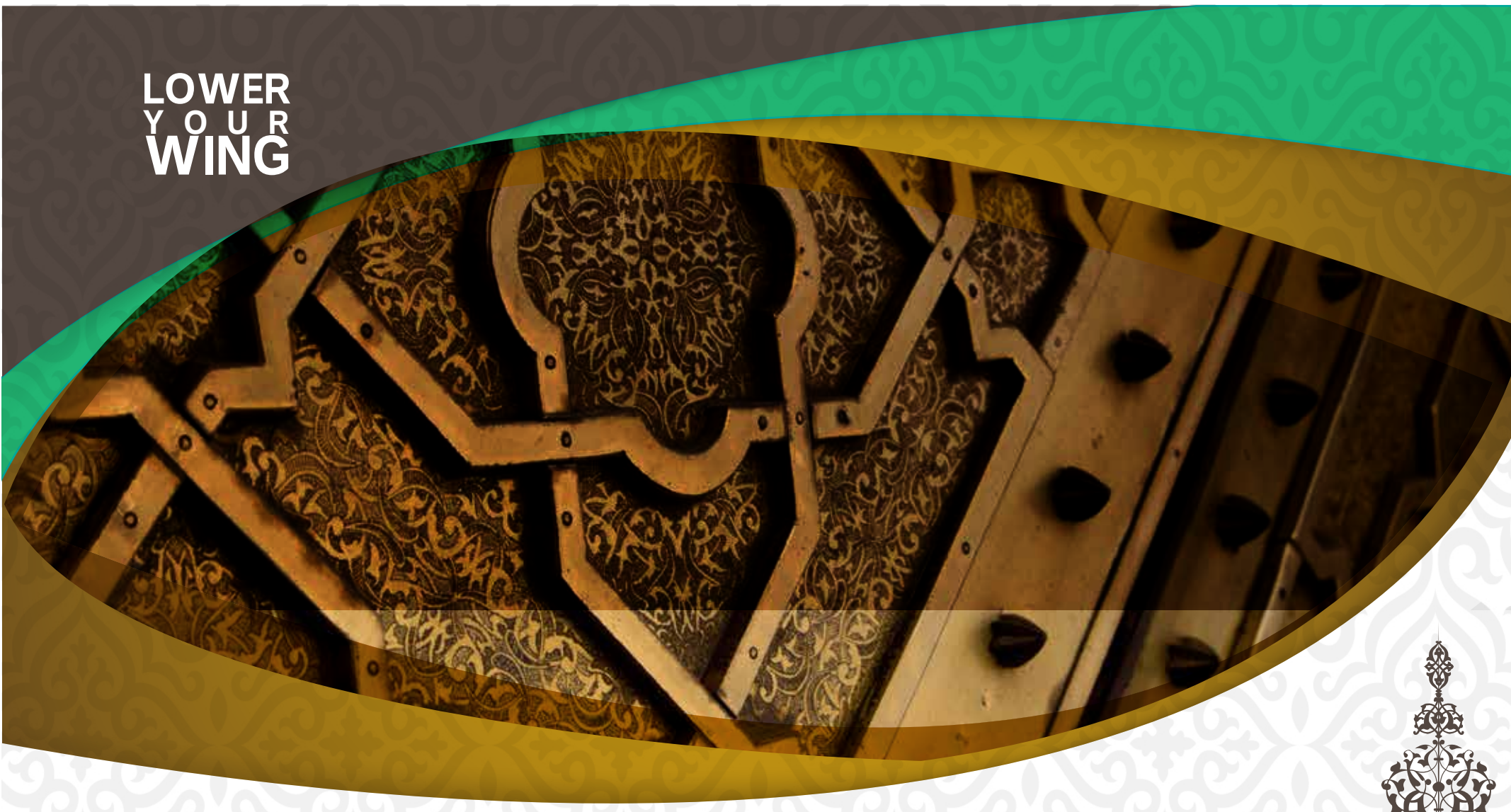
(3) Translated meanings of Al-Baqarah 2: 229.



After the third time, his wife becomes irrevocably divorced and it is no longer lawful for him to take her back, unless she marries another man, lives with him, and that husband dies or divorces her. **(And if he has divorced her (for the third time), she is not lawful to him thereafter until she marries a husband other than him. Then, if the other husband divorces her, it is no sin on both of them if they reunite, provided they feel that they can keep the limits ordained by Allah.)**(1)

The husband should divorce his wife once, by making one divorce pronouncement, when she is pure (i.e., not during her menses or post-natal bleeding) and without having had intercourse with her.

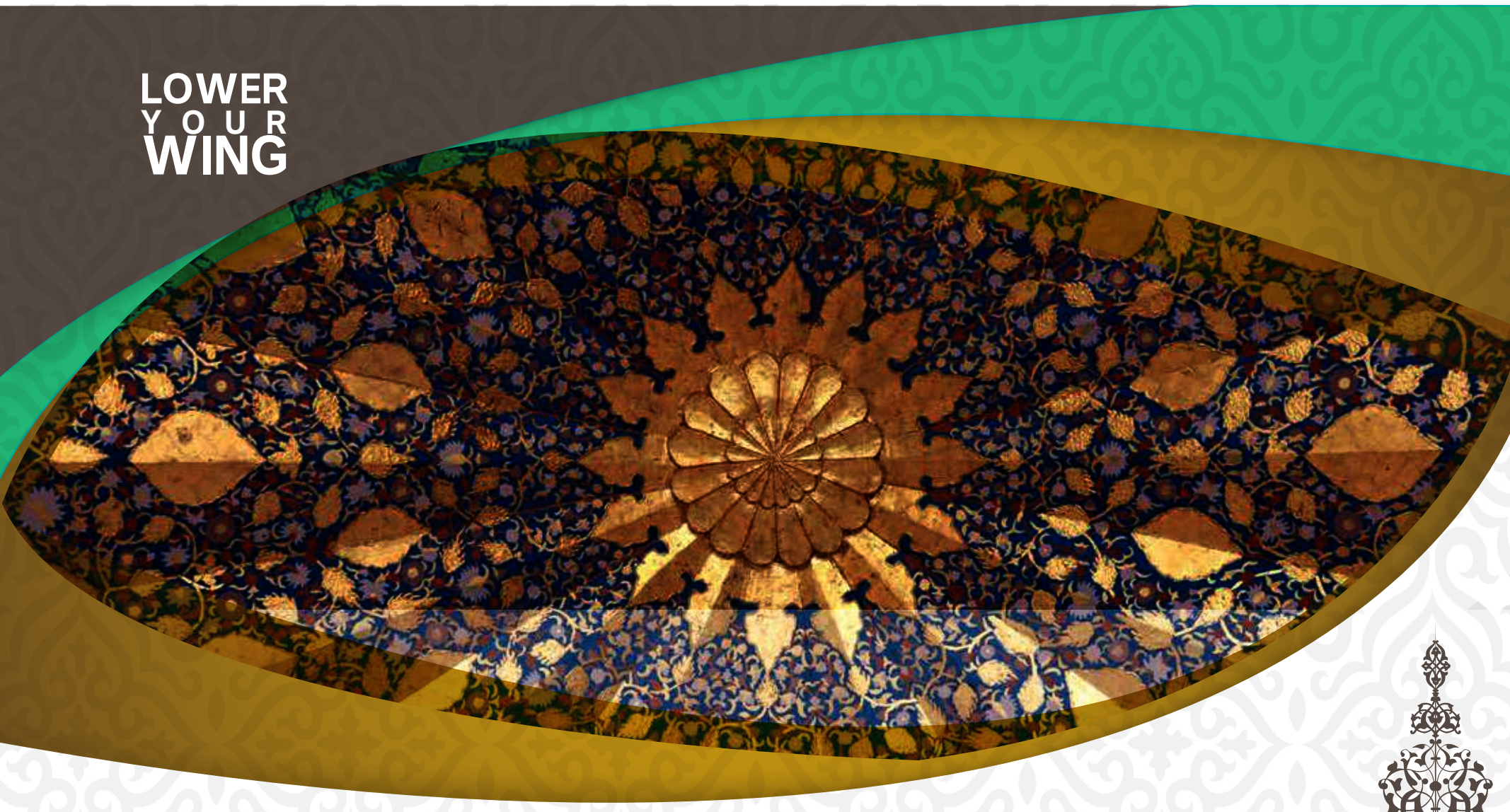
(1) *Translated meanings of Al-Baqarah 2: 230.*



‘Abdullah bin ‘Umar divorced his wife at the time of her menses, so ‘Umar informed the Messenger of Allah (peace and blessings be upon him), who became very angry at that and said, **“He must take her back and keep her until she becomes pure, then menstruates, then becomes pure. Only then if he wants to divorce her he may divorce her, while she is pure and before touching her. That is the ‘Iddah (woman’s prescribed waiting period after divorce or widowhood) as commanded by Allah (Exalted and Glorified be He).”**(1)

‘Iddah is a waiting period prescribed for a woman after she is divorced or widowed. Its term in the

(1) *Sahih Al-Bukhary, Book of Tafsir Al-Quran, Hadith no. 4528.*



case of divorce is three complete menstrual cycles for a woman who menstruates, three months for the one who does not, and delivery of her baby if she is pregnant.

'Iddah is a time of truce; heated feelings calm down and give a chance for second thoughts, reconciliation, and resumption of marital life, especially if the wife finds herself pregnant during the prescribed waiting period. In this case, the husband is strongly advised to take back his wife and child. **(Divorced women shall wait for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation.)**[1]

(1) *Translated meanings of Al-Baqarah 2: 228.*



In case of irrevocable divorce, ‘Iddah serves as a verification period to ensure that the divorced wife is not pregnant, in order to prevent lineage confusion if she remarries.

The divorced wife must spend the entire ‘Iddah living in her husband’s house, during which time she should not leave or be made to leave. **(Fear Allah your Lord. Do not turn them out of their (husbands’) homes, nor should they leave, unless they commit a clear act of immorality. Those are the limits set by Allah. And whoever transgresses the Limits of Allah has indeed wronged himself.)**(1)

Staying at her husband’s home during ‘Iddah leaves the door open for reconciliation before the family is broken up. **(You know not; perhaps Allah will bring about after that some new thing to pass.)**(2)

(1) *Translated meanings of At-Talaq 65: 1.*

(2) *Translated meanings of At-Talaq 65: 1.*



Abuse of Divorce

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

It was common among people (during the time of Jahiliyyah) for a man to divorce his wife as many times as he wished. She was still considered his wife if he took her back and also while in ‘Iddah, even if he divorced her a hundred times or more. This continued until a man said to his wife, “By Allah, I shall neither divorce you irrevocably nor ever take you back.” She said, “How is that?” He said, “I will divorce you, and once



your term of 'Iddah nears its end, I will take you back (then divorce you again and so on)." The woman went to 'Aishah and told her what had happened. 'Aishah remained silent until the Prophet (peace and blessings be upon him) came, and she told him. The Prophet (peace and blessings be upon him) remained silent until the (following) Qur'an was sent down: (The divorce is twice, after that a woman must be retained honorably or released with kindness.)"(1)

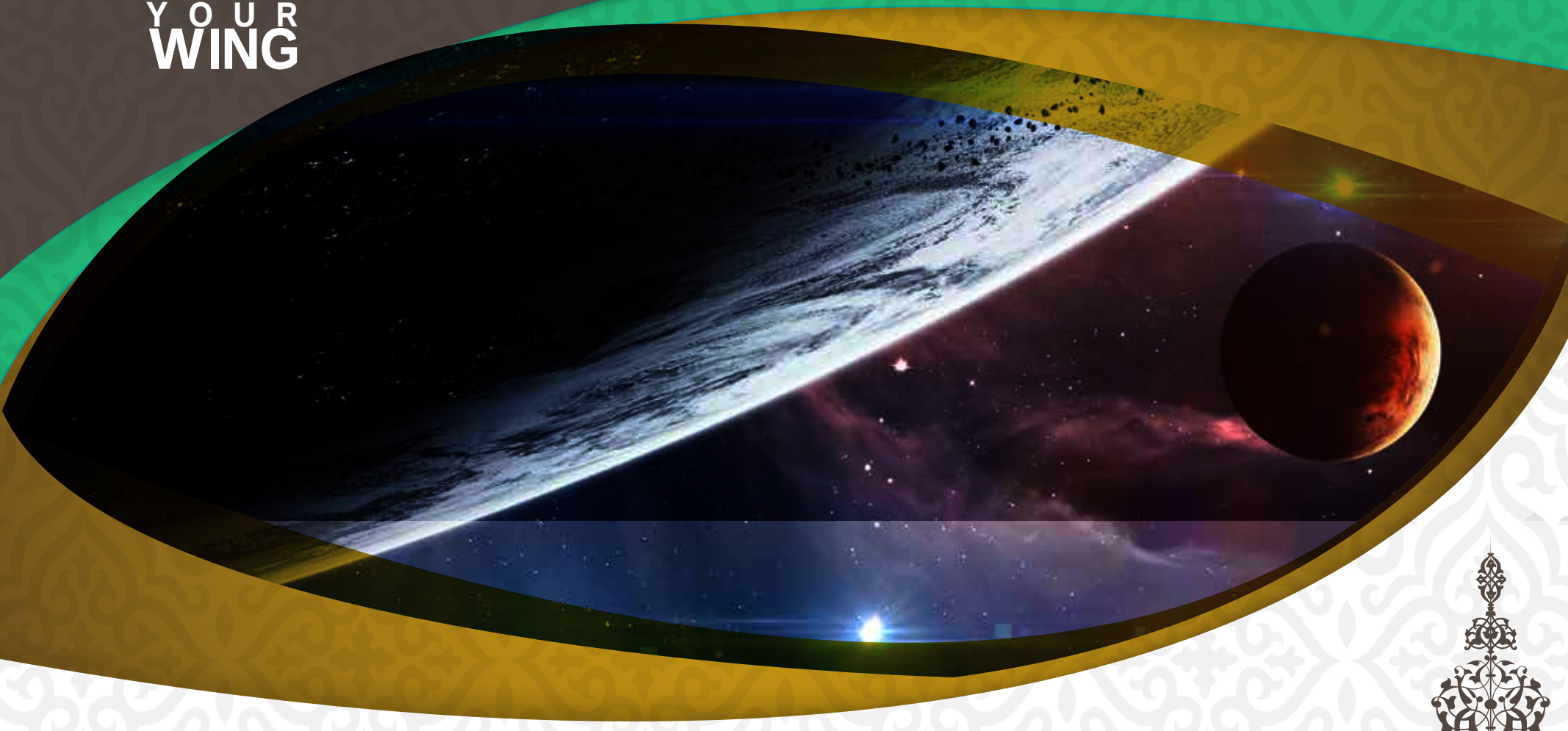
Allah (Exalted be He) prohibited this oppressive practice by which men kept women neither

(1) *Sunan At-Tirmidhy, Book of At-Talaq, Hadith no. 1113.*



married nor divorced and made the divorce thrice, where the husband is allowed to take back his wife after the first and the second divorce, as long as she is still in her ‘Iddah. The divorce becomes irrevocable after the third divorce.

Accordingly, a man who divorces his wife with a reversible divorce should treat her kindly. When her term of ‘Iddah nears its end, he should either take her back in an honorable way, including having two just witnesses that he has taken her back, and lives with her in kindness, or he should let go of her in peace, without doing her wrong or diminishing her rights. (Either take them back in kindness or part with them in kindness, and call to witness two just persons from



among you.)[1] And (When you have divorced women and they have (nearly) fulfilled the term of their prescribed period, either retain them honorably or release them honorably. But do not take them back to hurt them. Whoever does that has certainly wronged himself.)[2]

Allah (Exalted be He) then warns against tampering with His Law: (And treat not the Ayat (Laws) of Allah in jest.)[3]

The Messenger of Allah (peace and blessings be upon him) was informed about a man who divorced his wife by three divorce pronouncements at one

(1) *Translated meanings of At-Talaq 65: 2.*

(2) *Translated meanings of Al-Baqarah 2: 231.*

(3) *Translated meanings of Al-Baqarah Al-Baqarah 2: 231.*



time. He (peace and blessings be upon him) got up in anger and said, "Is the Book of Allah being played with while I am yet among you?!" A man consequently stood up and asked, "O Messenger of Allah, should I kill him?"(1)

The Messenger of Allah (peace and blessings be upon him) also said, "What is wrong with people playing with the Boundaries of Allah? One of them says, 'I have divorced you! I have taken you back! I have divorced you!'" (2) And he (peace and blessings be upon him) declared, "This is not the appropriate way for Muslims to conduct divorce."(3)

(1) *Mahmud bin Labid, Sunan An-Nasa'iy, At-Talaq, Hadith no. 3348.*

(2) *Sunan Ibn Majah, At-Talaq, Hadith no. 2007.*

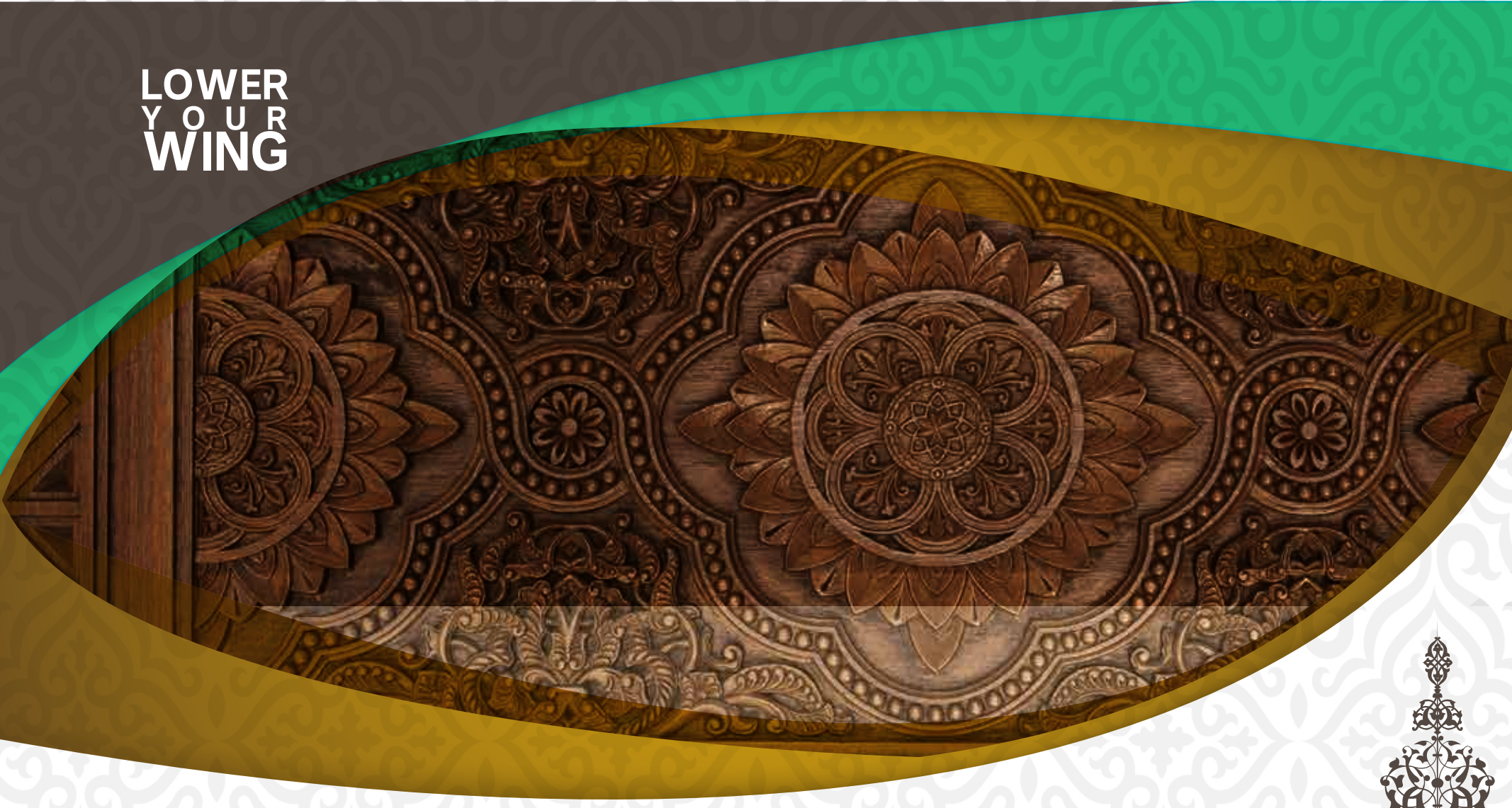
(3) *Abu Musa, Jalal Al-Din As-Suyuti, Ad-Durr Al-Manthur: Interpretation of Surat Al-Baqarah [2: 231]; Al-Haythami, Majma' Al-Zawaid wa Manba' Al-Fawaid, Hadith no. 7769.*



Khul‘

Just as men can dissolve their marriage by Talaq (divorce), Allah has also granted women the right to free themselves from the marriage bond through Khul‘ (release from marriage) if she can no longer bear her husband, and consequently cannot fulfill what Allah has enjoined of obeying her husband and treating him kindly.

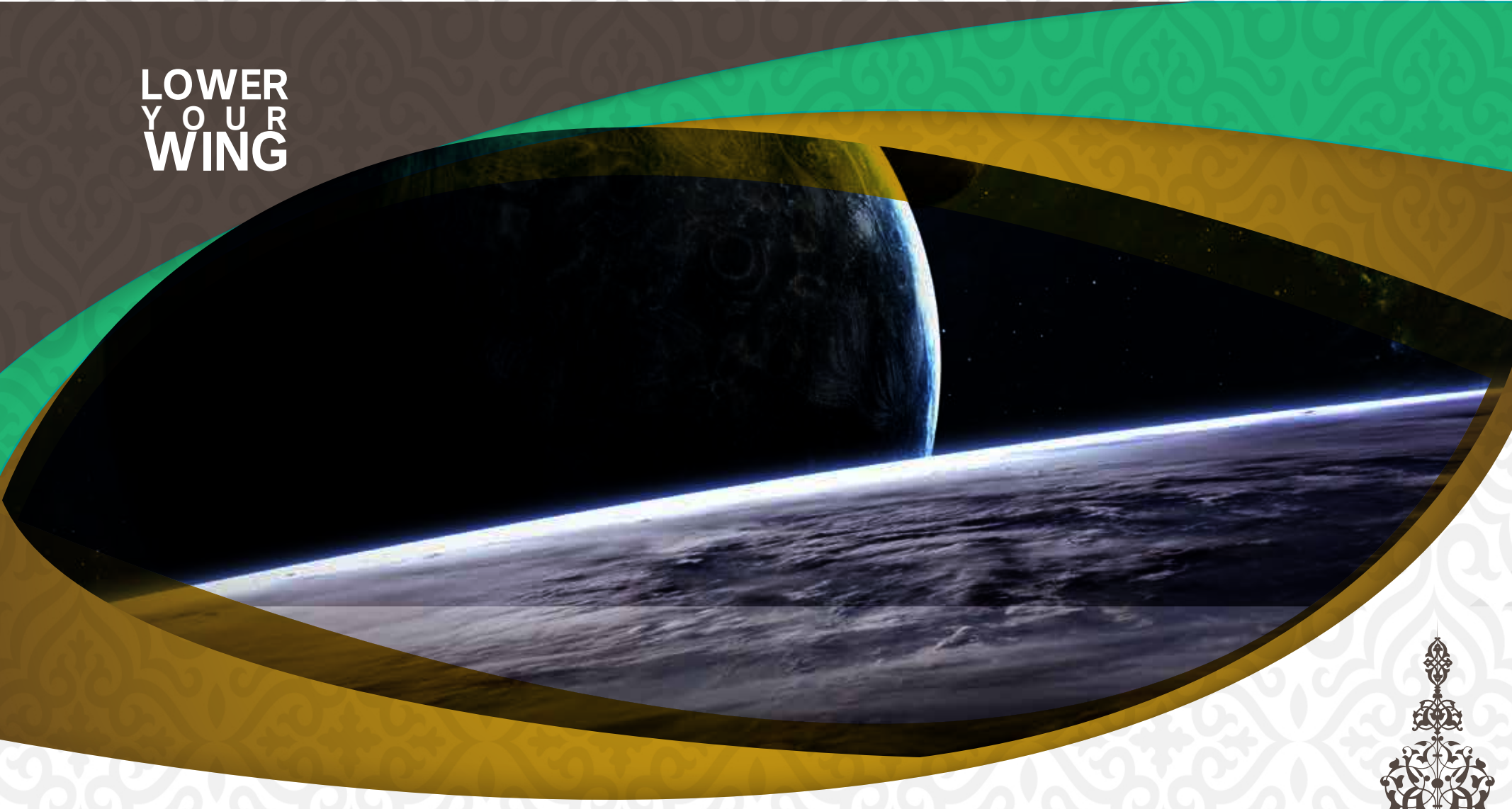
The release is conducted by the wife returning to her husband the Mahr (mandatory marriage gift) he gave her, which he should accept and then divorce her. **(It is not lawful for you (men) to take back (from your wives) any of what you**



have given them (the Mahr), except when both parties fear that they would not be able to keep the limits ordained by Allah. If you fear that they would not be able to keep the limits ordained by Allah, there is no sin on either of them concerning that by which she (the wife) ransoms herself. These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, it is those who are the wrongdoers.) (1)

The wife of Thabit bin Qais came to the Prophet (peace and blessings be upon him) and said, "O Messenger of Allah, I do not find fault with

(1) *Translated meanings of Al-Baqarah 2: 229.*



Thabit bin Qais in his character or religion. But I hate (to commit the sin of) ingratitude after becoming a Muslim." The Messenger of Allah (peace and blessings be upon him) asked, "Will you give him back his garden?" She said, "Yes." The Messenger of Allah (peace and blessings be upon him) said (to Thabit bin Qais), "Accept the garden and divorce her once." (1)

Her words, **"I hate ingratitude after becoming a Muslim,"** refer to ingratitude towards her husband, which incurs punishment in Islam. Although Jamilah bint Salul did not find any fault in her husband's character or religious commitment,

(1) *Ibn 'Abbas, Sahih Al-Bukhary, Book of At-Talaq, Hadith no. 4867.*



she disliked him. According to another report, she said, **"I cannot stand him,"** (1) which would always be an unbridgeable barrier against fulfilling her marital obligations and guarding the limits set by Allah.

But if a woman asks for divorce without a strong reason or compelling necessity, Paradise is forbidden to her. The Messenger of Allah (peace and blessings be upon him) said, **"Any woman who asks her husband for a divorce without necessity, the fragrance of Paradise will be forbidden to her."** (2)

(1) Sunan Ibn Majah, Book of At-Talaq, Hadith no. 2046.

(2) Thauban, Sunan At-Tirmidhy, Book of At-Talaq, Hadith no. 1108.

LOWER
YOUR
WING



The First Lady of Islam

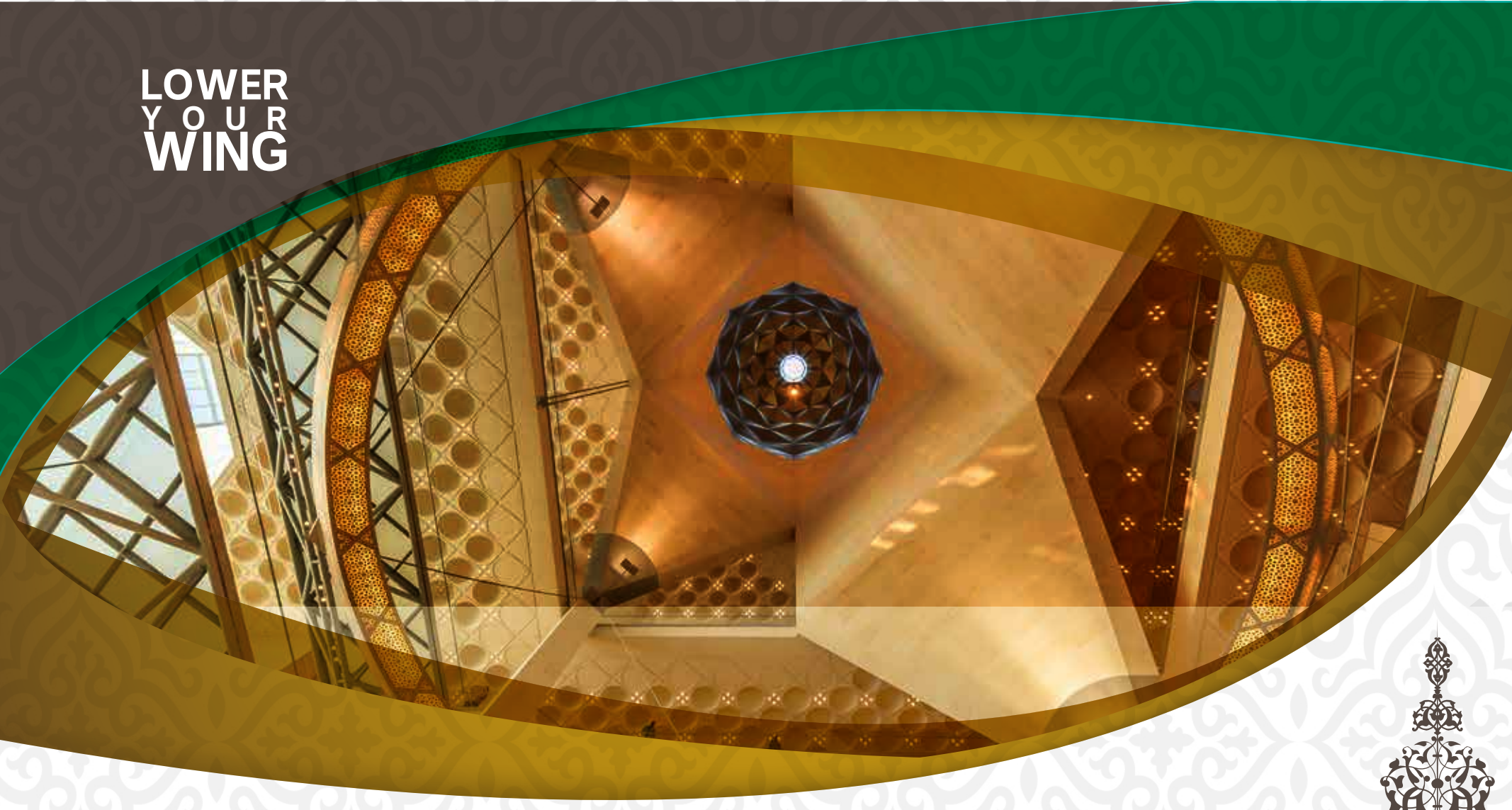
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At the age of twenty-five, the Prophet (peace and blessings be upon him) married his first wife and the First Lady of Islam, Khadijah bint Khuwailid (may Allah be pleased with her), the woman of the greatest honor among her people. Fifteen years older than the Prophet (peace and blessings be upon him), she was the mother of all his children except Ibrahim (may Allah be pleased with him). They lived together for about twenty-five years until she died when he (peace and blessings be upon him) was fifty years old.

To her alone the Prophet (peace and blessings be upon him) came running after receiving the first Revelation. She believed and supported him, saying, **"By Allah, Allah will never disgrace you."**(1) After her death the Prophet (peace and blessings

(1) *Lady 'Aishah, Sahih Al-Bukhary, Book of Tafsir Al-Qur'an, Hadith no. 4572.*



be upon him) remained loving and remembering of her. “She believed in me when people disbelieved me. She trusted me when people belied me. She consoled me with her wealth when people deprived me, and Allah, the Exalted and the Glorious, blessed me with children from her and did not grant me children from other wives.”(1)

Lady ‘Aishah, a witness to his love and loyalty to Lady Khadijah, said, “I never felt jealous of any of the Prophet’s wives as I did of Khadijah, although I did not see her, but the Prophet (peace and blessings be upon him) used to mention her very often. Sometimes, he (peace

(1) *Lady ‘Aishah: Musnad Ahmad, Book of Al-Ansar, Hadith no. 23719.*



and blessings be upon him) would slaughter a sheep, cut it into parts, and send it to the friends of Khadijah. I might have said to him, 'As if there was no woman on earth except Khadijah.' He (peace and blessings be upon him) would say, 'She was such-and-such (praising her noble qualities), and I had children from her.'"(1)

Lady 'Aishah narrated, "Once Halah bint Khuwailid, Khadijah's sister, asked permission of the Messenger of Allah (peace and blessings be upon him) to enter, which reminded him of Khadijah's way of asking permission, and it (the memory) pleased him. He (peace and blessings be upon him) said, 'O Allah! Halah

(1) *Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3534.*



bint Khuwailid!' It made me jealous. I said, 'What makes you remember one of those old women of Quraish with red gums (i.e., a toothless mouth) who died long ago, and Allah has given you a better one instead?'"[1]

The Prophet (peace and blessings be upon him) explained it one day, when Lady 'Aishah made him angry and exclaimed, 'Khadijah!' Her love was something out of his hands, something instilled in his heart. "Her love is bestowed upon me," he (peace and blessings be upon him) said.[2]

(1) *Sahih Muslim, Book of Fada'il As-Sahabah, Hadith no. 4467.*

(2) *Lady 'Aishah, Sahih Muslim, Book of Fada'il As-Sahabah, Hadith no. 4464.*

LOWER YOUR WING



The Mothers of the Believers

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“The Year of Sorrow” in the life of the Prophet

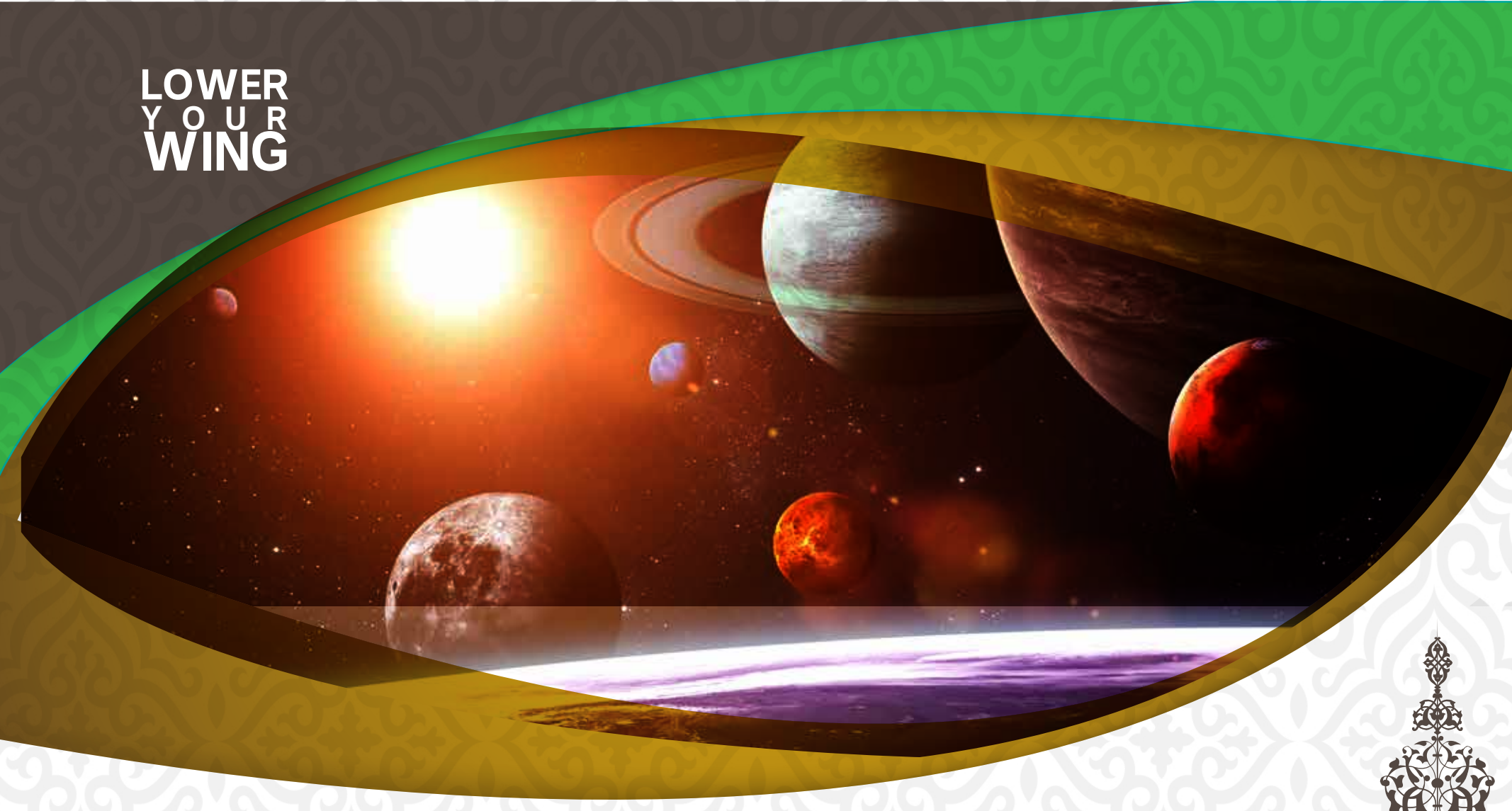
(peace and blessings be upon him) was the year Lady Khadijah died. After her death, he (peace and blessings be upon him) lived alone with his daughters for two years.

All his subsequent marriages were the prophet rather than the man in him marrying, as obvious from his choice of his second wife, Sawdah bint Zam‘ah, who was old, widowed, with five children, of no wealth, beauty, or high birth, but was the first widow in Islam. The Prophet (peace and blessings be upon him) committed her to his protection and care, lifting himself up as the example towards women who had lost their husbands in Jihad for the sake of Islam.



He (peace and blessings be upon him) married ‘Aishah bint Abu Bakr and Hafsah bint ‘Umar bin Al-Khattab, the daughters of his closest companions, to strengthen the brotherhood of faith with the ties of marriage. And he (peace and blessings be upon him) married Umm Habibah and Juwayriah bint Al-Harith, the daughters of his foes, to soften their hearts towards Islam.

He (peace and blessings be upon him) married Zainab bint Jahsh, the divorced wife of his adopted freedman, Zaid bin Harithah, by a Divine Command to abolish kinship by adoption and the consequent illegality of marriage in which the Arabs believed. (So when Zaid no longer had any need for her, We married her to you, so



that there may be no blame on the believers in respect of the wives of their adopted sons when they no longer have need of them. And the Command of Allah must be fulfilled.)[1]

He (peace and blessings be upon him) married Maymunah bint Al-Harith, a believing woman who wished to be the wife of the Prophet (peace and blessings be upon him) and Allah (Glorified and Exalted be He) allowed her, saying: (... and a believing woman if she offers herself to the Prophet, if the Prophet wishes to marry her; (this is) only for you, not for the (rest of) the believers.)[2]

(1) *Translated meanings of Al¬-Ahzab 33: 37.*

(2) *Translated meanings of Al¬-Ahzab 33: 50.*



He (peace and blessings be upon him) freed Safiyah bint Huyay and married her with her consent to urge other men to treat captive women in the same manner. He (peace and blessings be upon him) gave her a choice: either to be emancipated and become his wife or to join her family. She chose to be his wife.(1) Their marriage established a link with the Jews and fulfilled the vision that Lady Safiyah once saw.

"I saw the moon come from Yathrib and fall into my lap. When I related that dream to my cousin (who she was going to marry), he slapped me and said: Do you wish that the king of Yathrib would marry you?"(2)

(1) *Al-Salhi Al-Shami, Subl A-Huda wa Ar-Rashad Fi Sirah Khairul-'Abad, vol. 11.*

(2) *Ibn Kathir, Al-Bidaya wa Al-Nihaya, vol. 8.*



He (peace and blessings be upon him) elevated the status of slave women through Maria the Copt, who was offered to him as a gift of goodwill by Al-Muqawqis, the Christian governor of Egypt, in reply to his envoys inviting him to Islam. He (peace and blessings be upon him) kindly settled Lady Maria in a house of her own at Al-‘Awaali (a place at Al-Madinah on a raised ground) and she bore the Prophet (peace and blessings be upon him) a son, Ibrahim (may Allah be pleased with him), who died when he was a little child.

Through Lady Maria and his son Ibrahim, the Prophet (peace and blessings be upon him) set a rule for masters who did not voluntarily choose to free their slave women. He (peace and blessings be upon him) said, **“Any slave woman who bears a child from her master is manumitted, by his**



promise of manumitting her after his death or **(he said) after him."**(1) Thus, Lady Maria was manumitted. The Messenger of Allah (peace and blessings be upon him) said, **"Her son manumitted her."**(2)

Each of the Prophet's marriages contributed to Islam. Each established laws for women. Each was a pattern of successful family life. Each wife was a faithful eyewitness conveying the Sunnah (way of life, acts, sayings, or approvals of the Prophet, peace and blessings be upon him). Each was a school teaching the world about their Prophet (peace and blessings be upon him). Each was a mother to all the believers, and in worth and status unlike any other woman. **(O wives of the Prophet! You are not like any other women.)**(3)

(1) *Ibn 'Abbas, Musnad Ahmad, Book of Banu Hashim, Hadith no. 2760.*

(2) *Ibn 'Abbas, Sunan Ibn Majah, Book of Al-Ahkam, Hadith no. 2507.*

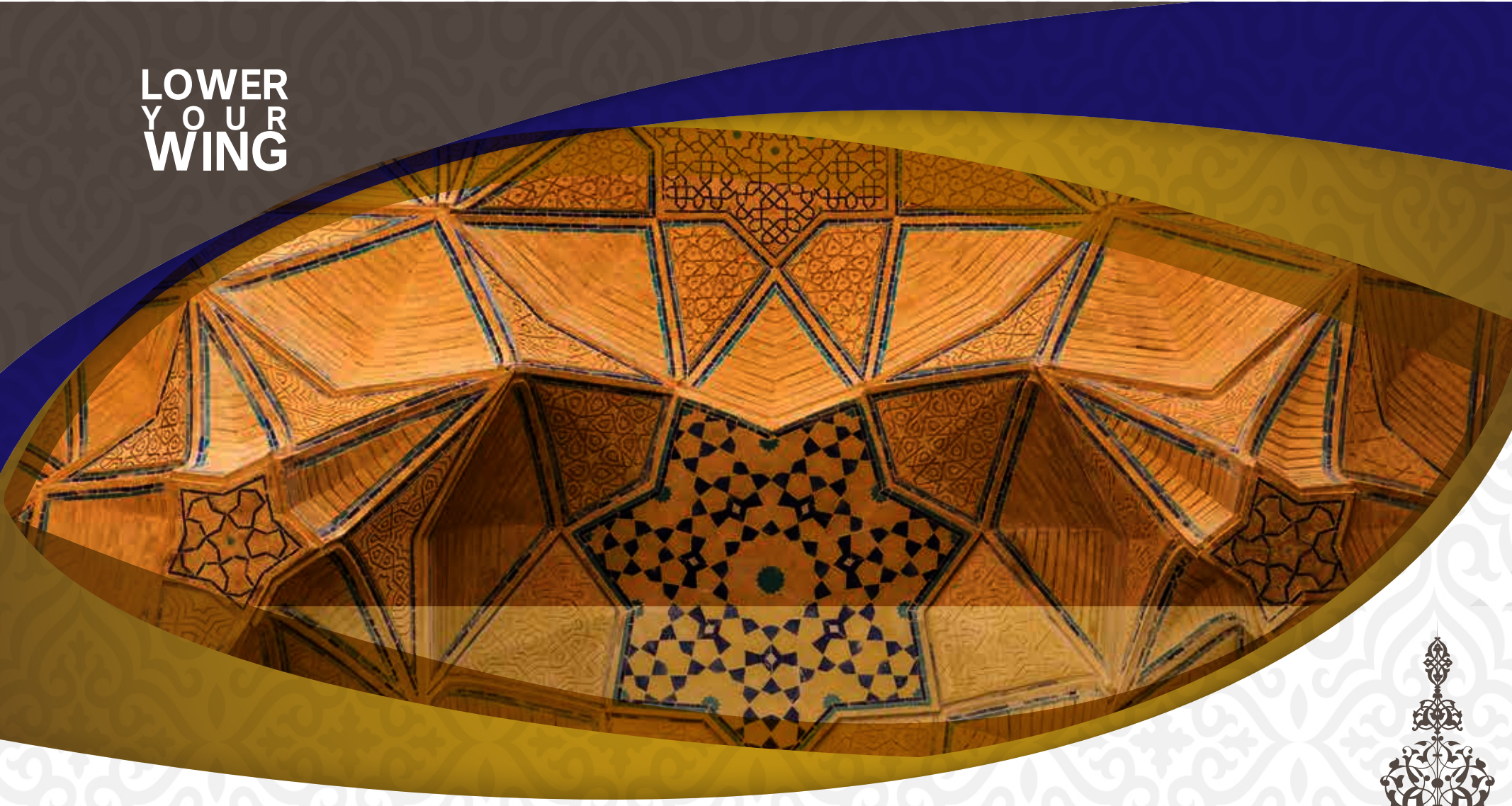
(3) *Translated meanings of Al¬-Ahzab 33: 32.*

LOWER
YOUR
WING



The Noblest Husband

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Concerning wives, the Prophet (peace and blessings be upon him) said to husbands:

- "Women are the counterparts of men."(1)

- "The most perfect of believers in faith are those who are most nobly mannered, and the best of you are those who are the most mannerly towards their wives." (2)

- "The best of you is he who is best to his wife, and I am the best of you to my wife."(3)

(1) Lady 'Aishah, Sunan At-Tirmidhy, Book of At-Taharah (Purification), Hadith no. 105.

(2) Abu Hurairah, Sunan At-Tirmidhy, Book of Ar-Rada' (Breastfeeding), Hadith no. 1082.

(3) Lady 'Aishah, Sunan At-Tirmidhy, Book of Al-Manaqib, Hadith no. 3830.



The Prophet (peace and blessings be upon him) shared his life with women, honored them, protected them, helped them, consulted them, listened to them, laughed with them… and even played with them and said, **"Everything with which a Muslim man amuses himself is vain, except his shooting with his bow, his training of his horse, and his playing with his wife, for they are among what is right."**(1)

Lady 'Aishah narrated, **"The Prophet (peace and blessings be upon him) raced me, and I outstripped him."**(2) The Prophet (peace and blessings be upon him) had another race with his wife but this time he (peace and blessings be upon him) outstripped her. She said, **"When I became**

(1) *'Uqbah bin 'Amir Al-Juhany, Sunan Ibn Majah, Book of Jihad, Hadith no. 2801.*

(2) *Sunan Ibn Majah, Book of An-Nikah, Hadith no. 1969.*



fleshy, I raced him (again) and he (peace and blessings be upon him) outstripped me, saying, 'This (makes up) for that.'"(1)

On a feast day, the Prophet (peace and blessings be upon him) stood at the door of Lady 'Aishah's house while some Abyssinians (Ethiopians) were playing with their spears in the Masjid, screening his wife with his garment and lowering his shoulders to enable her to see their display. She kept watching until she was content. Lady 'Aishah narrated:

It was a feast day, when Africans would play with leather shields and spears. Either I requested from the Messenger of Allah (peace and blessings be

(1) *Sunan Abu Dawud, Book of Jihad, Hadith no. 2214.*



upon him) or he (peace and blessings be upon him) himself asked me whether I would like to see the display. I replied in the affirmative. He (peace and blessings be upon him) made me stand behind him, my cheek touching his cheek. He (peace and blessings be upon him) was saying, **"Carry on, O Banu Arfida!" When I became bored, he (peace and blessings be upon him) asked me, "Had you enough?" I said, "Yes."** So he (peace and blessings be upon him) asked me to leave. (1)

The Prophet (peace and blessings be upon him) did not belittle the special world of woman, her tales, interests, likes and dislikes, and the way she sometimes gets attached to certain possessions - perhaps a necklace. Lady 'Aishah narrated:

(1) *Sahih Al-Bukhary, Book of Al-Jihad wa Al-Siyar, Hadith no. 2691.*



We set out with the Messenger of Allah (peace and blessings be upon him) on one of his journeys. When we were at Al-Baida' or Dhatul-Jaish, a necklace of mine was broken (and lost).

The Messenger of Allah (peace and blessings be upon him) stayed there to search for it, and people stayed with him. They were not at a place of water, nor did they have any water with them. The people went to Abu Bakr As-Siddiq (my father) and said, **"Do you not see what 'Aishah has done? She made the Messenger of Allah (peace and blessings be upon him) and the people stay where there is no water, nor do they have water with them."**



Abu Bakr came while the Messenger of Allah (peace and blessings be upon him) was sleeping with his head reclining on my thigh. He said (to me), **"You have detained the Messenger of Allah (peace and blessings be upon him) and the people where there is no water, nor do they have water with them."**

Abu Bakr admonished me and said what Allah wished him to say. He started to jab me in my flank with his hand. The only thing that prevented me from stirring (because of pain) was the position of the Messenger of Allah (peace and blessings be upon him) on my thigh. When the Messenger of Allah (peace and blessings be upon him) woke up at dawn there was no water; consequently, Allah



revealed the Ayah of Tayammum.(1) Usaid bin Hudair said, "This is not the first of your blessings, O family of Abu Bakr." Then we made the camel on which I was riding get up and found the necklace under it.(1)

At home, the Prophet (peace and blessings be upon him) was not the kind of husband who would sit and have everything done for him. His helping hand was there supporting the hands of the women, giving fodder to the animals, milking the sheep, sweeping the house, mending his shoes, patching his garment, buying things from the marketplace, and serving his family.

- Lady 'Aishah was asked, "What did the Prophet (peace and blessings be upon him) used to do in his house?" She replied, "He

(1) Dry ablution; it is performed with clean earth in the absence of water or when one is unable to use water because of illness.

(2) Sahih Al-Bukhary, Book of Tafsir Al-Qur'an, Hadith no. 4241.



