THE PROPHET’S SMILE: CHARACTERISTICS OF MUHAMMAD

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INTRODUCTION

Abdullah ibn Salaam رضي الله عنه said when he heard about Rasulullah صلی الله علیه وسلم he wanted to know who he was because everyone was talking about him and he wanted to know if this was the coming prophet – he went out of curiosity. When I saw his face, I knew this cannot be the face of a liar.

“When I heard of the appearance of the Messenger of Allah صلی الله علیه وسلم I began to make inquiries about his name, his genealogy, his characteristics his time and place and I began to compare this information with what is contained in our books. From these enquiries, I became convinced about the authenticity of his Prophethood and I affirmed the truth of his mission. However, I concealed my conclusions from the Jews. I held my tongue...

Then came the day when the Prophet, peace be on him, left Makkah and headed for Yathrib. When he reached Yathrib and stopped at Quba, a man came rushing into the city calling out to people and announcing the arrival of the Prophet. At that moment, I was at the top of a palm tree doing some work. My aunt Khalidah bint al-Harith, was sitting under the tree. On hearing the news, I shouted: 'Allahu Akbar! Allahu Akbar!' 'God is Great! God is Great!'

When my aunt heard my takbir, she remonstrated with me:

'May God frustrate you ... By God, if you had heard that Moses was coming you would not have been more enthusiastic.'

'Auntie, he is really by God, the 'brother' of Moses and follows his religion. He was sent with the same mission as Moses.'

She was silent for a while and then said:

'Is he the Prophet about whom you spoke to us who would be sent to confirm the truth preached by previous (Prophets) and complete the message of his Lord?'

'Yes.' I replied.

Without any delay or hesitation, I went out to meet the Prophet. I saw crowds of people at his door. I moved about in the crowds until I reached close to him. The first words I heard him say were:

'O people! Spread peace ... Share food ... Pray during the night while people (normally) sleep... and you will enter Paradise in peace...'

I looked at him closely. I scrutinized him and was convinced that his face was not that of an imposer. I went closer to him and made the declaration of faith that there is no god but Allah and that Muhammad is the Messenger of Allah....”

It was so simple for everyone who looked at him to know that he was the Messenger. His smile was so captivating because it radiated his character.
Abdullah bin Harith رضي الله عنه reports, "I did not see anyone who smiled more than the Messenger of Allah."

(Shama'il Tirmidhi)

Knowledge is happiness; when you know, you smile.

Anas who was a young boy when Rasulullah صلي الله عليه وسلم arrived in madinah – his mother gave him as a servant to Rasulullah صلي الله عليه وسلم – she knew this would be the best privilege for her son. After his death, Anas said: I served Rasulullah صلي الله عليه وسلم for 10 years and he never scolded me or told me why I didn’t do this or why I did this. I never met him but he was smiling.

Anas said: “The Apostle of Allah was one of the best men in character. One day he sent me to do something, and I said: I swear by Allah that I will not go. But in my heart I felt that I should go to do what the Messenger of Allah had commanded me; so I went out and came upon boys who were playing in the street. All of a sudden the Messenger of Allah, who had come from behind, caught me by the back of the neck, and when I looked at him he was laughing. He said: Go where I ordered you, little Anas. I replied: Yes, I am going, the Messenger of Allah! Anas said: I swear by Allah, I served him for seven or nine years, and he never said to me about a thing which I had done: why did you do such and such? nor about a thing which I left: why did you not do such and such?"

(Sunan Abu Dawud)

The least you could do is smile in someone’s face.

When the Prophet صلي الله عليه وسلم was ill, the companions didn’t want to be led by anyone else even if it was Abu Bakr. Once the Prophet pulled his curtain to see them pray and he saw the place packed and they were doing the salah together even though he was not their imam, and he was so happy, he smiled. Even though the companions were in salah, they couldn’t help looking at him and they almost broke their salah to go to him. That smile made them remember him all the time, and they remembered that smile long after he was gone.

Anas b. Malik رضي الله عنه reported, Abu Bakr led them in prayer due to the illness of the Messenger of Allah (may peace be upon him) of which he died. It was a Monday and they stood in rows for prayer. The Messenger of Allah (may peace be upon him) drew aside the curtain of ('A’isha’s) apartment and looked at us while he was standing, and his (Prophet's) face was (as bright) as the paper of the Holy Book. The Messenger of Allah (may peace be upon him) felt happy and smiled. And we were confounded with joy while in prayer due to the arrival (among our midst) of the Messenger of Allah (may peace be upon him), Abu Bakr stepped back upon his heels to say prayer in a row perceiving that the Messenger of Allah (may peace be upon him) had come out for prayer. The Messenger of Allah (may peace be upon him) with the help of his hand signed to them to complete their prayer. The Messenger of Allah (may peace be upon him)
went back (to his apartment) and drew the curtain. He (the narrator) said: *The Messenger of Allah (may peace be upon him) breathed his last on that very day.*