(peace and blessings be upon him) used to be in the service of his family, and when the time for Salah came, he (peace and blessings be upon him) would go out to Salah."(1)

- Lady 'Aishah was asked about what the Messenger of Allah (peace and blessings be upon him) used to do in his house and she replied, "He (peace and blessings be upon him) was one of the humans; he (peace and blessings be upon him) used to clean his garment, milk his sheep, and serve himself."(2) She also said, "He (peace and blessings be upon him) used to stitch his garment, mend his shoes, and do what men usually do at their homes."(3)

(1) *Sahih Al-Bukhary, Book of Al-Adhan, Hadith no. 635.*

(2) *Musnad Ahmad, Book of Al-Ansar, Hadith no. 24998.*

(3) *Musnad Ahmad, Book of Al-Ansar, Hadith no. 23756.*



At home, the Prophet (peace and blessings be upon him) was affectionate and spoke the language of affection and mercy that must exist between spouses. Lady ‘Aishah narrated, **“The Messenger of Allah (peace and blessings be upon him) came to me to kiss me, so I said to him, ‘O Messenger of Allah, I am fasting.’ The Messenger of Allah (peace and blessings be upon him) said to me, ‘And I am fasting.’ Then he (peace and blessings be upon him) kissed me.”**(1)

At home, the Prophet (peace and blessings be upon him) was willing to talk and listen to his wives, and in a life burdened with responsibilities,

(1) *Musnad Ahmad, Book of Al-Ansar, Hadith no. 25117.*



still he (peace and blessings be upon him) dedicated some time to his wives. Ibn ‘Abbas narrated, “I stayed overnight at the house of my aunt Maymunah. The Messenger of Allah (peace and blessings be upon him) talked with his wife for an hour, and then he (peace and blessings be upon him) lay down.”(1)

Lady ‘Aishah narrated, “The Prophet (peace and blessings be upon him) used to offer a two-Rak‘ah prayer (at dawn), and then if I was awake, he (peace and blessings be upon him) would talk to me; otherwise, he (peace and blessings be upon him) would lie down.”(2)

Closeness and familiarity made the Prophet

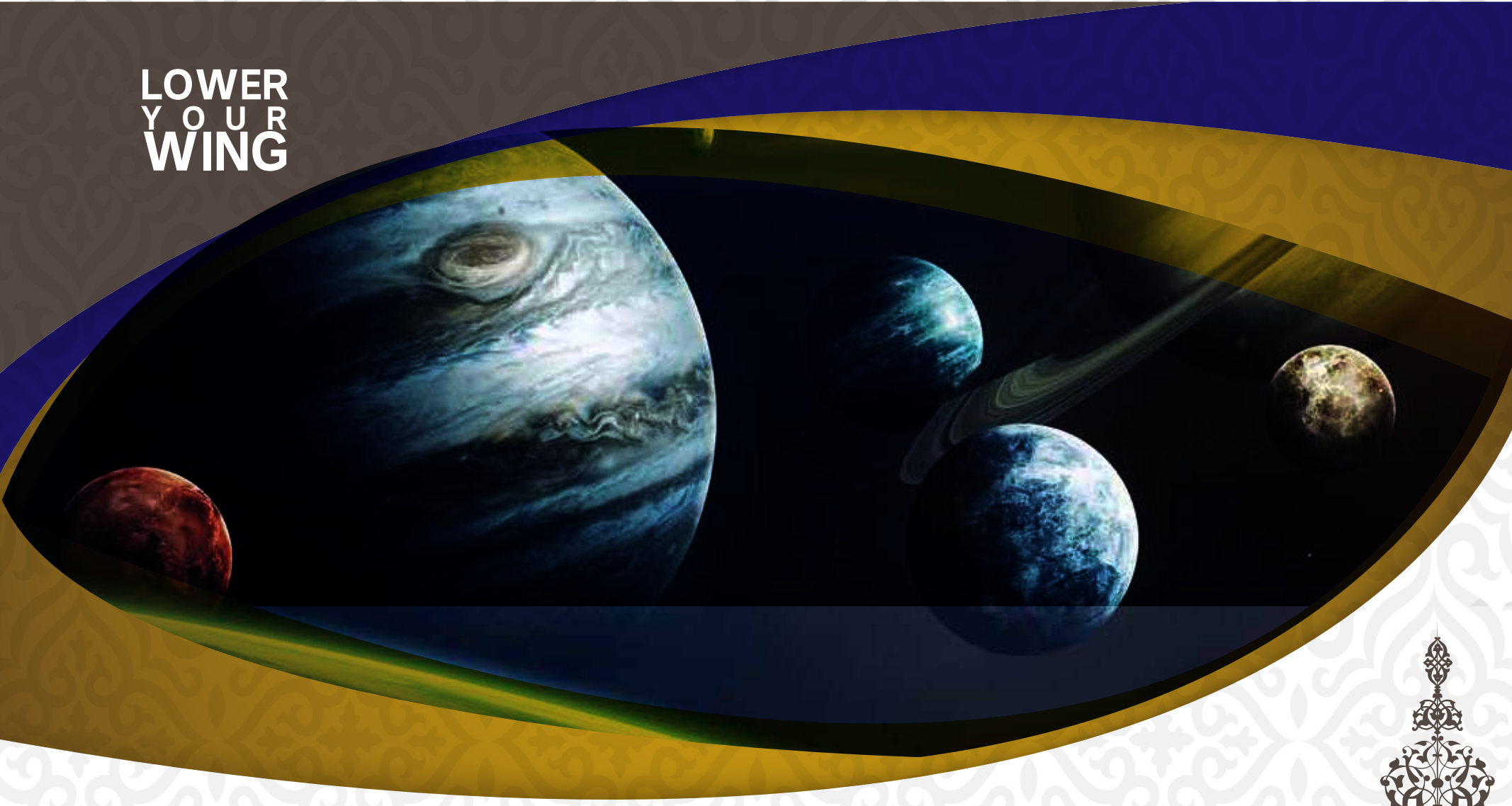
(1) *Sahih Al-Bukhary, Book of Tafsir Al-Qur’an, Hadith no. 4203.*

(2) *Sahih Al-Bukhary, Book of Al-Jumu‘ah, Hadith no. 1092.*



(peace and blessings be upon him) understand his wives. Through a few words he (peace and blessings be upon him) could easily decipher their feelings. In a mild reproach he (peace and blessings be upon him) once said, as Lady ‘Aishah narrated, “I know when you are pleased with me and when you are angry with me.” ‘Aishah asked, “How do you know that?” He (peace and blessings be upon him) said, “When you are pleased with me, you say, ‘No, by the Lord of Muhammad,’ and when you are angry with me, you say, ‘No, by the Lord of Ibrahim (Abraham, peace and blessings be upon him).” ‘Aishah said, “Yes, but by Allah, O Messenger of Allah, I leave nothing but your name.”(1)

(1) *Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4827.*



He (peace and blessings be upon him) not only listened to the opinions of his wives, but followed their counsel at times of crisis, as happened in the year of Al-Hudaibiyah. Muslims came a long way, driving their sacrificial animals, hopeful to visit the Ka'bah, but they were inhibited from entering Al-Masjid Al-Haram (the Sacred Mosque) and performing 'Umrah (minor pilgrimage) – an aggression that deeply grieved them. After negotiations, the Hudaibiyah treaty was concluded, in which the Messenger of Allah (peace and blessings be upon him) agreed with the infidels of Quraish that he (peace and blessings be upon him) and his Companions would perform 'Umrah, but not until the next year. 'Umar (may



Allah be pleased with him) narrated:

When the writing down of the treaty was concluded, the Messenger of Allah (peace and blessings be upon him) said to his Companions, "Get up, slaughter (your sacrifices), and then get your head shaved." By Allah, none of them got up. The Prophet (peace and blessings be upon him) repeated his order three times, and when none of them got up, he (peace and blessings be upon him) went to Umm Salamah and told her about the attitude of the people he (peace and blessings be upon him) encountered. Umm Salamah said, "O Prophet of Allah, do you want that (i.e., your order to be carried out)? Go out and do not say a word to any of them until you have slaughtered your sacrifice,



called your barber, and shaved your head."
The Prophet (peace and blessings be upon him) went out and did not talk to any of them until he (peace and blessings be upon him) had done that. He (peace and blessings be upon him) slaughtered his sacrifice and called his barber, who shaved his head. Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another.(1)

At home, the Prophet (peace and blessings be upon him) had unwavering trust and confidence in his wives. He (peace and blessings be upon him) forbade husbands from behaving with distrust towards their wives, spying on them, or looking for

(1) *Sahih Al-Bukhary, Book of Al-Shurut (Conditions), Hadith no. 2529.*



their lapses. Jabir bin ‘Abdullah (may Allah be pleased with him) said, “The Messenger of Allah (peace and blessings be upon him) forbade that a man should come to his family unexpectedly at night, doubting their fidelity and looking for their lapses.”(1)

Anas bin Malik (may Allah be pleased with him) said, “The Messenger of Allah (peace and blessings be upon him) would not come (back from a journey) to his wives at night. He would return to them in the morning or at evening.”(2) The Messenger of Allah (peace and blessings be upon him) said, “When anyone of you is away (from his house) for a long time, he should not return to his wife at night.”(3)

(1) *Sahih Muslim, Book of Al-Imarah (Emirate), Hadith no. 3559.*
(2) *Sahih Muslim, Book of Al-Imarah, Hadith no. 3555.*
(3) *Jabir bin ‘Abdullah, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4843.*



He (peace and blessings be upon him) taught that mutual trust built between spouses through living together entails support of each other during hard times. When Ubai bin Salul spread a vicious story, slandering the Prophet's wife, Lady 'Aishah (may Allah be pleased with her), the Prophet (peace and blessings be upon him) stood on the pulpit and defended his wife, saying, **"By Allah, I know nothing except good about my family. And they have mentioned (blamed) a man of whom I know nothing but good, and he has never visited my family except with me."**(1)

***At home**, the Prophet (peace and blessings be upon him) was forgiving and patient. He*

(1) *Lady 'Aishah, Sahih Al-Bukhary, Book of Tafsir Al-Qur'an, Hadith no. 4381.*



(peace and blessings be upon him) excused moments of anger in marital life and allowed giving vent to feelings. 'Umar (may Allah be pleased with him) narrated:

I once shouted at my wife and she retorted upon me. I disliked that she should answer me back. She said, "Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet (peace and blessings be upon him) retort upon him. Some of them desert him for the whole day until night." What she said scared me. I said to her, "Whoever does so among them has failed." Then I dressed myself and went to (my daughter) Hafsah and asked her,



"O Hafsah! Do any of you keep the Prophet (peace and blessings be upon him) angry all day long until night?" She said, "Yes." I said, "You have failed and you are ruined! Are you secure against Allah getting angry for the anger of His Messenger (peace and blessings be upon him) and you be ruined? Do not ask much of the Prophet (peace and blessings be upon him), do not retort upon him for anything, and do not desert him. Demand from me whatever you like."(1)

An-Nu'man bin Bashir (may Allah be pleased with him) narrated:

Abu Bakr came asking the permission of the

(1) Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4792.



Prophet (peace and blessings be upon him) to enter when he heard ‘Aishah speaking to the Messenger of Allah (peace and blessings be upon him) in a loud voice. He was given permission. He entered and said, **“O daughter of Umm Ruman!” and he seized her (to slap her), “Are you raising your voice to the Messenger of Allah (peace and blessings be upon him).”**

The Prophet (peace and blessings be upon him) interposed himself between her and Abu Bakr. When Abu Bakr went away, the Prophet (peace and blessings be upon him) started to soothe her saying, **“Can you not see that I came between the man and you?”** Abu Bakr then came and asked permission to come in and found the



Prophet (peace and blessings be upon him) trying to make her laugh. He was given permission and he entered. Abu Bakr said to him, **"O Messenger of Allah, make me share in your peace as you made me share in your fight."**(1)

At home, like any other home there were times of discord, but the husband there was not like any other husband. He (peace and blessings be upon him) was the man whom Almighty Allah praised, saying: **(And indeed, you are of great moral character.)**(2)

He (peace and blessings be upon him) taught, through his good behavior and blessed guidance, how marital discord should be quietly and nobly solved. Allah (Glorified and Exalted be He) says:

(1) *Musnad Ahmad, Book of Kuffans (Kufis), Hadith no. 17668.*
(2) *Translated meanings of Al-Qalam 68: 4.*



(If you fear a breach between the two (the man and his wife), appoint an arbitrator from his family and an arbitrator from her family. If they both wish for peace, Allah will cause their reconciliation.)(1)

A disagreement happened between the Prophet (peace and blessings be upon him) and Lady ‘Aishah, so he (peace and blessings be upon him) said to her, “Whom do you accept (as a conciliator) between me and you? Do you accept ‘Umar?” She said, “I will never accept ‘Umar. ‘Umar is tough.”

(1) *Translated meanings of An-Nisa’ 4: 35.*



He (peace and blessings be upon him) said, **"Do you accept your father between me and you?" She said, "Yes."**

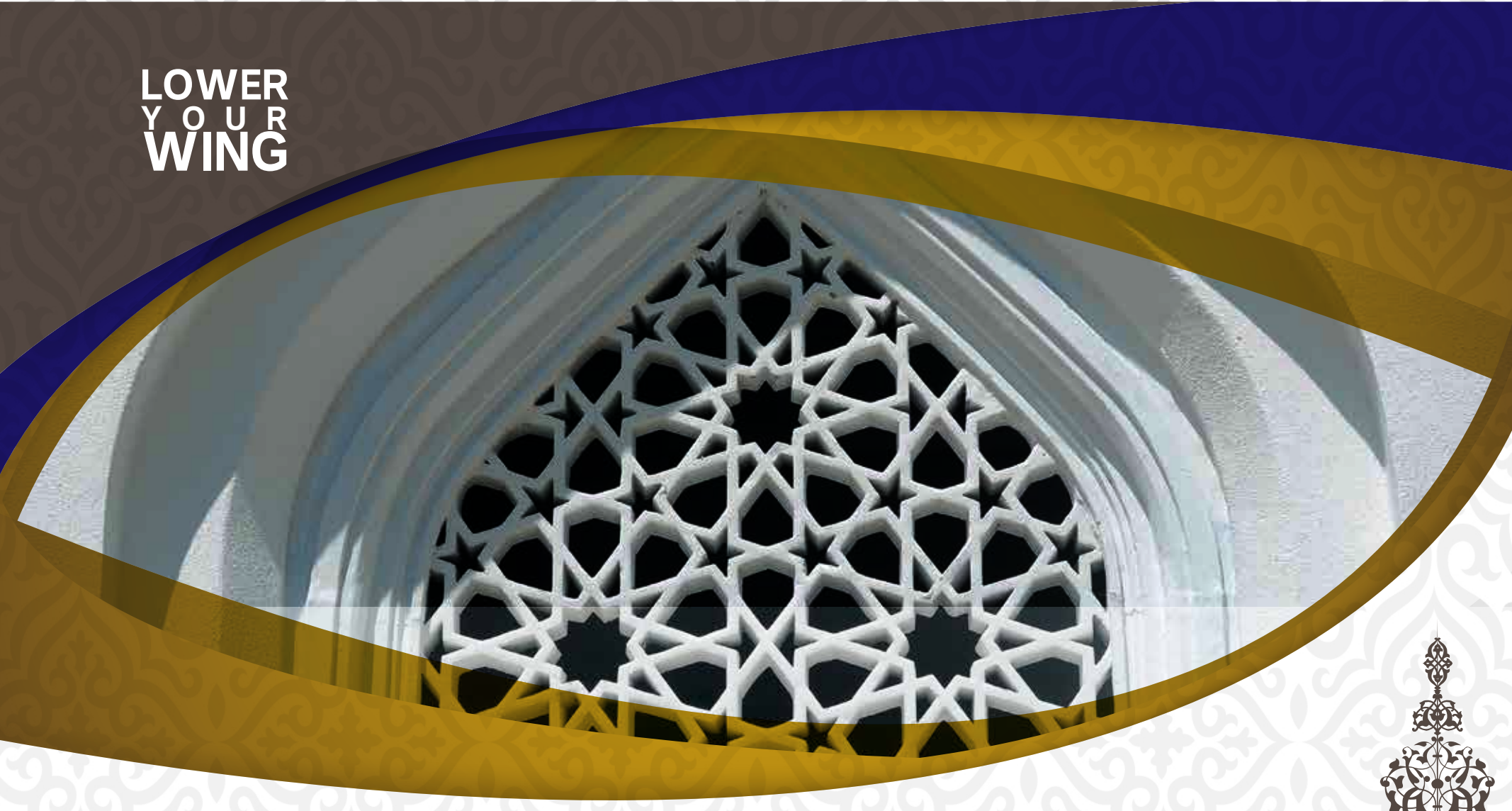
The Messenger of Allah (peace and blessings be upon him) sent for Abu Bakr. When he arrived, the Messenger of Allah (peace and blessings be upon him) said, **"Shall you speak or shall I speak."** She said, **"You speak and say nothing but the truth."** Upon saying this, Abu Bakr lifted his hand and slapped her nose. 'Aishah ran away from him and sought protection behind the Prophet's back, until the Messenger of Allah (peace and blessings be upon him) said to him, **"I adjure you to leave. We did not call you for this."**



After he left, ‘Aishah rose, so the Messenger (peace and blessings be upon him) said to her, “Come close to me,” but she refused.

He (peace and blessings be upon him) smiled and said, “A while ago you were adhering close to my back,” – alluding to her seeking protection behind his back in fear of her father’s beating of her. When Abu Bakr returned, he found them laughing, so he said, “Make me share in your peace as you made me share your path.”(1)

(1) *Reported by Al-Hafiz Al-Dimashky in As-Samt Ath-Thameen.*



At home, jealousy aroused, which is only natural, especially if the husband was the greatest and noblest of men. The Messenger of Allah (peace and blessings be upon him) asked, "What is wrong with you, 'Aishah? Do you feel jealous?" She said, "How can it be that someone like me does not feel jealous over someone like you?"(1)

But jealousy never found a wiser healer. Safiyah (may Allah be pleased with her) once learned that Hafsah (may Allah be pleased with her) said (about her), "The daughter of a Jew," which made her cry. The Prophet (peace and blessings be upon him) came to her while she

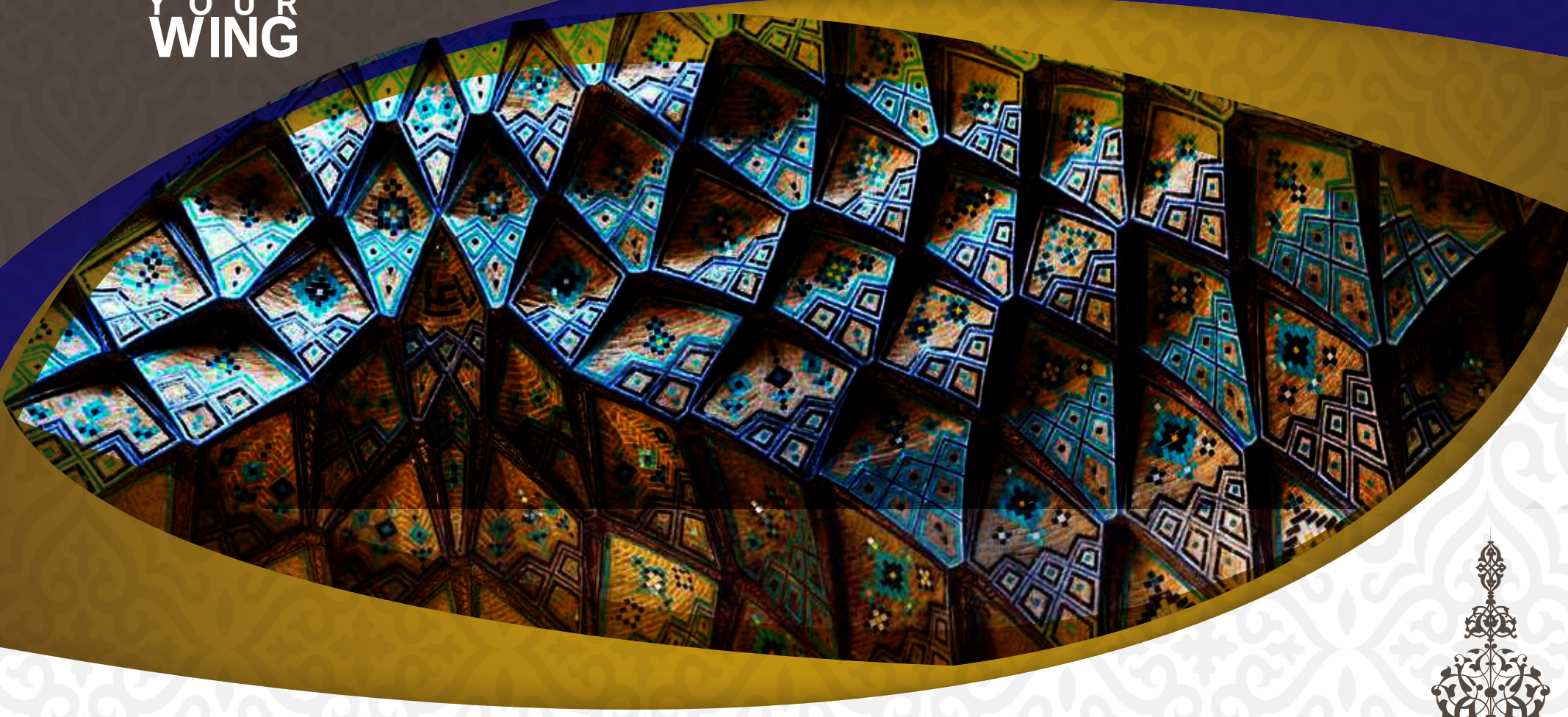
(1) *Lady 'Aishah, Sahih Muslim, Book of Sifat Al-Qiyamah wa Al-Jannah wa Al-Nar, Hadith no. 5035.*



was crying and asked, "What makes you cry?" She said, "Hafsah said to me that I am a daughter of a Jew."

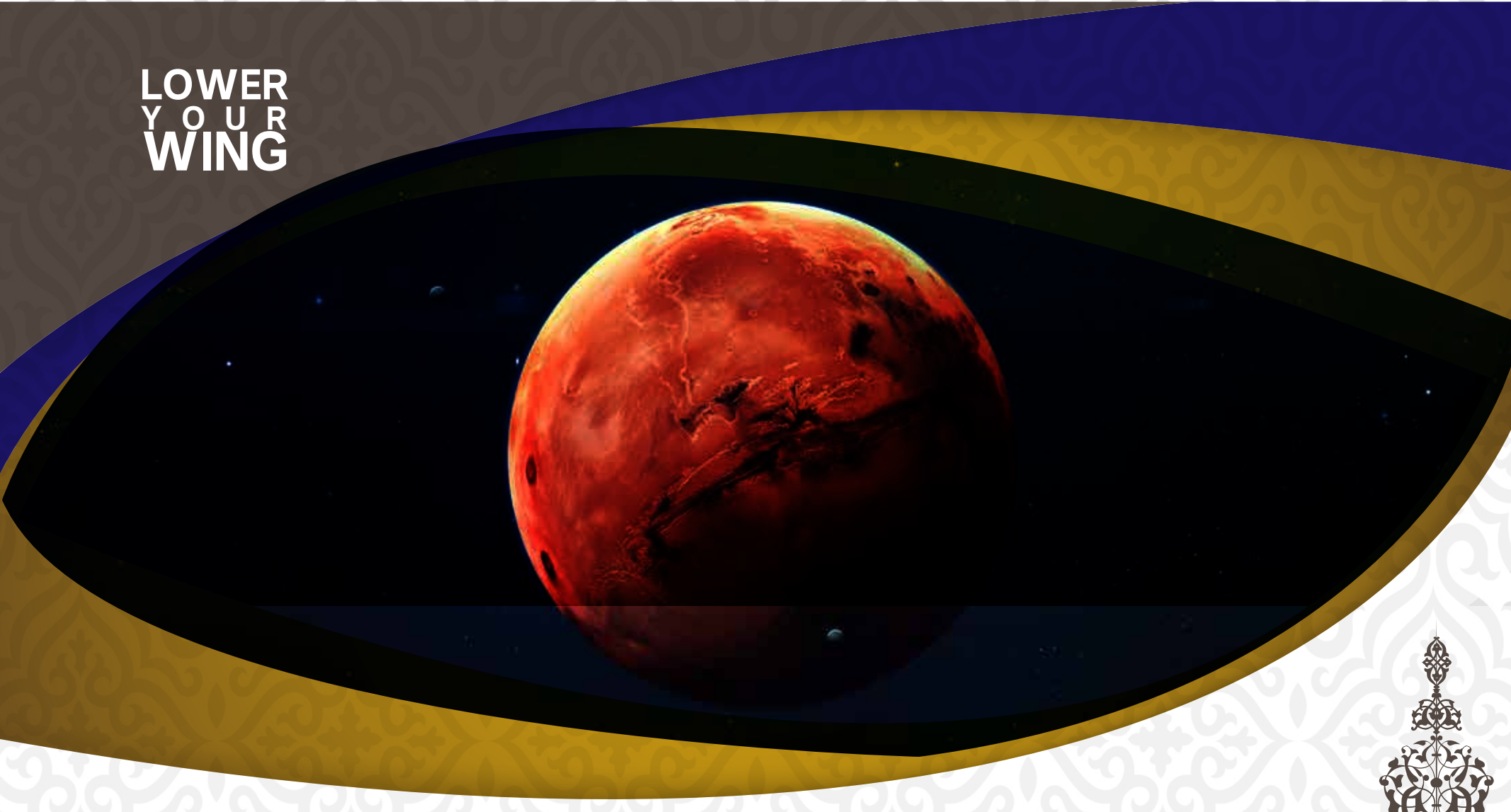
The Prophet (peace and blessings be upon him) said, "Indeed, you are the daughter of a Prophet (Aron, peace and blessings be upon him), and indeed your uncle is a Prophet (Moses, peace and blessings be upon him) and indeed you are the wife of a Prophet (Muhammad, peace and blessings be upon him), so what does she have over you to boast about." Then he (peace and blessings be upon him) said, "Fear Allah, O Hafsah."(1)

(1) *Anas bin Malik, Sunan At-Tirmidhy, Book of Al-Manaqib, Hadith no. 3829.*



At home, there were nine wives whom the Prophet (peace and blessings be upon him) should look after, protect, and provide for, and sometimes they asked him for more. Jabir bin 'Abdullah (may Allah be pleased with him) narrated:

Abu Bakr and 'Umar sought permission to visit the Messenger of Allah and found him (peace and blessings be upon him) sitting sadly and silently with his wives around him. Abu Bakr said, "I shall say something to make the Prophet (peace and blessings be upon him) laugh," so he said, "O Messenger of Allah, I wish you had seen the daughter of Kharijah. She asked me for (more)



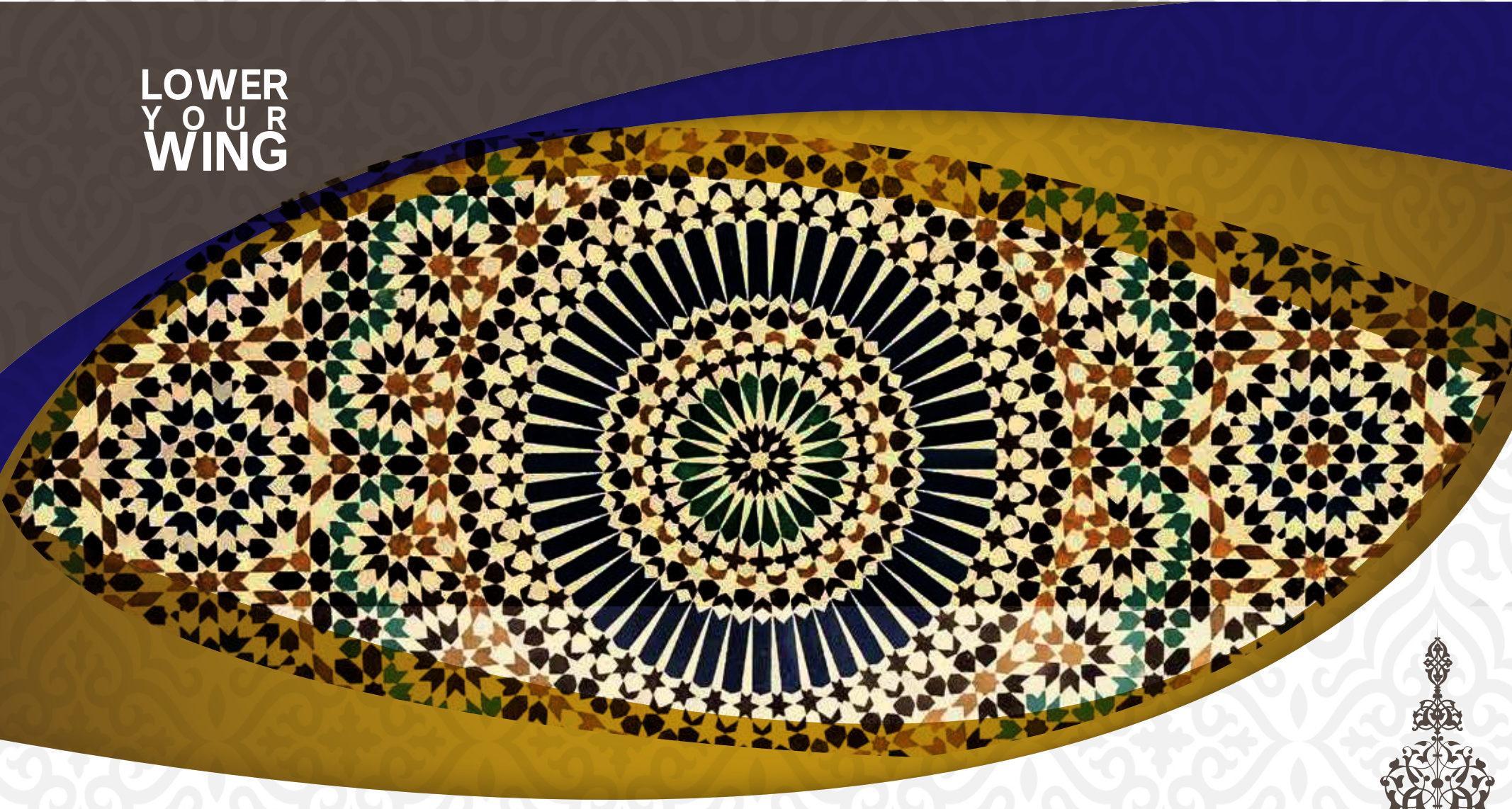
financial support, so I got up and hit her on her neck." The Messenger of Allah (peace and blessings be upon him) smiled and said, "They are around me as you see, asking me for (more) financial support." Upon that, Abu Bakr got up to hit 'Aishah on her neck, and 'Umar got up to hit Hafsah on her neck, both of them saying, "You are asking the Messenger of Allah (peace and blessings be upon him) for that which he (peace and blessings be upon him) does not have!" They said, "By Allah, we will never ask the Messenger of Allah (peace and blessings be upon him) for anything that he (peace and blessings be upon him) does not have."



Then he (peace and blessings be upon him) withdrew from them for a month or twenty-nine days, after which the following Ayahs were revealed to him: (O Prophet! Say to your wives, "If you desire the life of this world and its glitter, then come! I will make a provision for you and set you free in a handsome manner. But if you desire Allah and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for the doers of good among you an enormous reward.")(1)

He (peace and blessings be upon him) started with 'Aishah and said, "O 'Aishah, I want to propound to you a matter. I would like

(1) *Translated meanings of Al¬-Ahzab 33: 2829-.*



you not to hasten in it until you consult your parents." She said, "What is it, O Messenger of Allah?" He (peace and blessings be upon him) recited to her the Ayah, to which she replied, "About you, O Messenger of Allah, shall I consult my parents? Nay, I choose Allah, His Messenger, and the Home of the Hereafter; but I ask you not to tell any of your wives what I have said."

He (peace and blessings be upon him) said, "Any woman of them who asks me I shall tell her. Allah did not send me to make things hard, or look for (people's) lapses, but He has sent me as a teacher who makes things easy."(1)

(1) *Sahih Muslim, Book of At-Talaq, Hadith no. 2703.*



At home, there was the teacher of all mankind (peace and blessings be upon him) and the Mothers of all Believers (may Allah be pleased with them), who faithfully transmitted every breath, thought, word, and deed of the universal Prophet (peace and blessings be upon him).

Umm Salamah said, "When the Adhan (call) of the Maghrib (Sunset) Prayer is announced, the Messenger of Allah (peace and blessings be upon him) taught me to say, 'O Allah, this is Your night coming, Your day going, and the voices of Your summoners (calling for prayer), so forgive me.'"(1)

(1) *Sunan Abu Dawud, Book of As-Salah, Hadith no. 446.*



Umm Salamah said, "The Prophet (peace and blessings be upon him) never went out of my house without raising his eyes to the sky and saying, 'O Allah, I seek refuge in You lest I stray or be led astray, or slip or be made to slip, or oppress or be oppressed, or act ignorantly or be treated ignorantly.'"(1)

Lady 'Aishah said, "The Prophet (peace and blessings be upon him) used to say while bowing and prostrating himself, 'Glory be to You, O Allah, our Lord, and Yours is the praise. O Allah, forgive me.'"(2)

(1) *Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4430.*
(2) *Sahih Al-Bukhary, Book of Al-Adhan, Hadith no. 752.*



Lady 'Aishah said, "I know how the Prophet (peace and blessings be upon him) used to say Talbiyah(1): 'Here I am at Your service O Allah, Here I am. Here I am at Your service, You have no partner, Here I am. Yours Alone is all Praise and all Bounty.'"(2)

Lady 'Aishah said, "When he (peace and blessings be upon him) rose at night, he (peace and blessings be upon him) would open his Salah (by saying), 'O Allah, Lord of Jibril (Gabriel), Mika'il (Michael) and Israfil, the Creator of the heavens and the earth, All-Knower of the Unseen and the Seen. You will judge between your slaves in that wherein they used to differ. Guide me, by

(1) Devotional expressions chanted at certain times during Hajj and 'Umrah.
(2) Sahih Al-Bukhary, Book of Hajj, Hadith no. 1449.



Your Leave, to the truth of that wherein they differed. Verily, You guide whom You will to a Straight Path.'"(1)

Lady Juwayriah narrated that one day the Prophet (peace and blessings be upon him) left her room in the morning for the Subh (Dawn) Prayer while she was in her place of worship. He (peace and blessings be upon him) came back in the forenoon, and she was still sitting there. The Prophet (peace and blessings be upon him) asked her, "Have you been in the same state since I left you?" She said, "Yes." The Prophet (peace and blessings be upon him) said, "After I left you I said four words three times. If they were to be weighed against what you

(1) *Sahih Muslim, Book of Salah Al-Musafirin wa Qasriha (The Prayer of Travelers and Shortening It), Hadith no. 1289.*



have said since morning, they would outweigh them. Glory be to Allah and His is the Praise as many as His Creations and His Good Pleasure and the weight of His Throne and the ink of His Words."(1)

Umm Habibah said "I heard the Messenger of Allah (peace and blessings be upon him) say, 'Any Muslim servant who voluntarily offers twelve Rak'ahs every day, other than the obligatory ones, for the Sake of Allah, Allah will surely build for them a house in Paradise (or a house will be built for them in Paradise).'" Umm Habibah added, "I have kept on offering them ever since."(2)

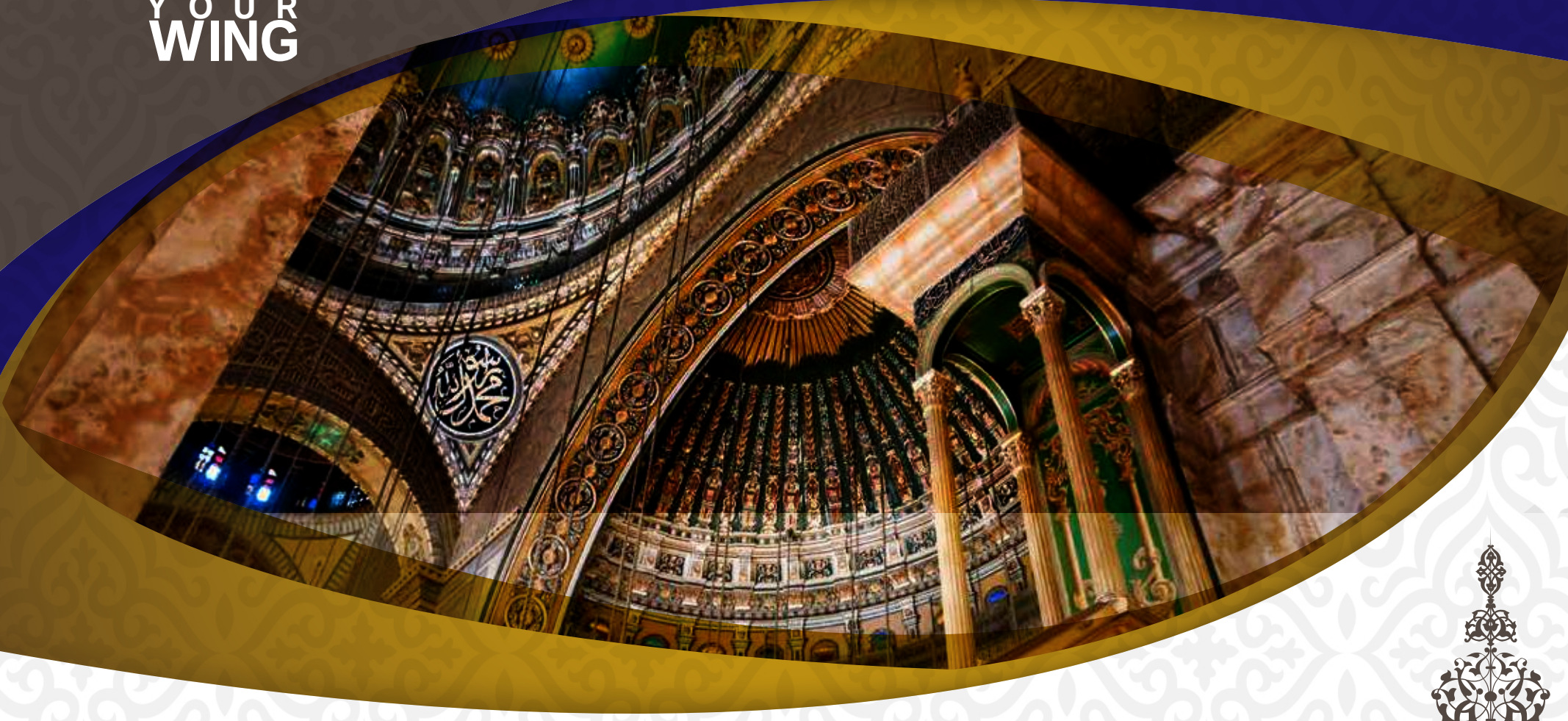
(1) Sahih Muslim, Book of Dhikr, Du'a', Tawbah, wa Istighfar, Hadith no. 4905.
(2) Sahih Muslim, Book of Salah Al-Musafirin wa Qasriha, Hadith no. 1199.



Lady Maymunah said, "When the Prophet (peace and blessings be upon him) prostrated himself, if a lambkin wanted to pass between his arms, it could pass."(1)

Lady Maymunah said,
"When the Messenger of Allah (peace and blessings be upon him) prostrated himself, he (peace and blessings be upon him) spread his arms (i.e. he (peace and blessings be upon him) separated them), to the extent that the whiteness of his armpits could be seen from behind him. When he (peace and blessings be upon him) sat (during Salah), he (peace and blessings be upon him) rested on his left thigh."(2)

(1) *Sahih Muslim, Book of As-Salah, Hadith no. 765.*
(2) *Sahih Muslim, Book of As-Salah (Prayer), Hadith no. 766.*



Lady Hafsah said, "When the Muezzin (caller for prayer) fell silent after announcing the Adhan of Subh Prayer and morning dawned, the Messenger of Allah (peace and blessings be upon him) would offer two short Rak'ahs before the call to the commencement of the prayer."(1)

Lady Hafsah said, "The Messenger of Allah (peace and blessings be upon him) used to place his right hand under his right cheek whenever he (peace and blessings be upon him) went to sleep. And he (peace and blessings be upon him) used to observe fasting on Mondays and Thursdays."(2)

(1) Sahih Muslim, Book of Salah Al-Musafirin wa Qasriha, Hadith no. 1184.

(2) Sunan An-Nasa'iy, Book of As-Sawm, Hadith no. 2327



Three Blessings

Speaking about the three superb blessings in his worldly life, the Prophet (peace and blessings be upon him) said, **"Made beloved to me from your world are women and perfume, and the apple of my eye is made to be in Salah."**(1)

The Prophet (peace and blessings be upon him) first dedicated his love to women, whom he (peace and blessings be upon him) regarded as his home in this world and his companions in the Hereafter. Such was the value and loyalty he (peace and blessings be upon him) attached to women.

(1) *Anas bin Malik, Sunan An-Nas'ay, Book of 'Ashrat Al-Nisa' (Companionship of Wives), Hadith no. 3878.*



Then he (peace and blessings be upon him) gently mentioned pleasant fragrance, which he (peace and blessings be upon him) loved to put on while inviting people to Allah's Path and was the only thing he (peace and blessings be upon him) allowed himself of worldly goods.

As for the apple of his eye, it was the long hours he (peace and blessings be upon him) stood praying to the Lord of existence.



The Bond of Love and Mercy

The Messenger of Allah (peace and blessings be upon him) used to feed his wives and give them drink with his noble hands, saying to Sa‘d bin Abu Waqqas (may Allah be pleased with him) while paying him a visit in his house during his illness, **“Any expense you pay, seeking by it the Face (Pleasure) of Allah, you will be rewarded for it, even for the morsel you put in your wife’s mouth.”**(1)

The Prophet (peace and blessings be upon him) thus taught his followers to make romantic and

(1) *Sa‘d bin Abu Waqqas, Sahih Al-Bukhary, Book of Al-Maghazi, Hadith no. 4057.*



kind gestures towards their wives. True, it is no more than a morsel, but its secret lies in the feelings of love that follow it. Just a morsel by which a husband makes his wife feel protected and cared for, and therefore is considered a charitable deed.

And to keep mutual love and mercy alive in marriage, the Prophet (peace and blessings be upon him) guides the husband and wife to the golden way to attain it, which is by worshipping Allah together. The Messenger of Allah (peace and blessings be upon him) said, **"May Allah have mercy on a man who gets up at night and prays, and awakens his wife and she prays. If she refuses, he sprinkles some water on her face. May Allah have mercy on a woman**



who gets up at night and prays, and awakens her husband. If he refuses, she sprinkles some water on his face."(1)

Even if it is a short Salah, for offering it together, the reward is generously great. The Prophet (peace and blessings be upon him) said, "Whoever gets up at night and awakens his wife, and they offer together a two-Rak'ah prayer, will be written among the men and the women who remember Allah much."(2)

The Prophet (peace and blessings be upon him) also taught the husband and wife that if they praise and glorify Allah together, it will

(1) Abu Hurairah, Sunan Abu Dawud, Book of As-Salah, Hadith no. 1238.

(2) Abu Sa'id Al-Khudri and Abu Hurairah, Sunan Abu Dawud, Book of As-Salah, Hadith no. 1239.



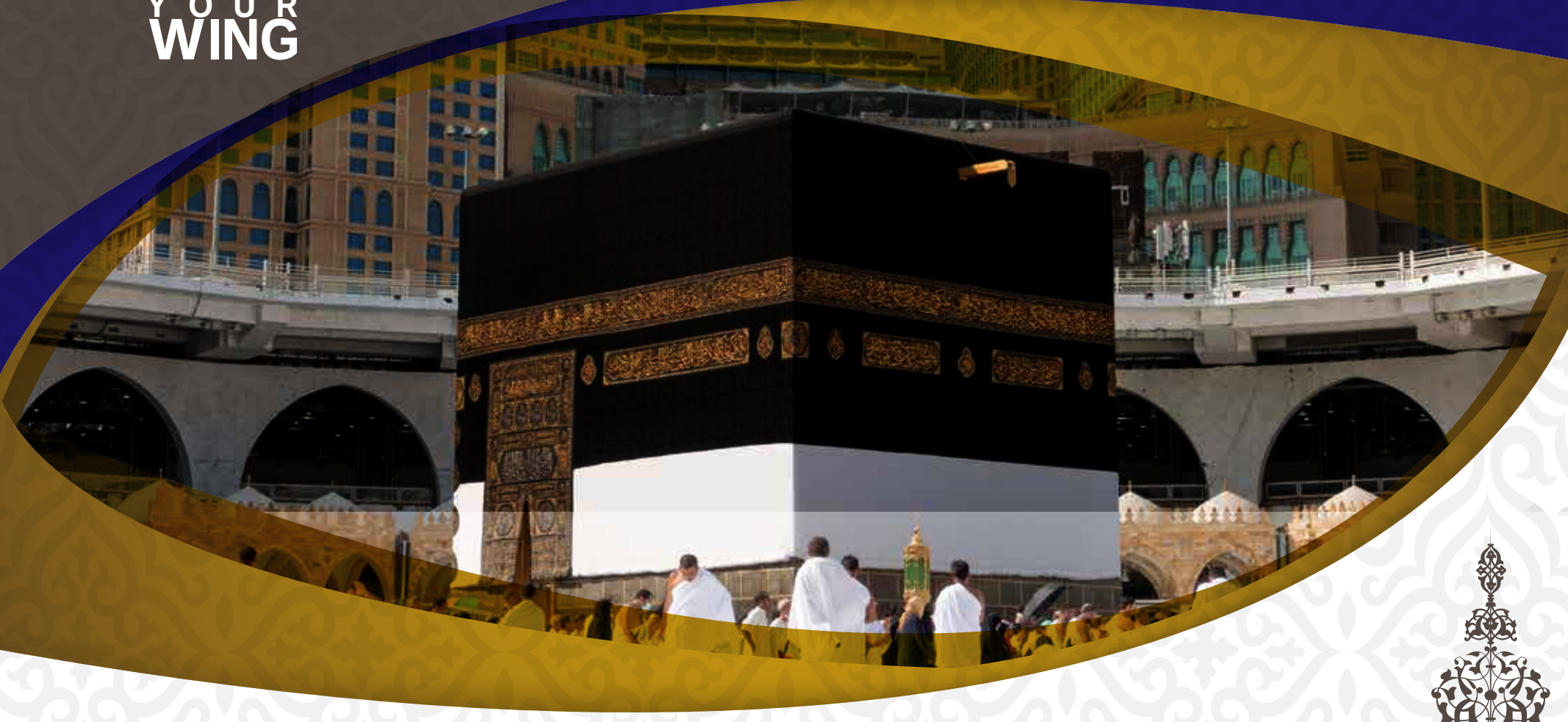
better and more helpful for them than having a servant. ‘Ali (may Allah be pleased with him) narrated:

Fatimah complained about what she suffered on her hand (i.e., blisters) because of the stone hand-mill. She came to the Prophet (peace and blessings be upon him) asking for a servant, but she did not find him (at home), so she informed ‘Aishah of her need. When he (peace and blessings be upon him) came, ‘Aishah informed him about it. He (peace and blessings be upon him) called upon us, but we had already gone to our beds. I was going to get up, but he (peace and blessings be upon him) said, ‘Stay in your place,’ and he (peace and blessings be upon him) sat



between us (me and Fatimah) until I felt the coolness of his feet on my chest. He (peace and blessings be upon him) then said, 'Shall I guide you to what is better for you than a servant? When you both go to your bed and lay down, you both magnify Allah (by saying: Allahu Akbar – Allah is the Greatest) thirty-three times, you both glorify Allah (by saying: Subhan Allah – Glory be to Allah) thirty-three times and you both praise Allah (by saying: Al-Hamdu lillah – All praise and thanks to Allah) thirty-three times. This is better for you than a servant.'"(1)

(1) *Sahih Al-Bukhary, Book of Ad-Da'wat, Hadith no. 5843.*



Monthly Pain

During menses women are less patient, more sensitive, cry more easily, and may feel irritable, depressed, or anxious at times. Such mood swings only made the Prophet (peace and blessings be upon him) more caring and considerate towards his wives during that monthly time.

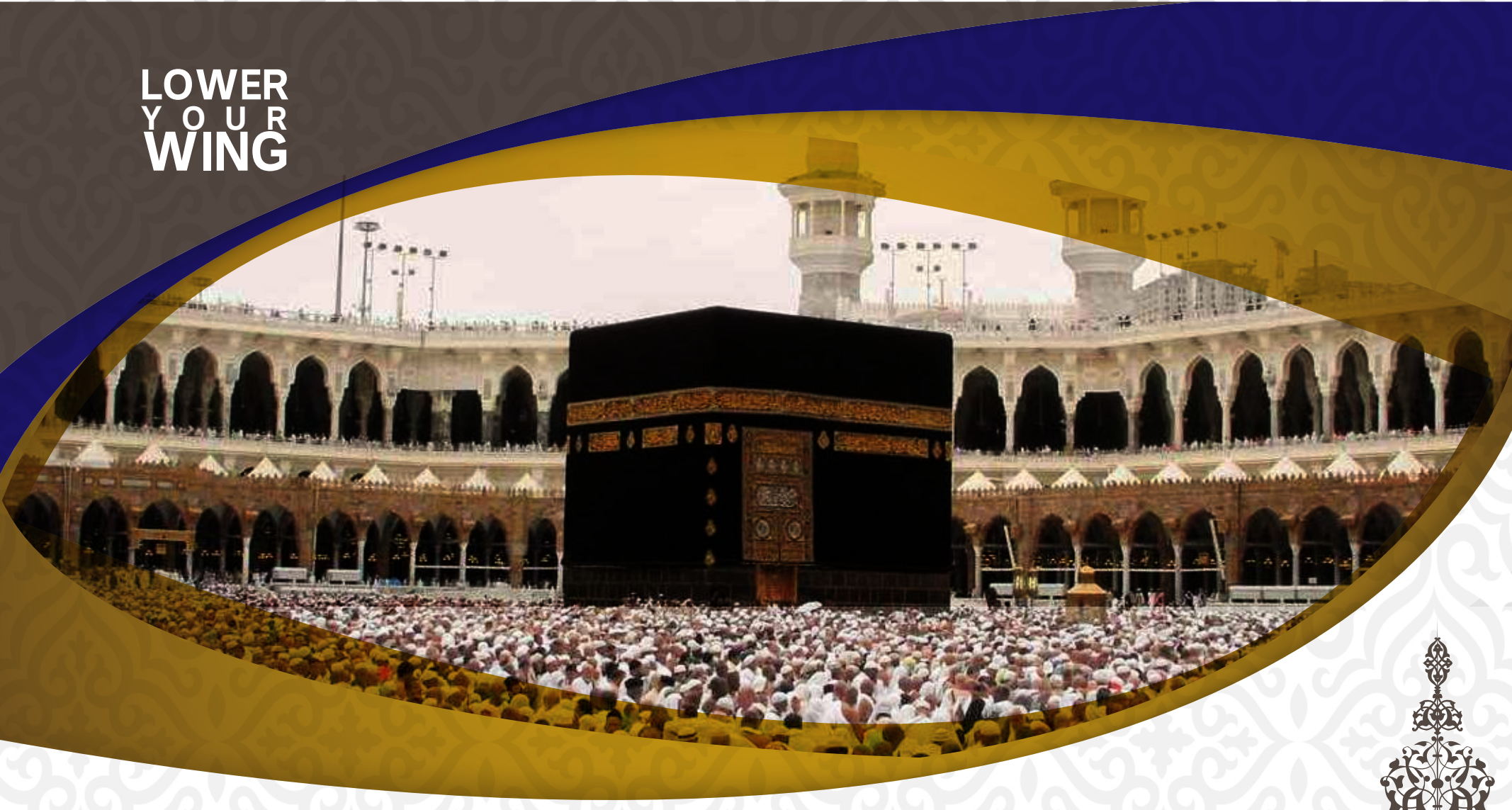
Lady ‘Aishah narrated how when she drank from a cup, the Prophet (peace and blessings be upon him) would search for her lip prints over the cup and drink to show her that there was nothing wrong with her during such a period.



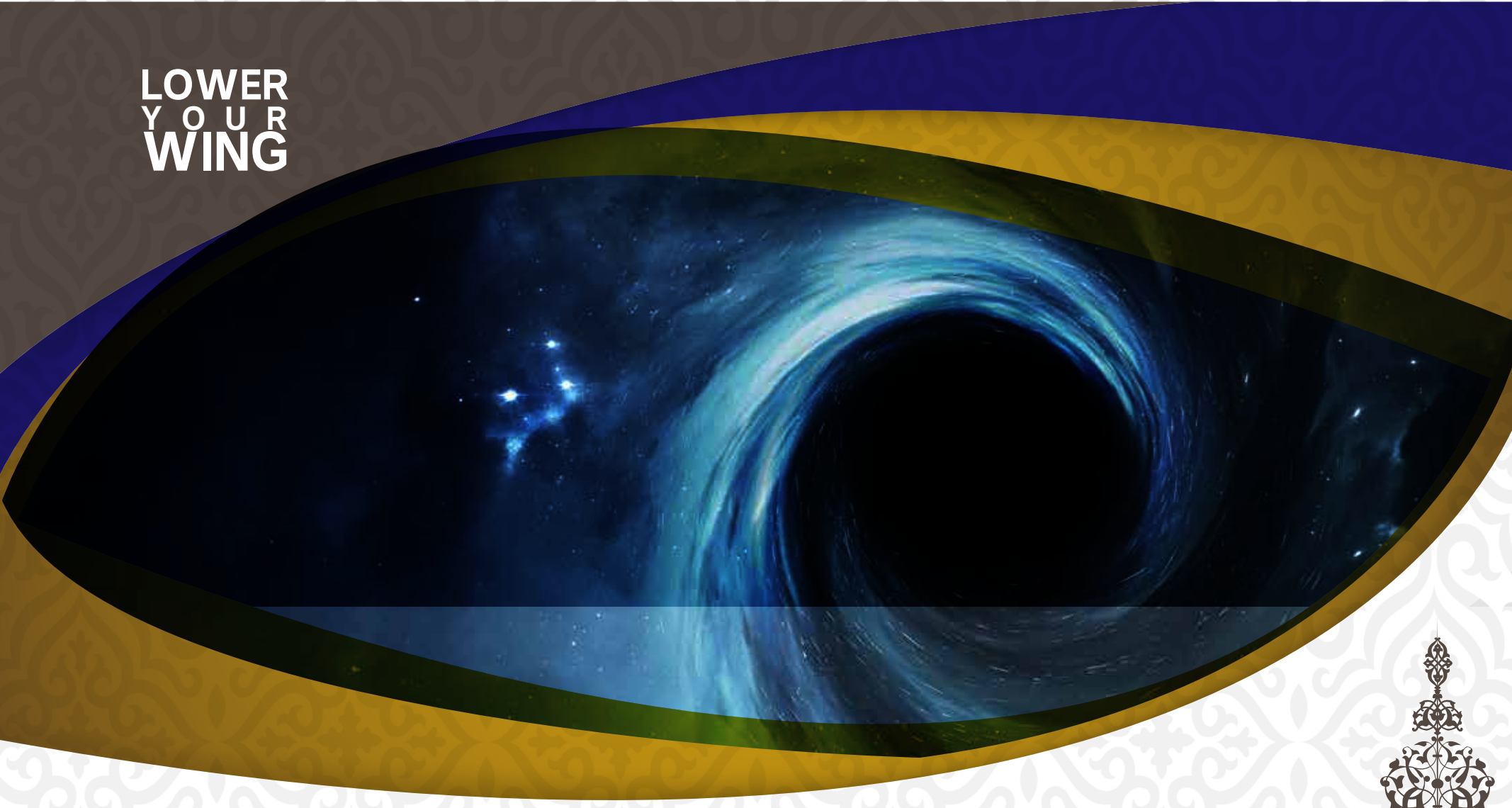
- Lady ‘Aishah said, “I would drink while I was menstruating, then hand it (the vessel) over to the Prophet (peace and blessings be upon him), who would put his mouth where mine had been and drink. And I would eat the flesh from the rib while I was menstruating and then hand it over to the Prophet (peace and blessings be upon him), and he (peace and blessings be upon him) would put his mouth where mine had been.”(1)

- Suraih asked, “Does the wife eat with her husband while she is menstruating?

(1) *Sahih Muslim, Book of Al-Haid, Hadith no. 453.*



"Lady 'Aishah (may Allah be pleased her) answered, "Yes, the Messenger of Allah (peace and blessings be upon him) used to invite me (to eat with him), and I used to eat with him while in menses. He (peace and blessings be upon him) would take the rib and swear that I should be the first to eat, so I would eat the flesh from the rib then put it down. Then he (peace and blessings be upon him) would take it and eat the flesh from the rib, placing his mouth were mine had been on the rib. Then he (peace and blessings be upon him) would ask for a drink (milk mixed with water) and swear



before drinking from it that I should be the first to drink. So I would take it, drink from it and then put it down. Then he (peace and blessings be upon him) would take it and drink from it, placing his mouth where mine had been on the cup."(1)

Before Islam, menstruating women were treated as untouchables, their impurity contagious. Anyone or anything they touched became unclean and any contact with them was considered defiling. Due to their assumed contaminating nature, menstruating women were sometimes "banished" in order to avoid any possibility of contact with them.(2)

(1) Sunan An-Nasa'iy, Book of At-Taharah, Hadith no. 277.

(2) Excerpted with modification from IslamiCity.com: Unclean Impure Women (Part 5) by Sherif Abdel Azim.



The Prophet (peace and blessings be upon him) cleared women of that and explained that a woman's impurity during menstruation is not in the sense that everything related to her body is impure, for the menstrual cycle is not in her hands. Lady 'Aishah narrated that the Messenger of Allah (peace and blessings be upon him) said to her, "Give me the mat from the Masjid (mosque)." She said, "I am menstruating." He (peace and blessings be upon him) remarked, "Your menstruation is not in your hands."(1)

She is neither "untouchable" nor "cursed." She practices her normal life with only one restriction – a married couple is not allowed to have sexual intercourse during the period of menstruation; it is

(1) *Sahih Muslim, Book of Al-Haid, Hadith no 450.*



harmful. Any other physical contact between them is permissible.[1]

Anas bin Malik (may Allah be pleased with him) narrated that the Jews, when a woman had her menses, would not eat or stay with her in the same house. The Companions of the Prophet (peace and blessings be upon him) asked him about this, thus Allah (Glorified and Exalted be He) revealed:

(They ask you concerning menstruation. Say, 'It is harmful, so keep away from (intercourse with) women during menses. And do not have intercourse with them until they are purified. And when they have purified themselves, then go unto them

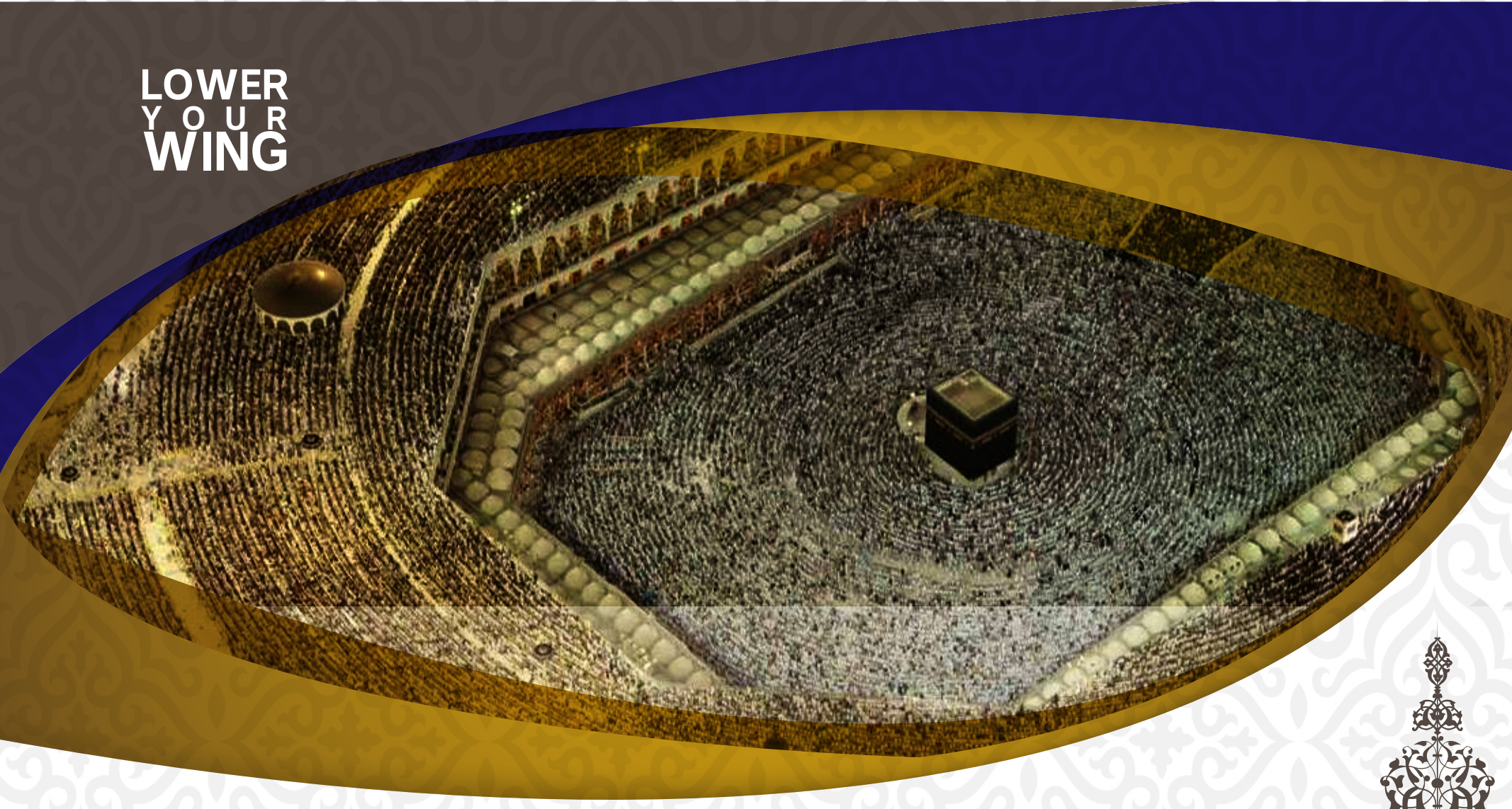
(1) *IslamiCity.com: Unclean Impure Women (Part 5) by Sherif Abdel Azim.*



from where Allah has ordained for you. Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves.')(1) The Messenger of Allah (peace and blessings be upon him) said, "Do everything, except have marital sexual intercourse." (2)

The recurrent biological set of symptoms that occur to women during menstrual and postpartum bleeding exempts them from observing some religious duties out of Allah's Mercy towards them – such as Salah, as it involves movements of the body that do not fit their health condition during these times, and fasting as well. The Prophet (peace and blessings be upon him) took care to

(1) *Translated meanings of Al-Baqarah 2: 222.*
(2) *Sahih Muslim, Book of Al-Haid, Hadith no. 455.*



compensate his wives during that exemption period by performing the acts of worship close to them.

He (peace and blessings be upon him) recited the Noble Quran while resting his head on the lap of one of his wives while she was menstruating, or he (peace and blessings be upon him) prayed close to them, his clothes touching them whenever he (peace and blessings be upon him) prostrated, or he (peace and blessings be upon him) asked his wife to wash his head and comb his hair while practicing ***I'tikaf***.

- Lady 'Aishah narrated, **"The Prophet (peace and blessings be upon him) used to**



lean on my lap while I was menstruating and recite the Qur'an."(1)

- Lady Maymunah narrated, "The Messenger of Allah (peace and blessings be upon him) used to offer Salah while I was sitting beside him, having menses, and sometimes his clothes touched me when he (peace and blessings be upon him) prostrated."(2)

- Lady 'Aishah narrated, "I used to wash the head of the Messenger of Allah (peace and blessings be upon him) while I was menstruating and he (peace and blessings be upon him) was practicing I'tikaf."(3)

(1) *Sahih Al-Bukhary, Book of Al-Haid, Hadith no. 288.*
(2) *Sahih Al-Bukhary, Book of As-Salah, Hadith no. 366.*
(3) *Sunan Ad-Darmy, Book of At-Taharah, Hadith no. 1051.*



The sympathy paid by the Prophet (peace and blessings be upon him) was further manifested in his prohibition of divorcing a wife during menstruation, taking into consideration the menstrual cycle effects on the mood and behavior of women.

‘Abdullah bin ‘Umar (may Allah be pleased with him) divorced his wife during her menses. ‘Umar informed the Messenger of Allah (peace and blessings be upon him), who became very angry at that. He (peace and blessings be upon him) said, **“He must take her back and keep her until she becomes pure, then menstruates, then becomes pure. Only then, if he wants to divorce her he may divorce her, while she is pure and before touching her. That is the**



‘Iddah (woman's prescribed waiting period after divorce or widowhood) as commanded by Allah (Glorified and Exalted be He).”(1)

Do Not Break the Vessels of Glass!

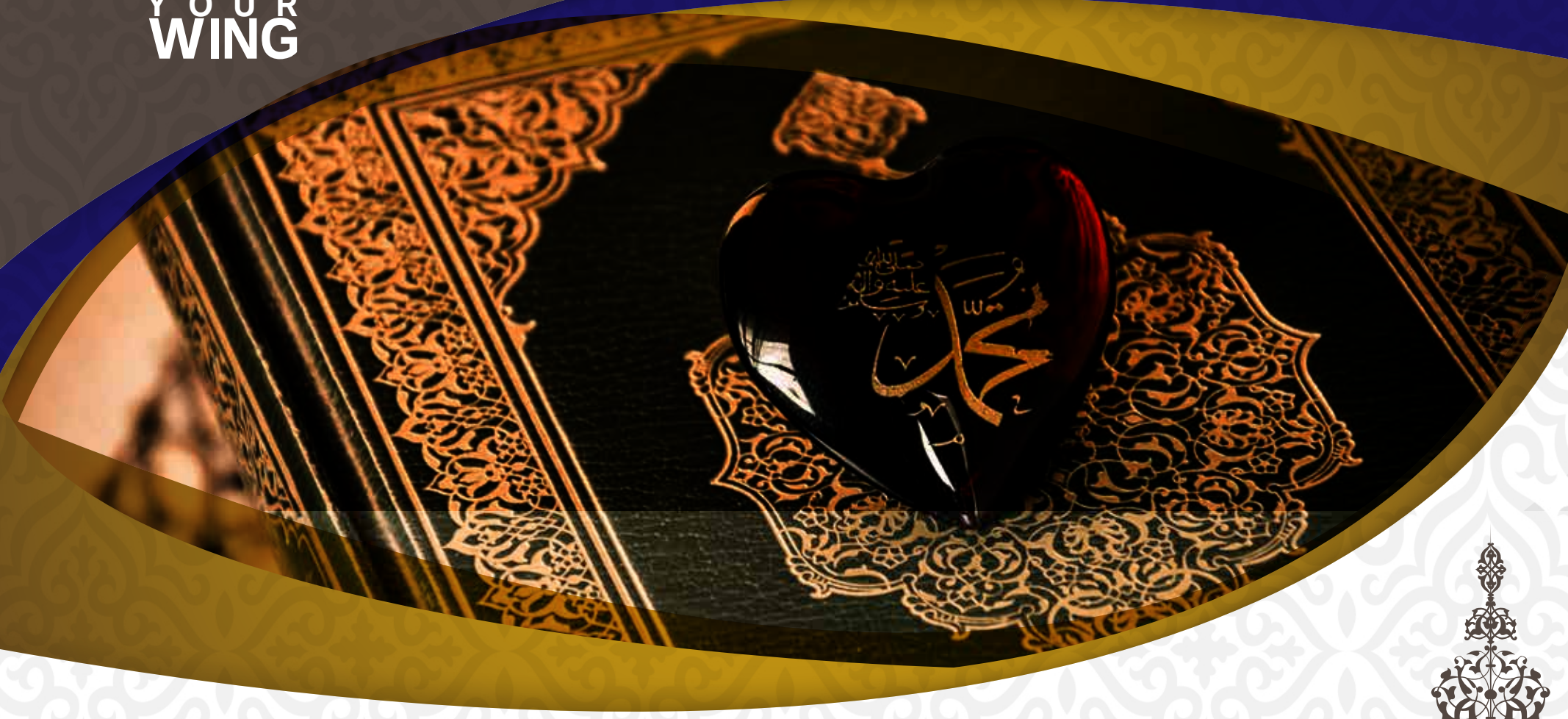
Anjashah (may Allah be pleased with him), the camel driver, had a very melodious voice. On a journey, he was chanting for the camels to make them go fast, but there were women riding on these camels, so the Prophet (peace and blessings be upon him) cautioned him, saying, “(Drive) slowly, O Anjashah! Do not break the vessels of glass!”(2)

(1) *Sahih Al-Bukhary, Book of Tafsir Al-Quran, Hadith no. 4528.*
(2) *Anas bin Malik, Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5743.*



The gentle simile summarizes all that can be said about the treatment of women and their delicate nature. The Prophet (peace and blessings be upon him) tells men that women are as tender and susceptible to breakage as glass vessels. So be soft, gentle, and mild to them; otherwise, you will break them.

Their delicate and fragile nature and the special care that should be given in treating them is further magnified in another Hadith, in which the Prophet (peace and blessings be upon him) likens the nature and special protective task of women to delicate ribs, saying to men, **"I call upon you to be kind to women. They are created from a rib, and the most bent part of the rib is its**



uppermost part. If you try to turn it straight, you will break it. And if you leave it alone, it will remain bent as it is. Therefore, I call upon you to be kind to women."(1)

Ribs are thin, quite fragile, and easily broken, but at the same time those delicate ribs offer protection to the delicate internal organs, and to the king of all organs, the heart. And so are women delicate and passionate, but protect their children and show love and affection to their husbands.

The nature of ribs is curvedness to enclose the heart and lungs. If they were straight they would not be able to protect the heart and lungs. Thus, the teacher of mankind (peace and blessings be

(1) *Abu Hurairah, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4787.*



upon him) warns that trying to change the special nature with which Allah (Glorified and Exalted be He) has created women is as injurious and absurd as trying to turn a rib straight. It will no longer perform its protective function – and the same for women.

And just as a broken rib could be dangerous, as it could puncture the heart or lungs, a broken woman could damage the familial fabric that bonds them. Therefore, understand and accept her nature and treat her kindly.



Rebirth

The arrival of the Prophet (peace and blessings be upon him) brought about a renaissance, a social-awakening for women, after decades of oppression, abuse, and neglect. Allah (Glorified and Exalted be He) says: **(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.)**(1)

By mercy from Allah people gathered around the Prophet (peace and blessings be upon him) whom Allah purified from any rudeness in speech or

(1) *Translated meanings of Al-'Imran 3: 159.*



harshness in heart and made friendly, full of kindness and mercifulness towards all believers, especially women who, by nature, are repulsed by hardness.

Sa'd bin Abu Waqqas (may Allah be pleased with him) narrated:

'Umar bin Al-Khattab asked the permission of the Messenger of Allah (peace and blessings be upon him) to see him while some women from Quraish were with him, talking to him and asking him for more (financial support) while raising their voices. When 'Umar asked permission to enter, they all hurried to screen themselves. The Messenger of Allah (peace and blessings be upon him) admitted him while



he (peace and blessings be upon him) was smiling. 'Umar said, "May Allah always keep you smiling, O Messenger of Allah!" He (peace and blessings be upon him) said, "I wondered at these women who were with me. As soon as they heard your voice, they hastened to the veil." 'Umar said, "You, O Messenger of Allah, are worthier to be feared by them!" Then 'Umar said, "O enemies to yourselves! You fear me and do not fear the Messenger of Allah?" They said, "Yes, you are rude and tough compared to the Messenger of Allah."(1)

(1) *Sahih Al-Bukhary, Book of Bid' Al-Khalq (Beginning of Creation), Hadith no. 3051.*

LOWER YOUR WING



Allah commanded His Messenger (peace and blessings be upon him), saying: **(And lower your wing to those of the believers who follow you)**, so he (peace and blessings be upon him) walked with the widow and the poor and fulfilled their needs.

Anas (may Allah be pleased with him) narrated that a woman came to the Messenger of Allah (peace and blessings be upon him) and said, **"O Messenger of Allah, I have some need from you."** He (peace and blessings be upon him) said to her, **"O mother of so-and-so, sit in any side of the street as you like, so that I would sit with you (to know your need and meet it)."**



She did accordingly, and the Prophet (peace and blessings be upon him) sat with her until she had her need met [1]. **[The version reported by Muslim added that the woman was unsound in her mind.]**

Allah commanded His Messenger (peace and blessings be upon him), saying: (O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is

(1) *Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4182.*

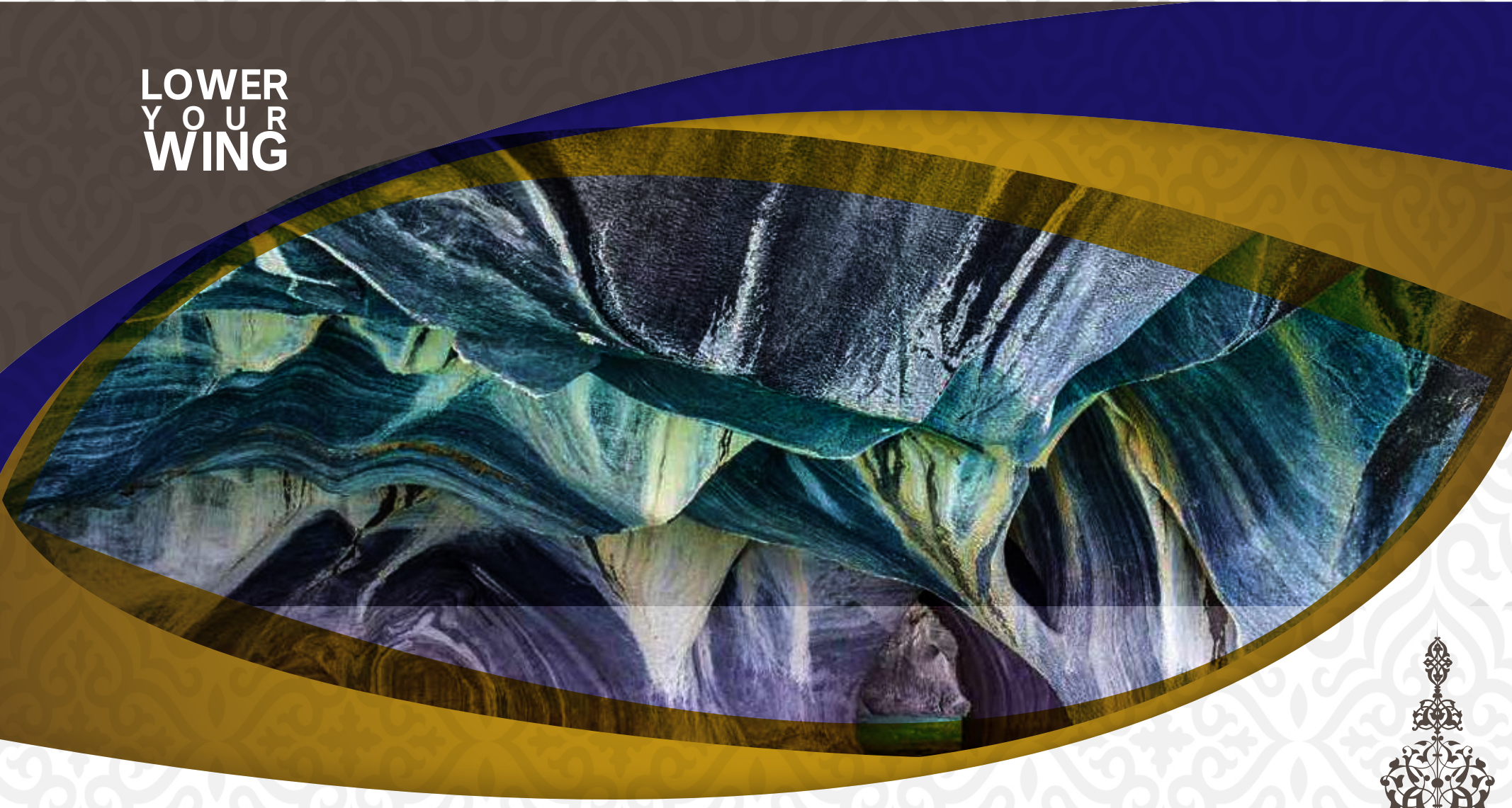


right – then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Oft-Forgiving, Most Merciful.)(1)

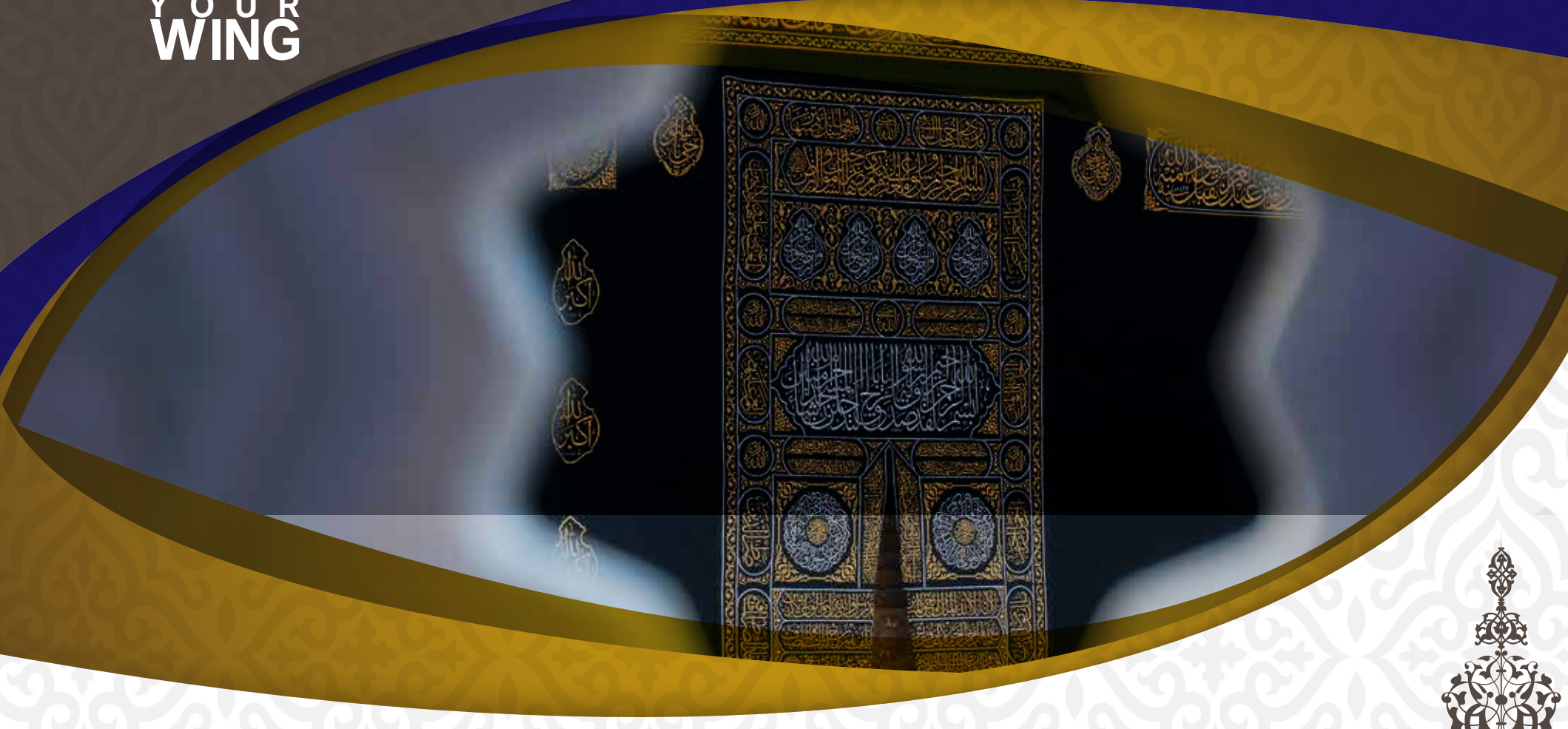
The Messenger (peace and blessings be upon him) complied and took the pledge of allegiance from women the same as from men. He (peace and blessings be upon him) supplicated and begged forgiveness for them the same as for men. And he (peace and blessings be upon him) dedicated a time to teach them what Allah had taught him. Abu Sa'id (may Allah be pleased with him) narrated:

A woman came to the Messenger of Allah (peace and blessings be upon him) and said,

(1) *Translated meanings of Al-Mumtahinah 60: 12.*



"O Messenger of Allah, men have taken over your Hadith (i.e., your knowledge assembly). Devote to us from yourself a day on which we may come to you, so that you may teach us what Allah has taught you." He (peace and blessings be upon him) said, "Gather on such-and-such a day at such-and-such a place." They gathered and the Messenger of Allah (peace and blessings be upon him) came to them and taught them of what Allah had taught him. He (peace and blessings be upon him) then said, "There is not a woman among you who sends before her (suffers the death of) three of her



children, but they will certainly be a shield for her against Hellfire." A woman among them asked, "O Messenger of Allah, or two?" She repeated it twice. He (peace and blessings be upon him) replied, 'And two, and two, and two.'"(1)

His doors were kept wide open for women to ask about whatever concerned them. Their questions and his answers reveal something new in the history of women. Something they did not have before; for the Prophet (peace and blessings be upon him) allowed women to claim of his time, attention, and care as much as men, if not more.

- Hind bint 'Utbah said, "O Messenger of

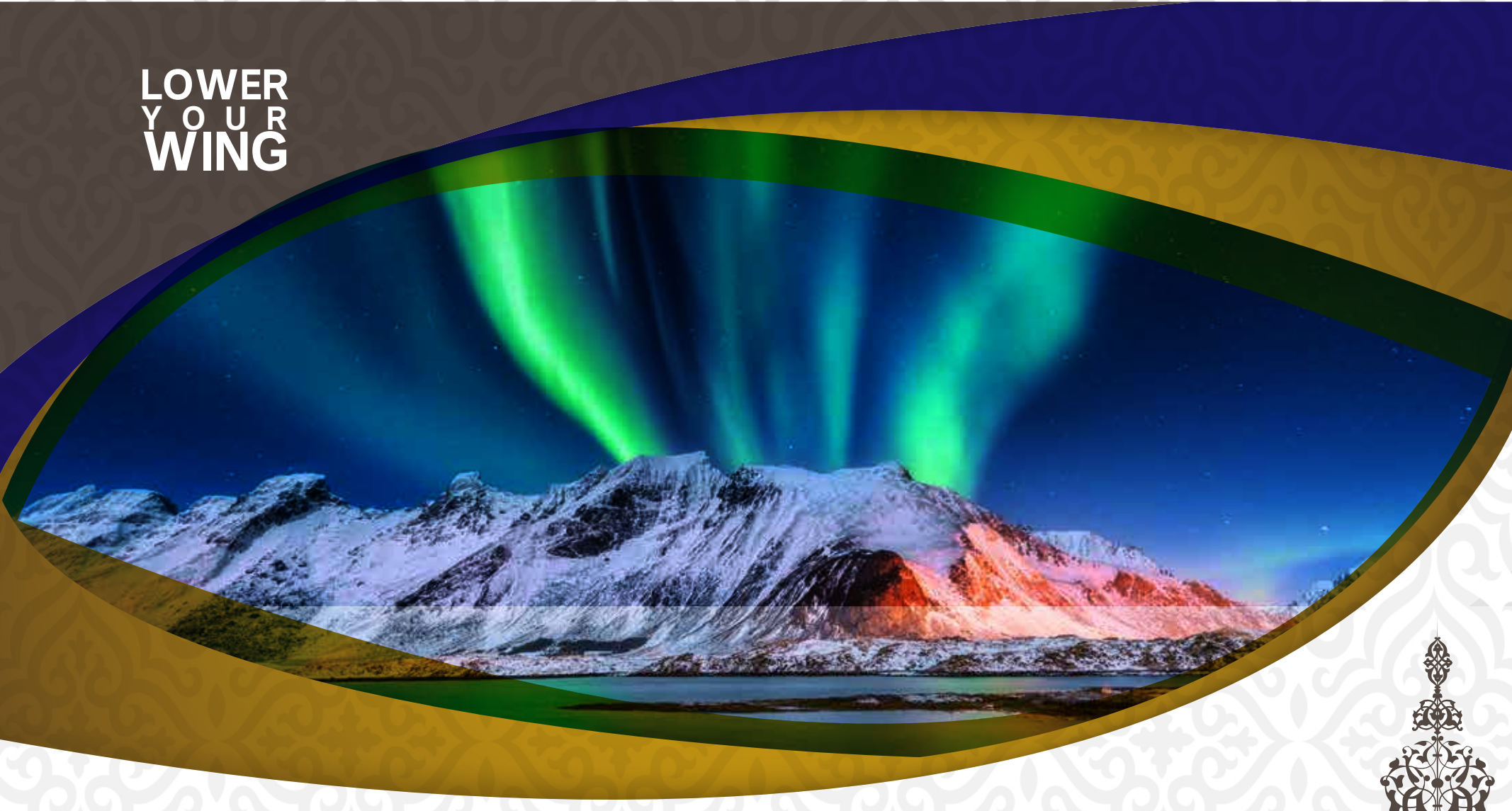
(1) *Sahih Al-Bukhary, Book of Al-I'tisham Bil-Kitab wa As-Sunnah, Hadith no. 6766.*



Allah, Abu Sufyan is a miserly man. He does not give me what would suffice me and my children, unless I take from him without his knowledge?" He (peace and blessings be upon him) said, "Take what suffices you and your children according to what is commonly considered as sufficient (maintenance)."(1)

- Asma' bint Abu Bakr narrated that a woman came to the Prophet (peace and blessings be upon him) and said, "O Messenger of Allah, a daughter of mine is a bride, but she got measles and her hair has fallen out heavily. Shall I attach false hair to

(1) *Sahih Al-Bukhary, Book of An-Nafaqat (Maintenance), Hadith no. 4945.*



her hair?" He (peace and blessings be upon him) said, "Allah has cursed the woman who attaches false hair and the woman who gets false hair attached to her own."(1)

- 'Abdullah bin 'Amr bin Al-'As narrated that a woman said, "O Messenger of Allah, this son of mine, my womb for him was a vessel, my breasts for him a water skin, and my lap for him a haven, yet his father has divorced me and wants to take him away from me." The Messenger of Allah (peace and blessings be upon him) said to her, "You are more deserving of him as long as you do not remarry."(2)

(1) *Sahih Muslim, Book of Al-Libas wa Al-Zinah (Clothes And Ornament), Hadith no. 3961.*

(2) *Sunan Abu Dawud, Book of At-Talaq, Hadith no. 1938.*



- Khansa' bint Khidam Al-Ansariyah narrated that her father gave her in marriage when she was a matron, which she was against; so she came (and complained) to the Prophet (peace and blessings be upon him), and he (peace and blessings be upon him) annulled her marriage.(1)

- 'Ata bin Abu Rabah narrated that Ibn 'Abbas said to him, "Shall I show you a woman of the people of Paradise?" He said, "Yes." Ibn 'Abbas said, "This black lady came to the Prophet (peace and blessings be upon him) and said, 'I get attacks of

(1) *Sahih Al-Bukhary, Book of Al-Ikrah (Coercion), Hadith no. 6432.*



epilepsy and my body becomes uncovered; please supplicate Allah for me.' The Prophet (peace and blessings be upon him) said (to her), 'If you wish, be patient and you will have Paradise; and if you wish, I will supplicate Allah to heal you.' She said, 'I will remain patient,' and added, 'but I become uncovered, supplicate Allah for me that I may not become uncovered.' So he (peace and blessings be upon him) supplicated for her."(1)

- Ibn 'Abbas narrated that a woman came to the Prophet (peace and blessings be upon

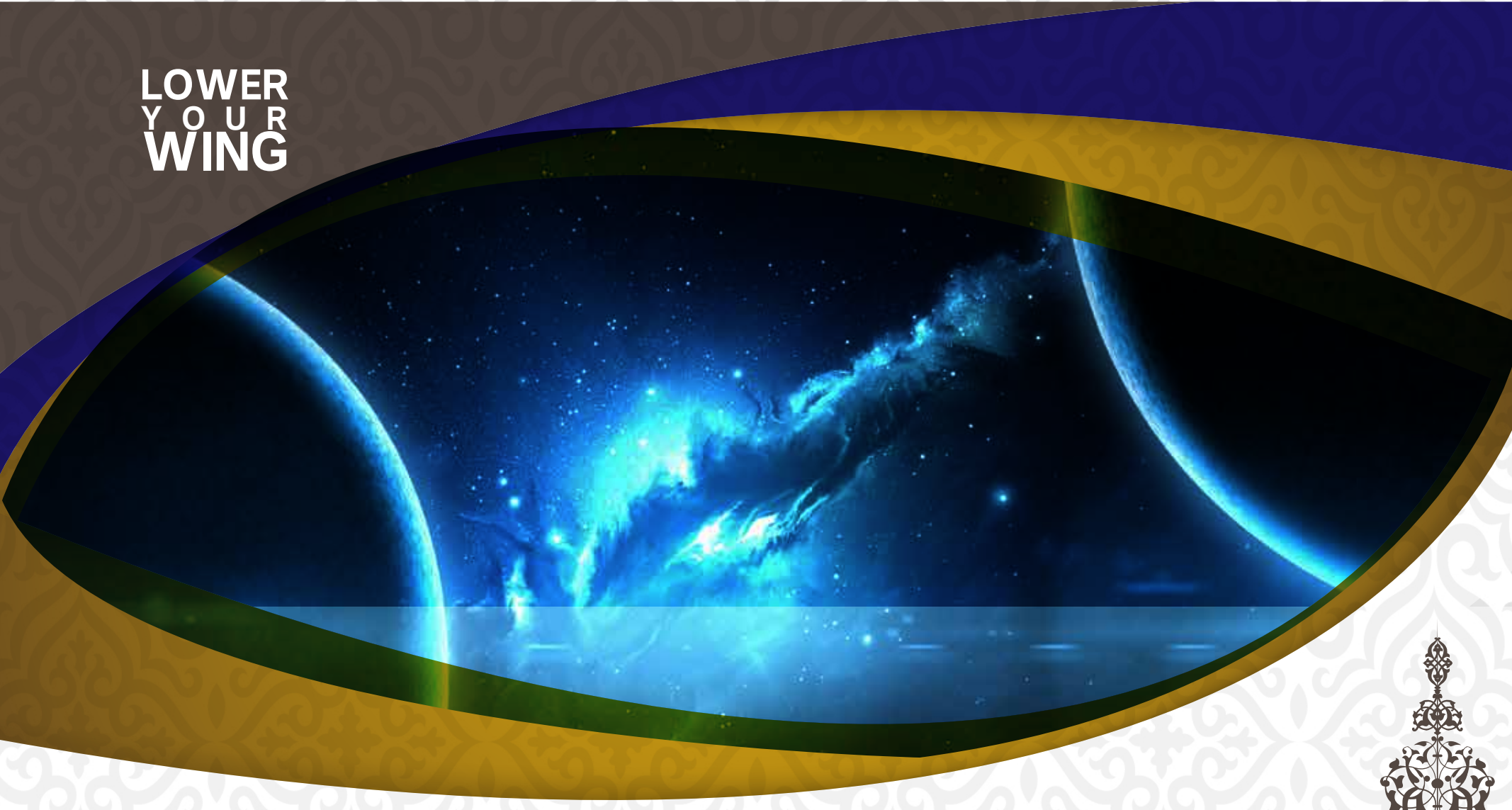
(1) *Sahih Al-Bukhary, Book of Al-Marda (Patients), Hadith no. 5220.*



him) and said, **"My mother had vowed to perform Hajj, but she died before performing it. Should I perform Hajj on her behalf?"** He (peace and blessings be upon him) said, **"Yes. Perform Hajj on her behalf. Tell me, if your mother had a debt, would you repay it? "** She said, **"Yes."** He (peace and blessings be upon him) said, **"Pay Allah what is owed to Him. Allah is more deserving of repayment."**(1)

- Umm Sulaim came to the Prophet (peace and blessings be upon him) and said, **"Teach me words to say them in my prayer."** He (peace and blessings be upon him) said,

(1) *Sahih Al-Bukhary, Book of Al-I'tisham Bil-Kitab wa As-Sunnah, Hadith no. 6771.*



"Magnify Allah ten times, glorify Him ten times, and praise Him ten times, then ask (of Him) whatever you want. He (Allah) shall say, 'Yes. Yes.'"(1)

- Asma' narrated that a woman came to the Prophet (peace and blessings be upon him) and said, "One of us may get a menstrual blood stain on her dress. What should she do with it?" He (peace and blessings be upon him) said, "Let her scrape it (i.e., the soiled area), then rub it with water, then pour water over it, and then pray with it."(2)

(1) *Anas bin Malik, Sunan At-Tirmidhy, Book of As-Salah, Hadith no. 443. Sahih Muslim, Book of At-Taharah, Hadith no. 438.*



Women in Jihad

After wiping away injustice, giving women education, care, and kindness, the Prophet (peace and blessings be upon him) still had more to offer – social position. He (peace and blessings be upon him) allowed her to stand by the side of man in the battlefield and share in Jihad.

Umaiyah bin Abu As-Salt reported that a woman from the tribe of Ghifar came along with a group of women from Ghifar to the Messenger of Allah (peace and blessings be upon him) when he (peace and blessings be upon him) was heading for Khaibar. They said, **"O Messenger of Allah,**



we wish to accompany you to this destination of yours so that we may dress the wounded and help the Muslims as much as we can." He (peace and blessings be upon him) said, "With Allah's Blessing." So they set out with him.(1)

Ar-Rubayi' bint Mu'auwidh (may Allah be pleased with her) narrated, "We were in the company of the Prophet (peace and blessings be upon him), giving water to the wounded, treating them, and bringing the killed to Al-Madinah (from the battlefield)."(1)

(1) *Musnad Ahmad, Book of Al-Ansar, Hadith no. 25885.*
(2) *Sahih Al-Bukhary, Book of Al-Jihad wa Al-Siyar, Hadith no. 2669.*



Umm 'Atiyah, the Ansari woman (may Allah be pleased with her), narrated, **"I participated with the Messenger of Allah (peace and blessings be upon him) in seven battles. I would take their place in their lodgings (when they went to Jihad), cook their food, treat the wounded, and nurse the sick."**

Not only did women dress wounds and keep vigil over the sick, but they also bravely strived with their souls in defense of their Prophet (peace and blessings be upon him). In the Battle of Badr, when there remained with the Prophet (peace and blessings be upon him) only a handful of his Companions, less than ten,

(1) *Sahih Muslim, Book of Al-Jihad wa Al-Siyar, Hadith no. 3380.*



Umm ‘Umarah Nasibah Bint Ka‘b Al-Ansariyah

(may Allah be pleased with her) was one of them, fighting heroically, receiving heavy blows to shield the Prophet (peace and blessings be upon him), who said on that day, **“I never turned to the right or to the left without seeing her fighting in front of me.”**

Umm ‘Umarah suffered twelve wounds on that day, either a stab with a spear or a strike with a sword. The Prophet (peace and blessings be upon him) admiringly said to her, **“Who can endure what you are enduring, O Umm ‘Umarah?”** He (peace and blessings be upon him) supplicated for her and for her family, saying to her son, **“May Allah bless you, members of her house! The rank of your mother is**



better than the rank of such-and-such (man). May Allah have mercy on you, members of her house. And the rank of your foster-father is better than the rank of such-and-such (man). May Allah have mercy on you, members of her house."

Umm 'Umarah said, "Ask Allah to make us your companions in Paradise." He (peace and blessings be upon him) said, "O Allah, make them my companions in Paradise."

Umm 'Umarah said, "I do not care what afflicts me in this world after this."(1)

(1) *Ibn Sa'd, At-Tabakat Al-Kubra, vol. 8.*



Thus woman was placed side by side with man and each was assigned roles finely attuned to the nature of each and to the well-knit fabric of a stable Muslim society, where each performed the role they were created for and were treated on equal terms with regard to reward and punishment. **(For men there is reward for what they have earned, and for women there is reward for what they have earned.)**(1)

And to both, Allah (Glorified and Exalted be He) gives His Promise: **(Never will I allow the work of any of you to be lost, whether male or female. One of you is as the other.)**(2)

(1) *Translated meanings of An-Nisa' 4:32.*
(2) *Translated meanings of Al-'Imran 3: 195.*

LOWER YOUR WING



Neighbor

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- *Do you know what the rights of a neighbor are?*
- *If he asks you for help, help him.*
- *If he asks you for a loan, lend to him.*
- *If he becomes poor, give to him.*
- *If he falls ill, visit him.*
- *If he dies, follow his funeral procession.*
- *If good befalls him, congratulate him.*
- *If a calamity afflicts him, console him.*
- *Do not lengthen a building that blocks the wind from him, unless you have his permission.*
- *If you buy fruit, present him with some; if you do not, take it inside secretly, and let not your son come out with it to vex his son with it.*
- *And do not taunt him with the smell of your grill unless you ladle out some of it for him.*(1)

(1) *'Abdullah bin 'Amr bin Al-'As, Al-Muttaqi Al-Hindi, Kanz Al-'Ummal fi Sunan Al-Aqwal wa Al-Af'al, Hadith no. 24935.*



Faith Begins Next Door

Muslim or non-Muslim, righteous or sinner, friend or foe, kindness to neighbors as urged by the Prophet (peace and blessings be upon him) and written in the Qur'an is as imperative as kindness towards parents, relatives, and the poor in order to have a prosperous community where feelings are cared for, rights are respected, and people live kindly together under the Religion of Allah.

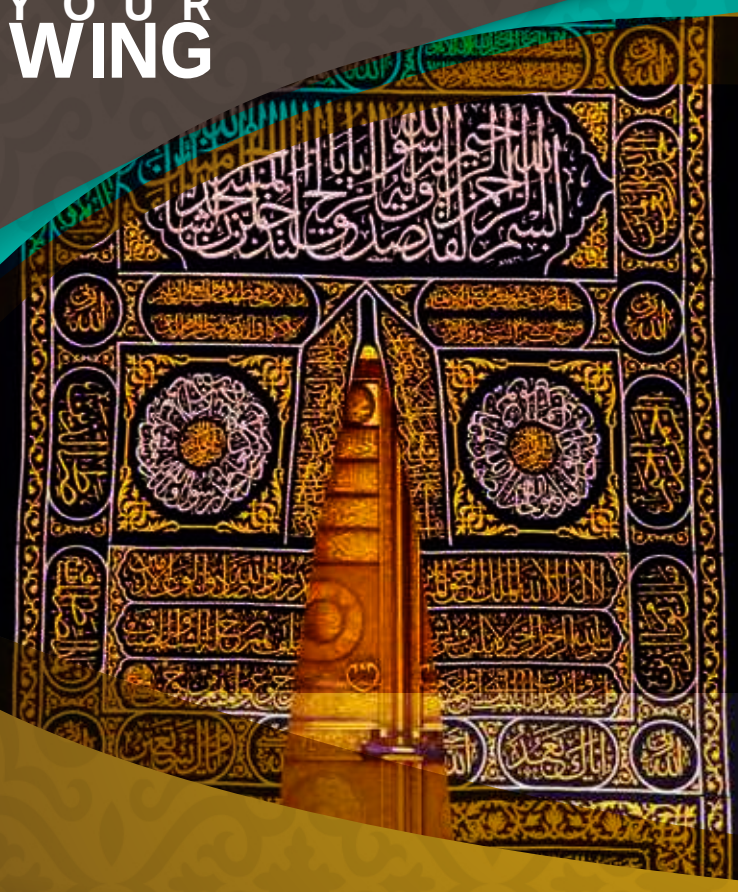
(Worship Allah and associate nothing with Him, and do good to parents, kinsfolk, orphans, the needy, the near neighbor, the distant neighbor, the companion by your side,



the wayfarer, and those (slaves) whom your right hands possess. Verily, Allah does not like those who are proud and boastful.)(1)

'Abdullah bin 'Amr (may Allah be pleased with him) had a sheep slaughtered by his family. When he returned home, he asked, "Have you sent a gift (from its meat) to our neighbor, the Jew? Have you sent a gift to our neighbor, the Jew? I heard the Messenger of Allah (peace and blessings be upon him) saying, 'Jibril (Gabriel) kept on exhorting me about (the rights of) the neighbor so much that I thought he would include him among the heirs!'"(1)

(1) *Translated meanings of An-Nisa' 4: 36.*
(2) *Mujahid, Sunan At-Tirmidhy, Book of Al-Birr Waslah, Hadith no. 1866.*



The Messenger of Allah (peace and blessings be upon him) said, "By the One in Whose Hand is my soul, no servant (of Allah) will have faith until he loves for his neighbor (or he said: his brother) what he loves for himself."(1) And, "Whoever believes in Allah and the Last Day should not harm his neighbor, and whoever believes in Allah and the Last Day should entertain his guest generously, and whoever believes in Allah and the Last Day should speak good (words) or keep silent."(2)

Neighborly benevolence is thus integrated by the Prophet (peace and blessings be upon him) into the body of faith, which, as the Prophet (peace and

(1) *Anas bin Malik, Sahih Muslim, Book of Iman, Hadith no. 65.*
(2) *Abu Hurairah, Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5559.*



blessings be upon him) preached, must shape conduct and translate into righteous works, especially felt by those living nearby.

Therefore, in the eyes of the Prophet (peace and blessings be upon him), neighbors are the unmistakable gauge of man's righteousness. Kulthum Al-Khuza'i narrated that a man came to the Prophet (peace and blessings be upon him) and asked, "O Messenger of Allah, how can I know when I am doing good that I am doing good, and when I am doing wrong that I am doing wrong?" The Messenger of Allah (peace and blessings be upon him) replied, "When your neighbors say you are doing good, you are doing good. And when they say you are doing wrong, you are doing wrong."(1)

(1) *Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4212.*



Neighborly Affection

"When you cook broth," the Messenger (peace and blessings be upon him) advised Abu Dhar (may Allah be pleased with him), "increase its water, then seek a household among your neighbors and kindly give them some of it."(1)

This is the shortest path to warmth among neighbors. "Give presents to one another, you shall love one another."(2) "O 'Aishah, if your neighbor's boy comes to you, put something in his hand; this draws affection."(3)

(1) *Sahih Muslim, Book of Al-Birr Waslah Waladab, Hadith no. 4759.*
(2) *Transmitted by 'Ataa' bin Abu Muslim Al-Khurasani, Muwatta' Malik, Book of Al-Jami' (Miscellany), Hadith no. 1413.*
(3) *Lady 'Aishah, Al-Muttaqi Al-Hindi, Kanz Al-'Ummal fi Sunan Al-Aqwal wa Al-Af'al, Hadith no. 24936.*



Such cordial gestures among neighbors should be welcomed, even if they only involve giving the hooves of a sheep. The Prophet (peace and blessings be upon him) exhorted, saying, **"O Muslim women, a neighbor should not despise any gift from her neighbor, even if it were the hooves of a sheep."**(1)

Harming Neighbors

The negligence or violation of neighbor's rights is interpreted by the Prophet (peace and blessings be upon him) as a manifestation of absent faith.

- **"By Allah, he does not believe! By Allah, he does not believe! By Allah, he**

(1) *Abu Hurairah, Sahih Al-Bukhary, Book of Al-Hibah (Gifts), Hadith no. 2378.*



does not believe!" It was asked, "Who is that, O Messenger of Allah?" He (peace and blessings be upon him) said, "The one whose neighbor is not secure from his mischief."(1)

- "He who goes to bed satisfied while his next-door neighbor is hungry is not a believer."(2)

- "Many a neighbor will cling to his neighbor on the Day of Resurrection and say, 'O Lord, this man shut his door on me and debarred his kindness.'"(3)

(1) *Abu Shuraih, Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5557.*

(2) *Lady 'Aishah, Al-Muttaqi Al-Hindi, Kanz Al-'Ummal, Hadith no. 24929.*

(3) *Ibn 'Umar: Al-Muttaqi Al-Hindi, Kanz Al-'Ummal, Hadith no. 24899.*



Long hours of worship, Salah, and Sawm will come to nothing if accompanied by abuse of one's neighbors. The Prophet (peace and blessings be upon him) warned, **"He will not enter Paradise whose neighbor is not secure from his evil."**(1)

The Prophet (peace and blessings be upon him) was asked,

"O Messenger of Allah, such-and-such a woman is known for much praying, fasting and charity, yet she hurts her neighbors with her (sharp) tongue." He (peace and blessings be upon him) replied, **'(Her good deeds will be of no avail). She will be in Hellfire."**

(1) *Sahih Muslim, Book of Iman, Hadith no. 66.*



He (peace and blessings be upon him) said, "O Messenger of Allah, such-and-such a woman is known for little fasting, charity, and praying, yet she gives pieces of curds in charity and does not hurt her neighbors with her tongue." He (peace and blessings be upon him) replied, "She will be in Paradise."(1)

'Abdullah bin Mas'ud (may Allah be pleased with him) narrated, "I asked the Prophet (peace and blessings be upon him), 'Which sin is the gravest in the Sight of Allah?' He (peace and blessings be upon him) said, 'That you set up a rival to Allah although He Alone created you.' I said, 'That is indeed grave.' I

(1) *Abu Hurairah, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 9298.*



asked, ‘Which is next?’ He (peace and blessings be upon him) said, ‘To kill your child lest they should share your food with you.’ I asked, ‘Which is next?’ He (peace and blessings be upon him) said, ‘To commit sexual intercourse with your neighbor’s wife.’”(1)

(1) *Sahih Al-Bukhary, Book of Tafsir Al-Qur’an, Hadith no. 4117.*

LOWER YOUR WING



The Poor

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"O Allah, make me live a poor one die a poor oneand gather me (on Resurrection Day)among the group of the poor."(1)

"O Allah, I beg of You, make me do righteous deeds, abandon bad deeds, and love the poor."(2)

"For everything there is a key, and the key to Paradise is love for the needy and the poor."(3)

"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."(4)

(1) Abu Sa'id Al-Khudri, Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4116.
(2) Mu'adh bin Jabal, Sunan At-Tirmidhy, Book of Tafsir Al-Qur'an, Hadith no. 3159.
(3) Ibn 'Umar, Al-Muttaqi Al-Hindi, Kanz Al-'Ummal fi Sunan Al-Aqwal wa Al-Af'al, Hadith no. 16587.
(4) 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."5

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."**(1) 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."(1)

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

(1) *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.(1)

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

(1) *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

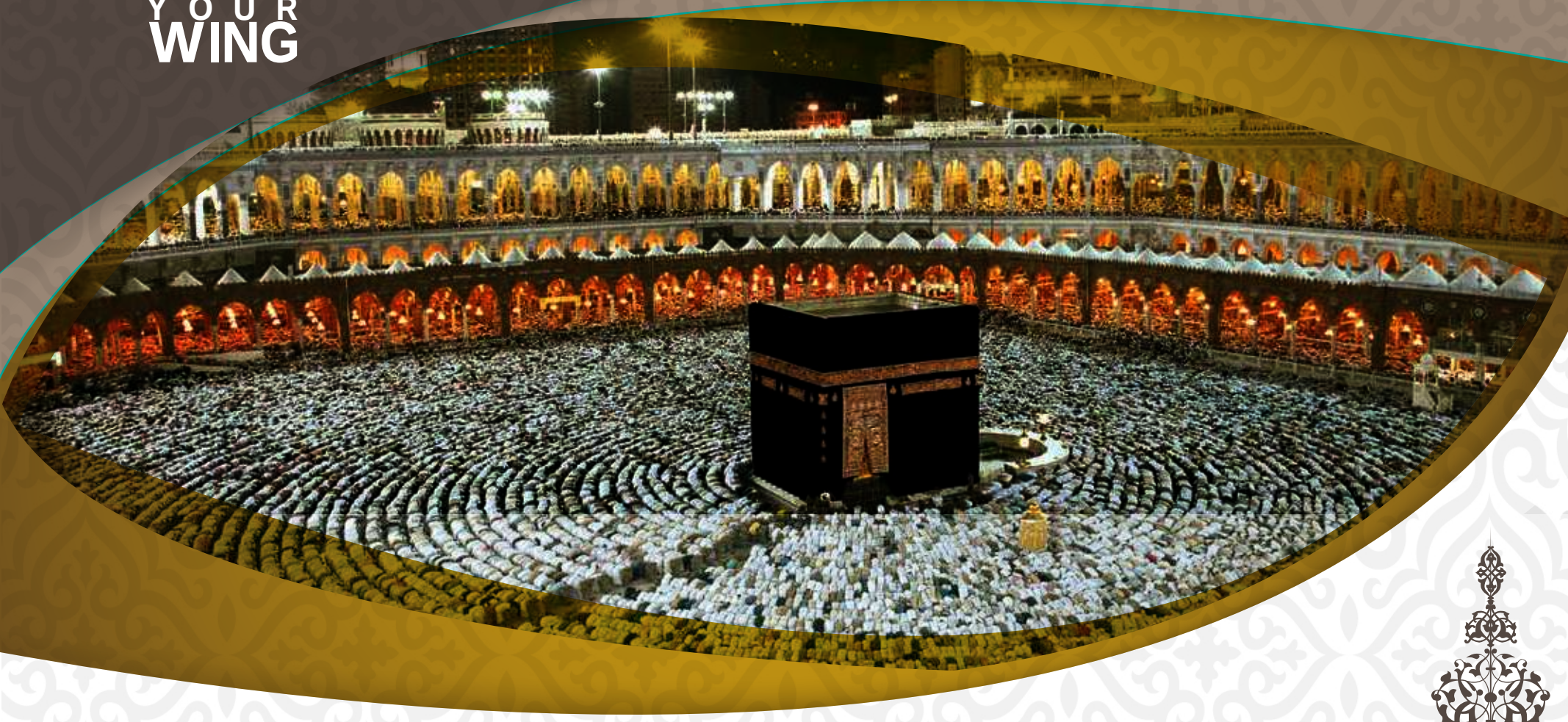


said, 'If you wish, you may spend the night (here), or if you wish, you may go to the Masjid.'"(1)

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

(1) *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.'"(1)

(1) *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.'"(1)

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,

(1) *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."(1)

(1) *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-Ikhlas]?" 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."(1)

(1) *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.)[1]"[2]

(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).'"* (1)

(1) *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.'"(1)

06 Inquiring After the Poor

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

(1) *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)." (1)

(1) *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

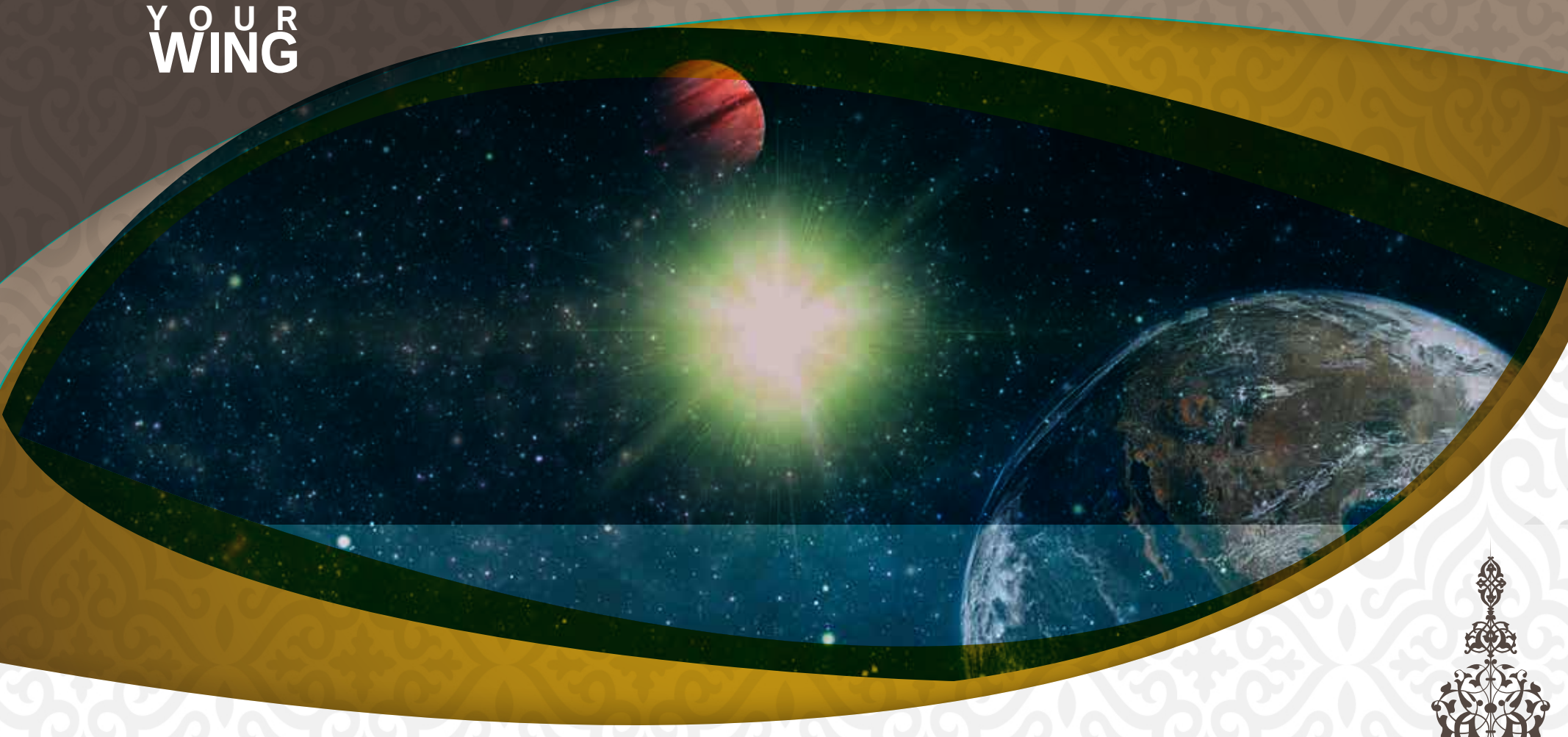


blessings be upon him). By Allah, the messenger of Allah's Messenger (peace and blessings be upon him) shall not return unless his request is fulfilled.' They gave her in marriage to me, were kind to me, and did not ask me for proof.