(Sahih Muslim)

If you see Rasulullah صلى الله عليه وسلم in your dream (will be discussed later) – we don’t have any physical image so what are we attaching ourselves to? We don’t have images so we keep focusing on Allah سبحانه وتعالى for worship. But Rasulullah صلى الله عليه وسلم is our inspiration – when we think of our ibaadah and worship, and actions, it’s Rasulullah صلى الله عليه وسلم we remember. When we are tired, we remember Rasulullah صلى الله عليه وسلم’s long qiyaam. When we want to get angry, remember Rasulullah صلى الله عليه وسلم’s akhlaq and how he would react in such situations. When you want to laugh, remember Rasulullah صلى الله عليه وسلم’s laugh was a big smile, and you control yourself. How did he do all that he did? How can I, in this age, live the life of Rasulullah صلى الله عليه وسلم. Live with Rasulullah صلى الله عليه وسلم in this class as if you see him.

*The Prophet صلى الله عليه وسلم said, “I wish I could see my brothers.”* (The Companions said)

*Aren’t we your brothers O Prophet of Allah?* He replied: “No, you are my Companions. My brothers are those who come after me and believe in me without seeing me.”

(Musnad Imam Ahmad).

Rasulullah صلى الله عليه وسلم delivered his message and then left his companions and followers to carry on. We are the ones left to carry on the legacy of Rasulullah صلى الله عليه وسلم - do not fail him in this age. How would you feel meeting him on Judgment Day and you had a completely different character than him? What will you say when he asks you what you’ve done?

**Breakdown of The Class**

- Shamaa’il is very exclusive in talking about his person, and more specifically, the man. This will personalize Rasulullah صلى الله عليه وسلم to you and bring him close to you so you can see how intimate a relationship you can have. You can no longer say: I can’t do this; I’m not like him. You can achieve what Rasulullah صلى الله عليه وسلم achieved. Shamaa’il is divided into
  
  ➔ Al-Khalqiyyah: how he looked, dressed, etc; his physical characteristics.
  
  ➔ Ash-Shamaa’il Al-Khuluqiyyah: His akhlaq and manners.
  
  ➔ Al-Khassaa’is: characteristics specific to Rasulullah صلى الله عليه وسلم. This can be subdivided into:
    
    a. Ad-Dalaaa’il: the proofs of prophethood
    
    b. Irhasaat: signs that showed his prophethood.
i. Al-Mu’jizaat: miracles given to Rasulullah صلی الله عليه وسلم during his lifetime to prove prophethood.

- What are some of the accusations against Rasulullah صلی الله عليه وسلم and how to counter them.
- Resources so you can do your own research
- Salawaat: Say salawaat every time to increase your reward.
- The final chapter and moments of Rasulullah صلی الله عليه وسلم shows that his akhlaq continued to the last moments of his life.

This class is to make the beautiful connection to Rasulullah صلی الله عليه وسلم. Make it as close to possible to what it would be like if you could see him. It is to increase your love or to learn to love him because he was perfect in his character. If nothing but love of Rasulullah صلی الله عليه وسلم comes from this class then the class has achieved its goal.

Hatun ibn Thabit described Rasulullah صلی الله عليه وسلم in a very long poem; part of it goes:

وأحسن منك لم قط عيني
وأجمل منك لم تلد النساء
كأ ناك خلقته مبراً من كل عيب
كأ ناك قد خلقته كما تشاء

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

SECTION 1: LOVE OF THE PROPHET

1 A – True Love

Anas narrates that Rasulullah صلی الله عليه وسلم said:

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

(Al-Bukhari and Muslim)
Say: if Your fathers, Your sons, Your brothers, Your wives, Your kindred, the wealth that You have gained, the commerce In which You fear a decline, and the dwellings In which You delight ... are dearer to You than Allâh and His Messenger, and striving hard and fighting In his Cause. Then wait until Allâh brings about his return to disbelief after Allah has made them Muslims. And Allâh guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh). (At-Tawbah: 24)

- This ayah counts all the types of love.
  - Love for parents is an obligatory type of love.
  - Love for children is natural.
  - For spouses, there is the passionate love.
  - And the love of the land.

- If you are so much attached to the land that it endangers your akhlaq and your deen, if any of these becomes more beloved to you than Allah and His Messenger, it is a warning from Allah. Many people have chosen items from this ayah to be the object of their love. But you cannot be a true believer until your love for Allah is a warning fro and His Messenger is more than for any of these.

- Our love of Allah is the core of our deen because you cannot worship Him correctly without loving Him.

- Love fillah – loving thing for Allah is another act of worship.

- Love ma’Allah with Allah and love them the way Allah should be loved, this is very dangerous and risky.