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

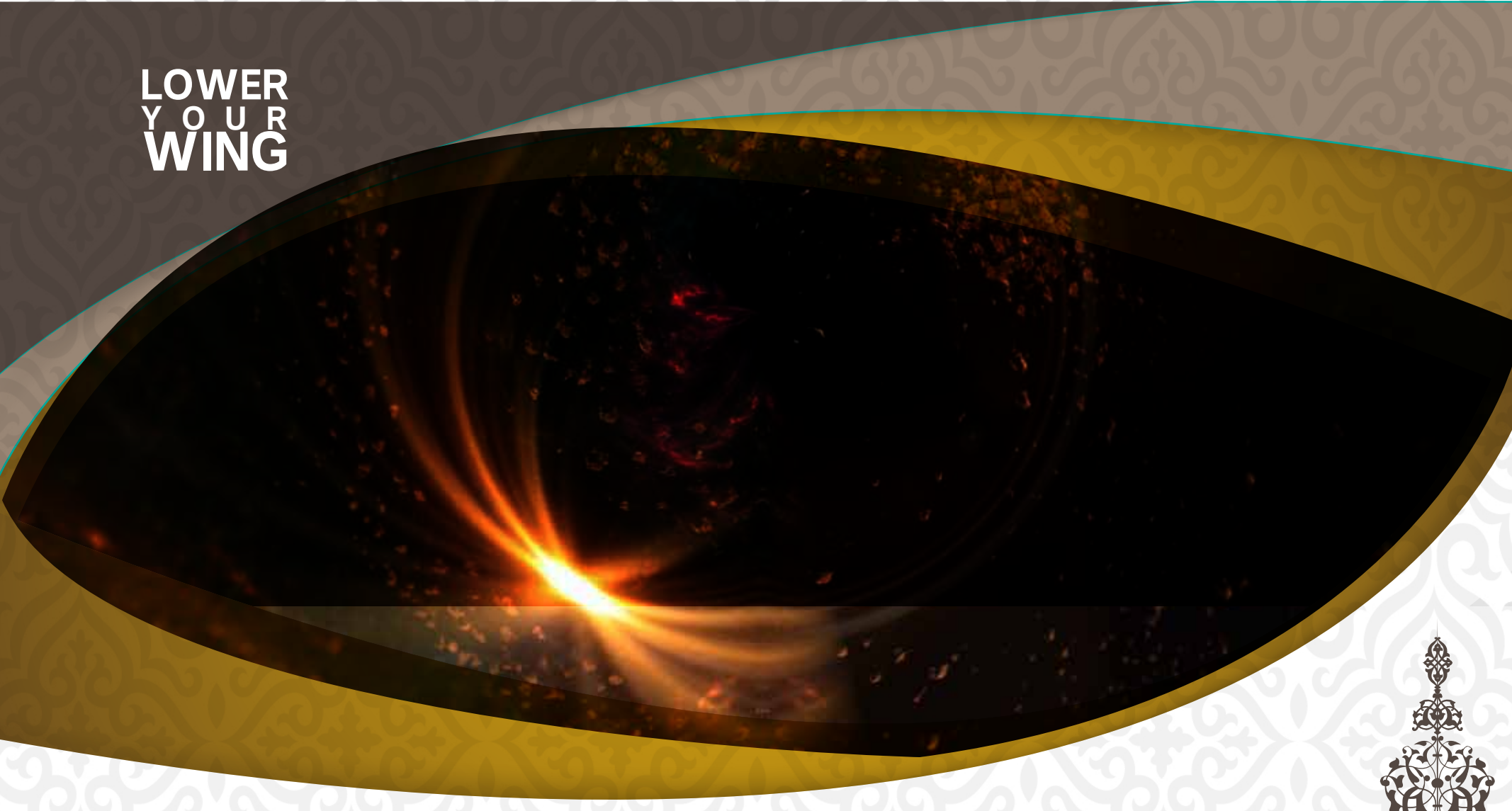


and I took the ram, slaughtered it, skinned it, and cooked it. Now that we had bread and meat, I gave a wedding banquet, to which I invited the Messenger of Allah (peace and blessings be upon him) who gave me a piece of land. Abu Bakr gave me a piece of land too." (1)

08 Defending the Poor

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

(1) *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."(1)

(1) *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.’” (1)

(1) *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



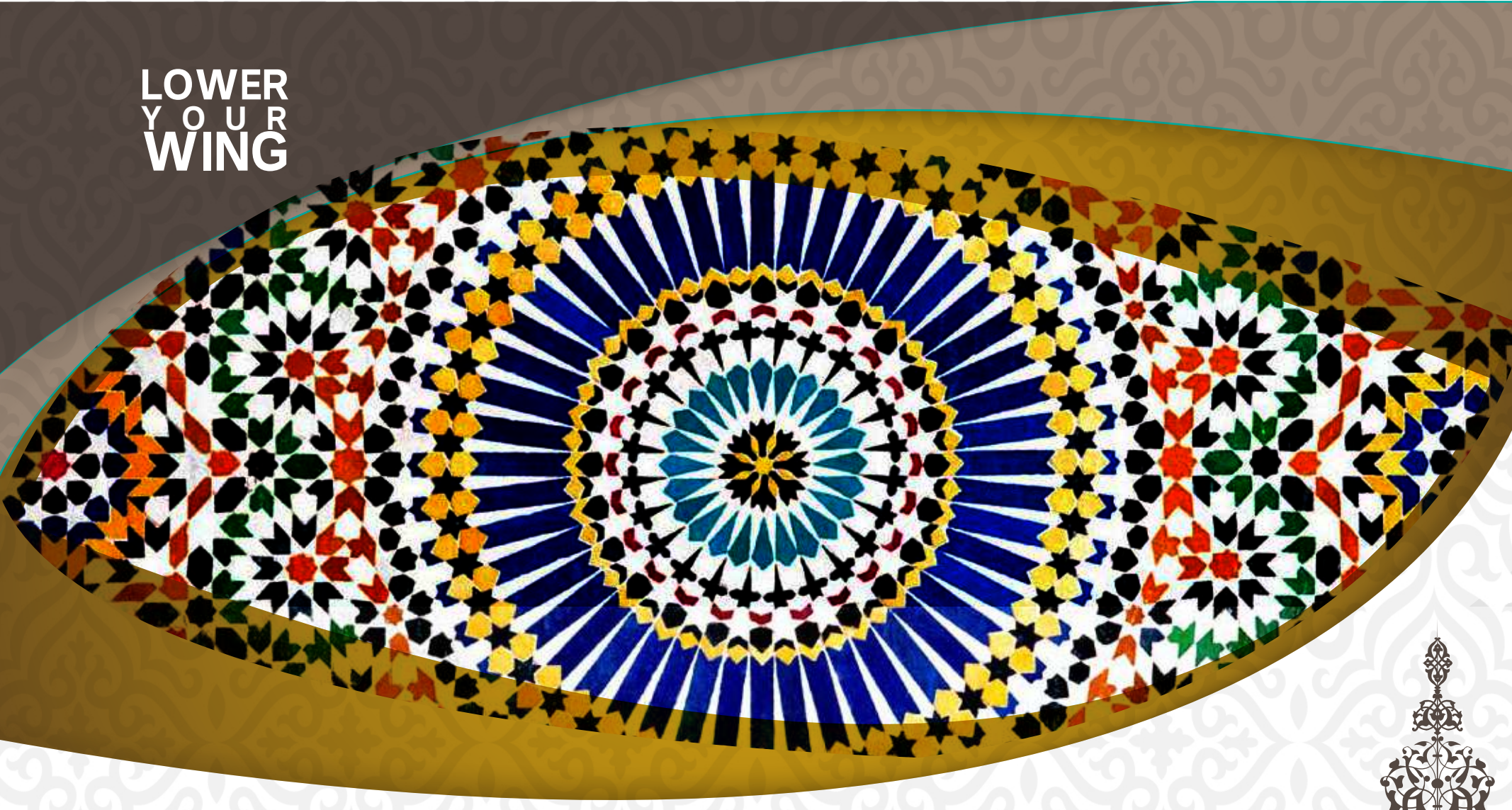
him) kept silent. Then a man from among the poor Muslims passed by, so he (peace and blessings be upon him) asked (them), 'What do you say about this man?' They said, 'If he should ask for a lady's hand in marriage, he ought not to be given to her in marriage; and if he intercedes, his intercession should 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.'" (1)

(1) *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.*

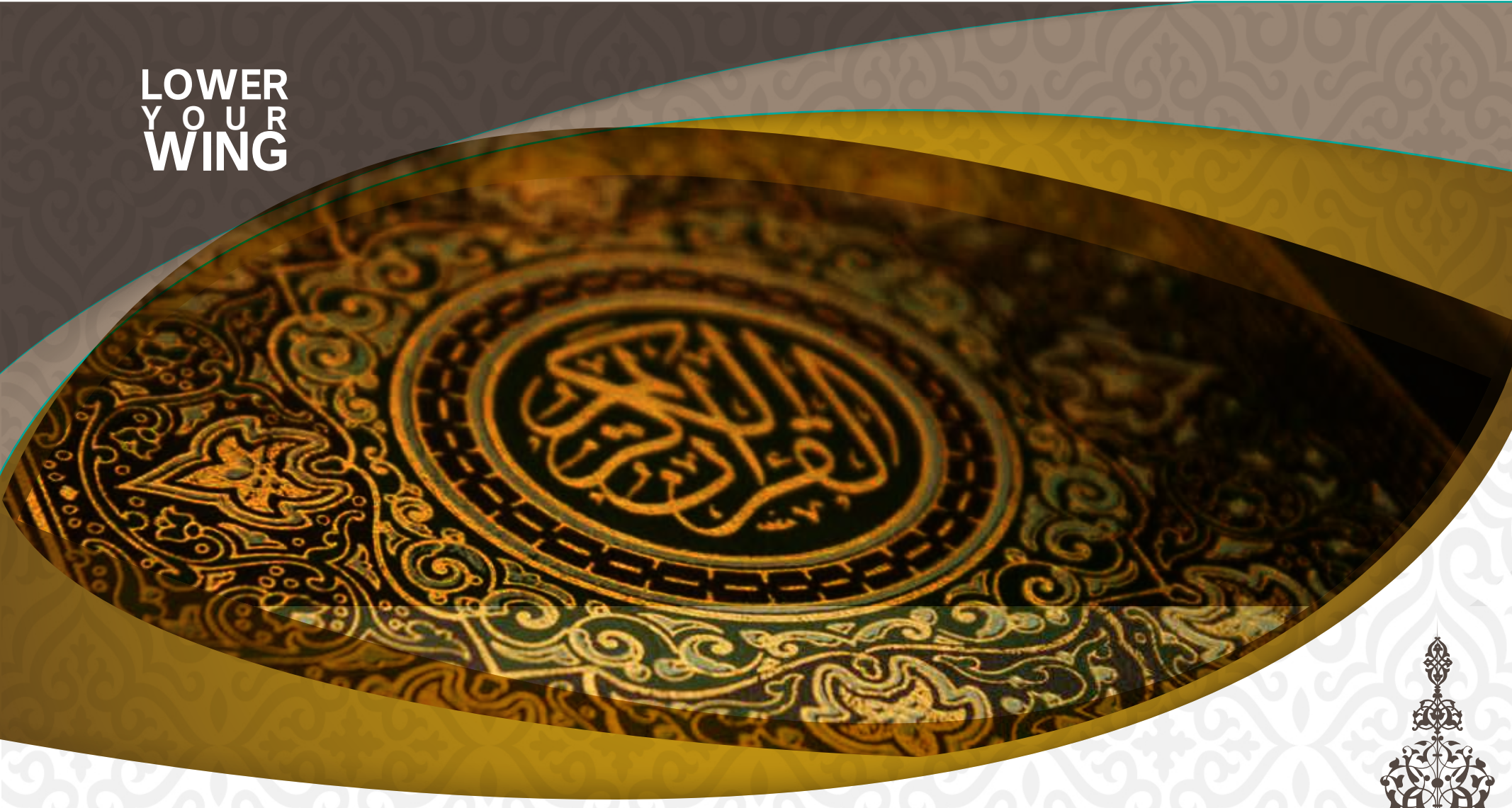


him) said, "It never happened that the Prophet (peace and blessings be upon him) was asked for anything and he said: No."(1)

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."(2)

'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." (1)

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

(1) *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." (1)

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

(1) *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." (1)

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



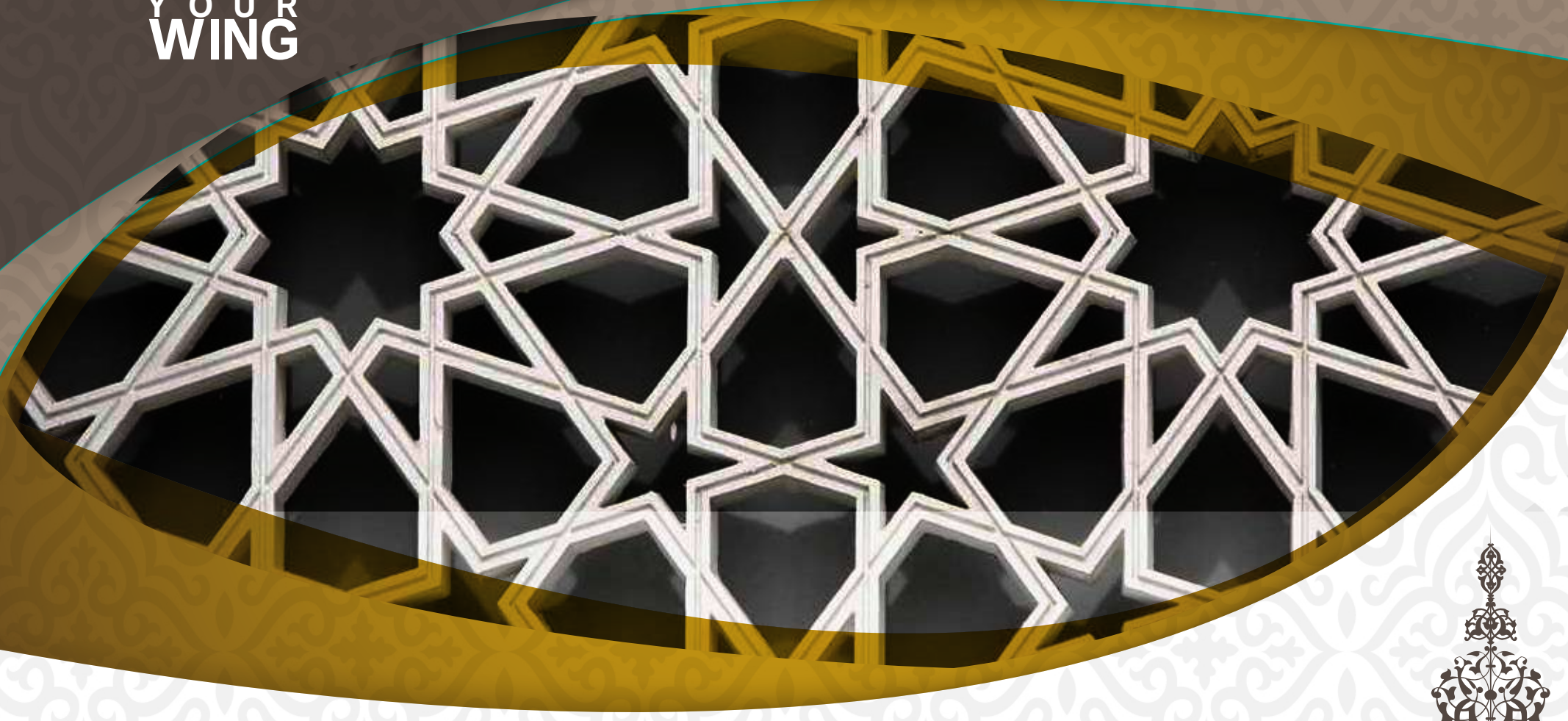
Jubair bin Mut'im (may Allah be pleased with him) narrated that while he was in the company of the Messenger of Allah (peace and blessings be upon him) along with people on their way back from Hunain, the Bedouins crowded around the Messenger of Allah (peace and blessings be upon him) and started begging 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."**(1)

(1) *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."** (1)

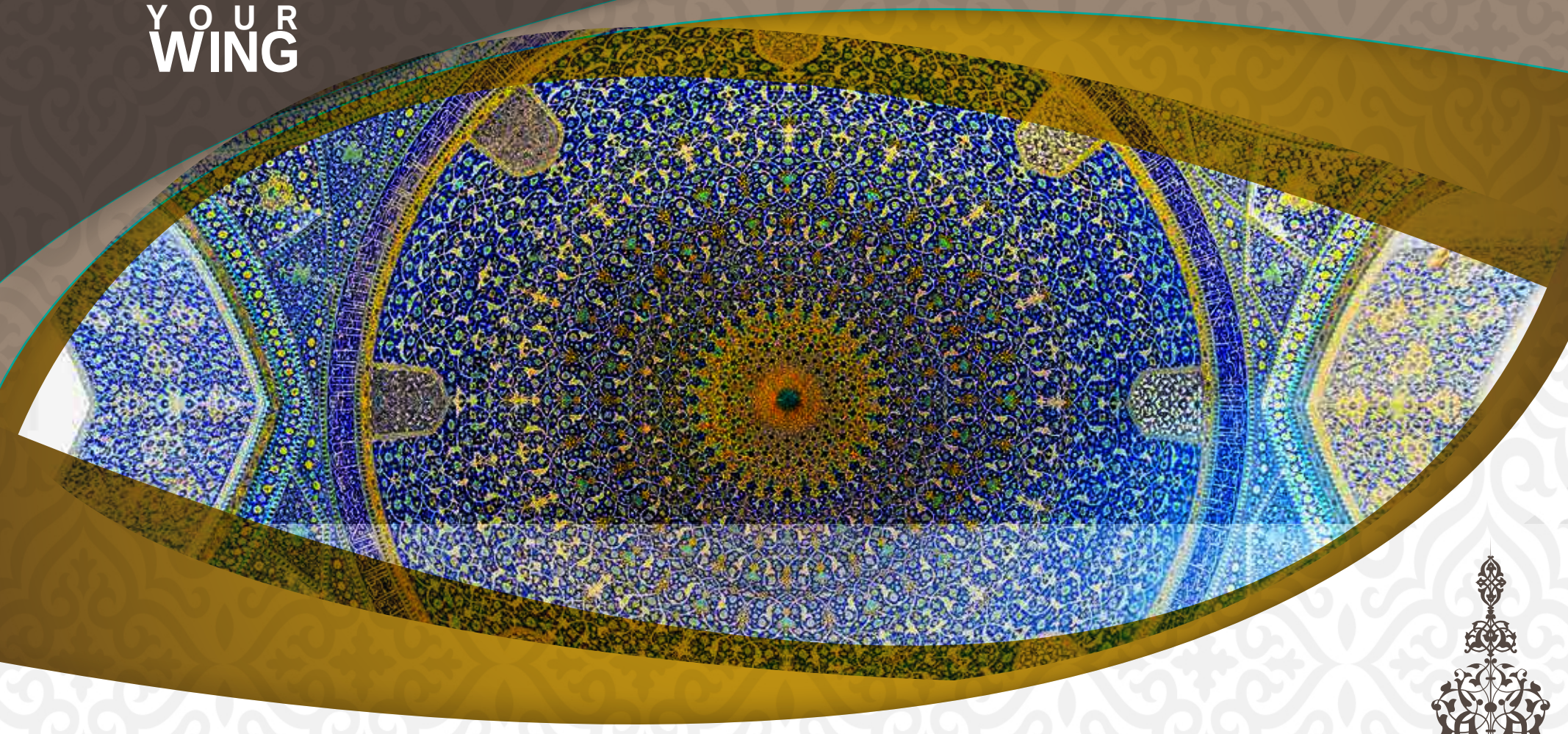
(1) *Sunan At-Tirmidhy, Book of Sifat Al-Qiyamah , Hadith no. 2394.*



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.(1)

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.'"(2)

(1) *Sunan At-Tirmidhy, Book of Az-Zuhd, Hadith no. 2293.*

(2) *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**

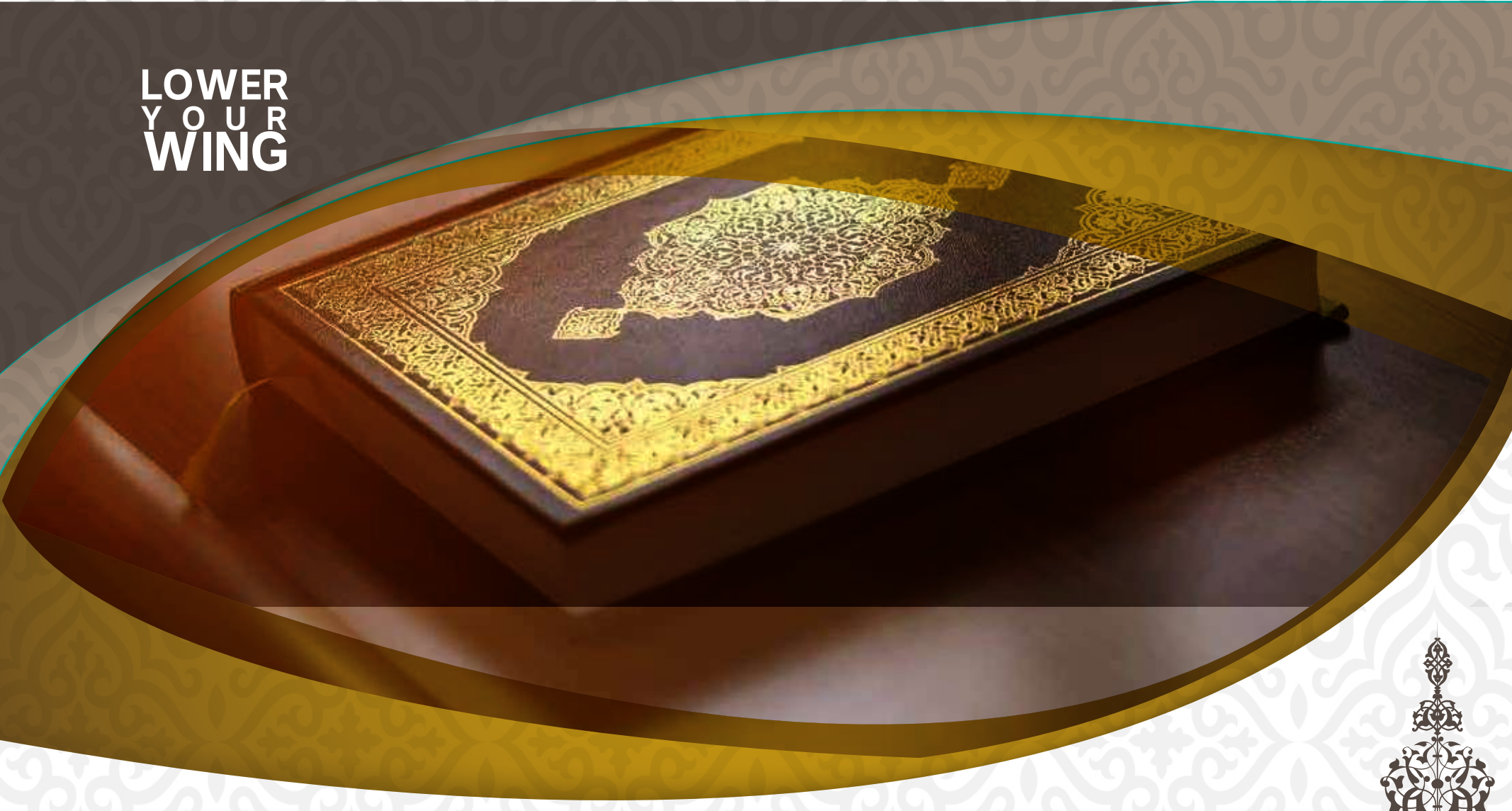
(1) *Divine Hadith: Musand Ahmad Book of Al-'Ashrah Al-Mubasahrin Bil-Jannah (The Ten Given the Glad Tidings of Entering Paradise), Hadith no. 292.*



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.'"(1)

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**

(1) *Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 6863.*



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

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

(1) *Abu Sa'id Al-Khudri, Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3381.*
(2) *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.)(1)

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.)(2)

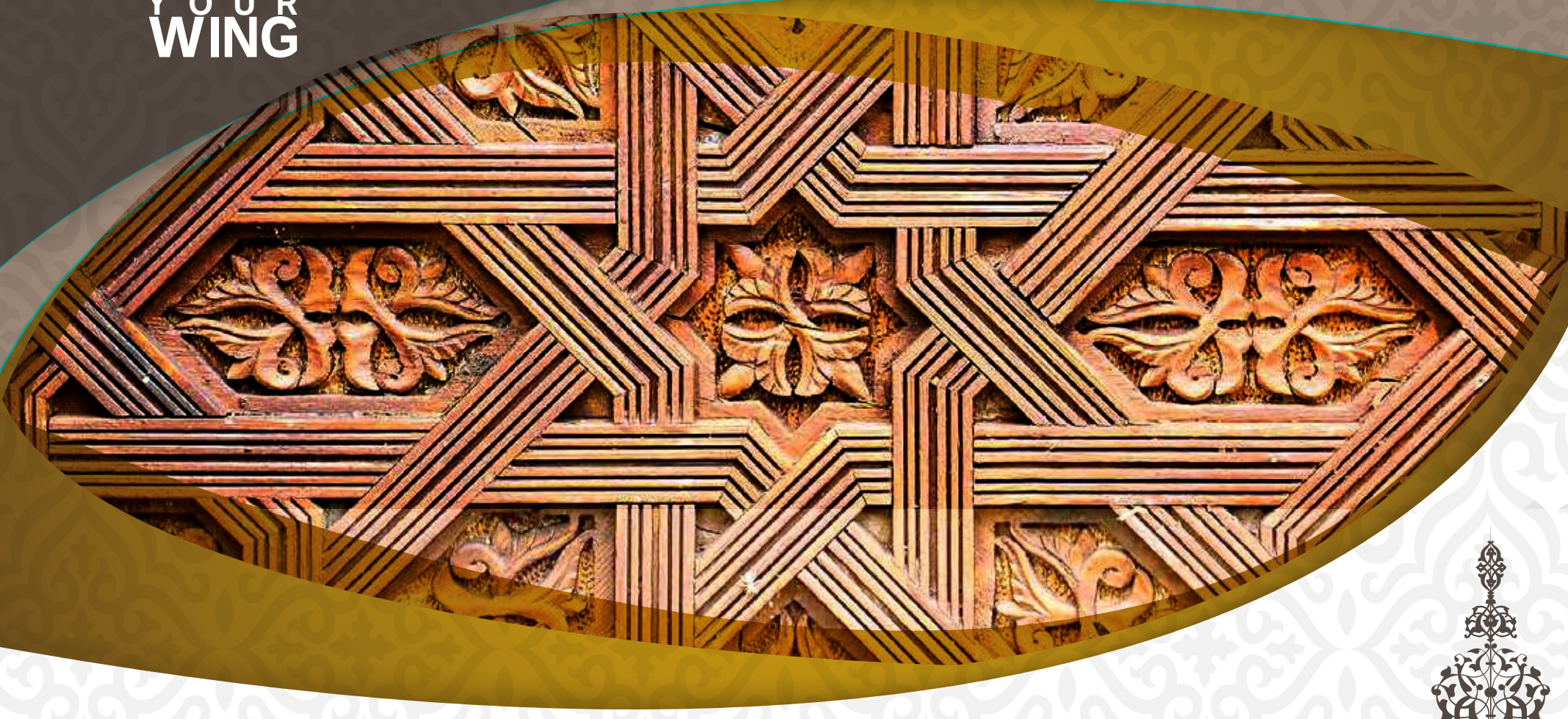
This is the truth of life, uncolored, which the Prophet (peace and blessings be upon him) laid

(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."**(1)

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."**(2)

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**

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



life. Give preference to what lasts (the Hereafter) over what perishes."(1)

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."(2) 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)?"(3)

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.

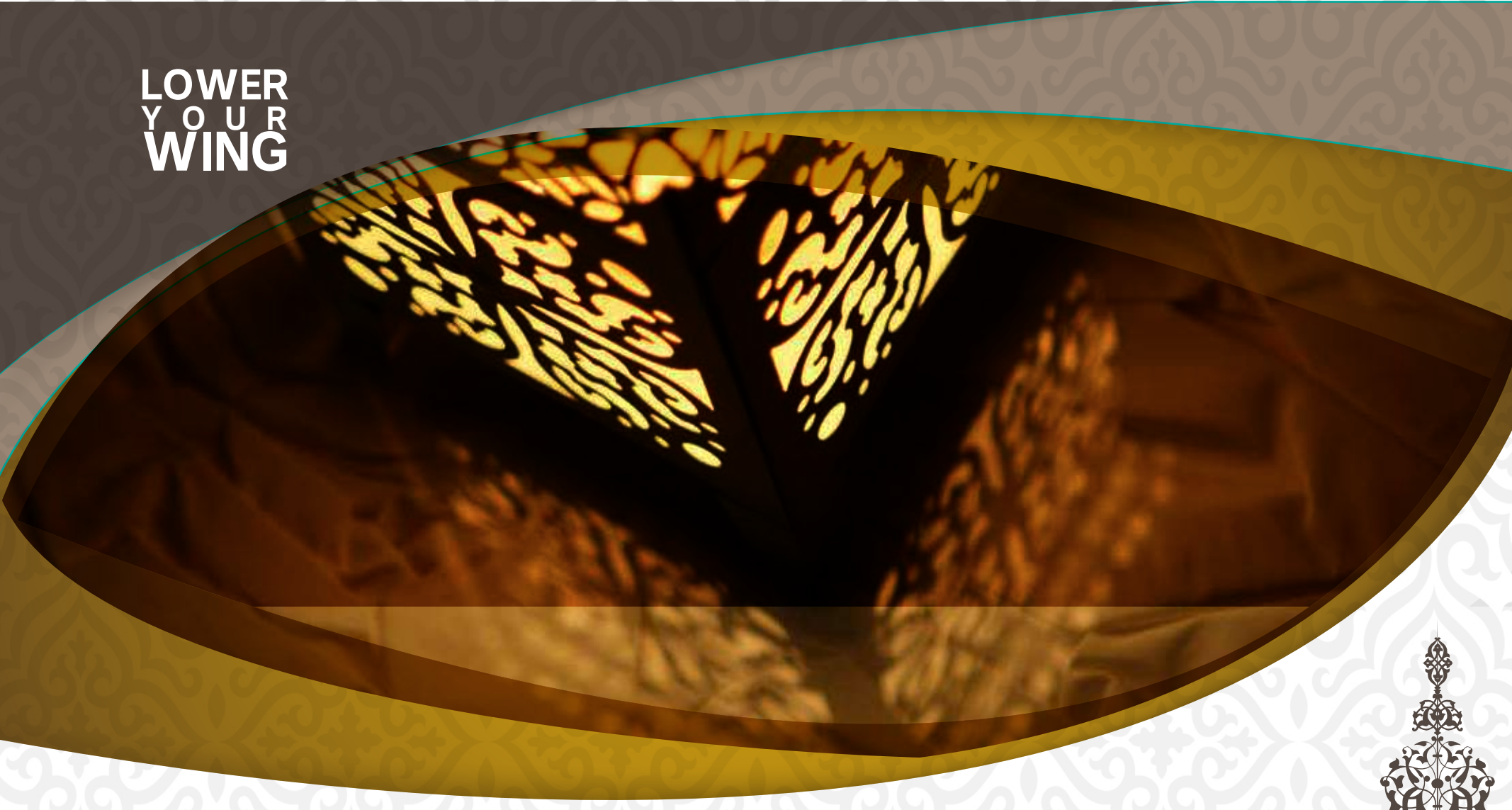
'Abdullah bin Ash-Shakhir, Sahih Muslim, Book of Az-Zuhd wa Ar-Raqa'iq, Hadith no. 5258.



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."(1)

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."(2)

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."**(1)

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.



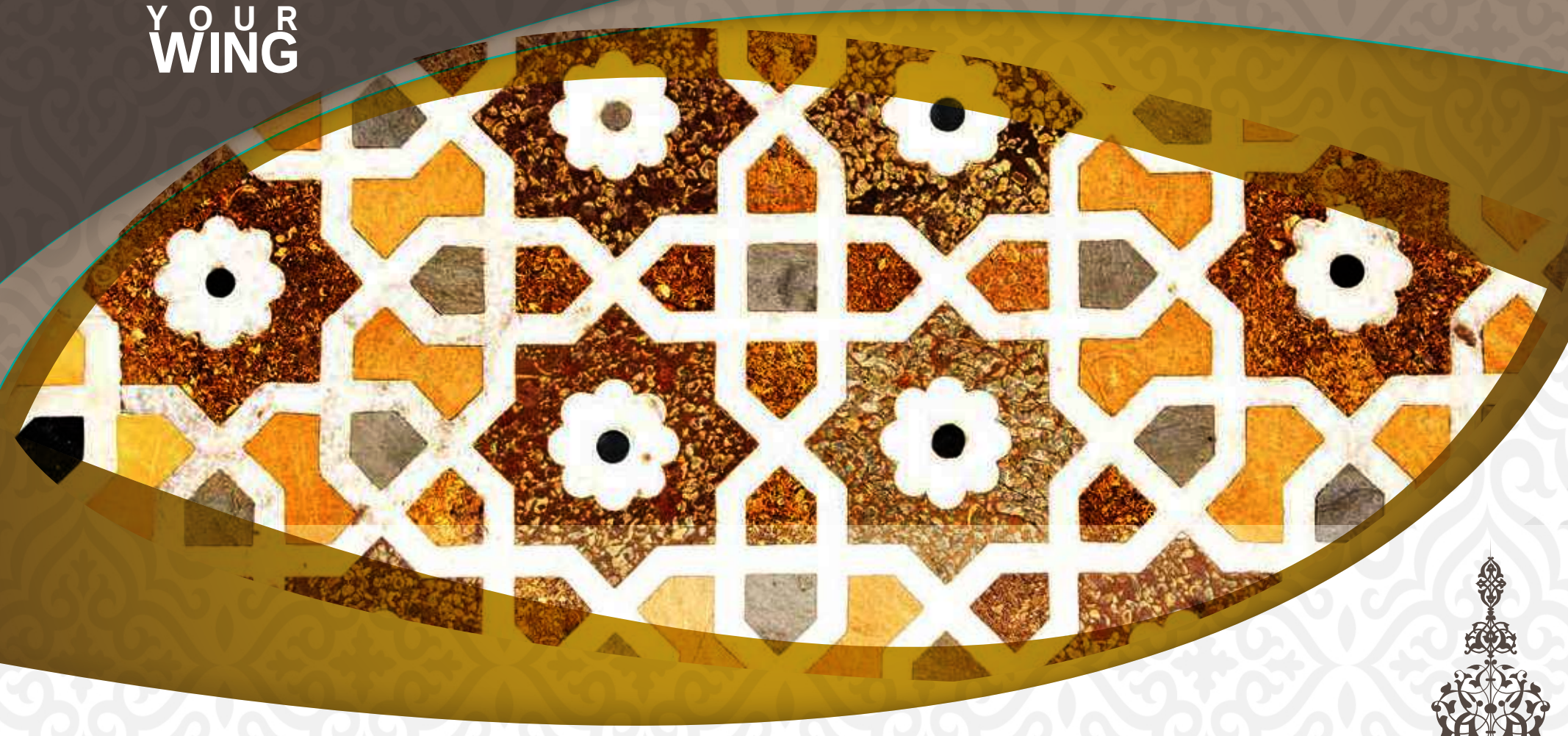
it to his right and to his left, and to his front and to his back and does good with it."(1)

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

(1) *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.

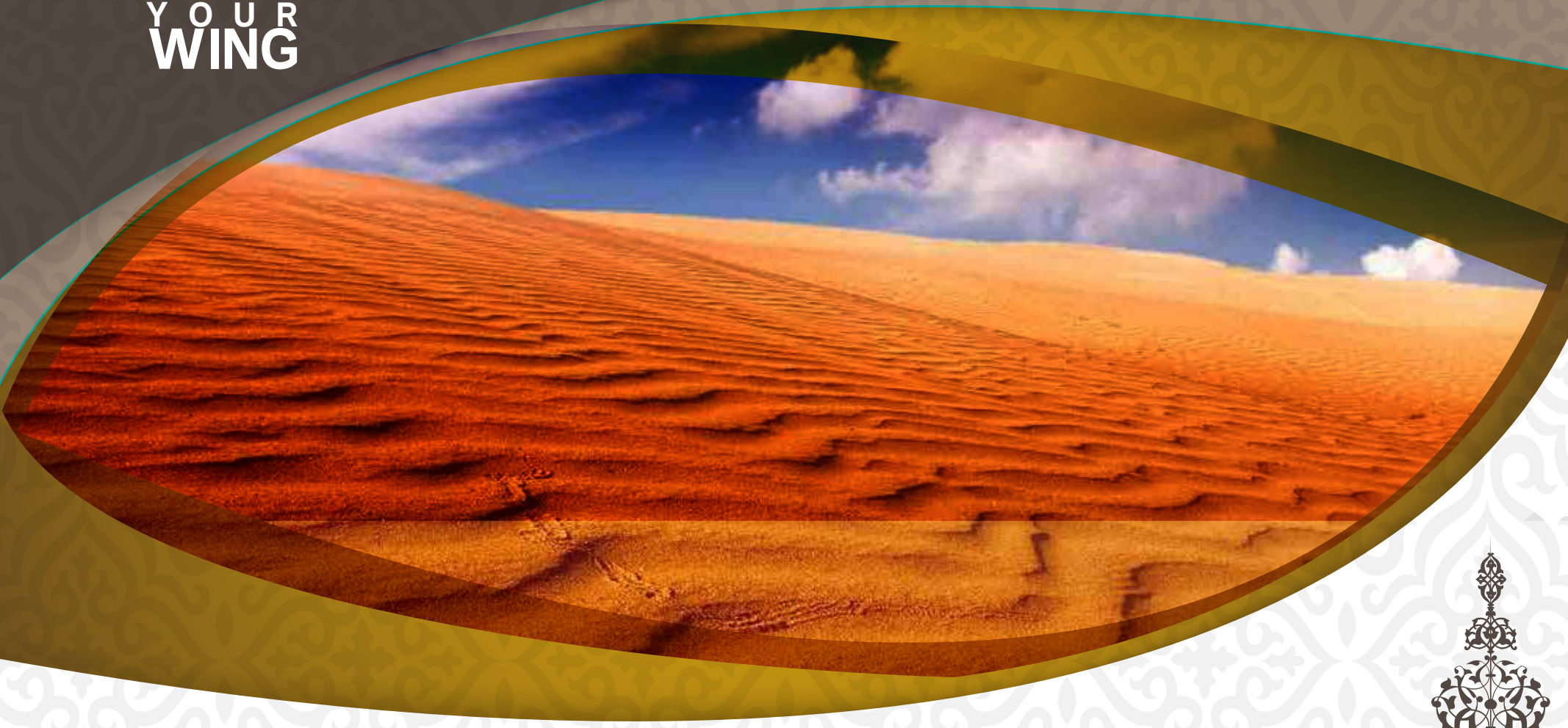
I might have cried out of pity for him for the hunger he r suffered. I would pass my hand over his stomach and say, **"May my soul be scarified for you. If only you would satisfy yourself from this world with what sustains and protects you from hunger."**

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."(1)

(1) *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.'"(1)

- ***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

(1) *Ibn Sa'd, At-Tabakat Al-Kubra, vol. 1, 8.*

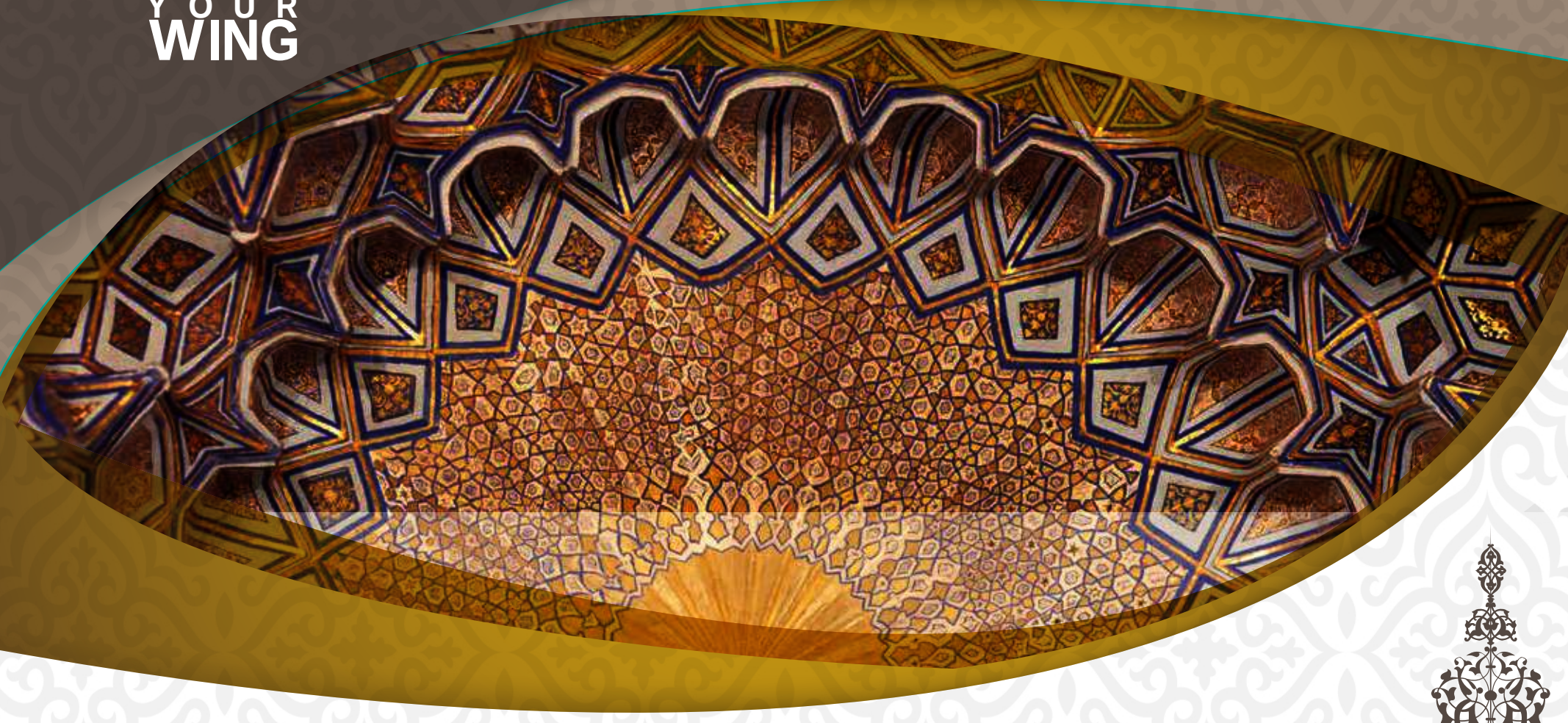


His Hands the keys to the treasuries of this world."(1)

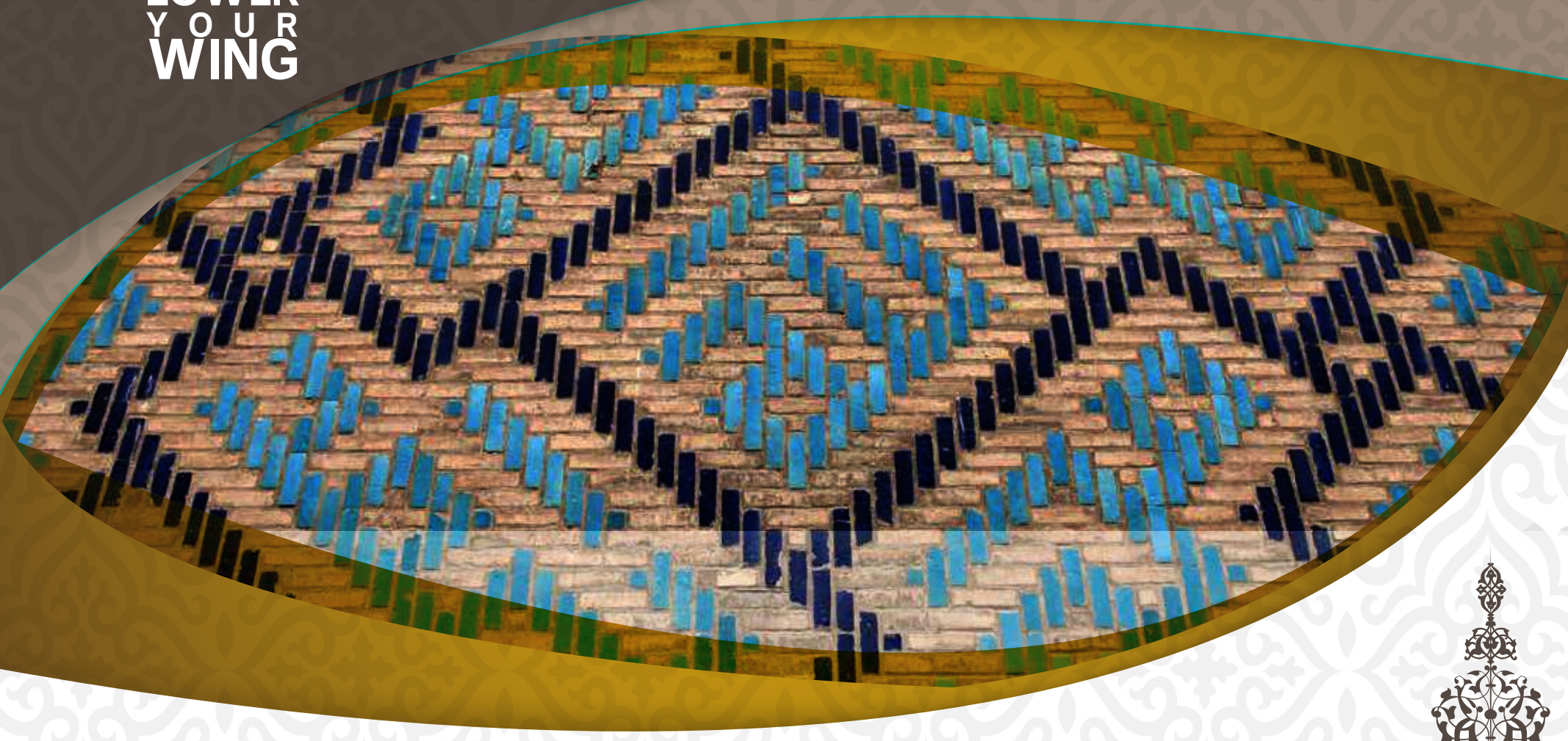
His Furniture:

- ***'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

(1) *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

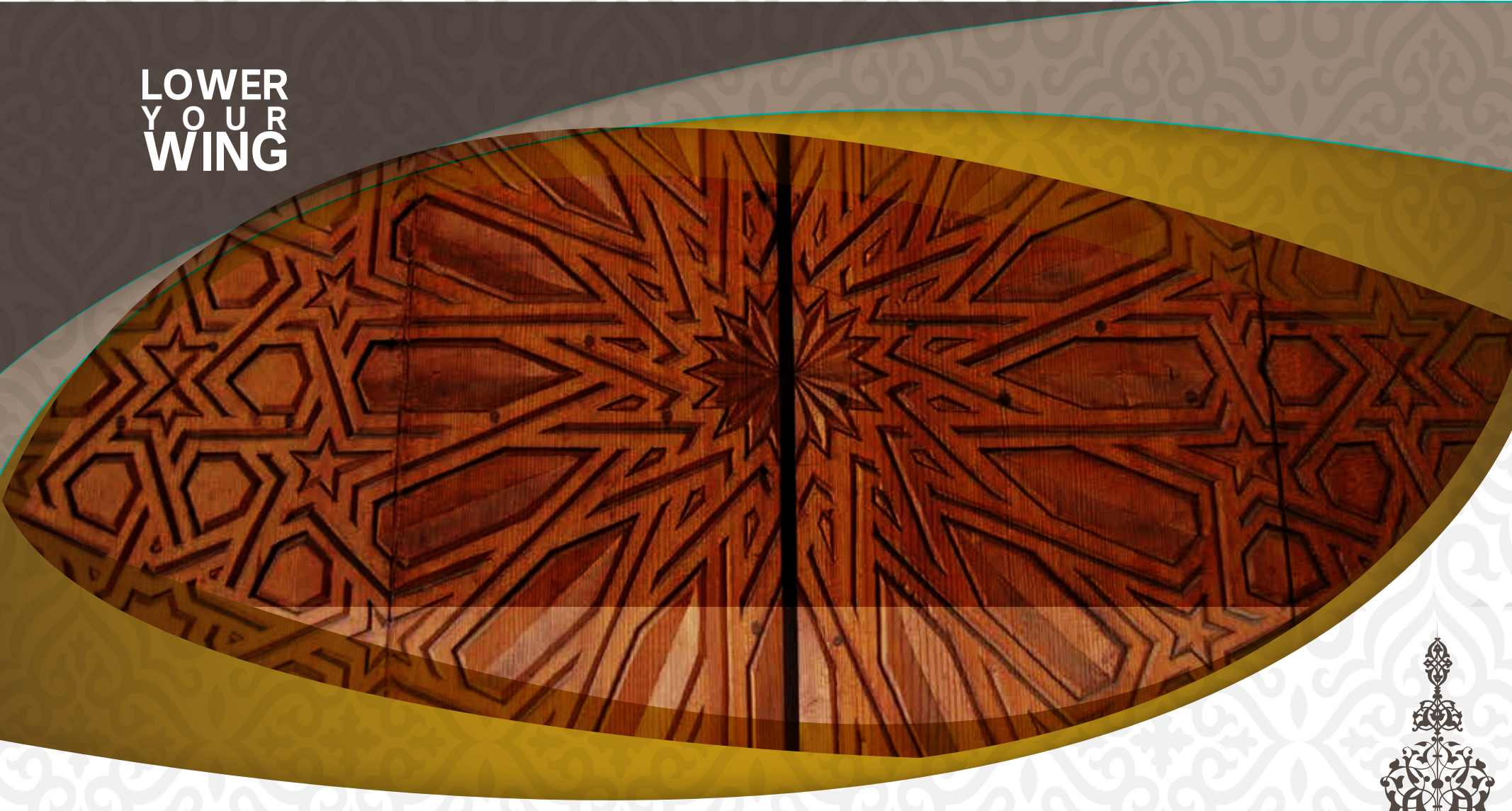


Ibn Al-Khattab, would it not please you that we have the Hereafter, and they have this worldly life?' I said, 'Yes.'"(1)

- ***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."(2)

- ***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)."(3)

(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."(1)

His Subsistence:

- "O Allah, make the livelihood of Muhammad's family bare subsistence,"(2) 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

(1) *Sahih Al-Bukhary, Book of Fard Al-Khumus, Hadith no. 2878.*
(2) *Abu Hurairah, Sahih Muslim, Book of Zakah, Hadith no. 1747.*

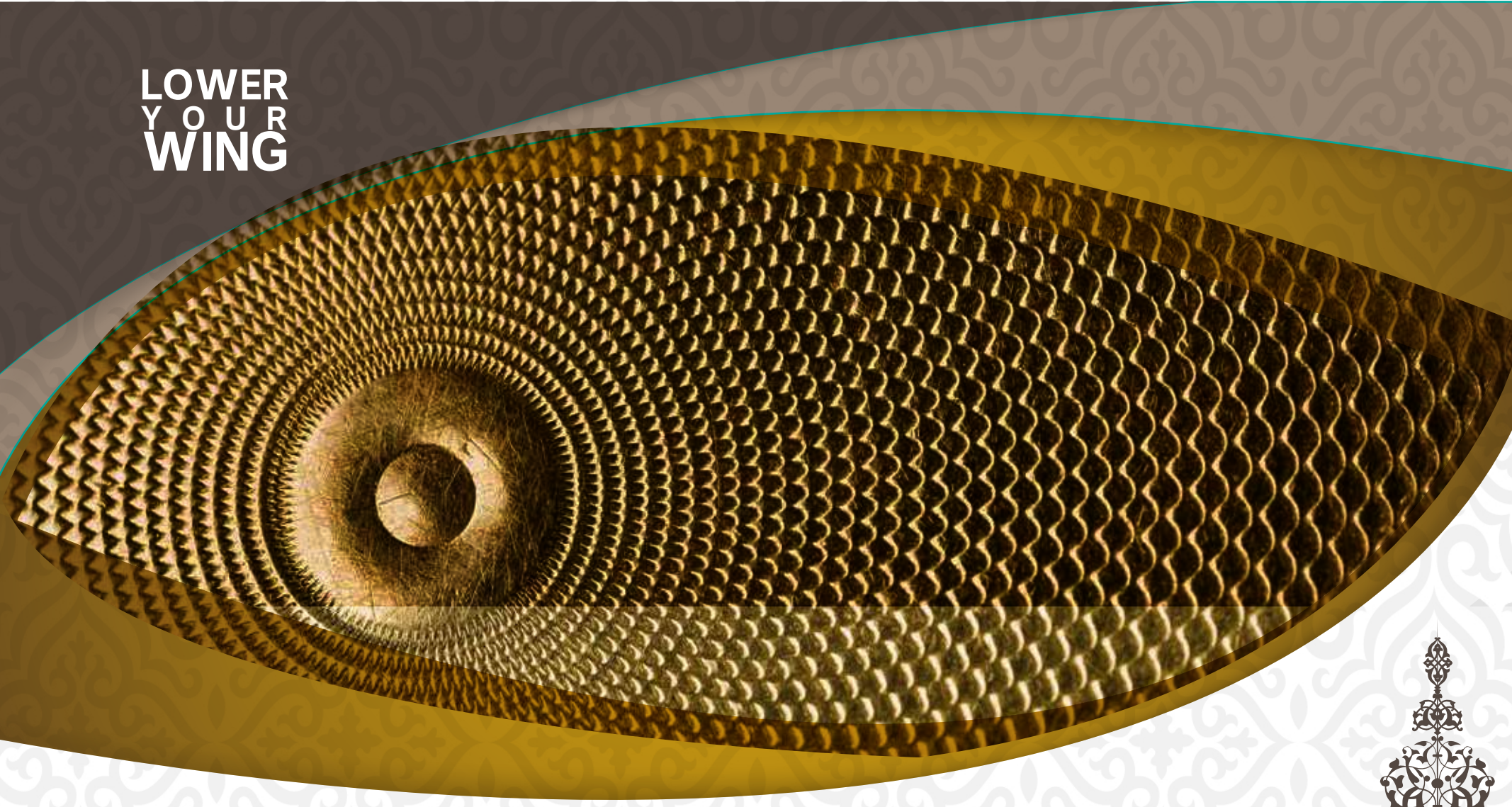


blessings be upon him) would spend successive nights hungry; his family had no food for supper. Most of their bread was barley bread."(1)

- ***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."(2)

- ***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."(1)

- ***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.'"(2)

- ***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."(3)

(1) *Sahih Al-Bukhary, Book of Al-At'imah, Hadith no. 4955.*
(2) *Sunan Abu Dawud, Book of As-Sawm, Hadith no. 2099.*
(3) *Sahih Al-Bukhary, Book of Al-At'imah, Hadith no. 4994.*

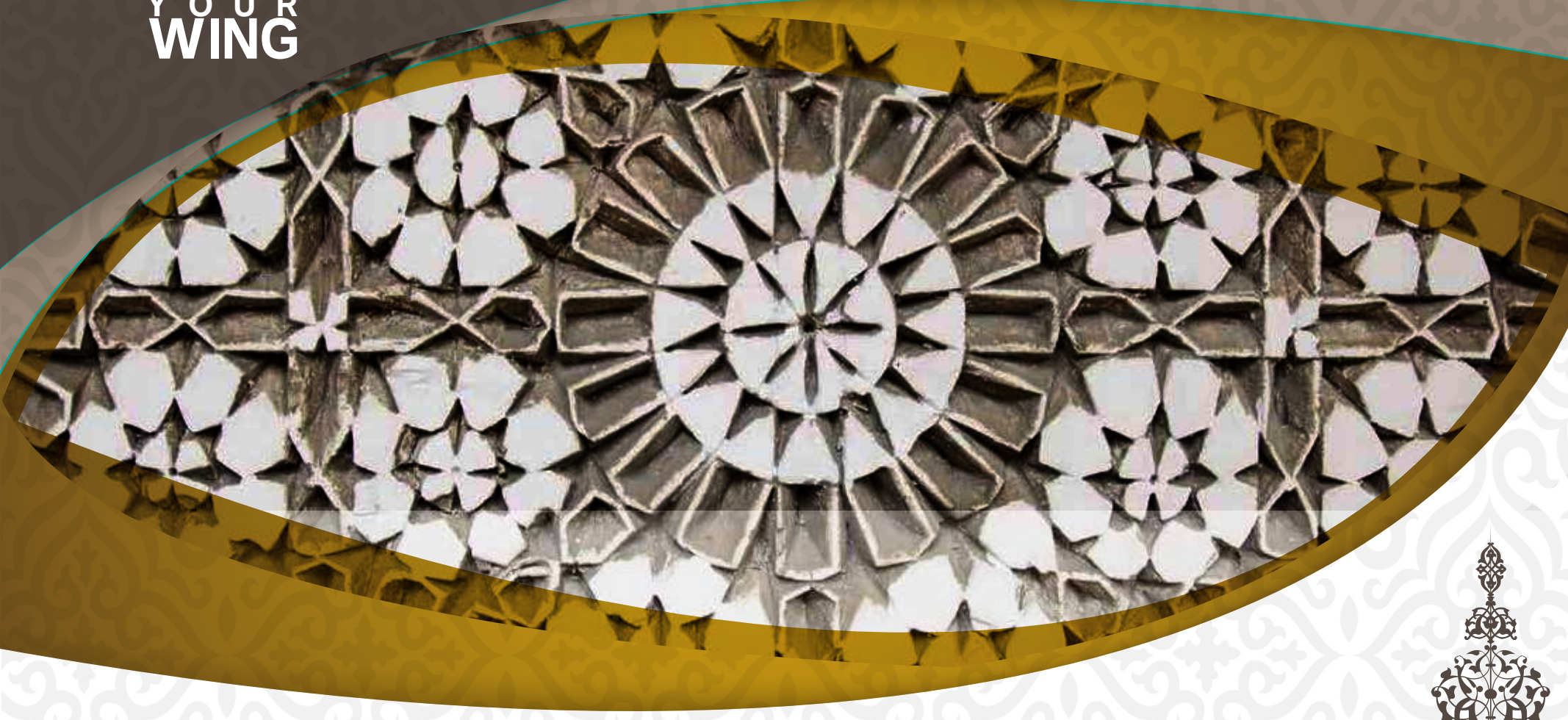


- ***Anas*** said, "The Prophet (peace and blessings be upon him) never ate thin bread or a roasted sheep until he (peace and blessings be upon him) met Allah (died)."(1)

- ***'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."(2)

(1) *Sahih Al-Bukhary, Book of Al-At'imah, Hadith no. 4966.*

(2) *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."**(1)

- ***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)."**(2)

(1) Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 12746.
(2) Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4140.

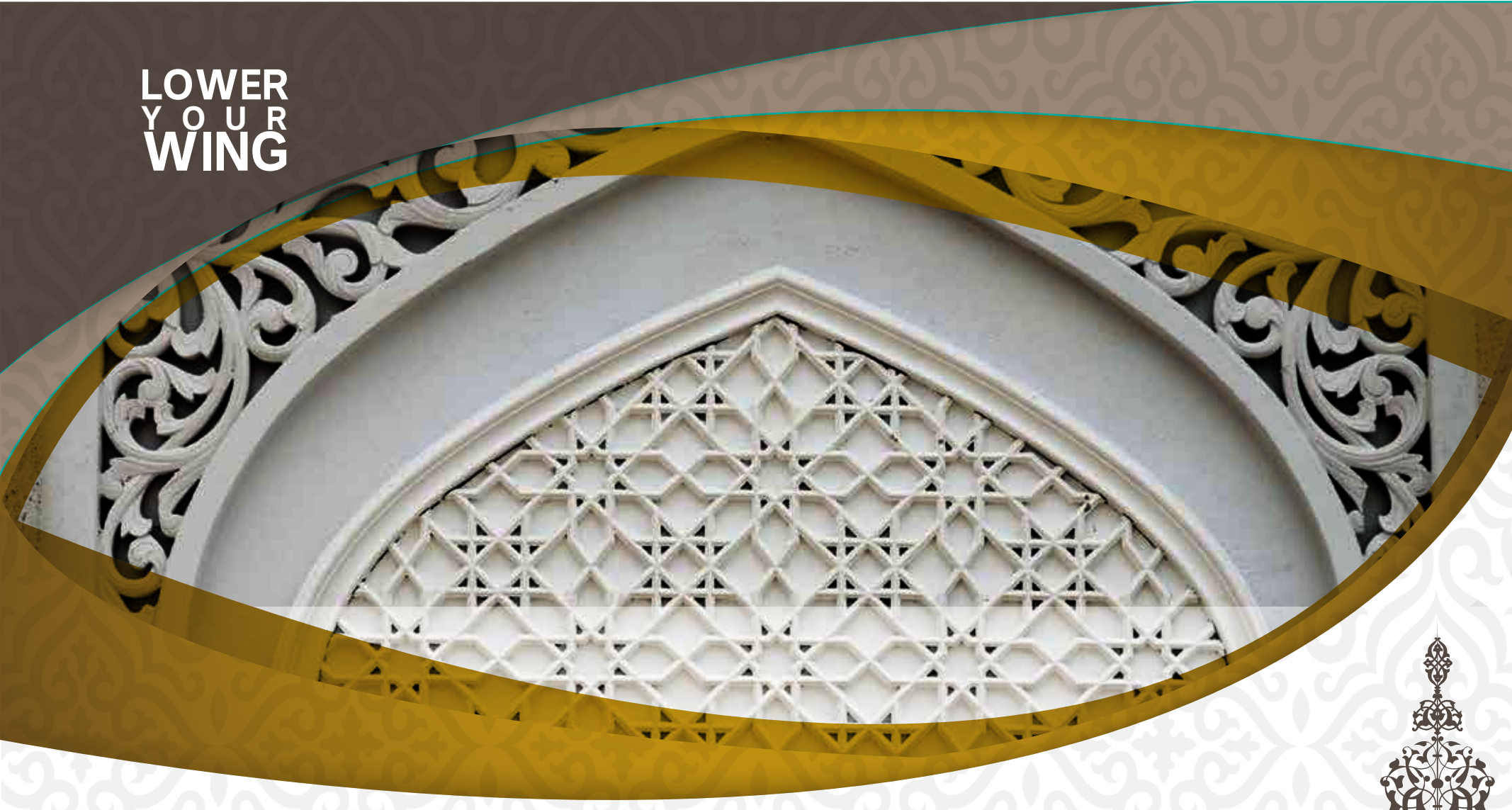


His Clothing:

- ***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.'"(1)

- ***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

(1) *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."(1)

- *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.'"(2)

(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."**(1)

(1) *'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."(1)

- "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."(2)

(1) Az-Zubair bin Al-'Awam, Sahih Al-Bukhary, Book of Zakah, Hadith no. 1378.
(2) '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."(1)

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)

(1) *'Abdullah bin Mas'ud, Sunan At-Tirmidhy, Book of Zakah, Hadith no. 588.*



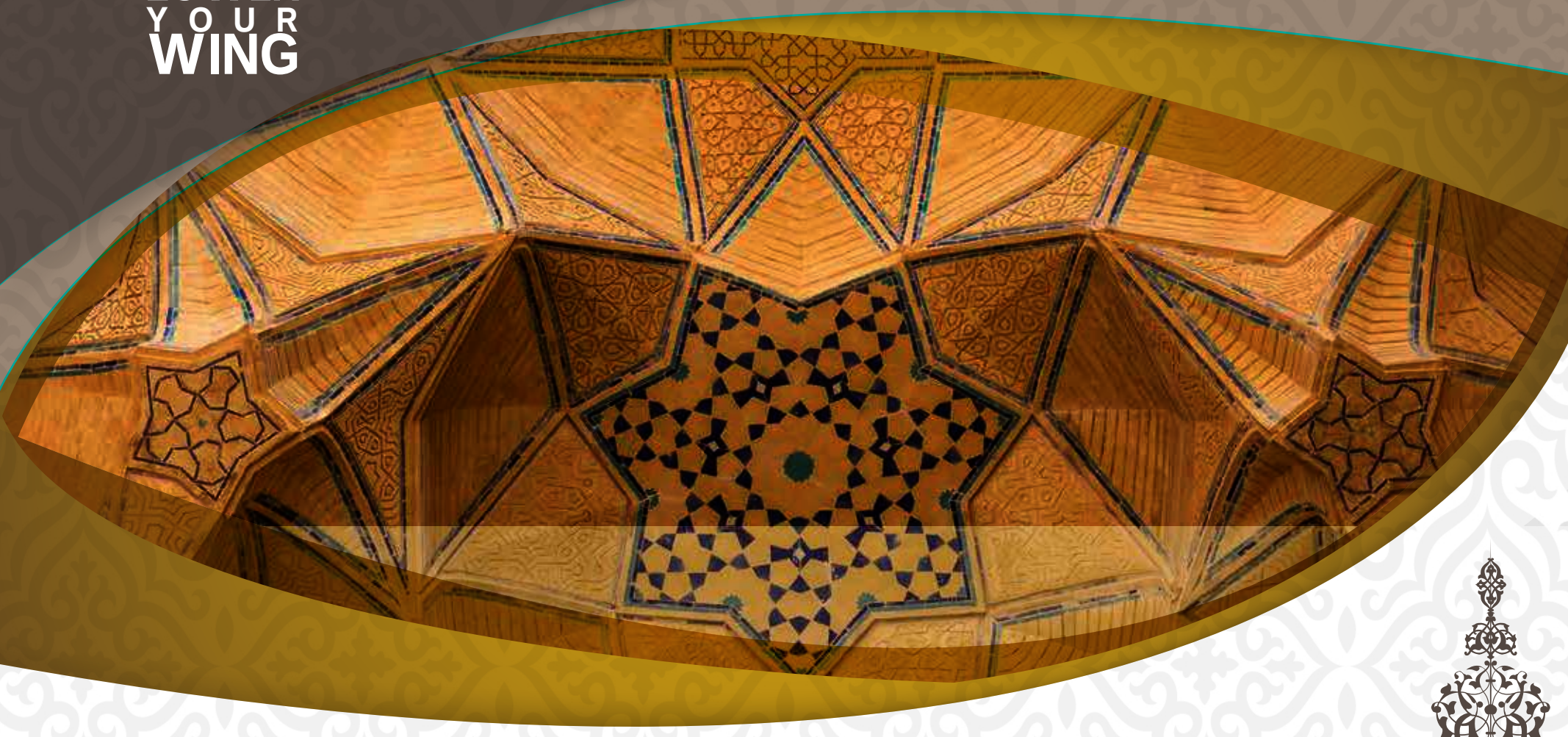
narrated that a man from the Ansar came to the Prophet (peace and blessings be upon him) and begged from him.

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.”

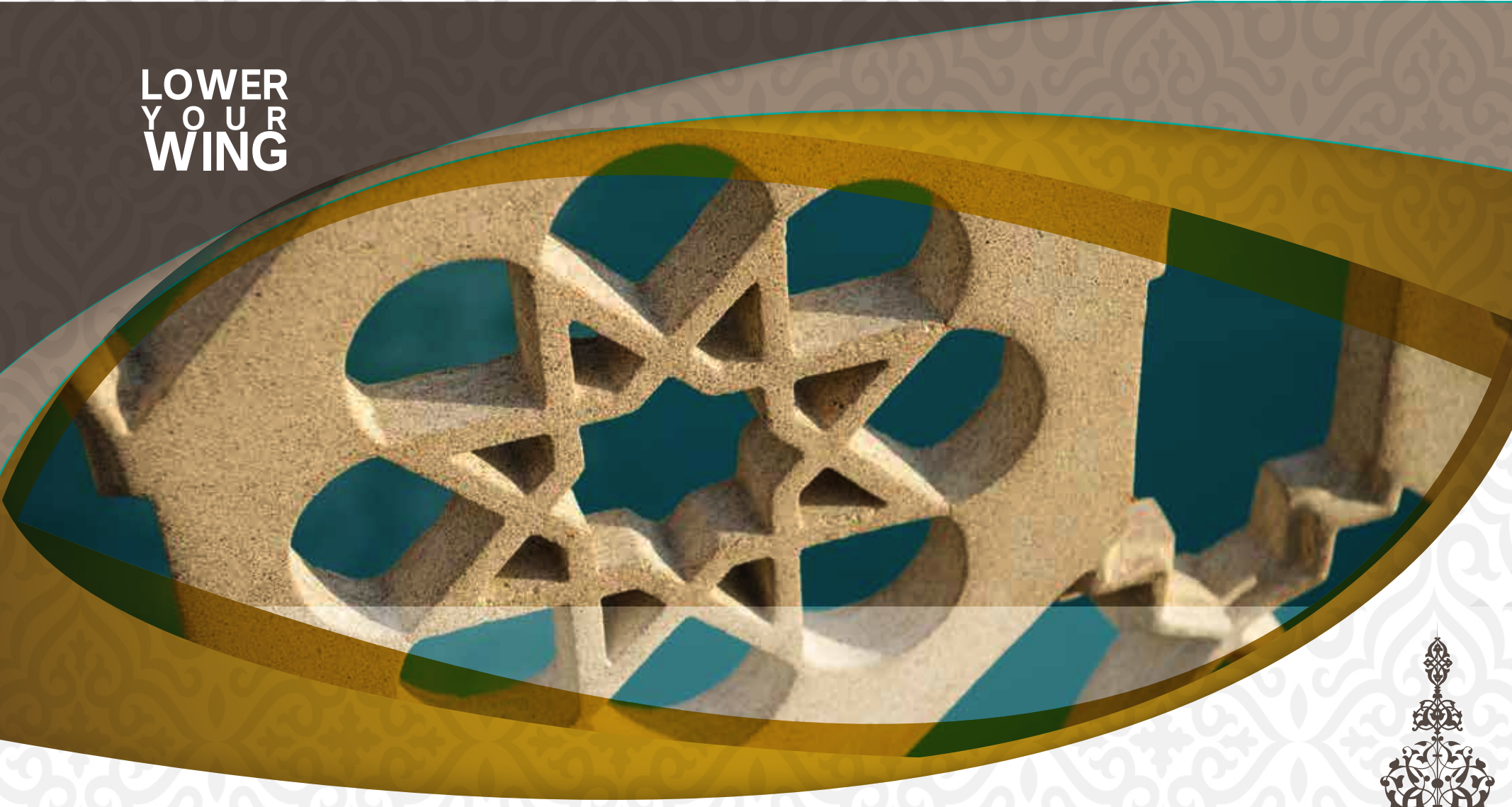
The man brought the adze to the Messenger of Allah (peace and blessings be upon him), who fixed a handle on it with his own hands, and said,



"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."(1)

(1) *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.(1)

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.

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



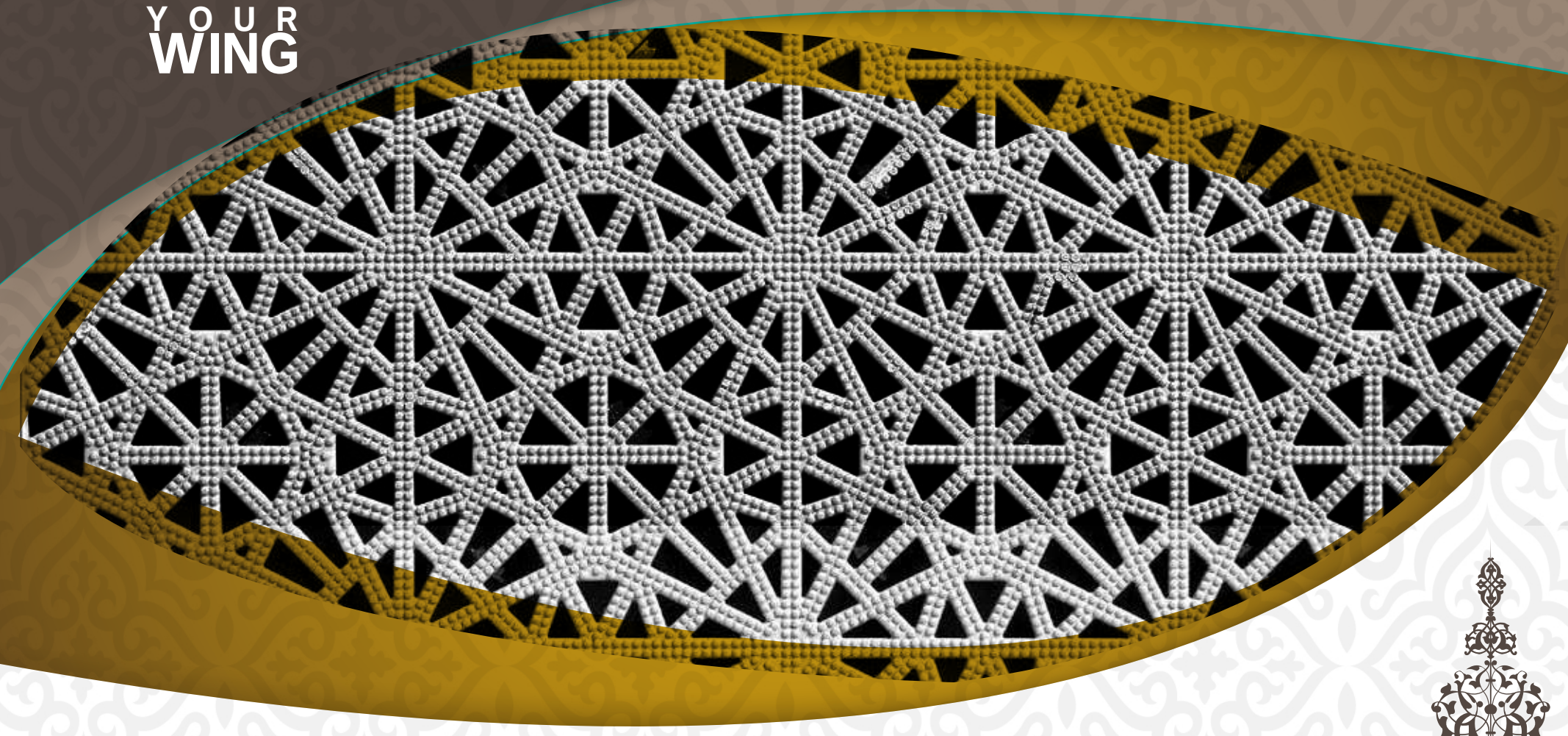
This is stated among the description of the pious:

(Those in whose wealth there is a known right, for the needy who asks, and for those who are deprived.)(1)

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."(2)

(1) *Translated meanings of Al-Ma'arij 70: 24: 25.*

(2) *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.)(1)

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

(1) *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.'"[1]

Feeding the Poor

Surah Al-Ma'un (Small Kindnesses) begins with a question: (Have you seen him who denies the Retribution?)[2] 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.)[3]

(1) Musnad Ahmad, Book of Al-Ansar, Hadith no. 23593.
(2) Translated meanings of Al-Ma'un 107: 1.
(3) 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.(1)

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

(1) *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.'"(1)

'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

(1) *Musnad Ahmad, Book of Kuffans (Kufis), Hadith no. 18618.*



whom you know and those whom you do not know."(1)

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."(2)

(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.(1)

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?"(2)

(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.(1)

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.)? "**(2) (3)

(1) *Sayyid Qutb, In the Shade of the Qur'an, Interpretation of Surat Al-Ma'un [107].*
(2) *Translated meanings of Al-Qalam 68: 4.*
(3) *Sa'd bin Hisham bin 'Amir, Musnad Ahmad, Book of Al-Ansar, Hadith no. 23460.*

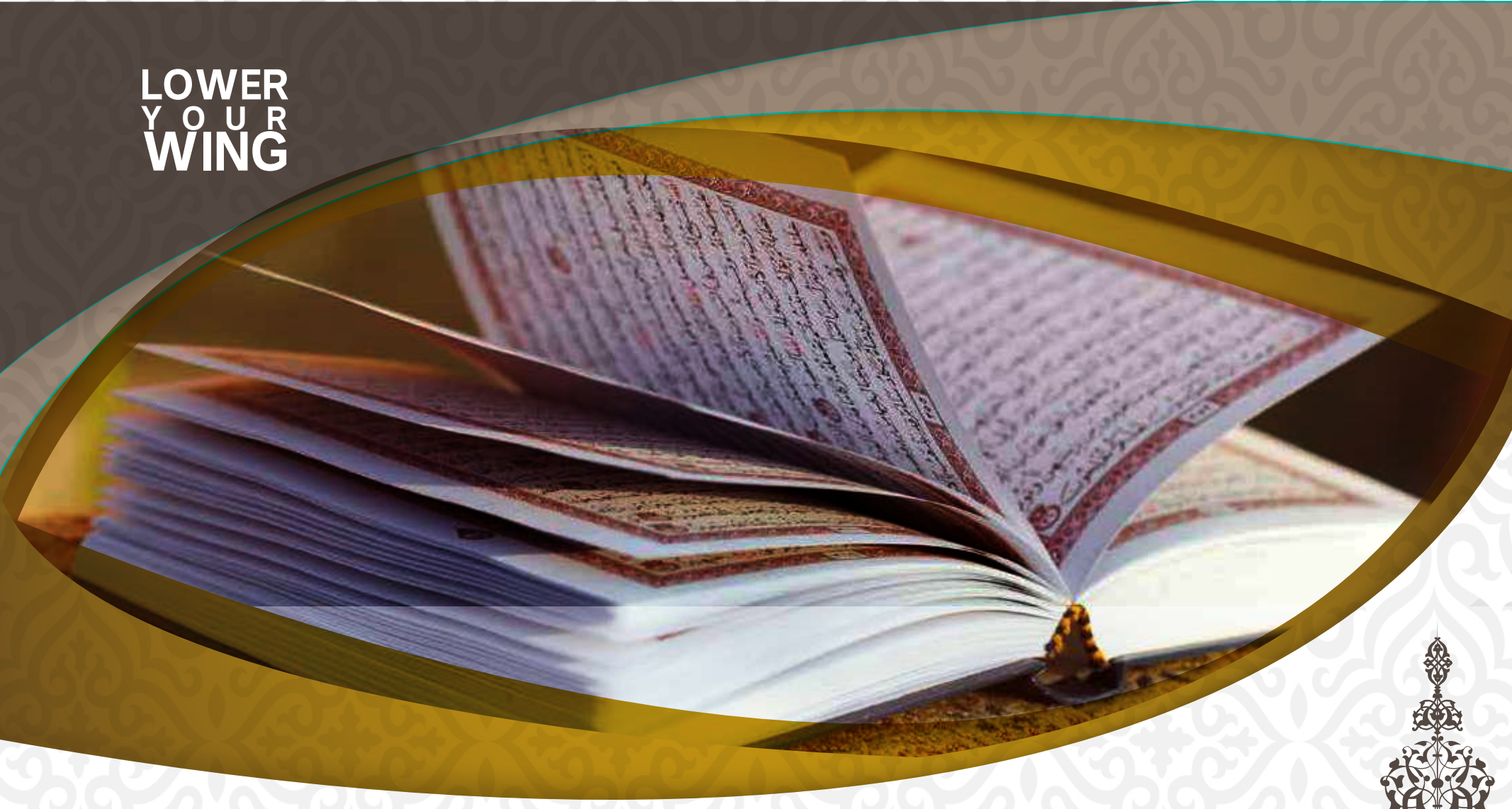


He (peace and blessings be upon him) translated the teachings of the Qur'an into his life and work at every moment and in every detail, and thus became the living embodiment of everything the Qur'an teaches; for that is his Sunnah – faith put into practice and manners.

- "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."(1)

- "If you want to soften your heart feed the poor and caress the head of the orphan."(2)

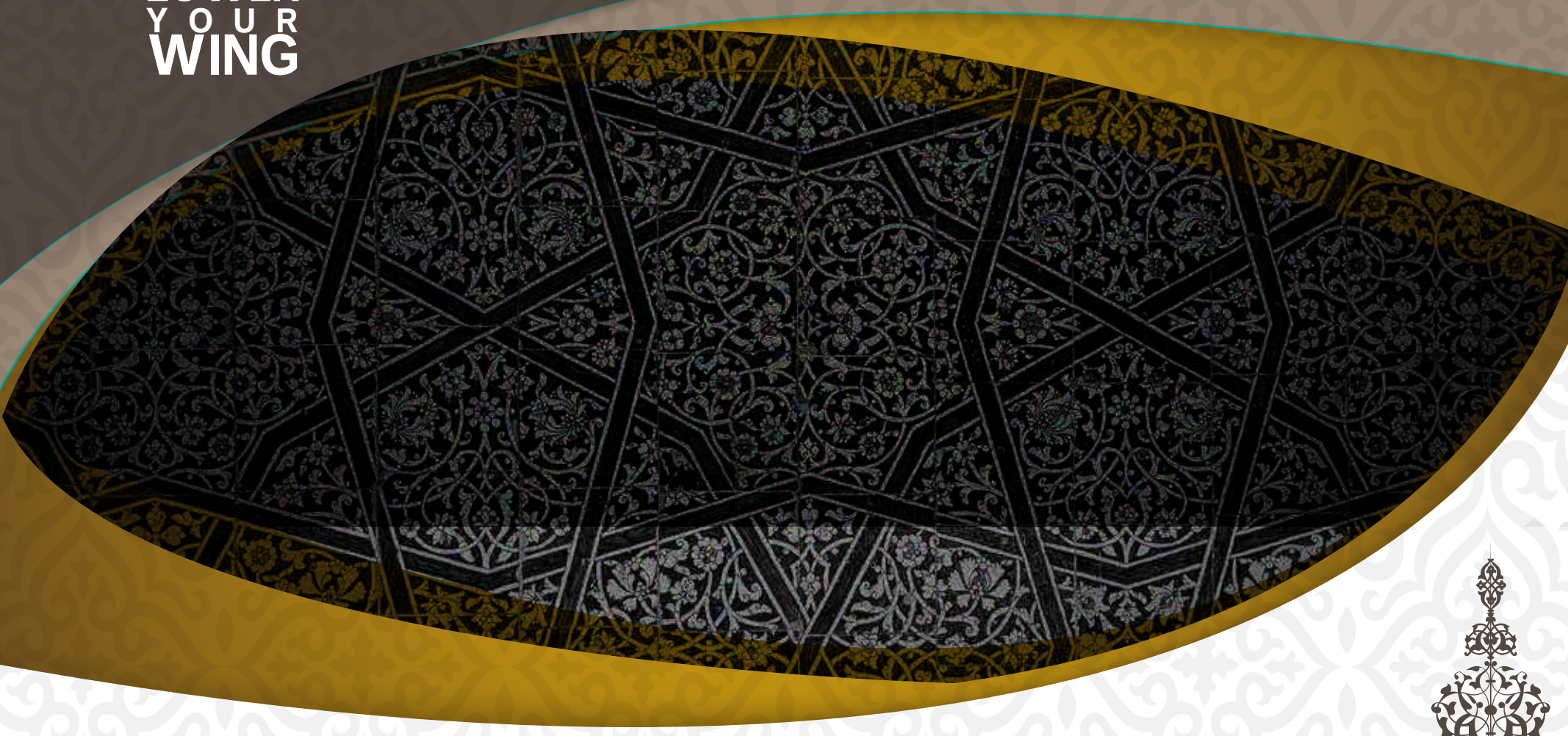
(1) Abu Hurairah, Sahih Al-Bukhary, Book of Al-Nafaqat, Hadith no. 4934.
(2) Abu Hurairah, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 7260.



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

● ● “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,” (2) and the Prophet (peace and blessings be upon him) joined his fore and middle fingers together to show how close they shall be.

(1) *Abu Musa Al-Ash‘ari, Sahih Al-Bukhary, Book of Al-At‘imah, Hadith no. 4954.*
(2) *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.”(1)

●● “Worship the Most Merciful, give food, and spread Salam (the greeting of peace: peace be upon you), and you shall enter Paradise in peace.”(2)

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.)(3)

(1) *Abu Hurairah, Sunan Ibn Majah, Book of Al-Adab, Hadith no. 3669.*

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

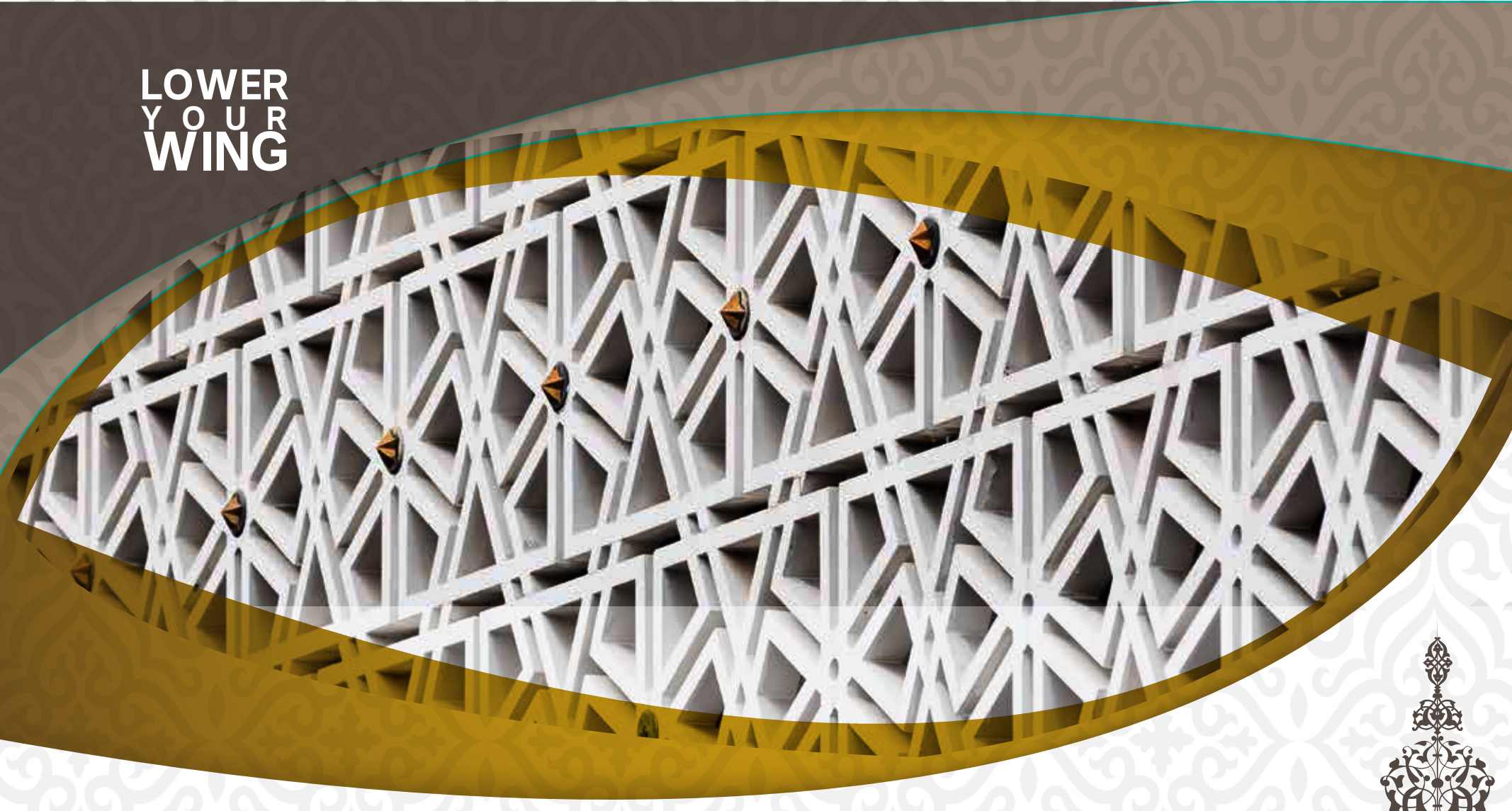
(3) *Translated meanings of Ad-Duha 93: 910-.*



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.)**(1)

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.(2) **(No indeed! But you show no kindness to the orphan, nor do you urge**

(1) *Translated meanings of Al-Haqqah, 69: 3335-.*
(2) *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.)(1)

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

(1) *Translated meanings of Al-Fajr, 89: 1720-.*



companions of the right (the dwellers of Paradise).(1)

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."**(2)

(1) Translated meanings of Al-Balad 90: 1118-.

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

LOWER YOUR WING



Servant

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The Prophet (peace and blessings be upon him), in his own lexicon of humanity, defines the servant, his job, and his rights, saying:

Your brothers are your servants. Allah has made them under your hands (authority). Anyone who has his brother under his hand should feed him from what he eats and clothe him from what he wears, and do not overburden them with work. If you do overburden them with tasks they cannot do alone, help them. (1)

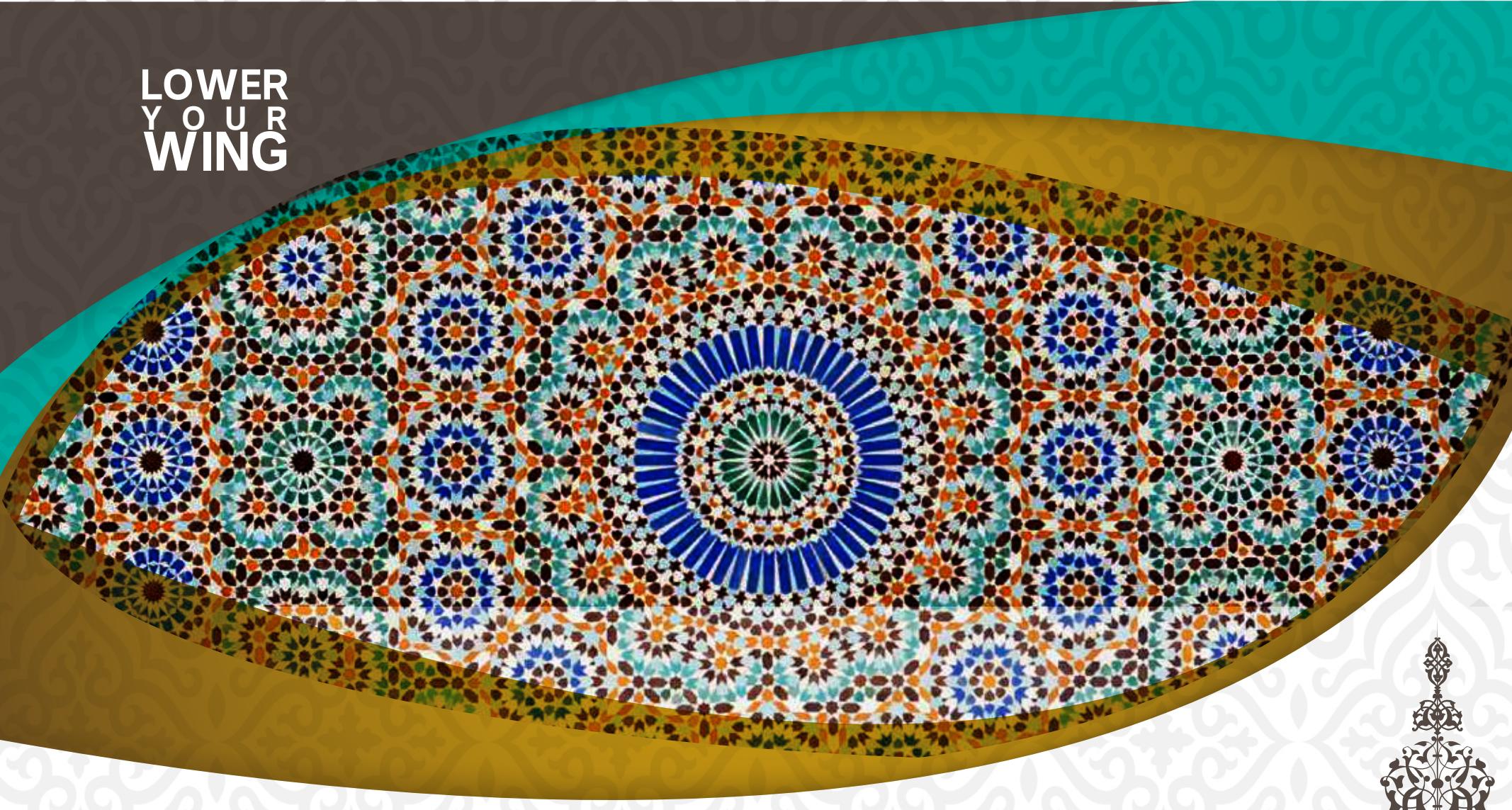
According to the Prophet (peace and blessings be upon him), being a servant means being a helper,

(1) *Abu Dhar, Sahih Al-Bukhary, Book of Iman, Hadith no. 29.*



not someone inferior; a brother, if not in faith, at least in humanity, who should not be overtaxed but, rather, treated as an equal. "…feed him from what he (the master) eats and clothe him from what he wears…"

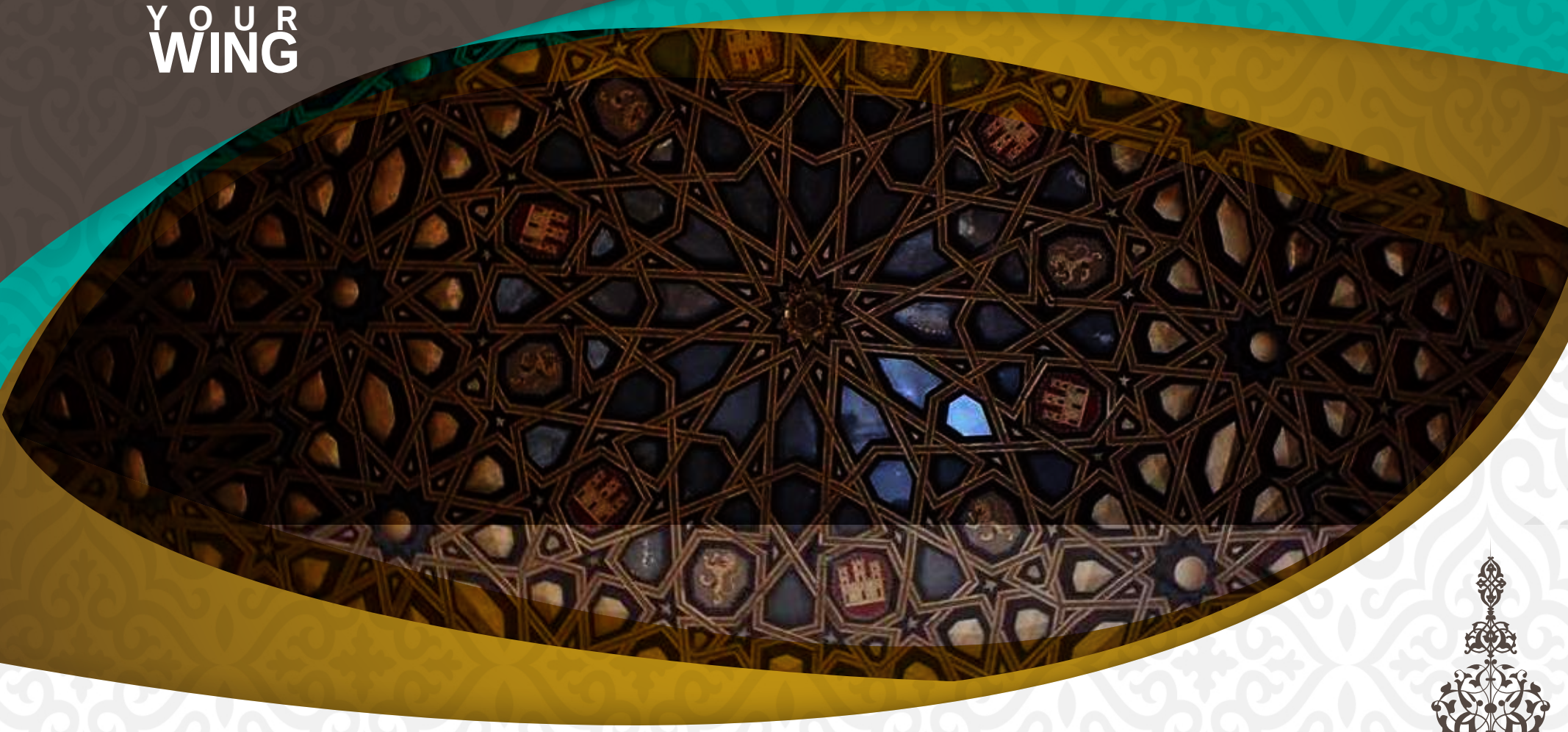
The rendering of services – such as cooking, washing, and cleaning – should not cause the servant to be looked down upon, his company avoided, his clothes old and inferior, or his food other than that which he cooks for the rest of the household. This was a social ailment which the Prophet (peace and blessings be upon him) eradicated by a command to invite, and sit and eat with, the servant as one, saying to the masters:



If the servant of any of you prepares for him his food and brings it to him, having suffered its heat (cooked it) and its smoke (smelled it), you should make him sit with you and eat. But if the food is (to be served) for many and is little, you should put a mouthful or two of it in his hand.(1)

Forgiveness and compassion should be the hallmark of the servant-master relationship, especially in times of anger. Allah praises those (...when they are angry, they forgive)(2) and those (...who repress anger, and who pardon people. Verily, Allah loves the good¬-doers.)(3)

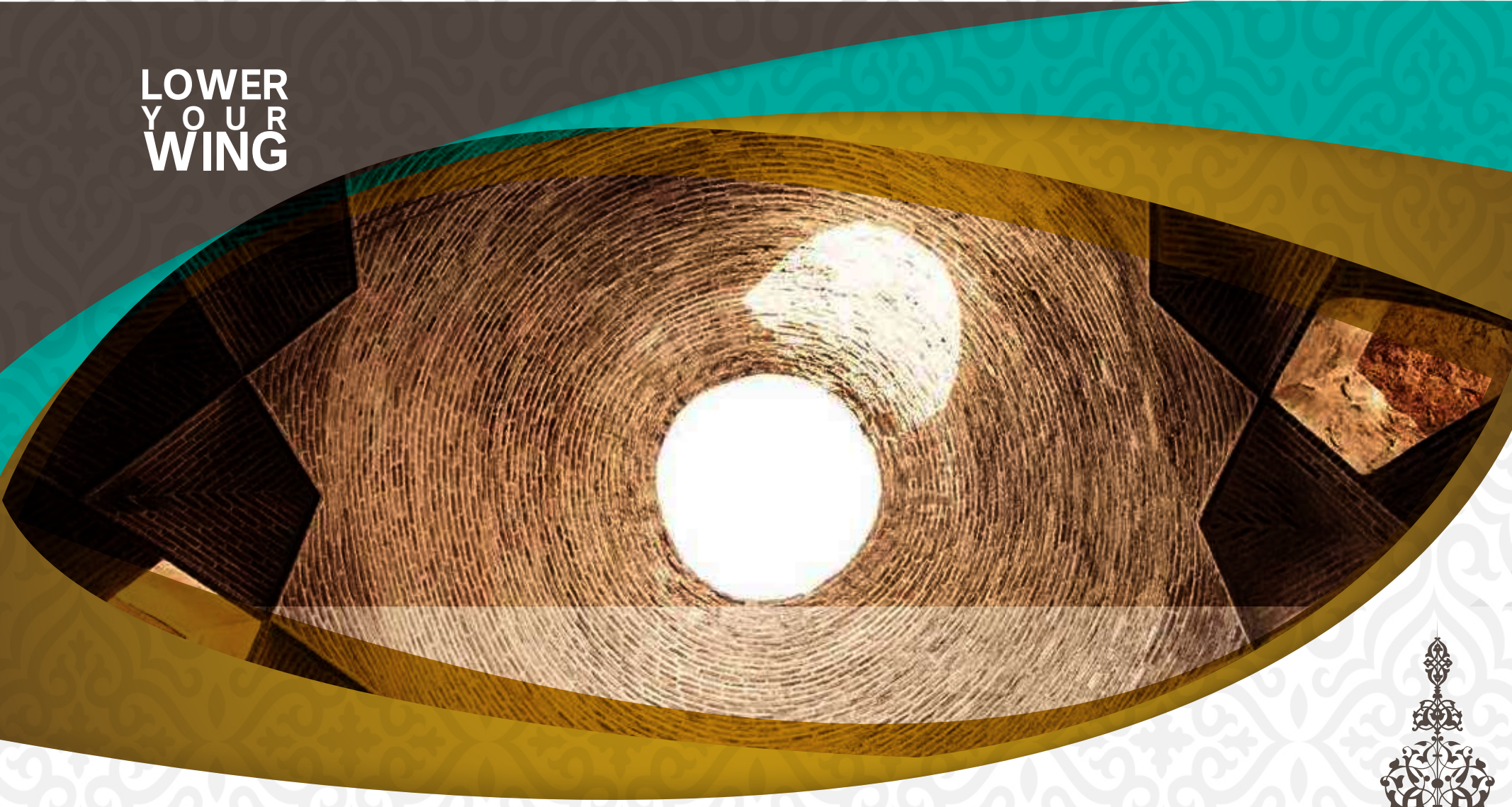
(1) *Abu Hurairah, Sahih Muslim, Book of Iman, Hadith no. 3142.*
(2) *Translated meanings of Ash-Shura 42: 37.*
(3) *Translated meanings of Al-'Imran 3: 134.*



There are no limits beyond which forgiveness cannot be expected of the master, no matter how often the servant makes mistakes. ‘Abdullah bin ‘Umar (may Allah be pleased with him) narrated that a man came to the Prophet (peace and blessings be upon him) and asked, **“O Messenger of Allah, how often must we forgive the servant?”**

The Prophet (peace and blessings be upon him) kept silent. The man repeated his question, but he (peace and blessings be upon him) still kept silent. The third time he asked, the Prophet (peace and blessings be upon him) replied, **“Every day forgive him seventy times.”**(1)

(1) Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4496.



Unbound forgiveness as the Prophet's answer implied was what he (peace and blessings be upon him) practiced himself; for he (peace and blessings be upon him) never punished or hit a servant in his life, even with a toothpick.