"There are three qualities, whosoever has them will taste the sweetness of Iman; Loving Allah and His Messenger above all else, loving someone solely for the sake of Allah, and hating to return to disbelief after Allah has rescued him from it, as much as he would hate being thrown
The Prophet’s Smile: Characteristics of Muhammad

into Hellfire."
(Al-Bukhari)

- The hadith indicates that if you don’t have these things, you won’t taste the sweetness of eman

- Forget salah, fasting, all the other acts of worship - you have to love Allah and Rasulullah above everything else

- That you love a person for the sake of Allah and that you should hate to renounce any principle of your deen also brings the sweetness of eman.

1 B - Why Love The Messenger?

1. Allah has commanded us to love him

   - The obedience of Rasulullah is the true display of love for Allah and His Messenger. Love means taking action so if you love him, must obey him. And if you obey him then you must love him.

2. Allah loves him

   - If Allah loves someone, you should love him too.

   Abu Hurayrah narrated that the Prophet said:
   “If Allah loves a person, He calls Jibreel saying, ‘Allah loves so and so; O Jibreel love him.’ And make an announcement amongst the inhabitants of the heaven: ‘Allah loves so and so therefore you should love him also,’ and so all the inhabitants of the heaven would love him, and then he is granted the pleasures of the people on the earth.”
   (Al-Bukhari and Muslim)

3. His beautiful character and impeccable manners

   - The akhlaq of Rasulullah had, you cannot help but love him and feel thankful and enslaved to him (in a good manner).

4. None of us will be able to truly emulate him till we love him

   - You cannot truly follow his example unless you love him. Some people reject sunnah and only follow Qur’an but if they study the sunnah, they’d see that they have to follow him. If you read the sunnah, you’d feel compelled to follow Rasulullah because you would love him so much

5. The struggles he went through to make sure Islam would reach us today
- Ibn Taymiyyah: As for the reason we love Rasulullah صلی الله عليه وسلم more than anyone else: all the khayr we acquire in this dunya, it is from following his example.

- The perpetual light on Judgment Day comes from what Rasulullah صلی الله عليه وسلم brought. The more you’re conscious about his role in your life, the more you follow him and the higher your rank will be.

6. His love and concern for us

لَقَدْ جَاءَ رَسُولُ مُنْ أَنْفُسِهِمْ عَزِيزًا عَلَيْهِ مَا عَيْشُتُوا حَرِيصًا عَلَيْهِمْ بِالْمُؤمِنِينَ

“Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to Pardon and forgive Your sins, In order that You may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (He is) full of pity, kind, and Merciful.”

(At-Tawbah: 128)

- Rasulullah صلی الله عليه وسلم said: sometimes I desire to make the salah long but I hear the babies crying so I shorten the salah for fear the mothers would be distressed.

7. A person will be raised with those whom he loves

- A man came to Rasulullah صلی الله عليه وسلم saying: a man who loves the righteous but cannot catch up with them (as if he’s saying, I can’t reach your level). Rasulullah صلی الله عليه وسلم said: you will be with whom you love on Judgment Day.

  o If your love is with Rasulullah صلی الله عليه وسلم then you will be in the highest level of Jannah.

- We call Rasulullah صلی الله عليه وسلم: Al-Habib, which means “beloved”

- Khalil is the intense love that gets between the heart and the tissues. Before he died, Rasulullah صلی الله عليه وسلم said: I am free from every khalil among you. Allah سبحانه و تعالى made me His khalil as He made Ibrahim Khalil. If I were to take a Khalil, I would have taken Abu Bakr.

  Narrated Ibn ‘Abbas:

The Prophet said, ”If I were to take a Khalil, I would have taken Abu Bakr, but he is my
brother and my companion (in Islam)."
(Sahih Bukhari)

- If he could have taken a person of this world to be his khalil, he would have taken Abu Bakr رضي الله عنه but he couldn’t since Allah سبحانه و تعالى is his Khalil.

- You can mention him as Al-Habib Rasulullah صلى الله عليه وسلم. But our mashaa’ik teach us not to treat him like the regular people we love with a passionate love; call him by the title Allah سبحانه و تعالى gave him – “Khalilullah.”

1 C – Signs of Love for Him:

That love has to be seen in the one who claims to love Rasulullah صلى الله عليه وسلم. The claim cannot just be made with nothing to back it up.

1. Imitating and emulating him

- We have to follow his example.

   Anas reported that:
   “Three men came to the houses of the wives of the Prophet and asked how his worship was. When they were informed, they considered their own worship to be insignificant and said: 'Where are we in comparison to the Prophet when Allah has forgiven his past and future sins?' One of them said: 'As for me, I shall offer prayer all night long.' Another said: 'I shall observe fasting perpetually, never to break it.' Another said: 'I shall abstain from women and will never marry.' The Prophet then came to them and said: “Are you the people who said such things? I swear By Allah that I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still, I observe fasting (sometimes) and break it (at others); I perform (optional) prayer (at night sometimes) and sleep at night (at others); I also marry. So whoever turns away from my Sunnah (i.e. my way) is not from me.””
   (Al-Bukhaari and Muslim)

2. Loving what he loves

- Loving the things he loved e.g fasting, qiyam, wearing white thoubes.

- Some of the Companions loved Rasulullah صلى الله عليه وسلم so much that they followed him in specific acts that are not necessarily legal e.g the food he ate.

   Anas ibn Malik reported:
   A tailor invited the Messenger of Allah صلى الله عليه وسلم to a meal which he had prepared. Anas ibn Malik said: I went along with the Messenger of Allah صلى الله عليه وسلم to that feast. He presented to the Messenger of Allah صلى الله عليه وسلم barley bread and soup.
containing pumpkin, and sliced pieces of meat. Anas said: I saw the Messenger of Allah صلی الله علیه و وسلم going after the pumpkin round the dish, so I have always liked the pumpkin since that day.
(Sahih Muslim)

1. You change your perceptions about things when you begin loving what he loves.

3. Loving that with which he was sent (the Qur'an and Sunnah)
   - You cannot claim to love the Messenger without loving his example.

4. Frequently sending Salah and Salaam upon him
   - You can do it in your heart, quietly to yourself – all the time. Don’t need to wait for an occasion to say it

5. Loving those whom he loved and those who love him
   - Specifically his companions.

On the authority of Anas b. Malik:
[When the enemy got the upper hand] on the day of the Battle of Uhud, the Messenger of Allah صلی الله علیه و وسلم was left with only seven men from the Ansar and two men from the Quraish. When the enemy advanced towards him and overwhelmed him, he said: Whoso turns them away from us will attain Paradise or will be my Companion in Paradise. A man from the Ansar came forward and fought [the enemy] until he was killed. The enemy advanced and overwhelmed him again and he repeated the words: Whoso turns them away, from us will attain Paradise or will be my Companion in Paradise. A man from the Ansar came forward and fought until he was killed. This state continued until the seven Ansar were killed [one after the other].
(Sahih Muslim)

After the martyrdom of the seventh Ansari in Uhud, two Quraishis were left guarding the Prophet صلی الله علیه و وسلم: Talha bin Ubaidullah and Sad bin Abi Waqas. These two Sahabas bravely fought the Quraish and used their own bodies as shields to protect Allah’s Messenger صلی الله علیه و وسلم:

Narrated Qais:
I saw Talha's paralyzed hand with which he had protected the Prophet on the day of Uhud.
(Sahih Al-Bukhari)

6. Frequently remembering his life and ways
- Remember him often – the companions used to teach their children his life as they taught them Islam.

7. Encouraging others to study his life and following his way

- Doing this gives energy to the community – when you have a new baby, or children, you keep talking about them every chance, even the littlest thing they do – remember Rasulullah صلی الله عليه وسلم’s life too – know about his life more than your own. The sahabah knew about his life more than the lives of their own children.

1 D – His Rights Upon Us

1. To believe in him and everything he came with

- Allah says to believe in Allah سبحانه وتعالى and His Messenger – that is his right upon us.

\[ 	ext{يا إنسا عند الله ورسوله وتوليدك وتغذرك وتستحمه بحترما وأصيلا} \]

In order that You (O mankind) may believe in Allâh and His Messenger صلى الله عليه وسلم and that You assist and honour him صلى الله عليه وسلم and (that you) glorify (Allâh’s) praises morning and afternoon.
(Al-Fath: 9)

2. To obey him and make him a reference point in our disputes

- When it comes to arguments, people tend to avoid Qur’an and Sunnah but that should be our first and main point of reference.

3. To study his life

- It is his right that we know him and how else can we follow him if we don’t know him?

4. To follow his way and emulate him

\[ 	ext{قل إن كنت تُحبون الله فاتبعوني يحببكم الله وعفوري لكم دُنْبَكُم} \\
\text{وَالله غفور رَحِيم} \]

Say (O Muhammad to mankind): "If you (really) love Allâh then follow me (i.e. Accept Islâmic Monotheism, follow the Qur’ân and the Sunnah), Allâh will love You and forgive You of Your sins. And Allâh is Oft-Forgiving, Most Merciful."
(“Al-’Imran: 31)

5. To send Salah and Salaam upon him
Rasulullah صلى الله عليه وسلم said:
"The miser is the one who hears my name mentioned and does not seek blessings for me."
(At-Tirmidhi)

6. To honour, love, and respect him

- We should not talk about Rasulullah صلى الله عليه وسلم as we talk about and to each other. Give him respect. Even his wives and companions – young and old – always mentioned him by titles of respect.