- ***Lady 'Aishah*** testified, "The Messenger of Allah (peace and blessings be upon him) never hit a servant or a woman; in fact, he (peace and blessings be upon him) did not strike anything with his hand except when striving in Allah's Cause."(1)

- ***Umm Salamah*** (may Allah be pleased with her) narrated that the Prophet (peace and blessings be upon him), while in her house

(1) *Musnad Ahmad, Book of Al-Ansar, Hadith no. 24533.*



with a Siwak (teeth-cleansing twig) in his hand, called his – or possibly her – maid until anger was seen on his face. Umm Salamah searched behind a screen in the house and found the maid playing with a lambkin. She said, "Do I see you playing with this lambkin while the Messenger of Allah (peace and blessings be upon him) is calling you?" She said, "No, by the One Who has sent you with the truth, I did not hear you." The Messenger of Allah (peace and blessings be upon him) said, "If it were not for the fear of retaliation (on the Day of Resurrection), I would have pained you with this Siwak."(1)

(1) *Al-Haythami, Majma' Al-Zawaid wa Manba' Al-Fawaid, Hadith no. 18409.*



The Servant's Rights

A worker's rough hand is a hand that Allah (Glorified and Exalted be He) and His Messenger (peace and blessings be upon him) love, a hand which the Prophet (peace and blessings be upon him) once kissed and said, **"Whoever enters into evening exhausted from the work of their hands has entered into evening forgiven."**(1)

Besides their sins being forgiven, their effort must be paid for, which the Prophet (peace and blessings be upon him) demanded for workers as

(1) *Ibn 'Abbas, Al-Muttaqi Al-Hindi, Kanz Al-'UmmalSunan, Hadith no. 9214.*



soon as the job is done, without procrastination, when he (peace and blessings be upon him) said, "Give the worker their wage before their sweat dries."(1)

The Prophet (peace and blessings be upon him) quoted, "Allah says, 'There are three whose Opponent I shall be on the Day of Resurrection: A man who gives by Me (vows in My Name), then betrays; a man who sells a free person and devours (takes) his price; and a man who hires a worker and gets his full right from him but does not give him his wage.'"(2)

(1) *'Abdullah bin 'Umar bin Al-Khattab, Sunan Ibn Majah, Book of Ahkam (Judgments), Hadith no. 2434.*

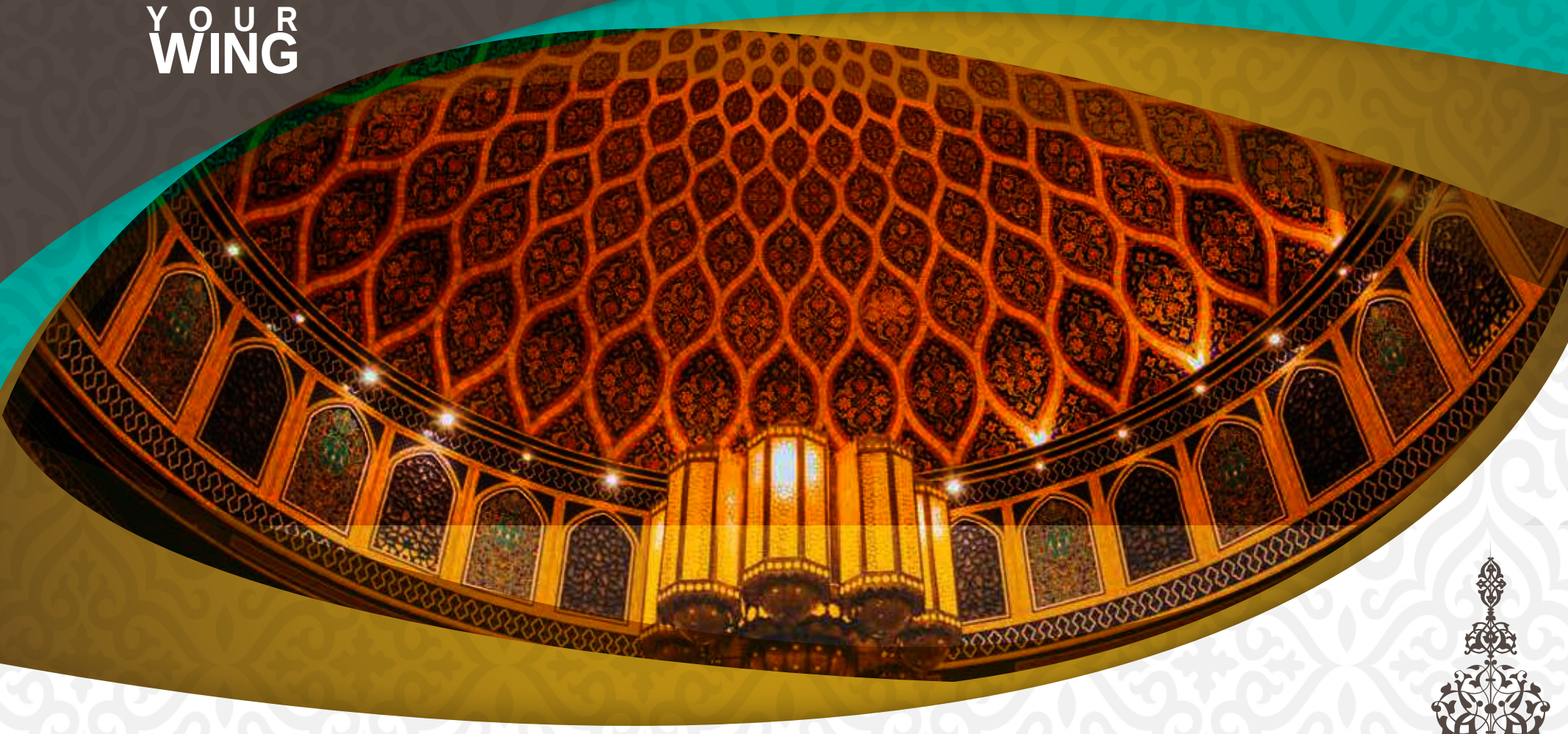
(2) *Divine Hadith, Sahih Al-Bukhary, Book of Al-Buyu' (Transactions), Hadith no. 2075.*



No less important than the financial rights are the ethical and emotional rights through which the Prophet (peace and blessings be upon him) prevented the servant from feeling like an outsider or inferior inside the family. He (peace and blessings be upon him) said, "He is never arrogant, he whose servant eats with him, rides the donkey in the marketplace, and holds the sheep to milk it."(1) And, "Whatever man spends on himself, his wife, his children, and his servant is counted as charity for him."(2)

And, "Do not supplicate against yourselves, your children, your servants, or your

(1) *Abu Hurairah, Al-Muttaqi Al-Hindi, Kanz Al-'Ummal, Hadith no. 5728.*
(2) *Al-Miqdam bin Ma'di karib: Sunan Ibn Majah, Book of At-Tijarat (Trade), Hadith no. 2129.*



property lest it coincides with an hour from Allah (Blessed and Exalted is He) of attaining a (begged) favor and you are answered."(1)

Such kind approaches consequently engender a sense of loyalty and responsibility in servants, whose duty in return is to act as guardians and protectors over their masters' property. The Messenger of Allah (peace and blessings be upon him) said, "The servant is a guardian over the property of his master and is accountable to his flock."(2)

(1) *Jabir bin 'Abdullah, Sunan Abu Dawud, Book of Salah, Hadith no. 1309.*
(2) *'Abdullah bin 'Umar bin Al-Khattab, Sahih Al-Bukhary, Book of Al-Jumu'ah, Hadith no. 844.*



The Prophet's Servant

The Prophet (peace and blessings be upon him) must be the only master who said to his servant, "Ask of me, and I will give you."(1)

Rabi'ah bin Ka'b Al-Aslami (may Allah be pleased with him), a servant of the Messenger of Allah (peace and blessings be upon him), narrated, "I used to bring to the Messenger of Allah (peace and blessings be upon him) his ablution water and other needs. He (peace and blessings be upon him) once said to me, 'Ask of me.' I said, 'Your

(1) *Rabi'ah bin Ka'b: Musnad Ahmad, Book of Madinans, Hadith no. 15983.*



companionship in Paradise.' He (peace and blessings be upon him) asked, 'Anything else? ' I said, 'That is it.' He (peace and blessings be upon him) said, 'Then help me help you with yourself by performing a lot of prostration."(1)

A great deal is revealed about the Prophet's (peace and blessings be upon him) character through the testimony of his servant of ten years, Anas bin Malik who was never once blamed by him for anything.

- ***Anas bin Malik*** (may Allah be pleased with him) said, "I served the Prophet (peace and

(1) *Sunan An-Nasa'iy, Book of At-Tatbiq (Application), Hadith no. 1126.*



blessings be upon him) for ten years, during which he (peace and blessings be upon him) never said to me 'Uff' (a minor harsh word denoting impatience). He (peace and blessings be upon him) never said to me about something I did, 'Why did you do this?' nor about something I did not do, 'Why did you not do this?'"(1)

- "He (peace and blessings be upon him) never said to me about anything which I did, 'Why have you done this like this?' or anything which I did not do, 'Why have you not done this like this?'"(2)

(1) *Sunan At-Tirmidthy, Book of Al-Birr Waslah, Hadith no. 1938.*
(2) *Anas bin Malik, Sahih Al-Bukhary, Book of Al-Wasiya (Wills and Testaments), Hadith no. 2561.*



- "He (peace and blessings be upon him) never said to me about anything which I did, 'You did wrong,' or 'What a bad thing you did.'"(1)

- "He (peace and blessings be upon him) never found fault with anything I did."(2)

The noble master (peace and blessings be upon him) phrased his wishes as polite requests, rather than direct commands. Anas said, "The Messenger of Allah (peace and blessings be upon him) said to me at the time before daybreak, 'O Anas, I want to fast, so feed me something.' So I took him some dates and a vessel containing water."(3)

(1) *Anas bin Malik, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 13191.*
(2) *Sahih Muslim, Book of Al-Fada'il, Hadith no. 4271.*
(3) *Sunan An-Nasa'iy, Book of Sawm, Hadith no. 2138.*



Even when the Prophet (peace and blessings be upon him) was not promptly answered, he (peace and blessings be upon him) was gentle in his reprimand. Anas narrated, "The Messenger of Allah (peace and blessings be upon him) was the best mannered of all people. One day he (peace and blessings be upon him) sent me on an errand, and even though I said (to myself), 'By Allah, I will not go,' I did in fact intend to go where the Prophet of Allah (peace and blessings be upon him) had commanded me. When I went out, I passed by some boys playing in the marketplace. Suddenly, the Messenger of Allah (peace and blessings be upon him)



caught me from behind by the nape of my neck. When I looked at him, he (peace and blessings be upon him) was smiling and said, 'O Unais (a nickname for Anas), did you go where I commanded you to go?' I said, 'Yes, I am going, O Messenger of Allah.'"(1)

Besides kindness and cordiality was respect and trust, for the Prophet (peace and blessings be upon him) confided secrets to his servant Anas, who rejoiced in his master's confidence. Anas bin Malik narrated, "The Prophet (peace and blessings be upon him) confided a secret to me which I did not disclose to anybody.

(1) *Sahih Muslim, Book of Al-Fada'il, Hadith no. 4272.*



Even Um Sulaim (i.e. my mother) asked me about that secret, but I did not tell her."(1)

The master (peace and blessings be upon him) also mingled with his servant's family, visited their house, shared their food, played with their little boy, offered Salah in their simple house, and supplicated Allah's Blessings on him and his family. Anas bin Malik said, "The Prophet (peace and blessings be upon him) used to mix with us to the extent that he (peace and blessings be upon him) used to say to a younger brother of mine, 'O Abu 'Umair, what did the Nughair (your little nightingale) do?'"(2)

(1) *Sahih Al-Bukhary, Book of Al-Isṭa'dhan, Hadith no. 5815.*
(2) *Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5664.*



The way he (peace and blessings be upon him) related to them positioned him as a father rather than a master and his servant. Anas bin Malik narrated that the Prophet (peace and blessings be upon him) addressed him with **"O my son"**(1) and educated him as one of his children, **"O my son, when you come in to your family, greet them with Salam (saying: As-Salamu 'Alaikum – peace be on you). It will be a blessing on you and your household."**(2)

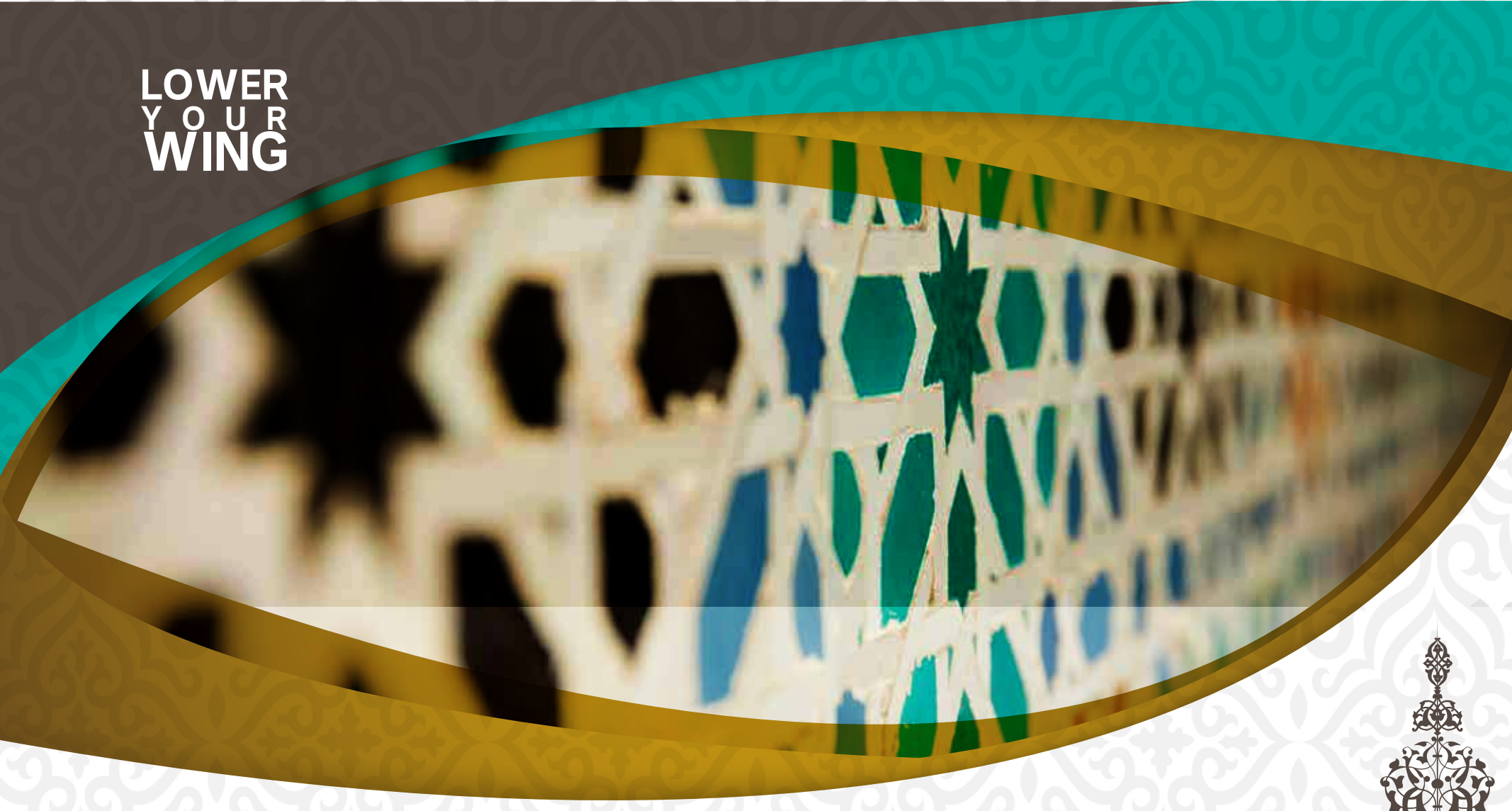
The Messenger of Allah (peace and blessings be upon him) also jested with his son. Anas narrated that the Messenger of Allah (peace and blessings be upon him) said to him, **"O you with two ears."**(3)

(1) Sunan At-Tirmidthy, Book of Al-Adab, Hadith no. 2757.
(2) Sunan At-Tirmidthy, Book of Al-Ista'dhan wa Al-Adab (Asking Permission and Good Manners), Hadith no. 2622.
(3) Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4349.



The nearer Anas was to his master (peace and blessings be upon him), the more impressed he was by his character, and with every day his love and respect for him grew, making everything about him admirable and endearing. Anas (may Allah be pleased with him) said.

- "Of all people, the Messenger of Allah (peace and blessings be upon him) was the best mannered. I never touched woolen silk, or silk, or anything whatsoever softer than the palm of the Messenger of Allah (peace and blessings be upon him). I have never smelt musk or any perfume pleasanter than the sweat of the Messenger



of Allah (peace and blessings be upon him).”(1)

- “The Messenger of Allah (peace and blessings be upon him) had a bright, white complexion, and his sweat was like pearls.”(2)

- “On the day (Monday) the Messenger of Allah (peace and blessings be upon him) entered Al-Madinah, every part of it shined, and on the day (Monday) the Messenger of Allah (peace and blessings be upon him) died every part of it darkened.”(3)

(1) *Sunan At-Tirmidthy, Book of Al-Birr Waslah, Hadith no. 1938.*
(2) *Sahih Muslim, Book of Al-Fada’il, Hadith no. 4299.*
(3) *Sunan At-Tirmidthy, Book of Al-Manaqib, Hadith no. 3551.*



Modesty

This superbly kind treatment of servants was the fruit of the great modesty and simplicity with which the Prophet (peace and blessings be upon him) was endowed, which he (peace and blessings be upon him) spontaneously showed along his path and came to teach to the world through words and deeds; for pride and majesty belong to Allah, the King, alone. **"Pride is My Upper Garment and Grandeur My Lower One. Anyone who contests with Me in either of them I shall cast into Hellfire."** (1)

(1) Sunan Abu Dawud, Book of Al-Libas, Hadith no. 3567.



Modesty through words:

- The Prophet (peace and blessings be upon him) said, "Do not extol me as the Christians extolled the son of Maryam (Mary); I am only His (Allah's) slave. Therefore, say: the slave of Allah and His Messenger."(1)

- "If I were invited to a meal of a sheep's foot, I would accept; and if I were given a sheep's foot as a gift, I would accept it."(2)

- "Allah has revealed to me that you must humble yourself to each other, so

(1) *'Umar bin Al-Khattab, Sahih Al-Bukhary, Book of Ahadith Al-Anbiya' (Narratives of the Prophets), Hadith no. 3189.*

(2) *Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4780.*



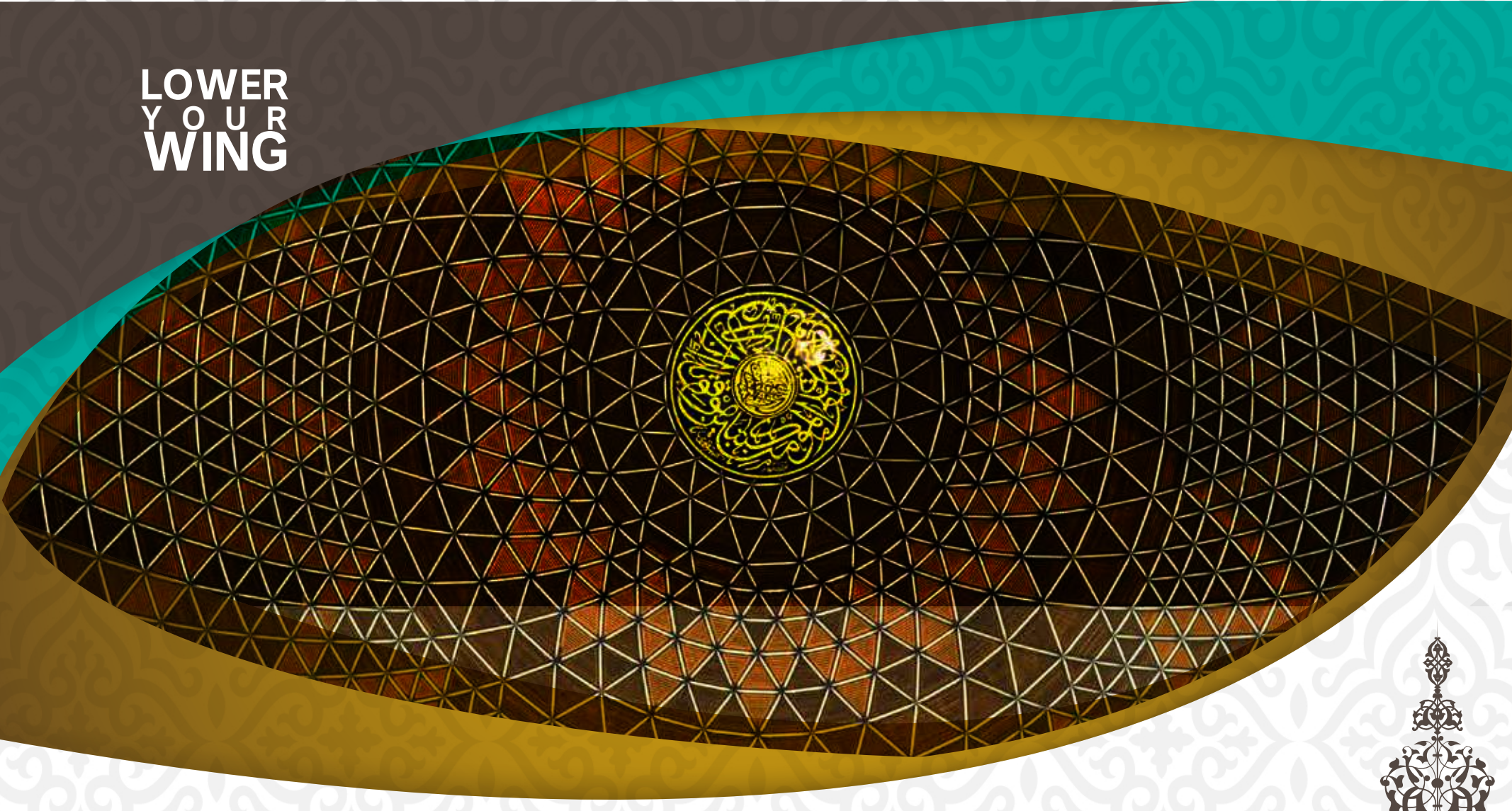
that no one wrongs or boasts over another."(1)

- "A person only increases in honor by forgiving (others); and anyone who humbles himself to Allah, Allah will surely elevate him."(2)

- "A person should not make another person get up from his seat and then sit there himself; rather, make room and accommodate (each other)."(3)

- "No one who has the weight of a mustard seed of faith in his heart shall enter Hellfire, and no one who has the

(1) *'Aiyad bin Himar, Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4250.*
(2) *Abu Hurairah, Sahih Muslim, Book of Al-Birr Waslah Waladab, Hadith no. 4689.*
(3) *'Abdullah bin 'Umar bin Al-Khattab, Sahih Muslim, Book of As-Salam (Greeting), Hadith no. 4044.*

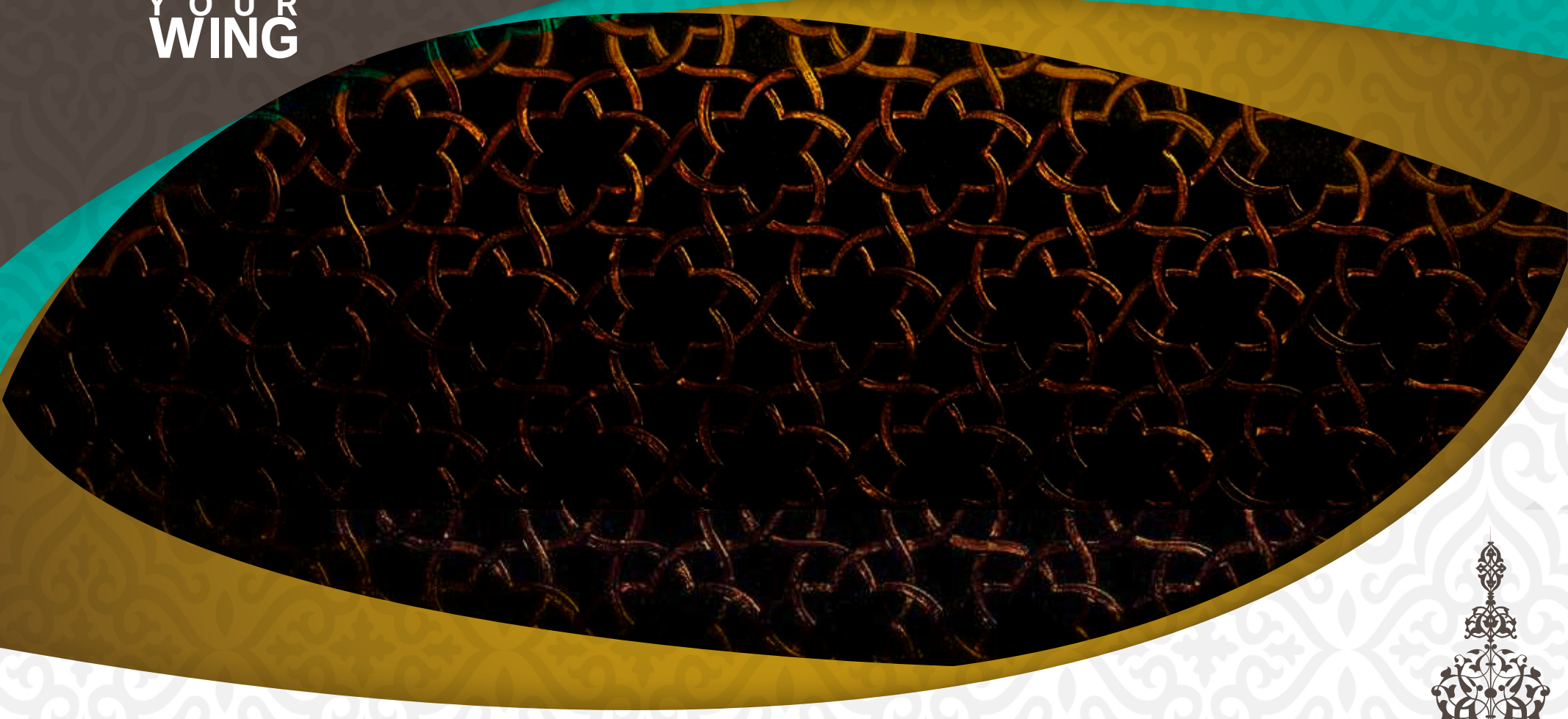


weight of a mustard seed of pride in his heart shall enter Paradise."(1)

Modesty through deeds:

- The Messenger of Allah (peace and blessings be upon him) was on a journey when he (peace and blessings be upon him) directed his Companions to prepare a sheep. One of them said, "O Messenger of Allah, I will slaughter it." Another said, "O Messenger of Allah, I will skin it." Another said, "O Messenger of Allah, I will cook it." The Messenger of Allah (peace and blessings be upon him) said, "And I will gather the wood." They said, "O Messenger of

(1) *'Abdullah bin Mas'ud,Sahih Muslim, Book of Iman, Hadith no. 132.*



Allah, we will spare you work." He (peace and blessings be upon him) said, "I know you can spare me (work), but I hate to be distinguished among you. Allah, the Most Exalted, hates to see His servant distinguished among his companions."(1)

- Abu Mas'ud (may Allah be pleased with him) narrated, "A man who came to talk to the Prophet (peace and blessings be upon him) started trembling, so he (peace and blessings be upon him) (soothingly) said to him, 'Calm yourself. I am not a king. I am only the son of a woman who used to eat jerked meat.'"(2)

(1) *Al-Muhib At-Tabari, Subl A-Huda wa Ar-Rashad fi Sirah Khairul-'Abad,*
(2) *Al-Salhi Al-Shami, vol. 7.*
(3) *Sunan Ibn Majah, Book of Al-At'imah, Hadith no. 3303.*



- ‘Abdullah bin Busr (may Allah be pleased with him) narrated, “A sheep was presented as a gift to the Prophet (peace and blessings be upon him). When he (peace and blessings be upon him) knelt down to eat, a Bedouin said to him, ‘What is this way of sitting?’ He (peace and blessings be upon him) replied, ‘Allah has made me a noble slave and did not make me arrogant or obstinate.’”(1)

- Anas bin Malik narrated, “None among the people was more beloved to them than the Messenger of Allah (peace and

(1) *Sunan Ibn Majah, Book of Al-At’imah, Hadith no. 3254.*



blessings be upon him), yet upon seeing him, none of them stood up for him. They knew how much he (peace and blessings be upon him) hated that."(1)

- Anas bin Malik narrated, "If a man met the Prophet (peace and blessings be upon him) and shook hands with him, the Prophet (peace and blessings be upon him) never withdrew his hand first; he (peace and blessings be upon him) waited for the man to withdraw his hand. He (peace and blessings be upon him) never turned his face away from his first; he (peace and blessings

(1) *Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 11922.*



be upon him) waited until the man turned away his face. He (peace and blessings be upon him) never stretched his legs before anyone sitting with him."(1)

- Anas bin Malik (may Allah be pleased with him) narrated, "The Messenger of Allah (peace and blessings be upon him) used to visit the sick, follow funeral processions, accept invitations from slaves, and ride donkeys."(2)

- 'Abdullah bin 'Amr bin Al-'As (may Allah be pleased with him) said, "The Messenger of Allah (peace and blessings be upon him)

(1) *Sunan At-Tirmidthy, Book of Sifat Al-Qiyamah wa Al-Raqa'iq wa Al-Wara', Hadith no. 2414*

(2) *Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4168.*

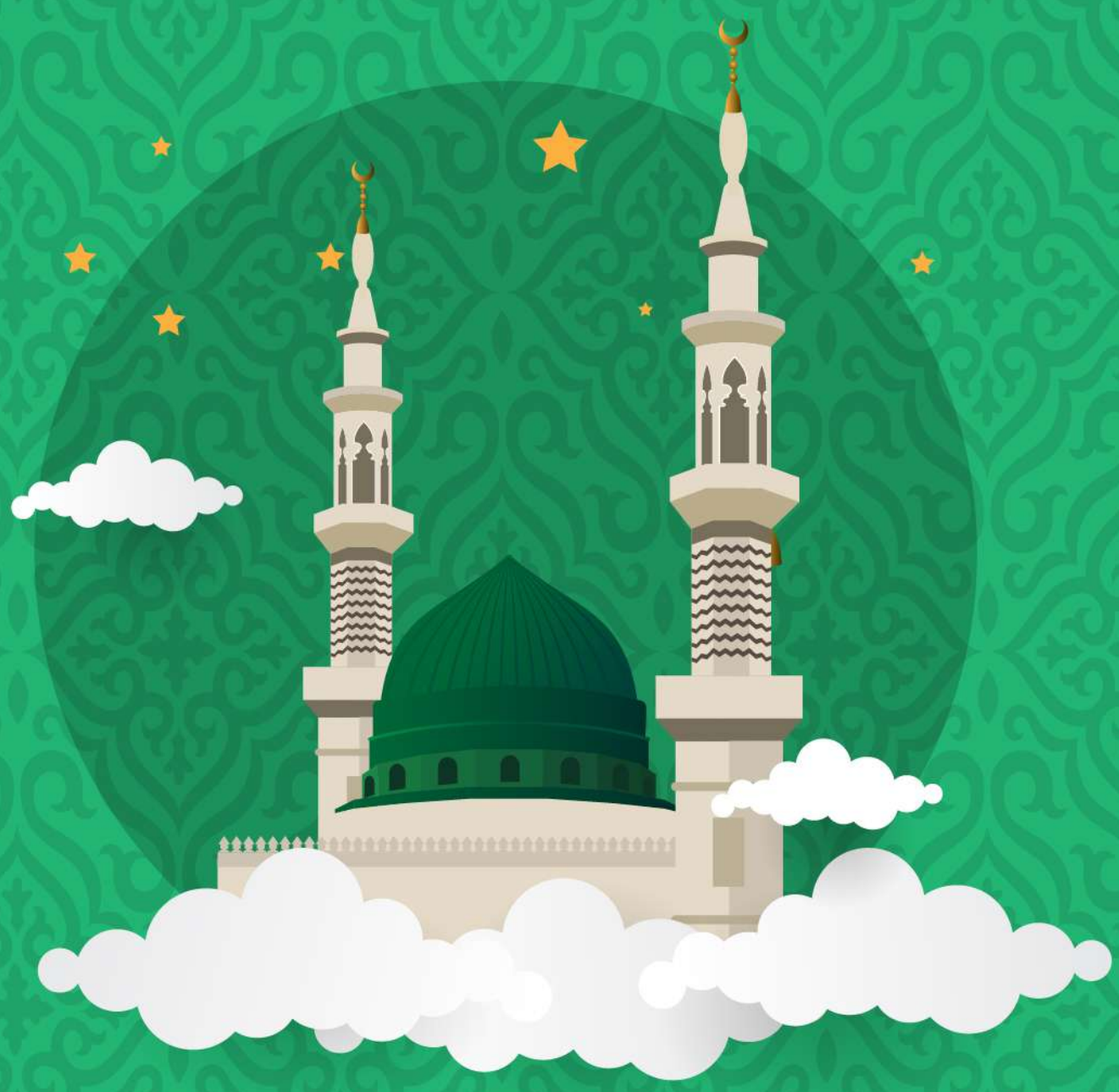


was never seen reclining while eating, nor walking with two men at his heels."(1)

- Abu Buraidah (may Allah be pleased with him) said, "While the Prophet (peace and blessings be upon him) was walking, a man with a donkey came to him and said, 'O Messenger of Allah! Ride,' and the man moved back. He (peace and blessings be upon him) said, 'You have more right to the front (place) of your mount, unless you grant it to me.' The man said, 'I grant it to you.'"(2)

(1) *Sunan Abu Dawud, Book of Al-At'imah, Hadith no. 3278.*
(2) *Sunan At-Tirmidthy, Book of Al-Adab, Hadith no. 2697.*

LOWER YOUR WING



Slave

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According to the Roman mores, a slave was merely ‘a thing.’ Not a human; a thing with no rights at all, burdened with many harsh duties.
Slaves were seized through invasions which the Romans launched with the sole aim of enslaving and subjugating others to the service of the Romans. For this heinous desire alone came the Roman occupation, of which slavery was the outcome.

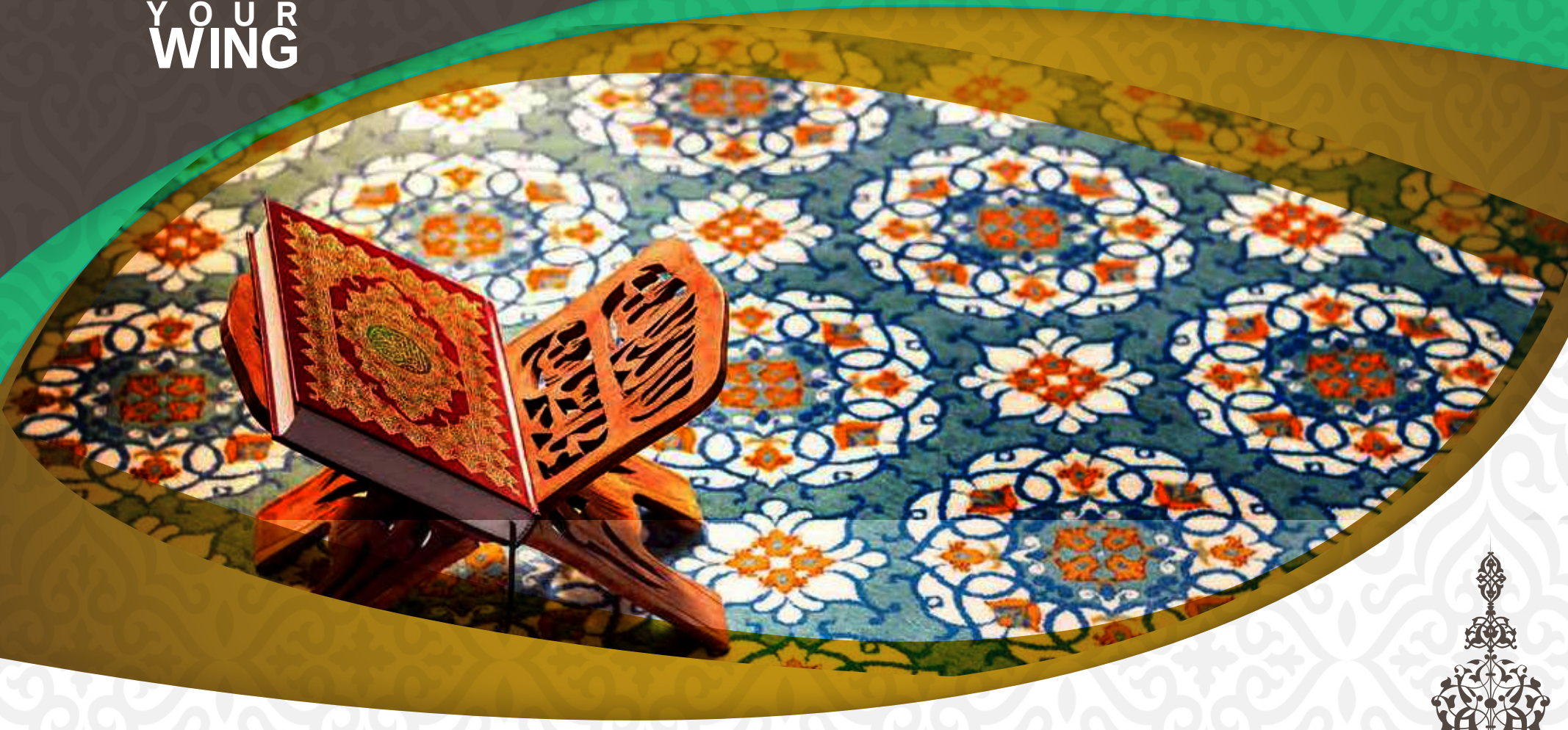
Slaves drudged in the fields, heavily shackled to prevent their escape. They were fed, not because it was their natural right to have food, but rather, to keep them alive for labor.
During work, they were driven by whiplashes. They slept in dark, foul dungeons, teeming with



rats and insects. An excessive number were cast into each cell – perhaps fifty in one – where they were tied in chains with less space than that provided to animals in a barn.

What exceeded these atrocities were the outrageous, mortal duels fought in the Roman arenas (such as the Colosseum) between a slave or a captive and another, or a wild beast starved prior to the event. This was the favorite form of entertainment for the Romans, attended by the dignitaries and sometimes the emperor himself, who watched the slaves fight to the death.

The gladiators, who had no shields, were exposed to the blows of swords or lances on any part of



their body. The brutality of the gladiatorial combat, the spectacle of pure murder, the bloodlust of the spectators, the shouts of **"Kill him! Flog him! Burn him!"** and the callous deaths of the poor victims draw a horrible picture of slavery before the advent of Islam.

Then came Prophet Muhammad (peace and blessings be upon him).

He (peace and blessings be upon him) came to both the free and the enslaved. **"Who followed you in this matter of yours?"** 'Amr bin 'Abasah As-Sulami asked the Prophet (peace and blessings be upon him), who answered, **"A free man (meaning Abu Bakr) and a slave (Bilal)."**(1)

(1) Musnad Ahmad, Book of Kuffans (Kufis), Hadith no. 18617.



‘Ammar bin Yasir (may Allah be pleased with him) narrated, “I saw the Messenger of Allah (peace and blessings be upon him) with no one with him except five slaves, two women, and Abu Bakr.”(1)

He (peace and blessings be upon him) came to say to masters about their slaves: (You are from one another.)(2) To say to them: “Whoever kills his slave, we shall kill him; whoever mutilates him, we shall mutilate him; and whoever castrates him, we shall castrate him.”(3) To declare to them the unity of their origin and destination: “You are all from Adam, and Adam was from dust.”(4)

(1) *Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3387.*
(2) *Translated meanings of An-Nisa’ 4: 25.*
(3) *Samurah bin Jundab, Sunan An-Nasa’iy, Book of Al-Qasamah (Oath-taking), Hadith no. 4655.*
(4) *Abu Hurairah, Sunan Abu Dawud, Book of Al-Adab, Hadith no. 4452.*



Superiority among them is only attained by piety:

"Verily, Allah does not look at your high descent, your lineage, your bodies, or your wealth, but He looks at your hearts. Whoever has a righteous heart, Allah will have pity on him. Verily, you are (all) the Children of Adam and the most beloved of you to Him is the most pious of you."(1)

He (peace and blessings be upon him) spoke of slaves as brothers who must be treated kindly,

"Anyone who has his brother under his hand should feed him from what he eats and clothe him from what he wears, and do not overburden them with work; if you do

(1) *Abu Malik Al-Ash'ary, Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an, interpretation of Surat Al-Hujurat [49: 13].*



overburden them with tasks they cannot do alone, help them." Whose dignity must be preserved: "None of you should say, 'My slave man or my slave woman.' You are all the slave men of Allah, and all your women are the slave women of Allah."(1) Every person's worth as a human must be realized, "O Bilal, arise and call to Prayer."(2)

Little by little, in a world ruled by slavery, the Prophet (peace and blessings be upon him) began to establish the law of freedom. Abu Mas'ud narrated, "I was beating a slave of mine, when I heard a voice from behind me (saying), 'Bear in mind, Abu Mas'ud, that Allah has

(1) *Abu Hurairah, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 9891.*
(2) *Ibn 'Umar, Sahih Al-Bukhary, Book of Al-Adhan, Hadith no. 569.*



more power over you than you have over him.' I turned around, and behold, it was the Messenger of Allah (peace and blessings be upon him). I said, 'O Messenger of Allah, he is free for the Sake of Allah.' He (peace and blessings be upon him) said, 'Truly, if you had not done it, Hellfire would have scorched you (or Hellfire would have touched you).'"(1)

About prohibition of enslaving a free person, the Messenger of Allah (peace and blessings be upon him) declared, "Allah says, 'There are three whose Opponent I shall be on the Day of Resurrection: A man who gives by Me (vows in My Name), then betrays; a man who sells

(1) *Sahih Muslim, Book of Iman, Hadith no. 3136.*



a free person and devours (takes) his price; and a man who hires a worker and gets his full due from him but does not give him his wage.'"(1)

About prohibition of enslaving a freed person, the Messenger of Allah (peace and blessings be upon him) declared, "There are three (types of people) from whom Allah does not accept Salah (prayer): a man who leads people (in congregational prayer) when they dislike him; a man who comes to (congregational) Salah at the end of its time; and a man who enslaves a freed soul."(2)

(1) Divine Hadith: Sahih Al-Bukhary, Book of Al-Buyu' (Transactions), Hadith no. 2075.

(2) 'Abdullah bin 'Amr bin Al-'As: Sunan Abu Dawud, Book of As-Salah, Hadith no. 501.



Steady upgrading of the society continued until the awaited moment arrived when the Prophet (peace and blessings be upon him) claimed back their full freedom, declaring manumission to be the safest and firmest bridge to traverse to salvation and escape the perilous path in the Hereafter. (But he has not broken through the difficult pass. And what can make you know what is breaking through the difficult pass? Freeing a neck from bondage (i.e. a slave or a captive).)(1)

(1) *Translated meanings of Al-Balad 90: 11--13.*



Marching Towards Freedom

With the Prophet (peace and blessings be upon him), the slave was no longer ‘a thing’ but a human being with a human soul just like his master. Previous nations regarded slaves as a different race from free people, created to be enslaved and subjugated. They had no qualms about killing, torturing, burning, or subjecting them to inhumane conditions of forced labor.(1)

The Prophet (peace and blessings be upon him) started the process of retrieval of the exploited and abused humanity of slaves by securing their most

(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, p. 42.*



essential rights and, ultimately, their freedom, saying, **"For the slave (man or woman) is his food and clothing, and from work he should only be charged with what he can bear."**(1) Side by side, the masters gradually developed in their faith and values to regard their slaves as a soul equal to them in rights, and perhaps superior to them in piety and more honorable in the Sight of Allah. Mu'adh bin Jabl (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, **"Shall I tell you about the kings of Paradise?"** Mu'adh replied, **"Yes."** He (peace and blessings be upon him) said, **"A weak, oppressed person with (only) two rags who is totally unheeded, if he takes an oath by Allah, He (Allah) fulfills it."**(2)

(1) Abu Hurairah, Sahih Muslim, Book of Iman, Hadith no. 3141.

(2) Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4105.



During this transitional process of treating and gradually eliminating this deeply-rooted social illness the Prophet (peace and blessings be upon him) protected the community from falling into anarchy by preventing forced attainment of freedom through escape. He (peace and blessings be upon him) said, **"If the slave flees, his Salah shall not be accepted."**(1)

Hence, loyalty and discharge of duty was demanded towards the masters; the Prophet (peace and blessings be upon him) said, **"If the slave is loyal to his master and worships Allah well, he shall have his reward twice over."**(2) And, **"Any slave who fulfills the Right of Allah and the right of his masters shall have a double reward."**(3)

(1) Jarir bin 'Abdullah, Sahih Muslim, Book of Iman, Hadith no. 103.
(2) Ibn 'Umar, Sahih Muslim, Book of Iman, Hadith no. 3143.
(3) Abu Musa Al-Ash'ary: Sahih Al-Bukhary, Book of Al-'Atq, Hadith no. 2361.



The task, which was indeed heavy upon slaves, was lightened by the promise of double reward and further consolatory words of the Prophet (peace and blessings be upon him), who said, **"To the righteous Mamluke (owned) slave a double reward. By the One in Whose Hand is my soul, were it not for Jihad in the Way of Allah, Hajj (pilgrimage), and piety towards my mother, I would have loved to die a Mamluke."**(1)

(1) Abu Hurairah, Sahih Al-Bukhary, Book of Al-'Atq, Hadith no. 2362.



Inviolability

The dignity and honor of slaves thus became protected by Islamic Law, inviolable by either deeds or words which have enslaving effects either physically or psychologically.

As for words, the Prophet (peace and blessings be upon him) forbade masters from mental or psychological enslavement of these people by calling them slaves and being addressed by them as ‘my lord,’ thus always reminding them of servitude, which would relentlessly instill into them feelings of subservience and inferiority.



Instead, he (peace and blessings be upon him) commanded the masters to address them with familiar names, by which he (peace and blessings be upon him) aimed to begin their freedom from within and negate any subjugation to man; for man has only one Lord, and to Him alone he must submit himself.

- The Messenger of Allah (peace and blessings be upon him) said, "None of you should say, 'My slave.' You are all the slaves of Allah. Rather, you should say, 'My young man.' And the slave should not say, 'My lord.' Let him say, 'My master.'"(1)

(1) *Abu Hurairah, Sahih Muslim, Book of Al-Alfaz min Al-Adab wa Ghairhia (The Use of Correct Words), Hadith no. 4178.*

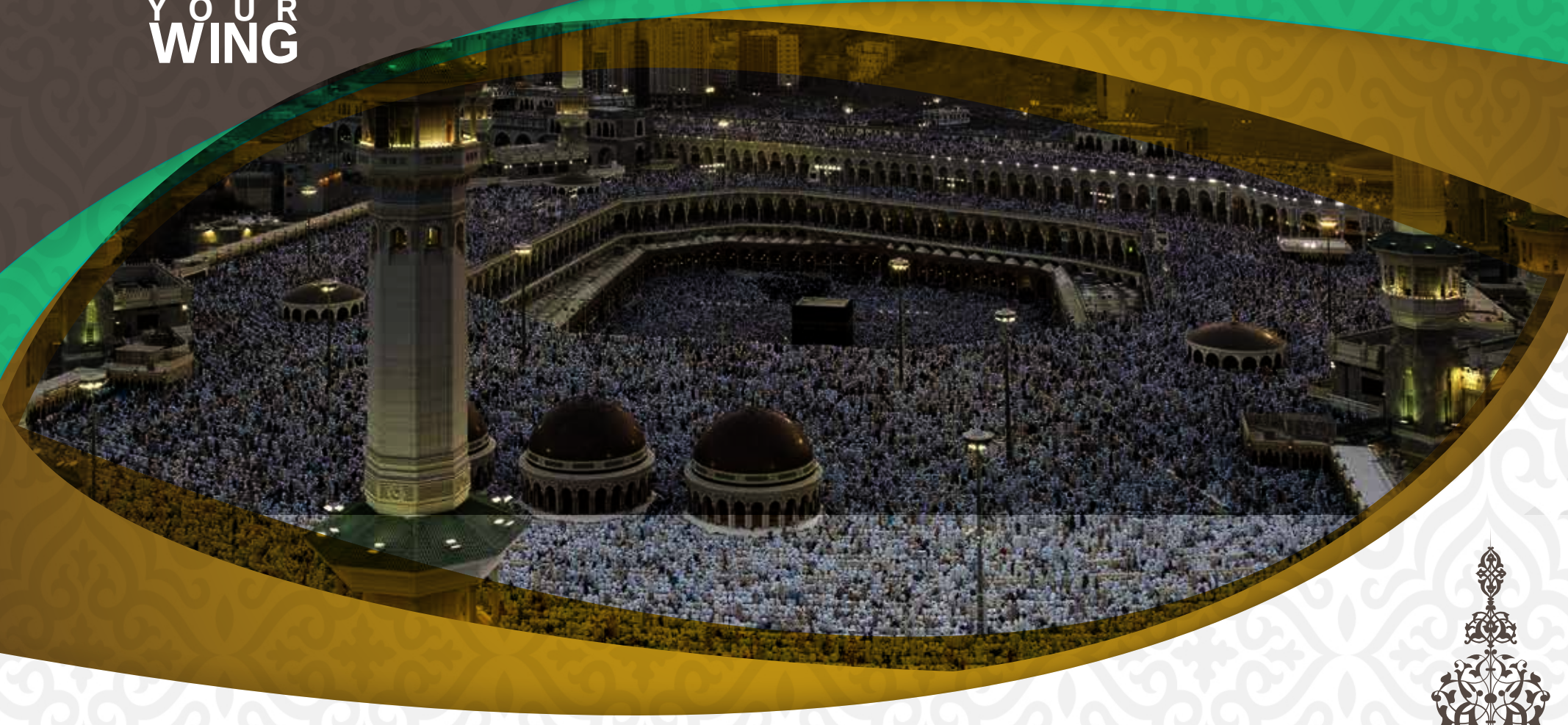


- The Prophet (peace and blessings be upon him) further instructed the masters, saying, "None of you should say, 'Feed your lord, help your lord perform ablution, or give water to your lord;' rather, you should say, 'Your master or guardian.' And none of you should say, 'My slave boy or my slave girl,' but rather, you should say, 'My young man, my young woman, or my lad.'"(1)

As for physical assault, the Prophet (peace and blessings be upon him) laid down that it would incur like-for-like punishment.

- "Whoever kills his slave, we shall kill him; whoever mutilates him, we shall

(1) *Abu Hurairah, Sahih Al-Bukhary, Book of Al-'Atq, Hadith no. 2366.*



mutilate him; and whoever castrates him, we shall castrate him."(1)

- "Anyone who slanders his slave and he (the slave) is innocent of what he said shall be flogged on the Day of Resurrection, unless he (the slave) is as was said."(2)

Whether moral or physical, any injustice or offence against slaves will not pass unaccounted for. Lady 'Aishah narrated that a man sat before the Prophet (peace and blessings be upon him) and asked, "O Messenger of Allah, I have two slaves who lie to me, betray me, and disobey me. I insult and hit them. Where do I stand with regard to them?"(3)

(1) *Samurah bin Jundab, Sunan An-Nasa'iy, Book of Al-Qasamah, Hadith no. 4655.*

(2) *Sahih Al-Bukhary, Book of Al-Hudud, Hadith no. 6352.*



He (peace and blessings be upon him) replied, "Their betrayal, disobedience, and falsehood to you and your punishment of them will be weighed. If your punishment of them is equal to their faults, it will be even; nothing (counted) for or against you. If your punishment of them is less than their faults, it will be a surplus for you. And if your punishment of them is more than their faults, Allah will take retaliation upon you for the excess."

The man stepped aside and started to weep and yell, upon which the Messenger of Allah (peace and blessings be upon him) asked, "Do you not read the Book of Allah? (We shall set up the

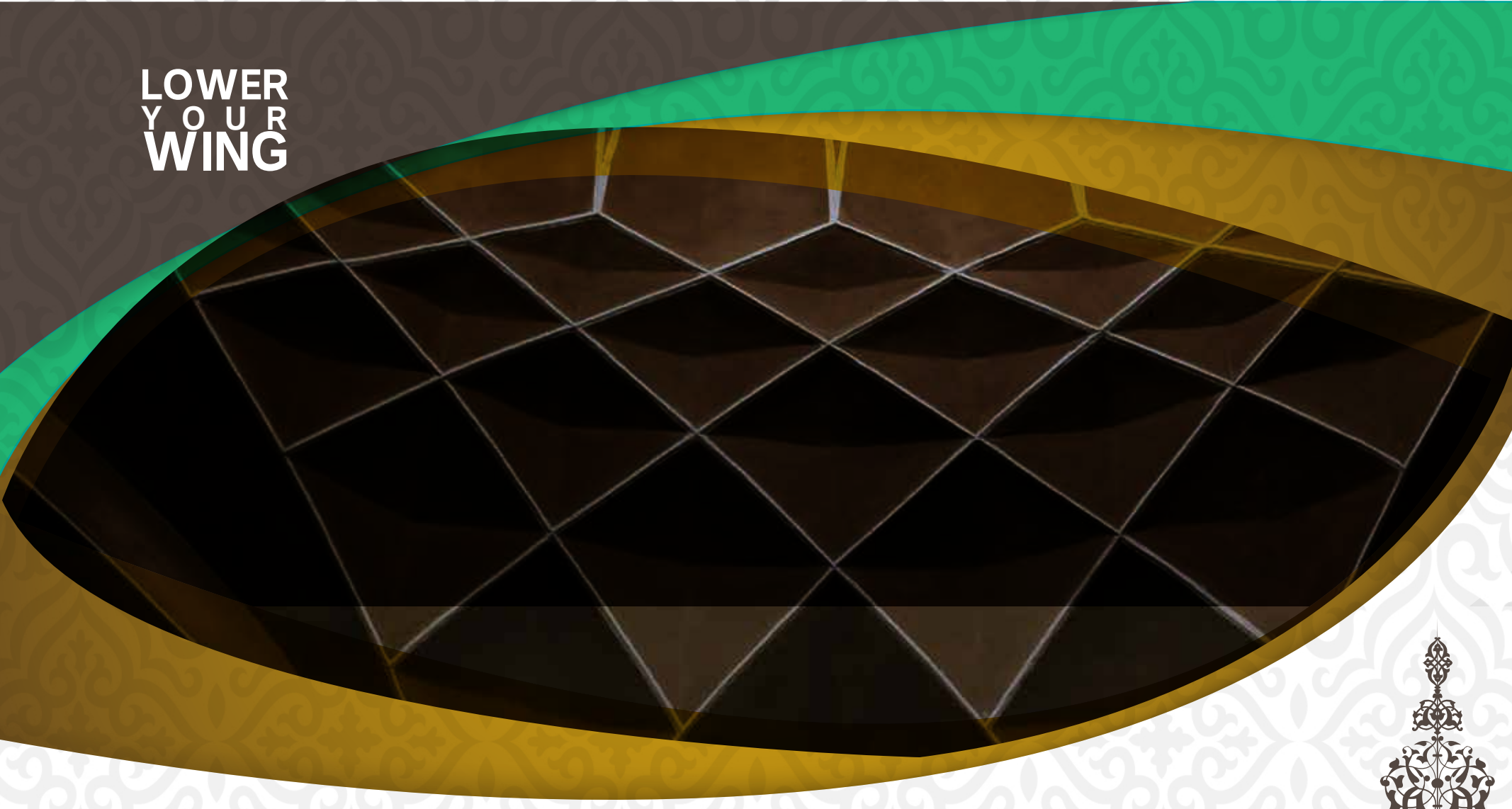


scales of justice for the Day of Resurrection, so that no soul shall be wronged in the least; even if it be the weight of a mustard seed, We shall bring it forth, and sufficient are We as Reckoners.)(1)

The man said, "O Messenger of Allah, I can find nothing better for me and these slaves than parting with them. I call upon you to bear witness that they are all free."(2)

Through equality in punishment, the Prophet (peace and blessings be upon him) established equality between slaves and masters, and with it the protection by which the Islamic Law surrounded the life of these people.