7. To defend him

In order that you (O mankind) may believe in Allâh and His Messenger صلى الله عليه وسلم and that you assist and honour him صلى الله عليه وسلم and (that you) glorify (Allâh’s) praises morning and afteroon.
(Al-Fath: 9)

Section 2: The Names of the Prophet

2 A – The Praised One

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

- He is the most praised by Allah سبحانه وتعالى and the angels
- His name is mentioned in the Adhan and Salah, which are repeated frequently throughout the day. He is the most praised by people – we praise him all the time. His name is being celebrated all over the world like no one else.
- His name would go on to be the most used

- His name is also Ahmad, which means “the one who praises the most.” The most fearful of Allah سبحانه وتعالى is Rasulullah صلى الله عليه وسلم.
- He is also Mahmood, which is another version of Muhammad صلى الله عليه وسلم but less popular.
- He was also called Abul Qasim (after his first born son Qasim), which is his kunya

- When the Quraysh wanted to curse him, they used the opposite of his name and instead called him “The one who is cursed.” The sahabah got upset about this but Rasulullah صلى الله عليه وسلم calmed them:

  
  Narrated Abu Hurayra:
  
  Allah’s Apostle said, "Doesn’t it astonish you how Allah protects me from the Quraysh’s abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muhammad (and not Mudhammam)"
  (Sahih Al-Bukhari)

2 B – The Story Behind His Name

The books of Seeerah mention that the Prophet ﷺ was named by his grandfather, Abdul Muttalib. When Abdul Muttalib was asked why he named his grandchild and name unknown by his relatives and the people, he responded, “I hope that he will be the one who is praised in the heavens and earth.”

- Allah ﷻ inspired him to call him Muhammad صلى الله عليه وسلم.

- The other stories on the topic are not the most authentic.

2 C – His Lineage

Muhammad bin ‘Abdullah bin ‘Abdul Muttalib (Shaybah) bin Hashim (‘Amr) bin ‘Abd Munaf (Al-Mughirah) bin Qusayy (Zayd) bin Kilab bin Murrah bin Ka’b bin Lu’ayy bin Ghalib bin Fahr (Quraysh) bin Malik bin An-Nadr (Qays) bin Kinanah bin Khuzaymah bin Mudrikah (‘Amir) bin Ilyas bin Mudar bin Nizar bin Ma’ad bin Adnan

(Reported by Bukhari)

- Some books of seerah go all the way up to Adam but that is not as authentic. This is the most authentic narration.

2 D – His Other Names

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

When it comes to the names of the Prophet ﷺ, the scholars have attempted to enumerate them. Imam As-Suyuti came up with roughly 500 different names. Whereas, the Maliki scholar Ibn al-‘Arabi lists close to a thousand different names for the Prophet ﷺ.

Here is a small glimpse into those names:
It is related that Jubayr bin Mut‘im said:

that the Messenger of Allah ﷺ said: “I have five names: I am Muhammad and ahmad. I am Al-Mahi, the Effacer by whom Allah will efface disbelief. I am Al-Hashir, the Gatherer, after whom the people will be gathered, and I am Al-‘Aqib, there will be no Prophet after me.”

(Shaih Al-Bukhari)

- Attributes include things like The Prophet of Mercy, etc derived by the scholars. But these are not his names – only the 5 mentioned are his names.

- What is the hukm of naming children after him?

  o Muhammad is the most celebrated and popular name in the world. Rasulullah ﷺ said call your children by my name but not by my kunya. Can use other names of his but preferably not with the “Al.”

  Jabir b. 'Abdullah reported that a child was born to a person from the Ansar and he made up his mind to give him the name of Muhammad. He came to Allah’s Apostle ﷺ and, asked him (about it), whereupon he said: “The Ansar have done well to give the name (to your children) after my name, but do not give them the kunya after my kunya.”

  (Sahih Al-Bukhari)

- How about naming your first son Qasim? The ‘ulema differ about it but some say that there was a reason behind this prohibition in the time of the prophet where, if that kunya was mentioned, people would immediately think of Rasulullah ﷺ. Now there is no reason for the prohibition as Rasulullah ﷺ is not among us anymore so it cannot be referring to him when used.

- His name Muhammad wasn’t common in Arabia before his time but after people began to be named that as AbdulMuttalib was their leader and they followed his example.

- Names that say “Slaves of the Messenger/ nabi” Etc are not allowed.

- Mostafa is an attribute (the Chosen One) but not a name of Rasulullah ﷺ.

- TaHa and so on are not names of the Messenger nor should they be names – they are letters of the alphabet; it is like calling your child ABDC!

2 E – His Mention in the Scriptures

2 E.1 – The Qur’an

Rasulullah ﷺ is mentioned by name 4 times in the Qur'an:
Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before Him. if He dies or is killed, will You Then turn back on Your heels (as disbelievers)? and He who turns back on his heels, not the least harm will He do to Allâh, and Allâh will give reward to those who are grateful.
(Al-‘Imran: 144)

Muhammad ﷺ is not the father of any man among you, but He is the Messenger of Allâh and the Last (end) of the Prophets. And Allâh is ever All-Aware of everything.
(Al-Ahzab: 40)

- This is the ayah revealed to cancel adoption.

But those who believe and do righteous good deeds, and believe In that which is sent down to Muhammad ﷺ, for it is the Truth from their Lord, He will expiate from them their sins, and will make good their state.
(Muhammad: 2)
Muhammad ﷺ is the Messenger of Allâh, and those who are with Him are Severe against disbelievers, and Merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) good Pleasure. the mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description In the Taurât (Torah), but their description In the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, Then makes it strong, it Then becomes thick, and it stands Straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. All those who follow Islâm) Monotheism, the Religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, Forgiveness and a mighty reward (i.e. Paradise).

(Al-Fath: 29)

And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto You confirming the Taurât [(Torah) which came] before Me, and giving glad tidings of a Messenger to come after Me, whose Name shall be Ahmed. but when He (Ahmed i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

(As-Saff: 6)

- He was mentioned much more in the Qur'an in other ways such as “Ya Ayu-han nabi…,” which means “Oh Prophet”, etc but not by name more than these times.

2 E.2 – The Torah and the Gospel

References: “What Did Jesus Really Say”

And the Lord said unto me, “They have well spoken that which they have spoken. I will raise them a Prophet from among their brethren like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass that whosoever will not hearken unto My words which He shall speak in My Name, I will require it
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of him”
(Deuteronomy 18:17-19)

And when they give the book to one who cannot read, saying, “Read this,” he says, “I cannot read”
(Isaiah 29:12)

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

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

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

SECTION 3 – THE CHARACTERISTICS OF THE PROPHET

3 A – The Muhammadian Characteristics

is a study of the characteristics, traits, and attributes of the Prophet ﷺ. These characteristics include, and are not restricted to, his physical demeanor, his character/manners, and those things which were exclusive to him.

- Many books are written about Ash-Shamaa’il Muhammadiyyah.
- The different categories of this topic include:
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- Physical Characteristics e.g. his face, skin colour, hair colour, what he used to wear, what he used to carry with him, his perfume, his sandals, etc — i.e. everything related to his person.
- His manners and akhlaq: that is, how he dealt with people
  - His akhlaq in terms of ibaadah – how he fasted, prayed, etc - his akhlaq with his Creator. All the three (AlMaghrib) classes on ibaadah are on his ibaadah in general so that will not be our focus in this class
  - His akhlaq with people: his kindness, how he dealt with Muslims, etc
- Al-Khasa’a is: the exclusive qualities and characteristics of Rasulullah صلى الله عليه وسلم e.g. the fact that he married more than 4 wives.

3 B – How Does Shama’il Differ From Seerah?

- The Seerah is a detailed study of the life of the Prophet صلى الله عليه وسلم, usually from the angle of chronological events, whereas, Shama’il is void of chronology and focuses more on who the Prophet صلى الله عليه وسلم was as an individual. It is quite common for a book of Seerah to have a section on the Shama’il of the Prophet.
  - Seerah follows chronological order of Rasulullah صلى الله عليه وسلم’s life and especially the milestones such as battles, etc
  - Ash-Shama’il doesn’t focus on that. It can focus on instances irrelevant of its chronological order.

What prompted the ‘ulema to collect these narrations about Rasulullah صلى الله عليه وسلم when it wouldn’t necessarily improve our worship?

- They said it was to show how much the sahabah loved the Rasulullah صلى الله عليه وسلم — they loved him more than they loved themselves. It’s like the example of a parent describing their child; they knew everything about him to the extent of how many grey hairs on his head. Who would stop to count that except someone who loves him so much? Every time they looked at him they were just fulling their eyes with him because of their love for him.

- Ash-Shama’il falls under the topic of hadith more than seerah and maghaza so it is usually based on more authentic ahadith.

3 C – The Physical Description Of The Prophet

Hassan ibn Thabit was a famous poet in Arabia even before the advent of Prophethood. When Rasulullah صلى الله عليه وسلم arrived in Madinah, some of the mushrikeen bribed him to go to Muhammad صلى الله عليه وسلم and write a poem bashing him. He took their money and went to Rasulullah صلى الله عليه وسلم to meet him. When he met him and saw him, he couldn’t do what he was supposed to do. He went back and returned their money and instead of bashing Rasulullah صلى الله عليه وسلم, he wrote this:
When I saw his light shining forth,  
In fear I covered my eyes with my palms,  
Afraid for my sight because of the beauty of his form.  
So I was scarcely able to look at him at all.  
The lights from his light are drowned in his light  
And his faces shines out like the sun and moon in one.  
A spirit of light lodged in a body like the moon,  
A mantle made up of brilliant shining stars.  
I bore it until I could bear it no longer.  
I found the taste of patience to be like better aloes.  
I could find no remedy to bring me relief  
Other than delighting in the sigh of the one I love.  
Even if he had not brought any clear signs with him,  
The sight of him would dispense with the need for them.  
Muhammad is a human being but not like other human beings.  
Rather he is a flawless diamond and the rest of mankind is just stones.  
Blessings be on him so that perhaps Allah may have mercy on us  
On that burning Day when the Fire is roaring forth its sparks.