(1) *Translated meanings of Al-Anbiya' 21: 47.*
(2) *Sunan At-Tirmidthy, Book of Tafsir Al-Qur'an, Hadith no. 3089.*



Slapping the Slave

In a giant step forward, unparalleled by any other legislation protecting slaves in the history of mankind, the Prophet (peace and blessings be upon him) proclaimed that slapping or beating a slave was a legitimate enough reason for immediate manumission.[(1)]

- Ibn ‘Umar (may Allah be pleased with him) manumitted a slave. He picked a twig or the like from the ground and said, **“There is not a reward for freeing him the worth of this. I heard the Messenger**

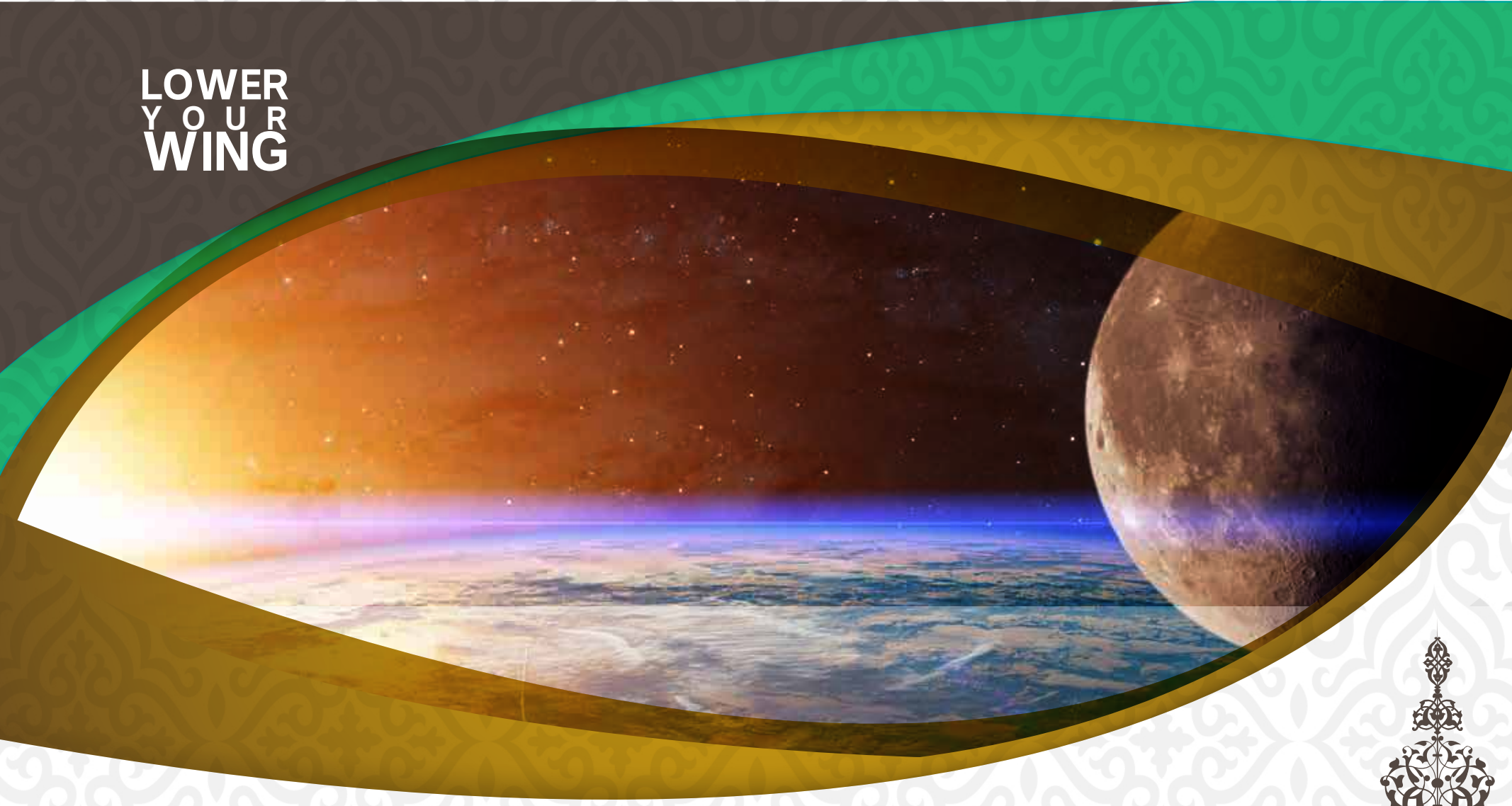
(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, p. 43; excerpted with modification.*



of Allah (peace and blessings be upon him) say, 'Whoever slaps or hits his slave, his expiation is manumitting him.'"(1)

- Hilal bin Yasaf reported that an old man got angry and slapped his maid. Suwaid bin Muqarrin said to him, "Could you not but slap the surface of her face? See, I was the seventh among the seven sons of Muqarrin, and we had only one maid. The youngest of us slapped her, thus the Messenger of Allah (peace and blessings be upon him) commanded us to manumit her."(2)

(1) *Sahih Muslim, Book of Iman, Hadith no. 3130.*
(2) *Sahih Muslim, Book of Iman, Hadith no. 3133.*



Mutilation or punishment with fire also requires immediate manumission and the support of every Muslim for the wronged slave.

- ‘Abdullah bin ‘Amr bin ‘Al-As (may Allah be pleased with him) narrated, “The Messenger of Allah (peace and blessings be upon him) said, ‘Any slave who is mutilated or burned with fire is free. He is the freedman of Allah and His Messenger.’ As a consequence, they brought a man who was castrated, called Sandar, to the Prophet (peace and blessings be upon him), who manumitted him.”(1)

(1) *Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 6800.*



- ‘Abdullah bin ‘Amr bin ‘Al-As (may Allah be pleased with him) narrated, “A man came to the Prophet (peace and blessings be upon him) crying for help. The Messenger of Allah (peace and blessings be upon him) asked him, ‘What is wrong with you?’ He said, ‘My master saw me kissing a slave girl of his and he casterated me.’ The Prophet (peace and blessings be upon him) said, ‘Bring that man to me.’ The man was summoned, but people could not get control over him, tbus the Messenger of Allah (peace and blessings be upon him)



said (to the slave), 'Go, you are free.' He said, 'Upon whom should I rely for support, O Messenger of Allah, if my master should enslave me again?' The Messenger of Allah (peace and blessings be upon him) said, 'Upon every Muslim (or believer).'"(1)

(1) *Sunan Ibn Majah, Book of Ad-Diyat, Hadith no. 2670.*



Redeeming Honor

The status of a slave woman was much more deplorable than that of a man. Added to the misery of slavery was the abuse she suffered under her master and the children conceived as a result of the master-slave woman relationship, who were born into slavery.

Islam did not turn its back on her, nor turn a blind eye to her status quo, for many slave women at the advent of Islam were already subjected to cohabiting with their masters.



Since the core constitutive element of a valid marriage before Allah is lawfulness, Islam took the essential step for redeeming their honor and declared the master-slave woman relationship to be as legitimate as the husband-wife relationship, and hence ensured the legitimacy of any children conceived. The noble Ayah demarcates chaste relations, saying: **(…those who guard their private parts (i.e. from illegal sexual acts). Except from their wives or those their right hands possess, for then, they are free from blame. But whoever seeks (relationships) beyond that, then those are the transgressors.)**(1) This legitimacy freed the slave woman from a sense of shame, the doubt of being an adulteress,

(1) *Translated meanings of Al-Mu'minun 23: 57-.*



and the fear of bearing bastards. Consequently, any children the slave woman had from her master were legitimate children.

Most importantly, it curbed the unaccountability of masters, who henceforth were required to bear the consequences of such relationships. This was the basic step in elevating slave women to the status of wives.

Also, among the masters of Jahiliyyah were some who forced their slave women into prostitution and charged money for it. The Messenger of Allah (peace and blessings be upon him) forbade this practice and forbade the money earned from it, saying, **"The dower (fee) of a prostitute is evil."**(1)

(1) Rafi' bin Khadij, Sahih Muslim, Book of Al-Musaqah (Sharecropping), Hadith no. 2932.



As for the slave women forced into prostitution, Allah assured that He is to them Most Forgiving and Merciful, as their sin falls upon the one who forced them into prostitution. Jabir (may Allah be pleased with him) narrated (1) that Musaika and Umaimah were two slave women who were forced into prostitution by their owner, ‘Abdullah bin Ubai bin Salul. They complained about this to the Prophet (peace and blessings be upon him), whereupon Allah revealed: **(And force not your slave girls into prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful.)** (2)

(1) Sahih Muslim, Book of At-Tafsir, Hadith no. 5355.
(2) Translated meanings of An-Nur 24: 33.



Umm Walad:

The child conceived from a master-slave woman relationship paved the way for the freedom of the slave mother. Any slave woman who bore a child from her master was called, from the day she gave birth, "Umm walad," i.e. the mother of the master's child.

The master could then no longer sell the mother; and if he did not voluntarily manumit her during his lifetime, she was set free upon his death. The Prophet (peace and blessings be upon him) said,

"Any slave woman who gives birth to a child from her master is manumitted by his promise of manumitting her after his death or (he said) after him."(1)

(1) Ibn 'Abbas: Musnad Ahmad, Book of Banu Hashim, Hadith no. 2760.



‘Umar bin Al-Khattab (may Allah be pleased with him) said, “If any slave woman gives birth to a child from her master, he must not sell her, give her away, or bequeath her. He may have intercourse with her, and when he dies, she is free.”(1)

The child given birth to was a legitimate, free child from the day of birth and was ascribed to the master.

Wife:

‘Abdullah bin Rawaha (may Allah be pleased with him) had a black slave woman with whom he became angry one day and slapped, after which he was dismayed. He came to the Messenger of

(1) Muwatta’ Malik, Book of Al-‘Atq wa Al-Wala’ (Manumission and Loyalty), Hadith no. 1268.



Allah (peace and blessings be upon him) and told him her story.

The Prophet (peace and blessings be upon him) asked, "Who is she?"

'Abdullah said, "She fasts, prays, performs ablution thoroughly, and testifies that there is no god but Allah and that you are the Messenger of Allah."

The Prophet (peace and blessings be upon him) said, "O father of 'Abdullah, this is a believing woman."

'Abdullah said, "By the One Who has sent you with the truth, I shall manumit and marry her."



He did, yet some Muslims criticized him. They said, "He married his slave woman." They instead wanted to give their women in marriage to Mushrik [1] men and marry Mushrik women, seeking their high descent. As a consequence, Allah revealed [2]:

(Do not marry Mushrik women until they believe. A believing slave woman is better than a Mushrik woman, even though she might please you. And do not marry Mushrik men to your women until they believe. A believing slave is better than a Mushrik, even though he might please you. Those invite (you) to the Fire, but Allah invites (you) to Paradise and to forgiveness by His Permission.)[3]

(1) *Mushrik: One who associates others with Allah in His Divinity or worship.*

(2) *Reported on the authority of As-Sadi: Tafsir Ibn Kathir; Jalal Al-Din As-Suyuti, Ad-Durr Al-Manthur; Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an: Interpretation of Surat Al-Baqarah [2: 221].*

(3) *Translated meanings of Al-Baqarah 2: 221.*



Gradually, the way masters looked at their slave women changed, for the criterion of superiority changed. It was no longer a free woman versus a slave woman; with Islam it became a believing woman versus an idolatress or non-believing woman – those who invite one to Paradise versus those who invite one to Hellfire. Muslims must choose the believers. This preference opened the way to freedom and an honorable life for believing slave women.

Moreover, free men who could not afford to marry a free woman, and feared sin if they abstained from marriage, were advised to marry believing slave women: (And whoever of you have not the means wherewith to wed free, believing women,



they may wed believing girls from among those whom your right hands possess, and Allah has full knowledge about your faith), reminding them: (...you are one from another)[1] so they must not be disdainful of marrying slave women.

The same conventions of marrying a free woman must be followed in marrying a slave woman. The man proposing marriage must seek permission from her folk, that is, her masters, and give her Mahr. Allah (Exalted be He) says: (Wed them with the permission of their own folk and give them their Mahr according to what is reasonable.)[2]

Having this established, the entire Muslim community was exhorted to help poor male and

(1) *Translated meanings of An-Nisa' 4: 25.*
(2) *Translated meanings of An-Nisa' 4: 25.*



female slaves get married, saying to them: (And marry those among you who are single, and (also marry) the virtuous ones among your male and female slaves. If they are poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient (for His creatures' needs), All-Knowing.)(1)

Prior to marriage, the Prophet (peace and blessings be upon him) aimed to elevate slave women morally and intellectually by exhorting the masters to first educate their slave women and refine their manners, and then marry them in order to earn a double reward. He (peace and blessings be upon him) said, "If a man teaches his slave woman good manners and does this well, and he educates her and does this well, and then

(1) *Translated meanings of An-Nur 24: 32.*



manumits and marries her, he will have a double reward."(1)

Elevation:

To provide the necessary uplift to slaves, the Prophet (peace and blessings be upon him) pushed his efforts at brotherhood, matrimony, social participation, and many merciful teachings by which they were smoothly blended into the society of free people.

In Al-Madinah, the Messenger of Allah (peace and blessings be upon him) forged the bonds of brotherhood between the Muhajirun (Emigrants) and the Ansar (Supporters) without regard to wealth or social status. He (peace and blessings be upon him) united as brothers some of the freed

(1) *Abu Musa Al-Ash'ary, Sahih Al-Bukhary, Book of Ahadith Al-Anbiya', Hadith no. 3190.*



slaves with some of the free dignitaries of the Arabs; Bilal bin Rabah (who was a black slave) as brother of Khalid bin Ruwaihah, his freedman Zaid as brother of his uncle Hamazah, and Kharijah bin Zaid as brother of his father-in-law Abu Bakr. This brotherhood was a true bond, equivalent to a blood connection and entailed inheritance.(1)

Ibn 'Abbas said, "When the emigrants came to Al-Madinah, an Emigrant used to inherit a Supporter (and vice versa) in place of their own blood relatives because of the bond of brotherhood which the Prophet (peace and blessings be upon him) had established between them, which was abrogated (inheritance through

(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, p. 49; excerpted with modification.*



the bond of brotherhood) upon revelation of the Ayah: *(And to everyone, We have appointed heirs.)*(1)"(2)

Still, this was not enough in the eyes of the Prophet (peace and blessings be upon him).

He (peace and blessings be upon him) gave his niece, Zainab bint Jahsh, in marriage to his freedman Zaid. Marriage was a very sensitive issue, especially to a free woman. She only accepted to marry someone above her and refused to have a husband inferior to her in descent, family, or wealth. She felt that this would debase her social standing and humble her pride. However, the Messenger of Allah (peace and blessings be upon him) was aiming at a loftier

(1) *Translated meanings of An-Nisa' 4: 33.*
(2) *Sahih Al-Bukhary, Book of Tafsir Al-Qur'an, Hadith no. 4214.*

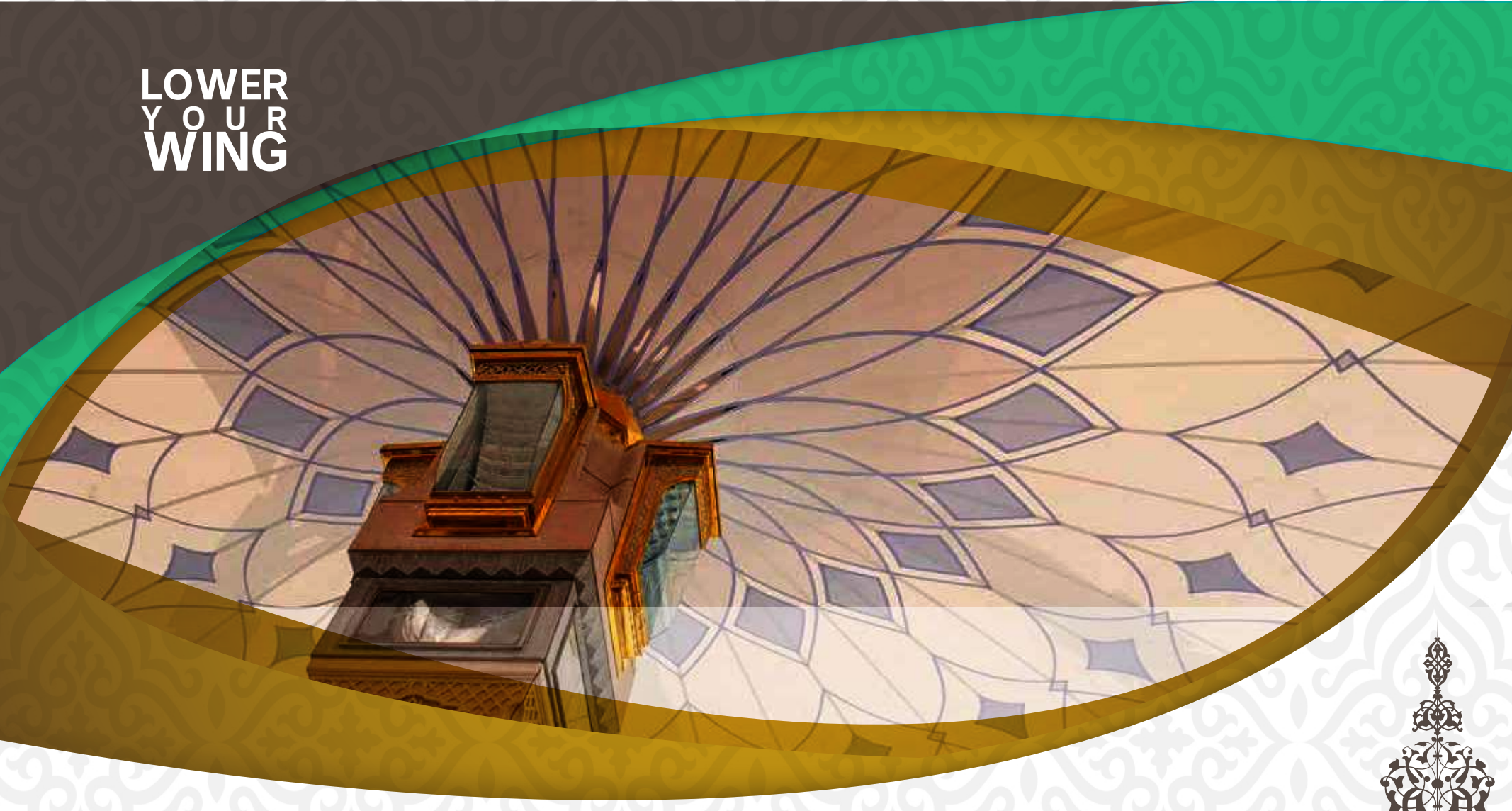


goal, which was to elevate the slaves from the dark abyss into which unjust humanity had thrust them, to the rank of the greatest masters of Quraish.(1)

Still, this was not enough in the eyes of the Prophet (peace and blessings be upon him).

He (peace and blessings be upon him) deputed his freedman Zaid to be the leader of an army composed of the Muhajirun and the Ansar, among whom were the masters of the Arabs. When Zaid was martyred, the Messenger of Allah (peace and blessings be upon him) entrusted the leadership of the army to his son, Usamah bin Zaid, although Abu Bakr and ‘Umar were in the army – the two ministers of the Messenger (peace and blessings be upon him) and his successors. Thus, the Prophet (peace and blessings be upon him) did

(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, p. 49.*



not stop at the restoration of rights but also granted the capable and qualified freedmen leadership and presidency over free people.(1)

He (peace and blessings be upon him) said, **"You should hear and obey, even if the one made your chief was an Abyssinian (Ethiopian) slave whose head looks like a raisin."**(2)

Within a few years of reformation, their community attained a level of kindness and nobility unmatched by any other place or time. Some freed slaves were even unwilling to leave their former masters, although they were capable of that, after they had become financially independent and had developed within themselves the ability to shoulder their own responsibility. They considered

(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, p. 50.*
(2) *Anas bin Malik, Sahih Al-Bukhary, Book of Al-Ahkam, Hadith no. 6609.*



their masters their own folk, having what resembled the ties of blood connecting them to one another.(1) The Prophet (peace and blessings be upon him) said, "The freed slave of a people is from themselves." (2)

'Umair (may Allah be pleased with him), the freedman of Abu Lahm, narrated, "I was a slave (of Abu Lahm). I asked the Messenger of Allah (peace and blessings be upon him), 'Can I give some charity from my master's wealth?' He (peace and blessings be upon him) said, 'Yes, and the reward shall be (shared) between you both, two halves.'" (3)

(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, p. 42, excerpted with modification.*
(2) *Anas bin Malik, Sahih Al-Bukhary, Book of Al-Fara'id (Laws of Inheritance), Hadith no. 6264.*
(3) *Sahih Muslim, Book of Zakah, Hadith no. 1702.*



Inward Freedom

The Prophet (peace and blessings be upon him) started with kind treatment that realized freedom from within. Nothing can restore equilibrium and dignity to a distorted soul better than good treatment, whereby a man senses his worth as a human being and redeems his self-respect. Only then he can savor the taste of freedom.

The surrounding circumstances under which man lives are the ones responsible for adapting his feelings and molding his emotions and psychology.

The psychological entity of a slave differs from that of a free person. Not because he is a different race, as ignorant people have thought, but because his life under permanent slavery causes the adaptation of his psychological system to such



circumstances. Consequently, the system of obedience grows to its maximum, whereas the system of independence and responsibility for one's actions are atrophied to the minimum.

A slave can perform many things well when his master commands him to do them; all he has to do is to obey and fulfill the command. But he does not act well when it is something he should be responsible for – even if it is a simple matter. This is not because his body fails to do it or his mind is unable to understand it, but because his soul cannot bear its consequences. He starts to see in it unreal perils or unsolvable obstacles, and so runs away from it to keep himself away from troubles.



This psychological adaptation to slavery within slaves, which originates from external circumstances, is truly what enslaves them. With Islam, the slave starts to break free from it and becomes independent, like a branch hanging down towards the earth; it starts to stretch its own roots and separates from the origin.

This psychological adaptation cannot be wiped by a state proclamation abolishing slavery. It must be changed from within, through new circumstances that adapt one's feelings differently, develop the atrophied systems inside the slave's soul, and shape a normal human entity out of the deformed and distorted one, which is exactly what Prophet Muhammad (peace and blessings be upon him) did.(1)

(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, pp. 47--49.*



Outward Freedom:

The time came to the step to actual freedom. The previous steps were a struggle to overcome a culture rooted in slavery; preliminary steps to purify and elevate the morality of masters, realize spiritual emancipation of slaves, and prepare a whole community with a history steeped in condoning, justifying, and practicing slavery, for its renaissance.

Without these preparatory measures that paved the way for full freedom, the consequences would have been drastic. A sudden, reckless abolition of slavery would have only been followed by systematic discrimination and enforced segregation, which would have entrapped people into a worse



evil – namely, racism – and plunged the nation into chaos.

Emancipating Systems:

Before the advent of Islam, the world was ruled by the laws of slavery. The Prophet (peace and blessings be upon him) came to establish within it the laws of freedom. His strategy was mainly to dry up the sources of enslavement and multiply the outlets to freedom, setting many rules and regulations that treated all cases, even the complicated case of a jointly possessed slave, which gradually ended servitude and bondage.

The Prophet (peace and blessings be upon him) said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that

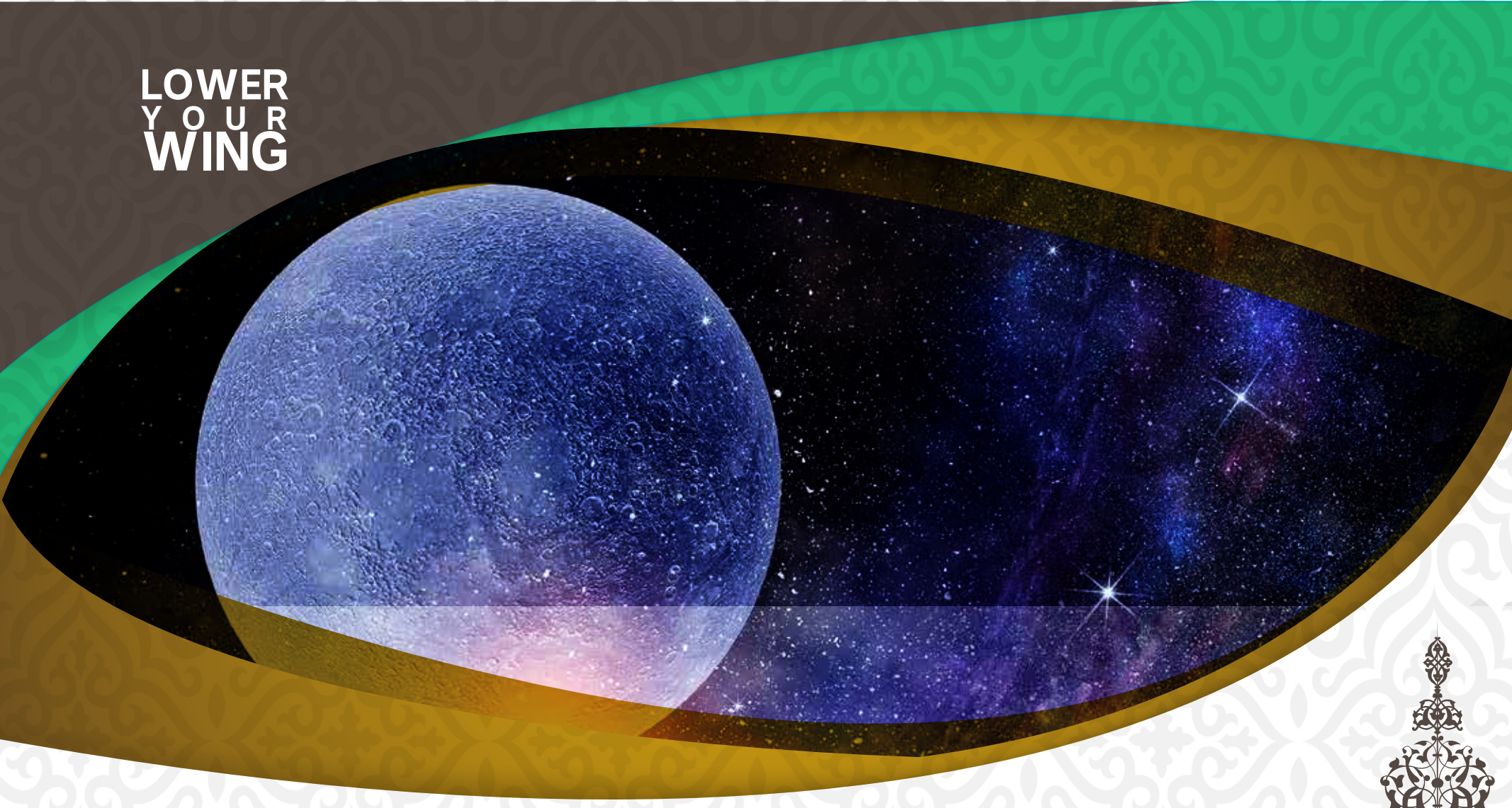


slave manumitted completely by paying the remaining price. And if he does not have sufficient money to manumit him, the price of the slave should be estimated justly, and he (the slave) is to be allowed to work and earn the amount that will manumit him without overburdening him."(1)

'Atq (manumission) and Mukatabah (contracting for freedom) were the two emancipating systems that the Prophet (peace and blessings be upon him) established and implemented to actually free slaves.

'Atq was the voluntary freeing of slaves by masters, whereas Mukatabah was the drawing up of a contract for manumission, whereby slaves

(1) *Sahih Al-Bukhary, Book of Ash-Sharakah (Partnership), Hadith no. 2312.*



could earn their freedom independently and irrespective of whether their masters were willing or not. According to this contract, a definite amount of money or labor was fixed as the price of the slave's freedom. The slave worked to collect the money and pay his price to his master.

These two systems working together in parallel made the movement towards freedom a collaborative work, not monopolized by any section, in which the whole nation participated; freedom could be either granted by the master through voluntary manumission, attained by the slave through Mukatabah, or procured by the state or fellow Muslims through buying and freeing slaves or helping the Mukatab (a slave with a contract to buy their freedom) pay for their freedom.



Buying Freedom:

Method and Aims

(And those who seek Al-Kitab (Mukatabah) from among those whom your right hands possess (slaves), make a contract with them if you know that they are good and trustworthy and give to them from the Wealth of Allah which He has given you.)(1)

The aforementioned Ayah is a direct Command from Allah to slave owners; if their slaves ask to draw up a contract with them for their manumission, they should comply, provided that the slave concerned has the skill and ability to earn, so that they can pay their master and do not turn into a burden after being manummitted by living at the expense of others or resorting to bad means of living.(2)

(1) *Translated meaning of An-Nur 24: 33.*

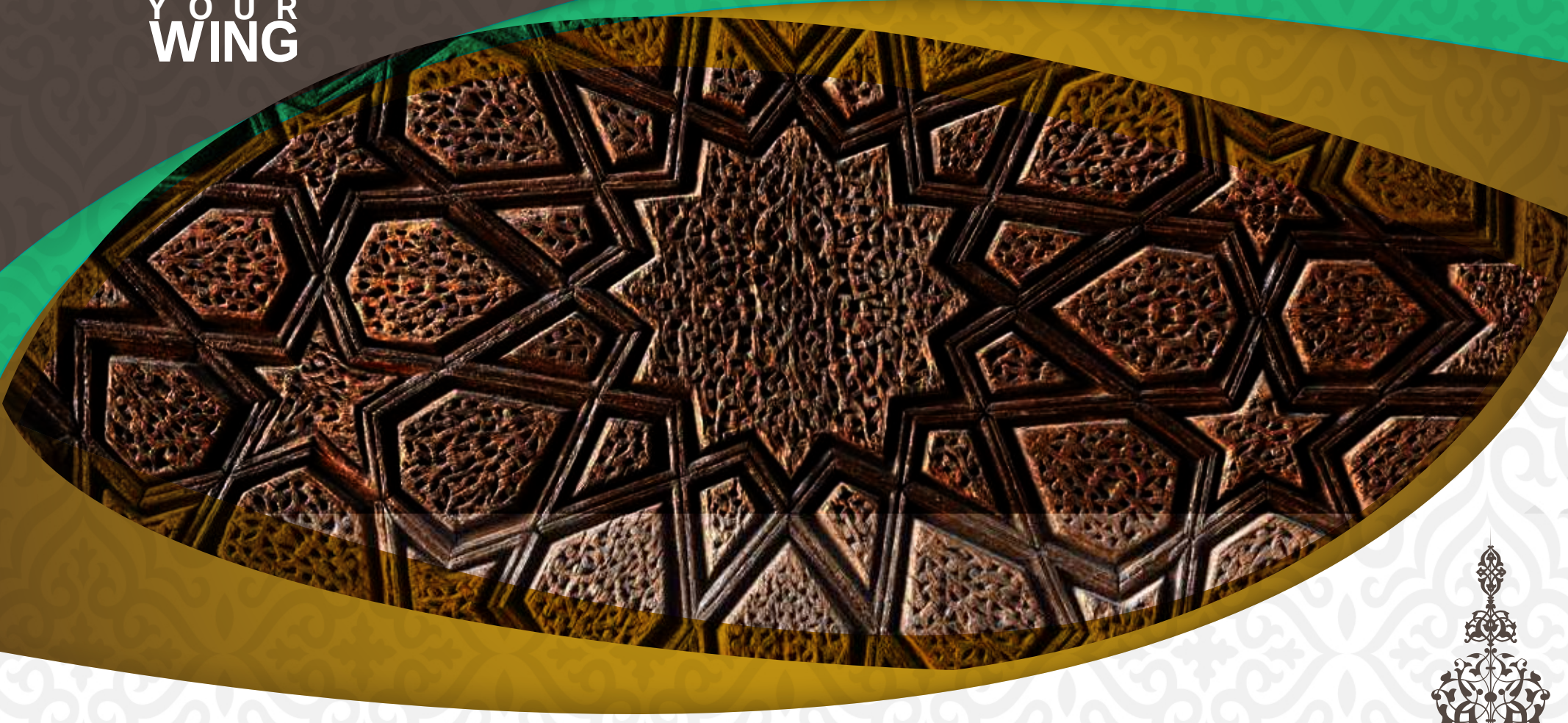
(2) *Tafsir Ibn Kathir & Sayyid Qutb, In the Shade of the Qur'an, Interpretation of Surat An-Nur [24: 33].*



(And give them from the Wealth of Allah which He has given you) is another command urging masters to help their slaves pay the sum owed to them, by either giving them their share of Zakah or deducting an amount from the specified sum for manumission – a fourth, a third, or a half of it, and so on.(1)

It also urges Muslims to support the Mukatab, and sufficient indeed for them is Allah as Supporter. The Messenger of Allah (peace and blessings be upon him) said, **"There are three persons it is incumbent upon Allah to help: the Mujahid (striver) in the Way of Allah, the Mukatab who seeks payment, and the Nakih (marriage seeker) who desires chastity."**(2)

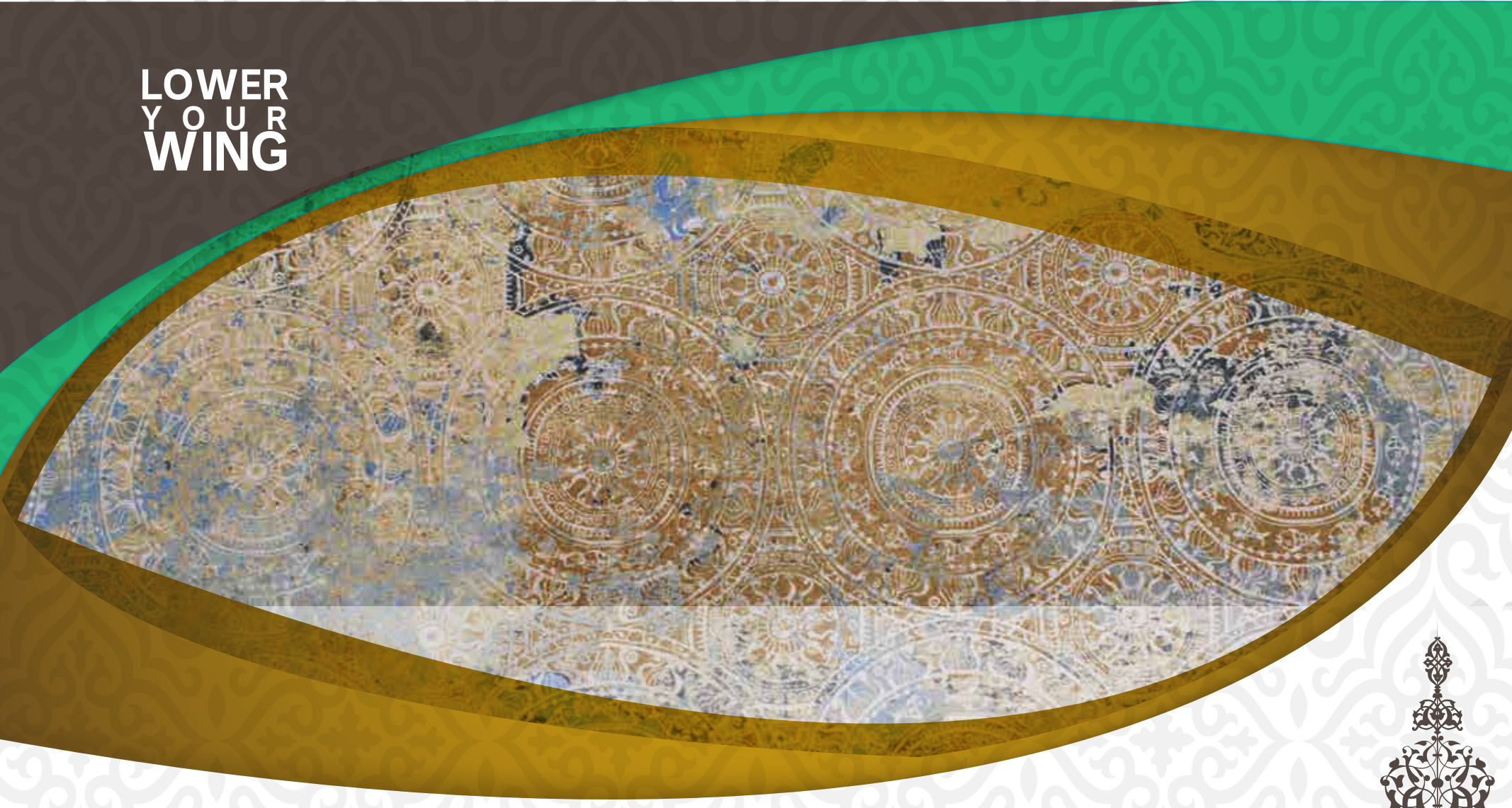
(1) *Tafsir Ibn Kathir, Interpretation of Surat An-Nur [24: 33].*
(2) *Abu Hurairah, Sunan At-Tirmidthy, Book of Fada'il Al-Jihah (Virtues of Jihad), Hadith no. 1579.*



Any demand made by the slave for Mukatabah must not be rejected by the master. Al-Bukhary reported in the chapter of Al-Mukatab that Sirin, who had a lot of money, asked Anas for a contract of manumission, but he refused. Sirin went (and complained) to 'Umar (bin Al-Khattab, the then-ruler). 'Umar said (to Anas), **"Draw up a contract for manumission with him!"** Anas still refused, so 'Umar hit him with his stick while reciting: **(...make a contract with them, if you know that they are good and trustworthy.)** So he made a contract with him.

The moment the slave becomes a Mukatab, their service to their master must be paid for, or they must be allowed to work elsewhere in return for payment until they collect the sum agreed upon.(1)

(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, p. 45.*



The slave, while still a Mukatab, begins to acquire the rights of a free person, such as inheritance and blood money, in proportion to the amount paid off from the sum agreed upon for manumission. The Prophet (peace and blessings be upon him) said,

"If the Mukatab deserve blood money or inheritance, they should inherit according to what was manumitted of them."(1)

After the slave pays off the sum agreed upon, manumission becomes compulsory, and cannot be rejected or postponed by the master; otherwise, the state (the judge or the ruler) must intervene to execute the deed of manumission by force and grant freedom to its seeker. (2)

(1) Ibn 'Abbas: Sunan At-Tirmidthy, Book of Al-Buyu', Hadith no. 1180.
(2) Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, p. 45.



Thus, the system of Mukatabah opened the door to freedom for slaves who yearned for it and did not wish to wait for a voluntary gesture of manumission.

Islam encourages and urges manumission by all means; nevertheless, Mukatabah is part of the psychological education of slaves that helps them feel capable of obtaining their freedom themselves and enjoying the rights of free people. This deepens their desire for freedom and renders them ready to bear any consequences for its sake. Hence, Islam grants it to them, because only then they are worthy and capable of guarding it.[1]

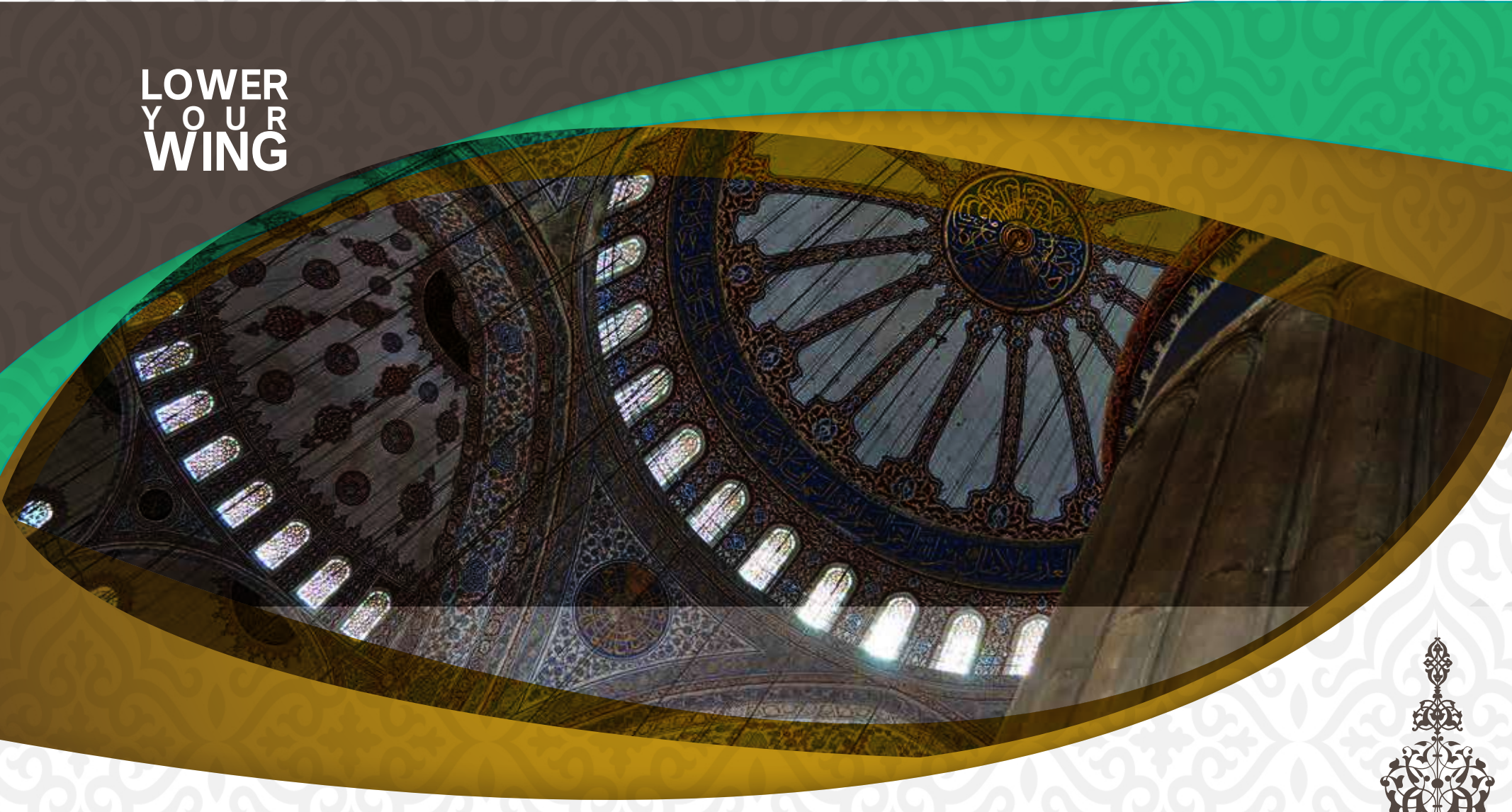
(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, pp. 5051-; excerpted with modification.*



The Persian Mukatab

Salman the Persian (may Allah be pleased with him) forfeited his freedom in his quest for the truth, which he reached after long years of slavery, and with it he had his freedom restored. His life and manumission story testify to the greatness of Mukatabah in building a free, united society.

‘Abdullah bin ‘Abbas narrated: Slavery (slave labour) absorbed Salman until he missed attending the Battles of Badr and Uhud with the Messenger of Allah (peace and blessings be upon him). Salman said: Then the Messenger of Allah (peace and blessings be upon him) said to me, **“Draw up a contract of manumission, O Salman.”**



I drew up a contract of manumission with my master in return for three hundred palm trees, which I should grow for him in dug holes, in addition to forty ounces of gold. The Messenger of Allah (peace and blessings be upon him) said to his Companions, **"Help your brother."**

They helped me with the palm trees; a man gave thirty saplings, another twenty, another fifteen, and another ten; each gave according to what he had until they had collected three hundred saplings for me.

The Messenger of Allah (peace and blessings be upon him) said to me, **"Go, O Salman, and dig holes for them. When you have finished,**



come to me so that I may plant them with my own hands." I dug holes for them, helped by my companions. When I had finished, I came and informed him.

The Messenger of Allah (peace and blessings be upon him) came out with me, and we started bringing him the saplings which he (peace and blessings be upon him) started planting with his own hands. By the One in Whose Hand is the soul of Salman, not one sapling from them died. I paid off the date palms, but there still remained for me the money.

A piece of gold the size of an egg from one of his victories was brought to the Messenger of Allah



(peace and blessings be upon him). He (peace and blessings be upon him) said, **"What happened to the Persian Mukatab?"** I was summoned to him. He (peace and blessings be upon him) said, **"Take this and pay off what you owe with it, O Salman."** I said, **"What would this pay, O Messenger of Allah, from what I owe?"** He (peace and blessings be upon him) said, **"Take it, for Allah, the Exalted and the Glorious, will pay off what you owe with it."** I took it, and by the One in Whose Hand is the soul of Salman, I weighed for them forty ounces from it. I paid them their due and I was manumitted.(1)

(1) Musnad Ahmad, Book of Al-Ansar, Hadith no. 22620.



Barirah… Free to Choose

Slave women also used their right of emancipating themselves through Mukatabah. Lady ‘Aishah narrated, “Barirah came and said, ‘I have drawn up a contract for my manumission with my folk for nine ounces (of gold by installments), one ounce per year. Please help me.’ ‘Aishah said, ‘If your folk agree, I will pay them the whole amount in one payment and manumit you, and your Wala’ (manumitter’s right of inheritance from the freed slave) becomes mine.’”(1)

(1) *Sahih Al-Bukhary, Book of Al-‘Atq (Manumission), Hadith no. 2375.*



After attaining her freedom, the Messenger of Allah (peace and blessings be upon him) gave Barirah (may Allah be pleased with her) the choice either to stay with her slave husband or leave him. Ibn ‘Abbas narrated, “Barirah’s husband was a slave called Mughith. It is as if I am seeing him now, going behind Barirah, weeping, his tears flowing down his beard. The Prophet (peace and blessings be upon him) said to ‘Abbas, ‘O ‘Abbas, do you not wonder at the love of Mughith for Barirah, and the hatred of Barirah for Mughith?’ The Prophet (peace and blessings be upon him) then said to Barirah, ‘If only you would return to him.’ She said, ‘O Messenger of Allah, are you commanding me?’ He (peace and blessings be upon him) said, ‘I am only interceding (for him).’ She said, ‘I have no need of him.’”(1)

(1) *Sahih Al-Bukhary, Book of At-Talaq, Hadith no. 4875.*



Granting Freedom: Method and Aims

(But he has not broken through the difficult pass. And what can make you know what is breaking through the difficult pass? Freeing a neck from bondage (i.e. a slave or a captive).)

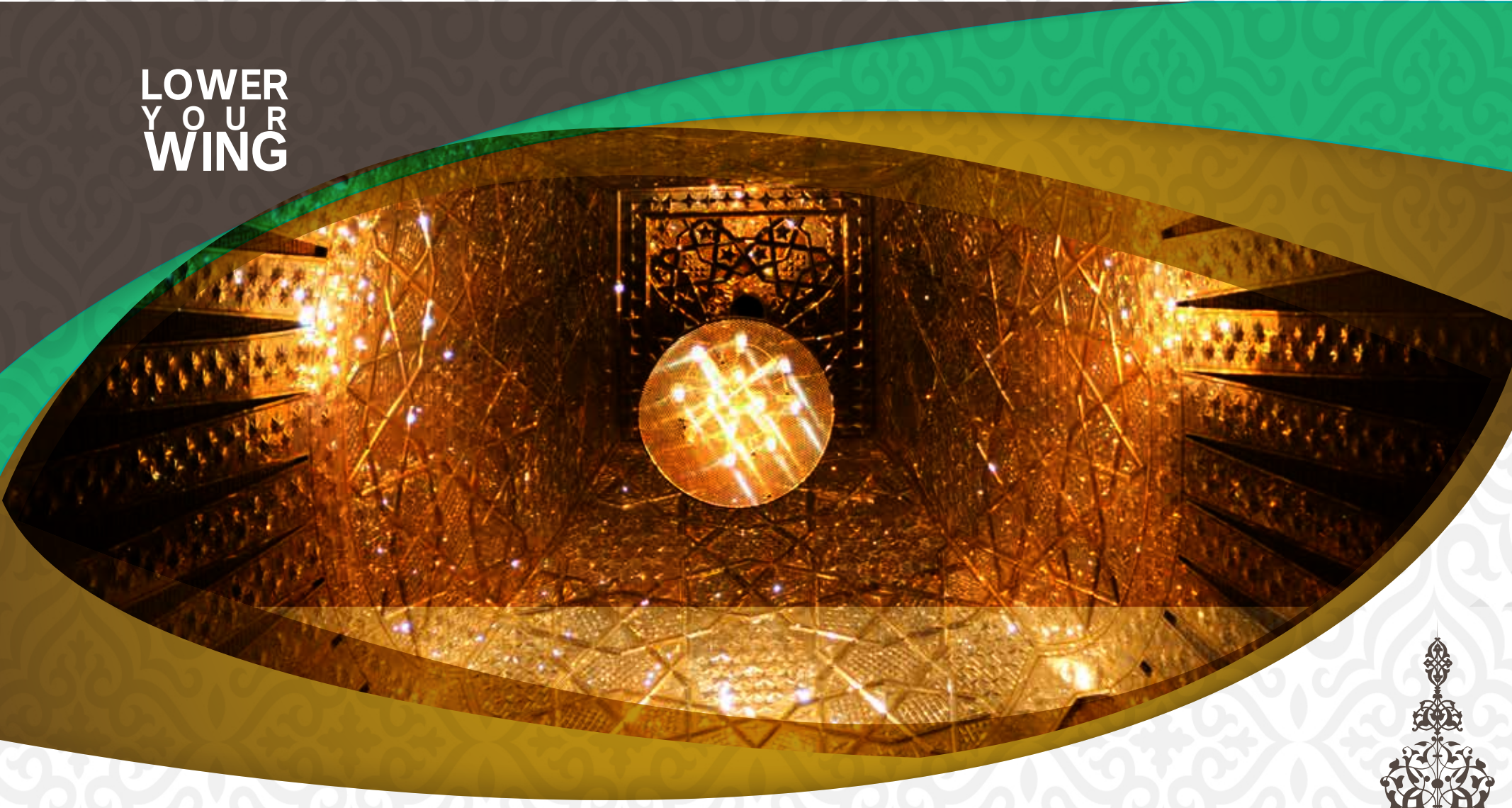
For mankind to traverse the path, likened to a steep mountainous pass, coming between them and Paradise is the freeing of a slave. The reward is certainly equitable to the deed. **"Whoever manumits a Muslim neck, Allah will manumit**



in return for every organ of the slave an organ (of the manumitter) from Hellfire, even private parts for private parts."(1)

When confronted with frightening signs from Allah, the Prophet (peace and blessings be upon him) prescribed seeking forgiveness and manumission for safety. Asma' bint Abu Bakr (may Allah be pleased with her) said, "We were ordered to manumit slaves at the lunar eclipse."(2) She also said, "The Prophet (peace and blessings be upon him) enjoined manumission at the solar eclipse."(3)

(1) Abu Hurairah, Sahih Al-Bukhary, Book of Kafarat Al-Aiman (Expiation of Unfulfilled Vows), Hadith no. 6221.
(2) Sahih Al-Bukhary, Book of Al-'Atq, Hadith no. 2336.
(3) Sahih Al-Bukhary, Book of Al-Jumu'ah, Hadith no. 995.



The sooner the better, before it is robbed of any merit by postponing it until death is near. The Prophet (peace and blessings be upon him) said,

"The example of the one who manumits at (the time of) death is that of he who gives when satiated."(1)

Expiation of Sins

Setting those in bondage free is a deed so loved by Allah (Glorified and Exalted be He) that He rewarded it with an expiation of sins, especially those repeatedly committed.

(1) Abu Ad-Darda': Sunan Abu Dawud, Book of Al-'Atq, Hadith no. 3454.



The Prophet (peace and blessings be upon him) knew that expiatory manumission would help emancipate the largest possible number of slaves, which was his aim, for sins never end. He (peace and blessings be upon him) said, **"Every son of Adam often sins, and the best of sinners are those who repent."**(1)

The expiation for a sin such as slapping or beating a slave is manumission of that slave. The Messenger of Allah (peace and blessings be upon him) said, **"Anyone who slaps or hits his slave, his expiation is to manumit him."**(2)

The Noble Qur'an lists other grave sins whose expiation is manumission.

(1) Anas bin Malik, Sunan At-Tirmidthy, Book of Sifat Al-Qiyamah wa Al-Raqa'iq wa Al-Wara', Hadith no. 2423.

(2) Ibn 'Umar, Sahih Muslim, Book of Iman, Hadith no. 3130.