- There is a whole diwan of his poetry about Rasulullah صلی الله عليه وسلم that can be found in Arabic online.
- On the other hand, some sahabah were never able to fill their eyes with his face e.g 'Amr ibn Al-'As. He had fought against Rasulullah صلی الله عليه وسلم most of his life and when he entered Islam, he was so ashamed — when he came to accept Islam, and Rasulullah صلی الله عليه وسلم extended his hand, 'Amr withdrew his hand and asked for one condition — that all his sins be forgiven. Rasulullah صلی الله عليه وسلم said: Ya 'Amr don’t you know Islam erases everything before?

Amr ibn Al-Aas said:

“When Allah guided me to Islam, I went to the Prophet صلی الله عليه وسلم and said to him 'O Prophet of Allah! Stretch out your hand so that I might pledge my allegiance to you.' The Prophet stretched out his hand to me, but I withdrew my hand. He said ‘What is the matter, Amr?’ I replied ‘I wish to lay down some conditions.’ The Prophet asked ‘What conditions do you wish to put forward?’ I said ‘that all my past sins be forgiven.’ The Prophet said ‘O Amr! Do you not know that (embracing) Islam wipes out all past sins, and hijjrah (emigration for Allah’s cause) wipes off all sins, and similarly pilgrimage removes all past sins.'

(Sahih Muslim)

- 'Amr said he was never able to look at Rasulullah صلی الله عليه وسلم so he couldn’t describe him.

3 C.1 – The Physical Description And Beauty Of The Prophet
- If there was anyone who could describe him, it would be his cousin, son-in-law and father of his two grandsons….
‘Ali رضي الله عنه described the noble features of the Prophet ﷺ:

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

(Shama’il al-Tirmidhi)

Jabir رضي الله عنه said,

“I once saw the Messenger of Allah ﷺ on the night of a full moon. On that night, he wore red clothing. At times I looked at the full moon and at times at the Messenger of Allah. Ultimately I came to the conclusion that the Messenger of Allah was more handsome, beautiful and more radiant than the full moon.”

(Shama’il al-Tirmidhi)

3 C.2 – The Seal Of Prophethood

- The prophet carried a physical seal on his back of him being the seal of the Prophets.
- The ‘ulema describe it saying:
  - it was the size of a pigeon’s egg (like a quarter)
  - between his shoulders, closer to the left
  - some hairs growing on the seal
  - it was like a pimple coming out of his back (i.e it was prominent coming out of his back)
  - it was like making a fist on his back
  - some describe it as a wart (i.e a cauliflower texture)
- The most famous story of his seal is that of Salman Al-Farsi ﷺ who grew up in Persia and studied under various monks until they all died and left him to wait for the arrival of the new prophet. He was captured as a slave and worked for a Jewish master in Medinah. When he heard of Rasulullah صلی الله عليه وسلم’s arrival, he went to see him. He said:

  “I was (one day) on a Palm-tree on top of one of its 'Adaaq (date-clusters) doing some work for my master. A first cousin of him came and stood in front of him (his master was sitting) and said: ‘Woe to Banee Qeelah (people of the tribe Qeelah), they are gathered in Qibaa’ around a man who came today from Mecca claiming that he was a Prophet!”
When I heard that, I shivered until I was about to fall down on my master. I came down and I said: what do say? what do you say!? My master became angry and punched me with a powerful punch and said: What kind of business do you have in this (matter)?” Go mind your business. I said: 'Nothing! I just wanted to be sure of what he was saying.

On that evening I went to see the Messenger of Allah while he was in Qibaa’. I took with me something I had saved. I went in and said: 'I was told that you are a righteous man and that your company (who) are strangers (here) are in need, and I want to offer you something I saved as charity. I found that you deserve it more that anyone else’. Salman said: I offered it to him; he said to his companions: 'eat, and he kept his hand off (i.e. did not eat). I said to myself: 'this is one (i.e., one of the signs about his Prophethood.”

Salman Returned the next day for the second sign; he told Rasulullah صلی الله عليه و وسلم:

"I saw that you don't eat from the charity, here is a gift that I wanted to honor you with. The Prophet (PBUH) ate from it and ordered his companions to do the same which they did. I said to myself: 'Now they are two (i.e., two of the Prophet's signs came true.'"

The next night, he returned again to confirm the prophethood of Muhammadصلی الله عليه وسلم.

"I greeted him (with the Islamic Salaam: Peace be upon you) then I moved towards his back attempting to see the seal (of Prophethood) that was described to me by my friend. When he (PBUH) saw me (doing so) he knew that I was trying to confirm something described to me. He took the garment off his back and I looked at the seal. I recognized it. I came down on it kissing it and crying. The Messenger of Allah told me to move around (i.e., to talk to him). I told him my story as I did with you Ibn Abbas (remember that Salman is telling his story to Ibn Abbas). He (the Prophet-PBUH) liked to tell my story to his companions."