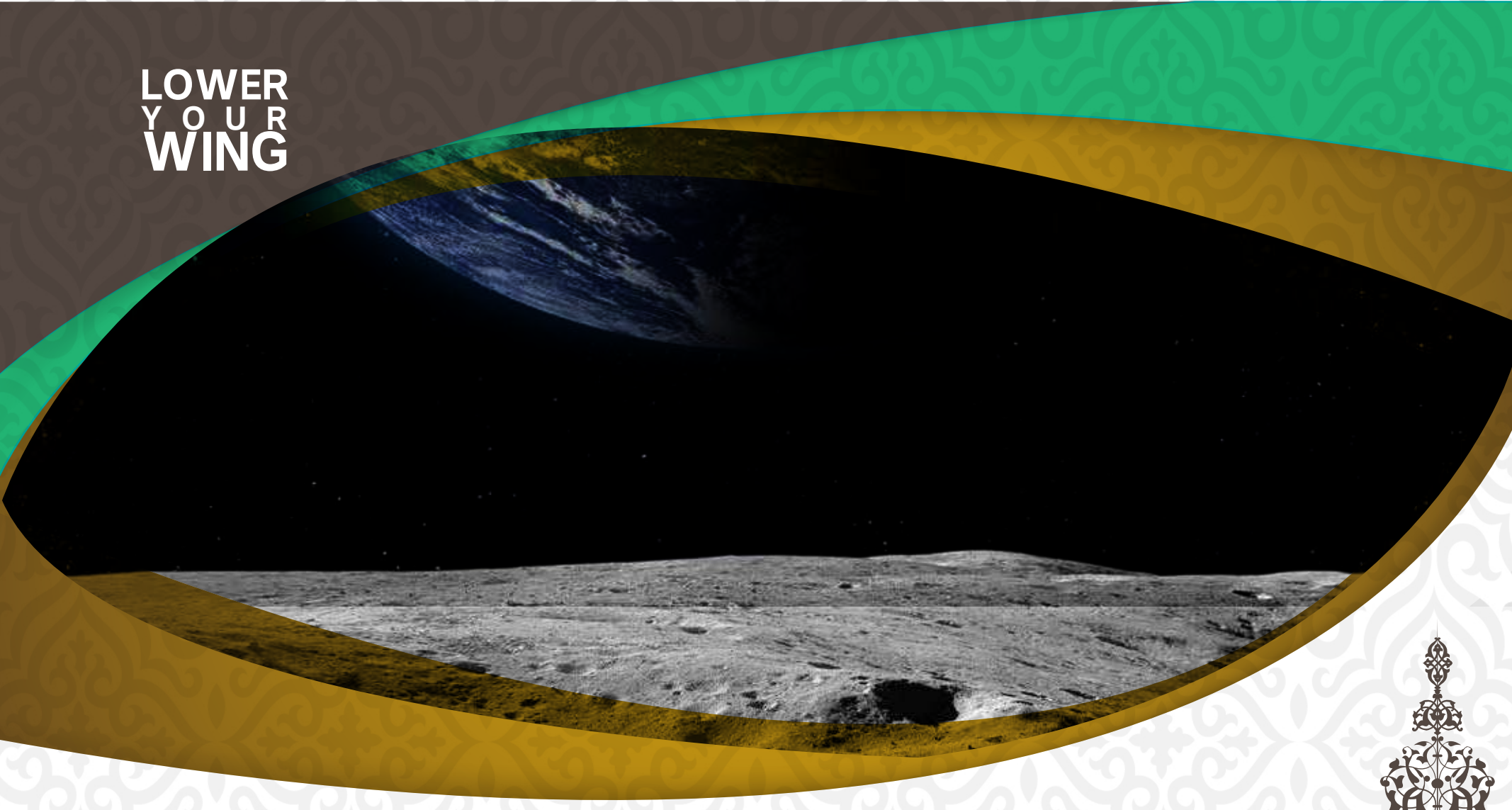


101 Unintentional Killing:

The expiation for accidentally killing a believer is setting free a believing male or female slave and paying blood money to the deceased's family. **(Whosoever kills a believer by mistake must set free a believing neck and submit blood money to the deceased's family, unless they give up their right as charity.)**(1)

The person killed by mistake is a human soul whose family, and society in general, is unjustly deprived of him. Therefore, the two sides are to be compensated for this loss; the family by blood money and the society by freeing a believing slave.

(1) *Translated meanings of An-Nisa' 4: 92.*



Freeing a slave is like reviving a soul, and (anyone who revives a soul, it would be as if he revived all mankind.)[1] It hence compensates for the soul killed by mistake. It clearly implies that slavery in the eyes of Islam is death or akin to death, in spite of the protection with which Islam surrounds slaves. Therefore, it seizes every opportunity to revive slaves by freeing them from slavery.[2]

02 Zihar:

Zihar, derived from Zahr meaning back, was one of the practices of Jahiliyyah whereby a husband simply declared his wife no longer lawful to him, as

(1) *Translated meanings of Al-Ma'idah 5: 32.*
(2) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, pp. 44--45.*



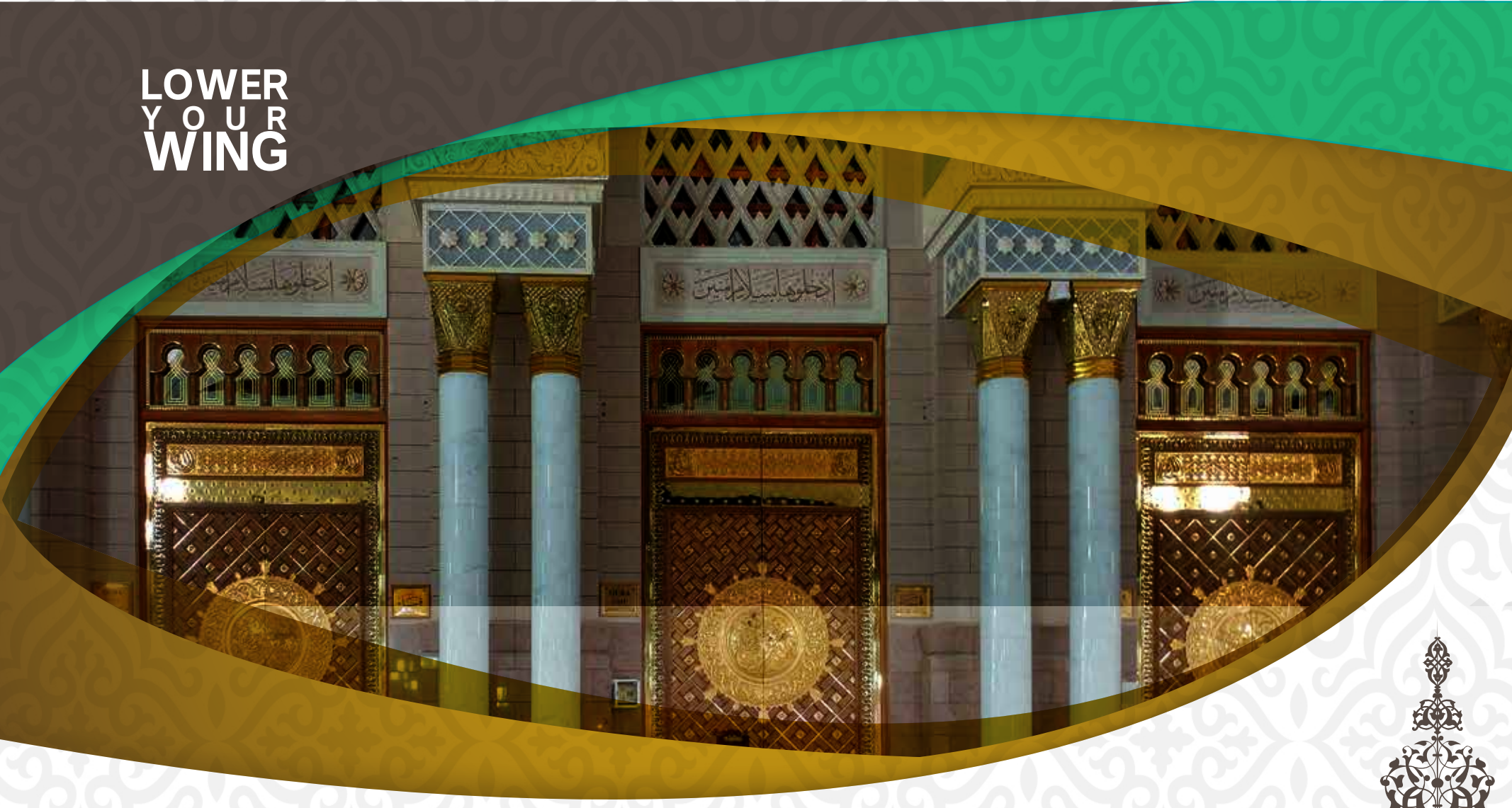
is his mother, likening her to a kinswoman forbidden to him, saying, **"You are (henceforth as unlawful) to me as my mother's back."**

Through Zihar, the wife was rendered unlawful to her husband forever, neither divorced nor married. Islam abolished this unjust kind of separation and imposed a disciplinary measure against the husband who pronounced Zihar by prohibiting sexual intercourse until he retracted his statement and made expiation, which was to either free a slave, fast for two successive months, or feed sixty poor persons. Recourse to the next expiation was not allowed unless the husband was genuinely unable to do the first.



Allah (Glorified and Exalted be He) says: (Those among you who make their wives unlawful to them by Zihar, they are not their mothers. Their mothers are none but those who gave birth to them. Verily, they utter an abominable word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving. Those who make unlawful to them their wives by Zihar and then retract what they have said, a neck must be freed before they touch each other. That is an admonition to you. And Allah is All-Aware of what you do.)(1)

(1) *Translated meanings of Al-Mujadilah 58: 24-.*



Ibn ‘Abbas narrated that a man who made his wife unlawful to himself by Zihar, then had intercourse with her, came to the Prophet (peace and blessings be upon him). He said, **“O Messenger of Allah, I made my wife unlawful to me by Zihar, but then I had sexual intercourse with her before I made the expiation.”** He (peace and blessings be upon him) asked, **“What made you do this, may Allah be merciful to you?”** The man said, **“I saw her anklet in the moonlight.”** He (peace and blessings be upon him) said, **“Do not come near her until you have done what Allah has ordered you to do.”**(1)

(1) Sunan At-Tirmidthy, Book of At-Talaq, Hadith no. 1120.

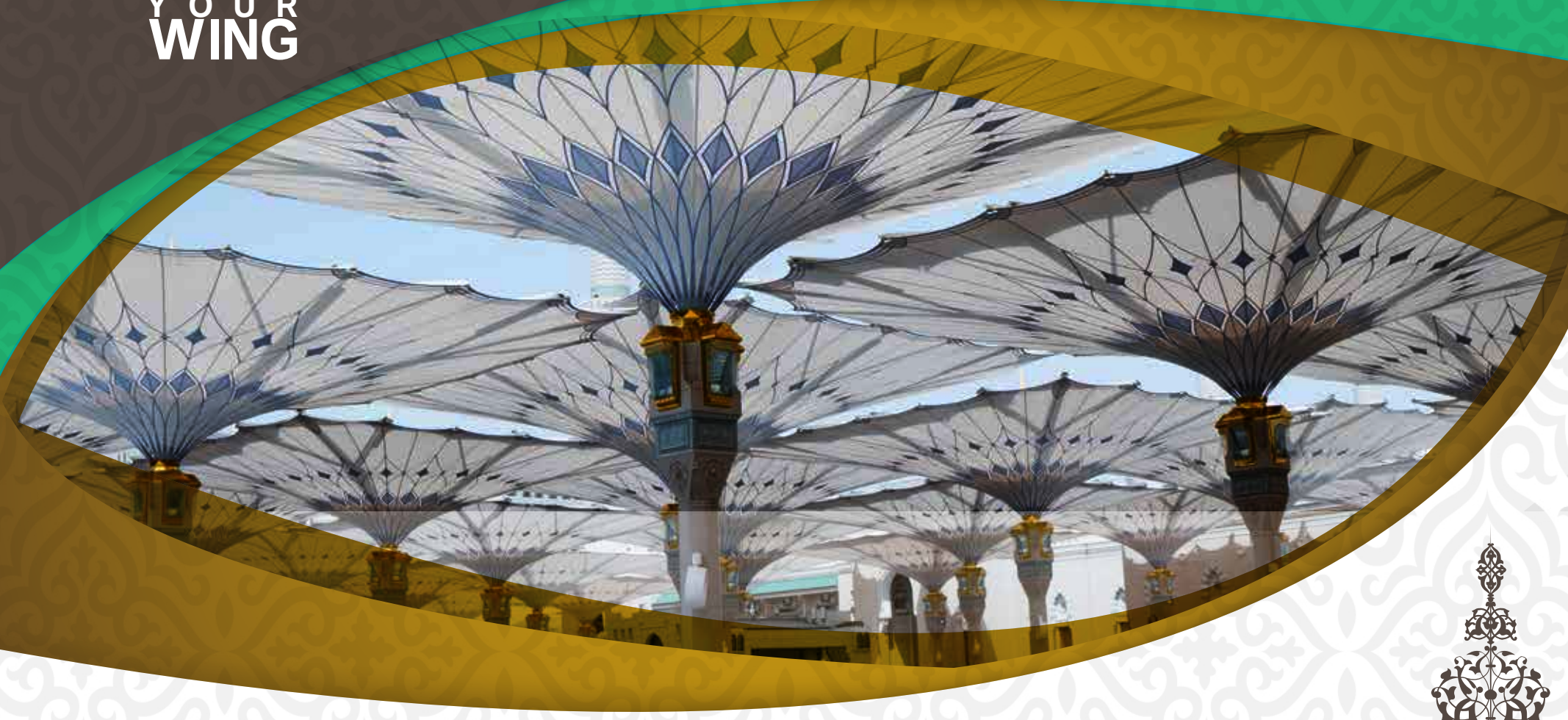


03 Oath-breaking:

Frequent vows and oaths by Allah, such as **"No, by Allah,"** and, **"Yes, by Allah"** which tongues repeat without really intending them, are considered unintentional and therefore are excused. However, expiation must be made for deliberate oaths taken in the Name of Allah that are then broken. Among the expiations for a broken oath is the freeing of a slave. Allah says:

(Allah will not punish you for what is unintentional among your oaths, but He will punish you for (breaking) what you intended of oaths. Its expiation (of a deliberate oath) is to feed ten poor persons, on a scale of the average of that with which you feed your own families; or clothe them; or manumit a neck.) (1)

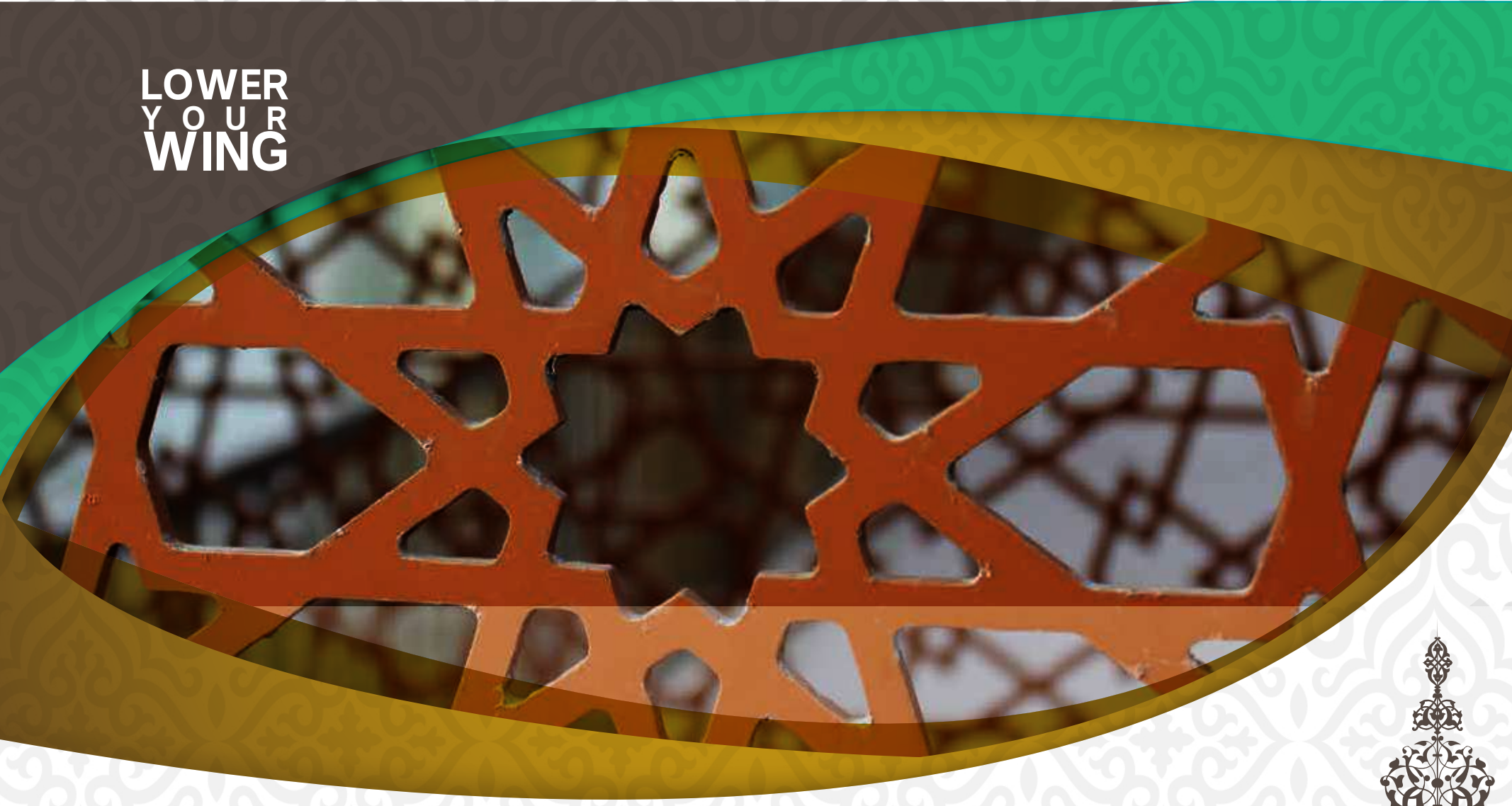
(1) *Translated meanings of Al-Ma'idah 5: 89.*



Procuring Freedom: State

Almighty Allah prescribed eight channels in the Noble Qur'an for spending Zakah, which is the third of the Five Pillars upon which Islam is built and every Muslim is obliged to perform. One of these charitable channels is dedicated to freeing slaves and captives, and helping the Mukatab pay for their freedom (being regarded as both in bondage and in debt to their master). Allah (Exalted be He) says: **(Charities (Zakah) are for the poor; the needy; those employed to collect it; those whose hearts have been inclined (towards Islam); those in bondage; those in debt; for the Cause of Allah; and for the wayfarer; a duty imposed by Allah. And Allah is All-Knower, All-Wise.)**(1)

(1) *Translated meanings of At-Tawbah 9: 60.*



Whenever there was surplus, the Muslim State would buy slaves from their masters through Baitul-Mal (Islamic treasury) and manumit them. Yahya bin Sa'id narrated, "'Umar bin Abdul-Aziz dispatched me to collect the Zakah of Africa. I collected it, and then I searched for poor people to give it to, but we did not find any poor person or anyone to take it from us. 'Umar bin Abdul-Aziz had made people in need of nothing. So I bought slaves and manumitted them."(1)

With 'Atq, Mukatabah, and other outlets to freedom, Islam took large strides in manumitting slaves. It preceded any historical progress in this domain by at least seven centuries and added

(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, p. 44.*



novel achievements, such as state sponsorship, which the world became aware of only at the beginning of its modern history, besides others it remained ignorant of, such as equality with slaves, kind treatment, and voluntary manumission for nothing in return – and this without causing any external economic or political pressures that forced the West to manumit slaves.(1)

The Liberator of Mankind

The last will and testament of the Prophet (peace and blessings be upon him) to his Ummah while suffering the agonies of death was Salah and those in bondage. Umm Salamah narrated, **"In his last illness, the Messenger of Allah (peace and blessings be upon him) kept**

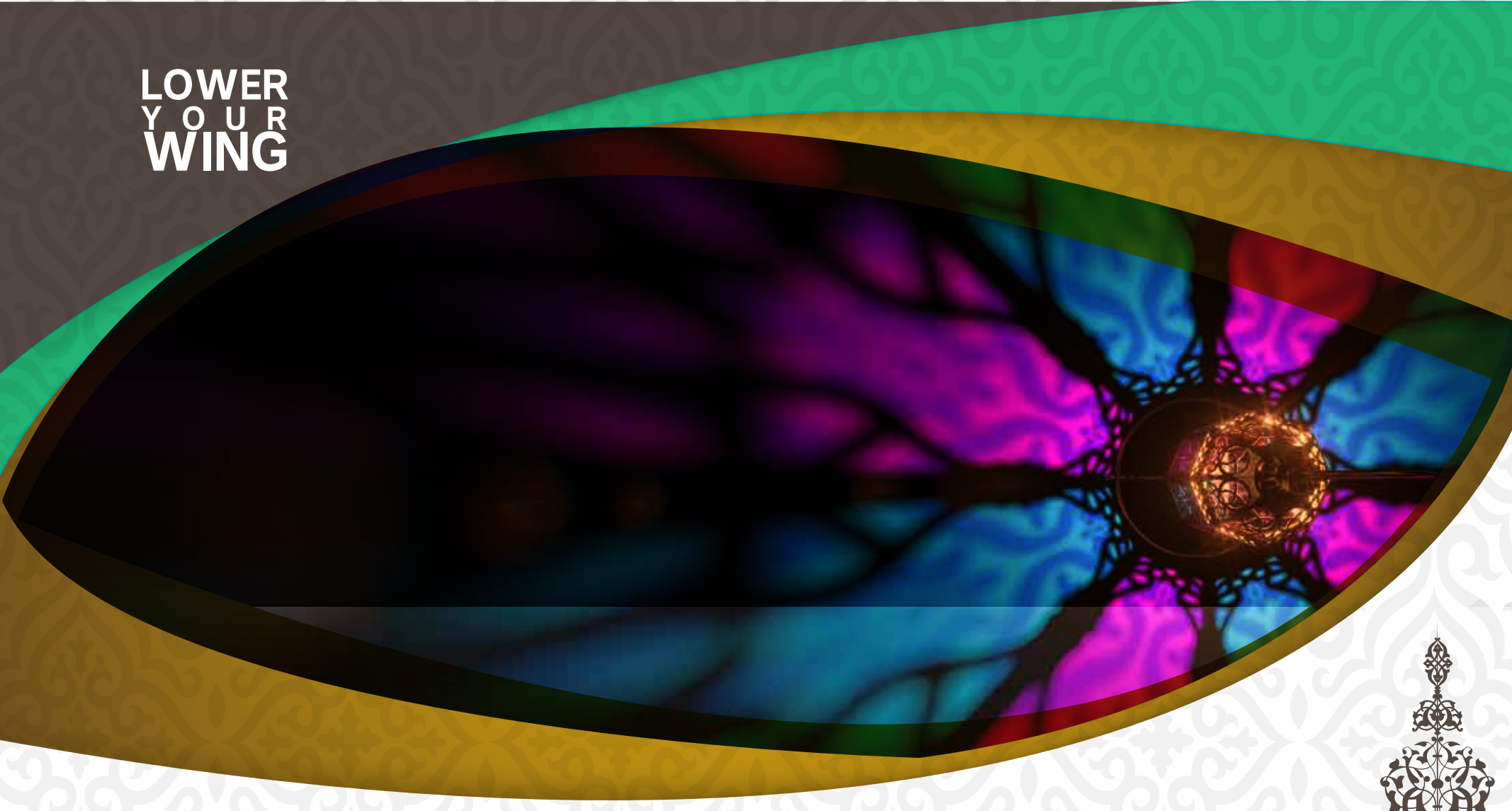
(1) *Muhammad Qutb, Shubuhat Hawl Al-Islam: Islam and Slavery, pp. 4546-.*



repeating, 'Salah and those whom your right hands possess (slaves and captives)!' He (peace and blessings be upon him) kept repeating these words until his tongue could no longer utter them.'"(1)

Anas bin Malik narrated, "The last will and testament of the Messenger of Allah (peace and blessings be upon him) on the whole, when dying, was, 'Salah and those whom your right hands possess!' He (peace and blessings be upon him) kept gurgling these words in his chest, his tongue barely uttering them."(2)

(1) *Sunan Ibn Majah, Book of Al-Jana'iz, Hadith no. 1614.*
(2) *Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 11725.*



Many years before Islam and prophethood, Prophet Muhammad (peace and blessings be upon him) started manumission. When he (peace and blessings be upon him) grew up, he (peace and blessings be upon him) freed his beloved nurse, Barakah (may Allah be pleased with her), the Abyssinian slave woman who devotedly served his parents and whom he (peace and blessings be upon him) regarded as part of his family and used to call ***"Mother."***

Zaid bin Muhammad (may Allah be pleased with him) was a slave whom the Prophet (peace and blessings be upon him) freed and adopted. After his marriage to Khadijah (may Allah be pleased with her), Hakim bin Hizam bin Khwailid bought some slaves from Sham (the Levant). Among



them was Zaid bin Harithah, whom he gave to his aunt Khadijah bint Khwailid.

The Messenger of Allah (peace and blessings be upon him) saw him and asked his wife Khadijah to grant him Zaid, which she did. The Messenger of Allah (peace and blessings be upon him) manumitted and adopted him. That was before he (peace and blessings be upon him) received the divine revelation.

Harithah, Zaid's father, searched and found his son. He came to take him back while he was in the company of the Messenger of Allah (peace and blessings be upon him). The Messenger of Allah (peace and blessings be upon him) said to Zaid, **"If you wish you may stay with me, and if**



you wish you may go with your father."

Zaid said, **"I would rather stay with you,"** and his father allowed him to stay.

Zaid remained with his adoptive father (peace and blessings be upon him) until Allah made him a Prophet. He believed in him, embraced Islam, and prayed with him. When Allah (Glorified and Exalted be He) revealed: **(Call them (adopted sons) by (the names of) their fathers; that is more just with Allah)**(1), Zaid said, **"I am Zaid bin Harithah."**(2)

Ibn 'Umar (may Allah be pleased with him) said, **"We never called Zaid the son of Harithah, only Zaid the son of Muhammad, until the**

(1) *Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 11725.*
(2) *Ibn Hisham, As-Sirah Nabawiyyah: Commencement of Enjoining Salah, vol. 1, p. 120.*



following Ayah was revealed: *(Call them (adopted sons) by (the names of) their fathers; that is more just with Allah.)"*[1]

The Messenger of Allah (peace and blessings be upon him) deeply loved both Zaid bin Harithah and his son Usamah. He (peace and blessings be upon him) said, **"He who loves me, let him love Usamah."**[2] He (peace and blessings be upon him) had confidence in his ability; he (peace and blessings be upon him) never dispatched Zaid in an army without making him their commander.[3]

After prophethood, the Messenger of Allah (peace and blessings be upon him) continued to manumit any slave who came to him as a believer. 'Ali

(1) *Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an: Interpretation of Surat Al¬-Ahzab (33: 5).*
(2) *Fatimah bint Qais, Sahih Muslim, Book of Al-Fitan wa Ashrat As-Sa'ah, Hadith no. 5235.*
(3) *Lady 'Aishah, Musnad Ahmad, Book of Al-Ansar, Hadith no. 24711.*



bin Abu Talib (may Allah be pleased with him) narrated:

Some slaves (of the disbelievers) went out to the Messenger of Allah (peace and blessings be upon him) on the Day of Hudaibiyah before the concluding of the treaty. Their masters wrote to him, saying, **"O Muhammad, by Allah, they have not gone out to you out of an interest in your religion. They have gone out to escape from slavery."**

Some people (Companions) said, **"They have spoken the truth, O Messenger of Allah. Send them back to them."** But the Messenger of Allah (peace and blessings be



upon him) became angry and said, "I do not see that you will desist, O people of Quraish, until Allah sends to you those who strike your necks for this (i.e. judgment of handing back the slaves)."

So he (peace and blessings be upon him) refused to hand them back and said, "They are the emancipated slaves of Allah (Glorified and Exalted be He)."(1)

(1) *Sunan Abu Dawud, Book of Jihad, Hadith no. 2325.*

The Path to Freedom

Dissolving slavery

- Drying up the primary source of enslavement
  - Kidnapping free people & selling them as slaves
    - Strict prohibition
- Freeing existing slaves
  - Inward freedom
    - Retrieval of rights
      - Psychological education
      - Kind treatment
    - Independence
      - Integration into society
  - Outward freedom
    - Entire Muslim *Ummah*
      - 1. Prophet Muhammad
        - Freed any slave coming as a believer
        - Last will
        - Established laws of freedom
      - 2. State
        - Treasury
        - One channel of *Zakah*
          1. Buy and set slaves free
          2. Help the *Mukatab* pay for their freedom
      - 3. Masters
      - 4. Slave
        - *Mukatabah* (Manumission contract)
          - Supported by
            - Muslims
            - State
      - 5. Muslims
        - Marriage
        - Help *Mukatab*
        - Buy and free slaves
- Captivity
  - Freeing captives
    - For nothing
    - For ransom

Manumission

- Expiation for sins
- Slapping the slave
- Mutilation or burning
- Promise of freeing after death
- Seeking the Good Pleasure of Allah
- Marriage
  - Bearing the master's child
- Zakah or charity
- Salvation

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The first seven people to openly declare their belief were the Messenger of Allah (peace and blessings be upon him), Abu Bakr, ‘Ammar, his mother Sumayah, Suhaib, Bilal, and Al-Miqdad.

The Messenger of Allah (peace and blessings be upon him) was protected by Allah through his uncle, Abu Talib, whereas Abu Bakr was protected by his clan. As for the rest, ***the Mushrikin*** [1] seized them, clad them in iron armor and placed them in the hot sun until they all succumbed to what they wanted, except Bilal. He thought nothing of himself for the Sake of Allah, and his people thought nothing of him. With a rope tied around his neck, he was handed to the lads who dragged him through the streets of Makkah, the tightened rope

(1) *Plural of Mushrik: One who associates others with Allah in His Divinity and worship.*



wounding his neck, while he kept repeating, **"One and only God! One and only God!"**(1) These were the only converts to Islam at that time.

Fighting for Freedom

The slaves of Makkah joined the battle of truth against falsehood from the beginning, fighting with all their might to escape from slavery of man to man to freedom with Allah.

The Quraish unleashed its brutality on the weak who had no clans to support them, whether free or enslaved. The torment inflicted upon slaves was horrible. They were made to lie down on hot desert

(1) *'Abdullah bin Mas'ud, Sunan Ibn Majah, Book of Al-Muqadimah (Beginning), Hadith no. 147.*



sand while wearing iron armor or a crushing burden of stones was placed over their naked bodies. The burning sun on the desert sand made the iron amours hot like fire, lacerating their naked skin while they were savagely whipped. This merciless torture continued until they became unconscious.

Umaiyah bin Khalaf would savagely beat Bilal bin Rabah (may Allah be pleased with him) or fling him onto the desert sand under the scorching sun with a huge stone placed over his chest and threaten him, "So you will remain until you die or disbelieve in Muhammad and worship Al-Lat and Al-'Uzza (two idols)." Bilal would only say, "One and only God! One and only (God)!"



When Khabab bin Al-Arat (may Allah be pleased with him), the blacksmith, embraced Islam, his mistress, Umm Anmar Al-Khuzamiah, tortured him by fire. She used to bring a heated iron rod and place it on his back or head to make him disbelieve in Muhammad (peace and blessings be upon him), but it only increased his faith in and submission to Allah. The pagans of Makkah also used to make him lie on smoldering coals and then drag him over them; only the fat of his back put them out.(1)

Among the early Muslims were ‘Ammar bin Yasir and his parents, Yasir and Sumaiyah. They were subjected to ruthless torture under the blaze of the desert sun. The Prophet (peace and blessings be upon him), being grieved for the suffering family and unable to protect them, would go to them while

(1) *Safi-ur-Rahman Mubarakpuri, Ar-Raheeq Al-Makhtum (The Sealed Nectar): The Second Phase (Open Preaching): Persecution, pp. 91.*

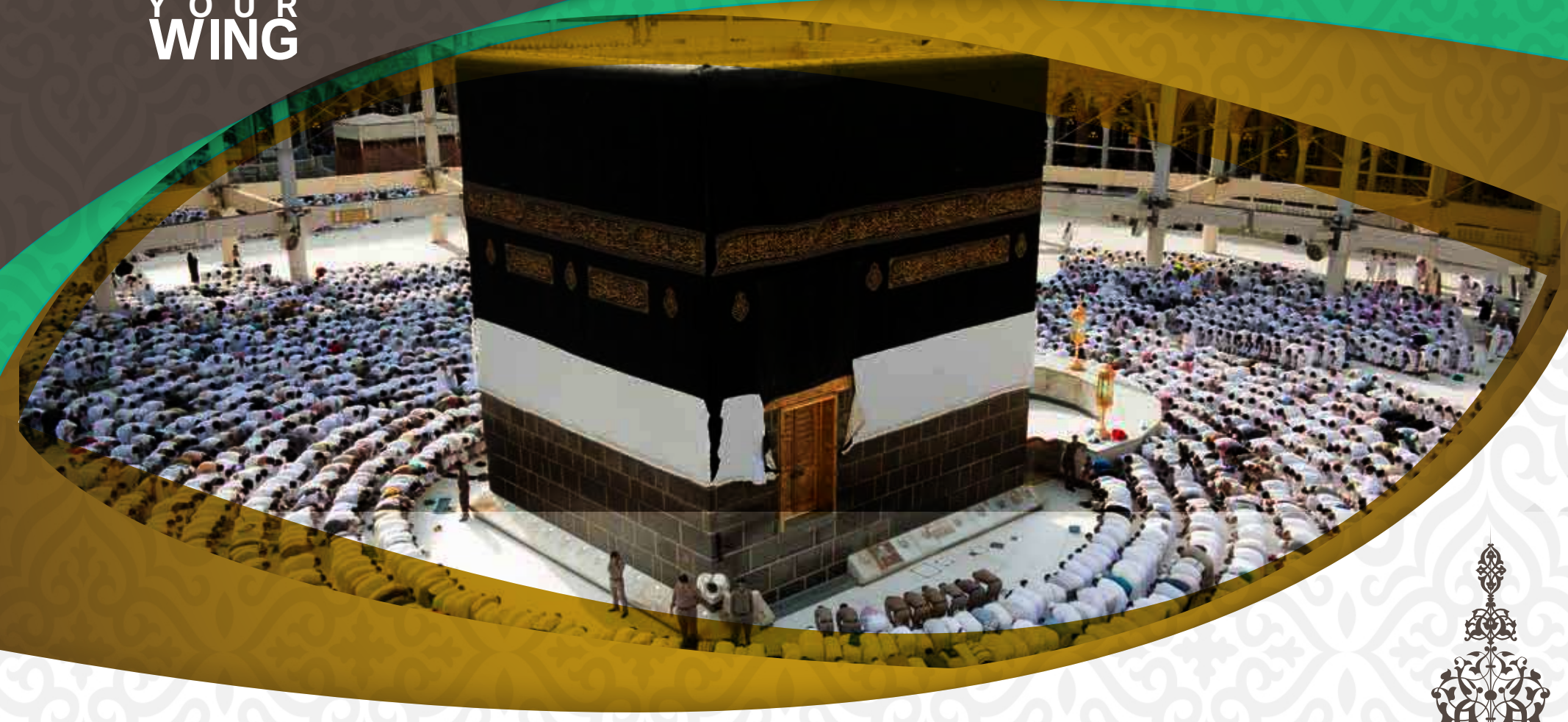


they were being tortured and give them hope and courage to forbear the tyrannies of their tormentors, saying to them, **"Patience, O family of Yasir. Your meeting place will be Paradise."** (1)

Sumaiyah, the old, weak mother, was savagely stabbed with a spear in her chaste (private) parts by Abu Jahl and died, and thus earned the title of the first martyr in Islam. Yasir, the father, also died under torture.

'Ammar was subjected to horrible methods of torture, such as being put in the blazing heat with heavy stones placed upon him, or being submerged in water until he lost consciousness. They said to him, **"We will not leave you until**

(1) *Safi-ur-Rahman Mubarakpuri, Ar-Raheeq Al-Makhtum (The Sealed Nectar): The Second Phase (Open Preaching): Persecution, pp. 9091-; Ibn Hisham, As-Sirah An-Nabawiyyah: Aggression of the Polytheists against the weak Muslims, vol. 1, pp. 150--151.*



you curse Muhammad or praise Al-Lat and Al-'Uzza." In a moment of weakness, under compulsion, 'Ammar did it, and so they released him.

'Ammar hurried to the Prophet (peace and blessings be upon him), weeping and begging pardon; consquently, Allah revealed[1]: (He who disbelieves in Allah after having believed, not he who is forced thereto while his heart is at rest with faith, but he who opens (his) breast to disbelief, on these is the Wrath of Allah, and theirs will be a great torment.)[2]

The Messenger (peace and blessings be upon him) asked him, "How do you find your heart?" 'Ammar, "Secure in faith."

(1) *Safi-ur-Rahman Mubarakpuri, Ar-Raheeq Al-Makhtum (The Sealed Nectar): The Second Phase (Open Preaching): Persecution, pp. 91.*

(2) *Translated meanings of An-Nahl 16: 106.*



The Messenger (peace and blessings be upon him), **"If they should return (to forcing you to curse me), return (do it)."**(1)

Keep Yourself With Them, O Muhammad!

The dignitaries of Quraish passed by the Prophet (peace and blessings be upon him) while he was sitting with Suhaib, 'Ammar, Bilal, Khabab and other weak Muslims, and they said, **"O Muhammad! Are you pleased with these (slaves) from among your people? Has Allah bestowed His Grace on these from among us?**

(1) *Ibn 'Abbas: Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an: Interpretation of Surat An-Nahl [16: 106].*



away from you! Perhaps if you drive them away, we will follow you."

As a consequence, the following Ayat were revealed [1] : (Do not drive away those who call upon their Lord morning and afternoon seeking His Face. Nothing of their account falls upon you, and nothing of your account falls upon them, that you should drive them away and thus be of the unjust. Thus We have tried some of them with others, that they might say, "Are these the ones whom Allah has favored from among us?" Does not Allah know best those who are grateful?) [2]

(1) *'Abdullah bin Mas'ud: Tafsir Ibn Kathir; Jalal Al-Din As-Suyuti, Ad-Durr Al-Manthur; Tafsir At-Tabari, Jami' Al-Bayan: Interpretation of Surat Al-An'am (6: 5253-).*

(2) *Translated meanings of Al-An'am 6: 5253-.*



About those slaves whom the Prophet (peace and blessings be upon him) was ordered not to drive away, Allah further revealed: **(When those who believe in our Ayat come to you, say, "Peace be on you." Your Lord has decreed upon Himself mercy.)** (1)

Therefore, whenever the Prophet (peace and blessings be upon him) saw them, he was the first to greet them. He (peace and blessings be upon him) said, **"All praises and thanks to Allah Who made in my Ummah those whom He ordered me to greet first."** (2)

Khabab said, **"So we sat so close to him until we placed our knees over his knees."** (3)

(1) Translated meanings of Al-Anam 6: 54.
(2) Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an: Interpretation of Surat Al-An'am (6: 54).
(3) Sunan Ibn Majah, Book of Az-Zuhd, Hadith no. 4117; Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an: Interpretation of Surat Al-An'am (6: 52).



Khabab went on narrating, "The Messenger of Allah (peace and blessings be upon him) used to sit with us. When he (peace and blessings be upon him) wanted to get up, he would rise and leave. Then Allah revealed: *(Keep yourself (O Muhammad) patiently with those who call on their Lord morning and afternoon, seeking His Face, and let not your eyes turn away from them, desiring the adornment of the worldly life. And obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lust and whose affair (deeds) has been lost.)*[1]"

Khabab said, "So we used to sit with the Prophet (peace and blessings be upon him), and when we

(1) *Translated meaning of Al-Kahf 18: 28.*



reached the hour in which he (peace and blessings be upon him) used to get up, we stood up and left him so that he (peace and blessings be upon him) could leave (after we had gone)." (1)

Upon the revelation of the aforementioned Ayah, the Prophet (peace and blessings be upon him) said, "All praises and thanks to Allah Who has made in my Ummah those whom I am ordered to keep myself patiently with." (2)

(1) Ibid.

(2) Qatadah, Tafsir At-Tabari, Jami' Al-Bayan: Interpretation of Surat Al-Kahf [18: 28].



Paradise Longs for Them

01 ‘Ammar, the Pure and Purified One

The Messenger of Allah (peace and blessings be upon him) said, **“Truly, paradise longs for three people: ‘Ali, ‘Ammar, and Salman.”**(1)

It was narrated that ‘Ammar came asking permission to see the Prophet (peace and blessings be upon him), who said, **“Allow him to enter. Welcome to the pure and purified one.”**(2)

(1) Anas bin Malik, Sunan At-Tirmidthy, Book of Al-Manaqib, Hadith no. 3732.
(2) ‘Ali, Sunan At-Tirmidthy, Book of Al-Manaqib, Hadith no. 3733.



The Prophet (peace and blessings be upon him) further said about 'Ammar:

- "I do not know how long I shall remain among you, so follow those after me – and he pointed to Abu Bakr and 'Umar – and be guided by the way of 'Ammar, and whatever Ibn Mas'ud reports to you believe it."(1)

- "'Ammar is filled with faith to his epiphysis."(2)

- "Whoever antagonizes 'Ammar, Allah will antagonize him and whoever hates him, Allah will hate him."(3)

(1) *Hudhaifah bin Al-Yaman: Sunan At-Tirmidthy, Book of Al-Manaqib, Hadith no. 3735.*

(2) *Transmitted by 'Amr bin Sharhabil: Sunan An-Nasa'iy, Book of Al-Iman wa Sharai'hu (Faith and Its Laws), Hadith no. 4921.*

(3) *Transmitted by 'Amr bin Sharhabil: Sunan An-Nasa'iy, Book of Al-Iman wa Sharai'hu (Faith and Its Laws), Hadith no. 4921.*

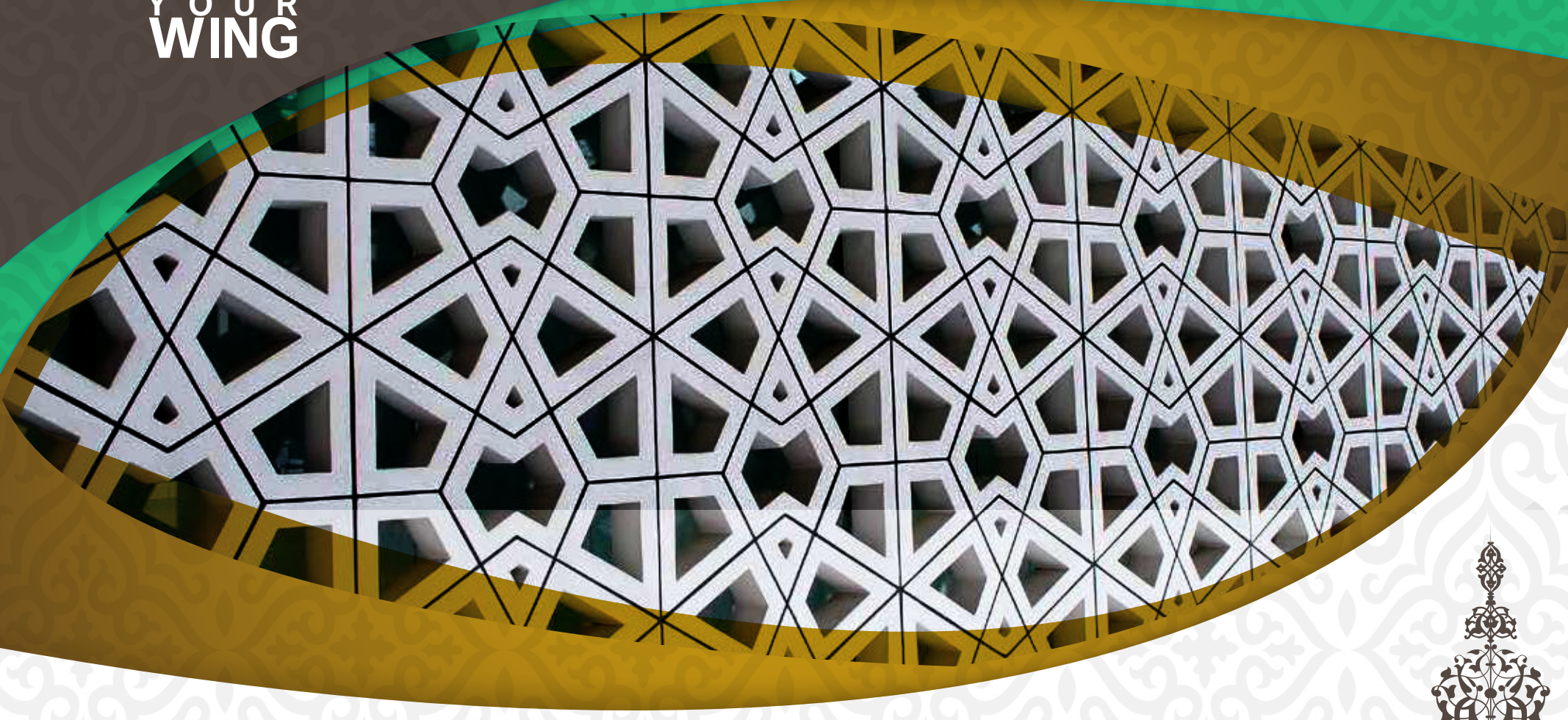


02 Bilal, the Muezzin of the Prophet:

The Messenger of Allah (peace and blessings be upon him) said, "There was never a prophet before me who was given more than seven outstanding companions and ministers, and I am given fourteen: Hamzah, Ja'far, 'Ali, Hassan, Husain, Abu Bakr, 'Umar, Al-Miqdad, 'Abdullah bin Mas'ud, Abu Dhar, Hudhaifah, Salman, 'Ammar, and Bilal." (1)

Abu Hurairah narrated that at Fajr (Dawn) Prayer the Prophet (peace and blessings be upon him)

(1) *'Ali bin Abu Talib, Musnad Ahmad, Book of Al-'Ashrah Al-Mubasharin*
(2) *Bil-Jannah (The Ten given the Glad Tidings of Entering Paradise), Hadith no. 1198.*



said to Bilal, "O Bilal, tell me about the deed you did in Islam of whose reward you are most hopeful, for truly I heard the rustle of your shoes before me in Paradise."

Bilal said, "I have not done a deed for which I am more hopeful of reward, except that I have never performed ablution at any hour of night or day without praying with that ablution as much as destined for me to pray."(1)

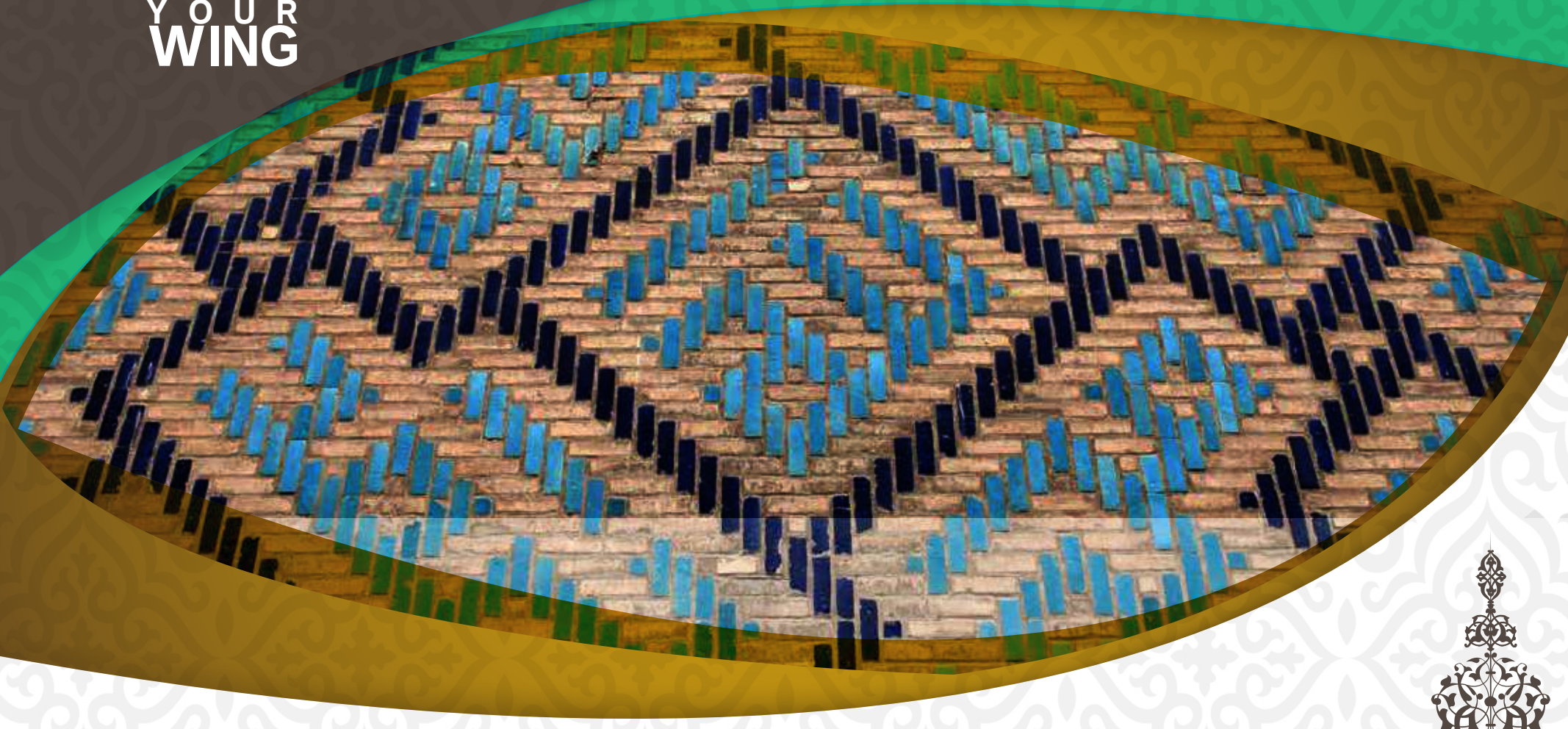
(1) *Sahih Al-Bukhary, Book of Al-Jumu'ah (Friday Prayer), Hadith no. 1081.*



03 Al-Miqdad, the Powerful Knight:

‘Abdullah bin Mas‘ud (may Allah be pleased with him) narrated, “I witnessed Al-Miqdad bin Al-Aswad in a situation which would have been dearer to me than anything on the earth had I been its hero. He (Al-Miqdad, he was a chivalrous man) came to the Prophet (peace and blessings be upon him) and said, ‘Be pleased, O Prophet of Allah. By Allah, we will not say to you as Banu Israel said to Moses: *(Go you and your Lord and fight you two, we are sitting right here.)*[1] But by the One Who has sent you with the Truth, we will be in front of

(1) *Translated meanings of Al-Ma’idah 5: 24*



you and on your right and on your left and behind you until Allah grants you victory.”"[1]

Ibn Mas‘ud added, “I saw the face of the Prophet (peace and blessings be upon him) brightening with happiness, delighted by his words.”[2]

04 Salim, the Qur’an Reciter:

Lady ‘Aishah said, “O Messenger of Allah, in the Masjid is a man whom I have never heard anybody recite better than.” The Messenger of Allah (peace and blessings be upon him) went and

(1) *Musnad Ahmad, Book of Al-Mukthrin min As-Sahabah, Hadith no. 4145.*
(2) *Sahih Al-Bukhary, Book of Al-Maghazi, Hadith no. 3658.*



found that it was Salim, the freed slave of Abu Hudhaifah. The Messenger of Allah (peace and blessings be upon him) said, **"All praises and thanks to Allah Who has made in my Ummah someone like you."**(1)

'Abdullah bin 'Amr narrated that the Messenger of Allah (peace and blessings be upon him) said, **"Truly, among the most beloved to me of you are those who are the best mannered of you."** He (peace and blessings be upon him) added, **"Learn the Qur'an recitation from four: 'Abdullah bin Mas'ud, Salim the freed slave of Abu Hudhaifah, Ubai bin Ka'b, and Mu'adh bin Jabal."**(2)

Ibn 'Umar (may Allah be pleased with him) narrated that Salim (may Allah be pleased with him), the freed

(1) *Musnad Ahmad, Book of Al-Ansar, Hadith no. 24156.*
(2) *Sahih Al-Bukhary, Book of Al-Manaqib, Hadith no. 3476.*



slave of Abu Hudhaifah, used to lead in prayer the early Muhajirun (Emigrants) and the Companions of the Prophet (peace and blessings be upon him) in Quba' Masjid. Among those who used to pray behind him were Abu Bakr, 'Umar, Abu Salamah, Zaid, and 'Amir bin Rabi'ah. (1)

05 Salman, the Truth-Seeker:

The Messenger of Allah (peace and blessings be upon him) said, "Allah has ordered me to love four (of my companions) and told me that He loves them." It was asked, "O Messenger of Allah, tell us their names." He (peace and blessings be upon him) said, "'Ali is one of them, (he said it thrice),

(1) *Sahih Al-Bukhary, Book of Al-Ahkam, Hadith no. 6640.*



Abu Dhar, Al-Miqdad, and Salman. He ordered me to love them and told me that He loves them."(1)

'Amr bin 'Awf (may Allah be pleased with him) narrated that the Muhajirun and the Ansar differed regarding Salman the Persian, who was a powerful man. The Ansar said, "Salman is from us," whereas the Muhajirun said, "Salman is from us." Whereupon, the Prophet (peace and blessings be upon him) said, "Salman is from us, Ahl-ul-Bayt (Household of the Prophet, peace and blessings be upon him)."(2)

(1) Buraidah bin Al-Hasib, Sunan At-Tirmidthy, Book of Al-Manaqib, Hadith no. 3652.

(2) Reported by Kathir bin 'Abdullah bin 'Amr bin 'Awf Al-Muzani on the authority of his father 'Abdullah bin 'Amr bin 'Awf, on the authority of his grandfather 'Amr bin 'Awf: Tafsir At-Tabari, Jami' Al-Bayan; Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an: Interpretation of Surat Al-Ahzab [33: 10].



06 Suhaib, the Winning Dealer:

Suhaib (may Allah be pleased with him) set out as an emigrant to the Messenger of Allah (peace and blessings be upon him). He was hunted (on the way) by a group from Quraish. He leapt off his mount, snatched what was in his quiver, seized his bow, and said, "You know that I am one of the best archers among you. I swear by Allah that you shall not reach me before I have shot what is in my quiver and have struck with my sword until nothing is left of it in my hands. Then you can do as you please." They said, "We will not let you get away a rich man when you have come to us a pauper. Lead us to your wealth in Makkah,



and then we may let you go." They gave him their pledge, and he told them. When he reached the Messenger of Allah (peace and blessings be upon him) (in Al-Madinah), it was revealed: **(And of mankind is he who would sell himself seeking the Pleasure of Allah.)**(1)

The Messenger of Allah (peace and blessings be upon him) said to Suhaib, **"The deal has won, O Abu Yaha,"** and he (peace and blessings be upon him) recited to him the Ayah.(2)

(1) *Translated meanings of Al-Baqarah 2: 207.*

(2) *Reported by Razin and Sa'id bin Al-Musaib: Al-Qurtubi, Al-Jami li-Ahkam Al-Qur'an, interpretation of Surat Al-Baqarah [2: 207].*

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