- Salman was an old man when he accepted Islam and when he had started his journey he was a young boy – he spent most of his life searching for the truth, imagine him as he finally met Rasulullah صلی الله عليه وسلم. Rasulullah صلی الله عليه وسلم asked him to tell him his story and helped him plant the date trees he owed his master to free himself. He became the first governor of Persia when ‘Umar رضی الله عنه conquered it.

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

(Shama’il al-Tirmidhi)
3 C.3 – The Blessed Hair Of The Prophet

- Rasulullah صلی الله عليه وسلم always maintained his hair except when he was traveling
- It wasn’t that curly or that straight; it was wavy
  Qatadah bin Di’amah as-Sadusi relates, “I asked Anas رضي الله عنه ‘How was the hair of the Messenger of Allah?’ He replied, ‘It was not very curly, nor very straight. It had a slight twist and was a bit curled, and reached till his ear-lobes’.”
  (Shama’il al-Tirmidhi)

- It was dark, black
- He had different styles: sometimes he combed it back, to the side, parted in the middle, sometimes it would go down to his shoulder, or sometimes to his earlobes or many times, he would just shave completely. Sometimes he braided his hair, following the custom of the Arabs. When he did these things, he was following the normal traditions of his people. Regardless of how he wore it, Rasulullah صلی الله عليه وسلم said: If you grow your hair, take care of it.
  o They used to use oil to take care of the hair/beard and keep it shiny
- He used to use hinna to dye his hair. They used to use the dark colour that’s extremely dark red to black, so it would come out to a brownish colour. It didn’t show much as a colour; it was mainly to take care of the hair.
- Some say he had 11, 14, 24-5 grey hairs. They would be very close to him, standing above him, guarding him, etc. when he combs his hair, he covers them but when he was traveling and his hair gets disheveled, that’s when they come out. He said that they came because of the horrors he read in Surah Hud and so on.
  Anas bin Malik رضي الله عنه reports, “I did not count more than fourteen white hairs on the head and beard of Allah’s Messenger.”
  (Shama’il al-Tirmidhi)

- His beard was very thick and black. It was said to fill and cover his neck. When he spoke, people from behind could see it move. He used to stroke it whenever he was very upset, stressed out, or in deep thought صلی الله عليه وسلم.

3 C.4 – The Prophet’s Garments

Allah سبحانه وتعالى says in the Qur’an:

َيَسَّنِي أمَّادٍ فَلَدَ أَنزَلْنَا عَلَيْكَ لِبَأْسَاء يَوْمَ يُؤْرِى سَوَاءً يَتَكَفَّمُ وَرَيْشَا عِلَّبَاسٌ أَلْتَقْوْيَ ذَلِكَ حَيْرَتُ ذَلِكَ
ْمِنْ ءَايَةِ اللَّهِ لَعَلَّهُمْ يَدُؤُّوْنَ

*O Children of Adam!* we have bestowed raiment upon You to cover yourselves (screen Your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. such
are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may Remember (i.e. leave falsehood and follow Truth).

(Al-'A'raf: 26)

However you try to cover yourself, if your akhlaq is not good, you always look bad to people. The best thing you can beautify yourself with is taqwa, and the Prophet صلى الله عليه وسلم was the most pious.

- The prophet would use whatever he had and didn’t go looking for fancy clothes. Today people are obsessed with brand names and specific stores while the prophet صلى الله عليه وسلم never cared about style; he wore whatever he had, even if it wasn’t the nicest clothes around.
- He followed the tradition of his people e.g if they wore shirts and pants, he wore shirts and pants. Dress from that which is common among the people except that which is haram e.g too tight, see-through, etc.
- He never rejected something that was available and he didn’t look for something that didn’t exist.
- He wore clothes made of wool, qittan, and he had some special garments for Eidayn and Jummu’a. Don’t be ashamed of what Allah سلام blessed you with and don’t worry about whether or not people saw you in something before. Rasulullah صلى الله عليه وسلم didn’t have an abundance of clothes, only a few pieces.
- Whenever people came in a delegation, he’d receive them with the best clothes. Once 'Umar رضي الله عنه and Rasulullah صلى الله عليه وسلم were walking and they saw a nice suit and 'Umar suggested he buy it for jummua and delegations and Rasulullah صلى الله عليه وسلم agreed and bought it.
- They used to wear 2 pieces. They have a long qamis and a short one. Whenever he wore the short qamis, he would wear the bottom part as well, what is called the izar.
  
  Umm Salamah رضي الله عنه relates,
  
  “Of all the clothing, the Messenger of Allah صلى الله عليه وسلم preferred wearing the qamis the most.”

(Shama’il al-Tirmidhi)
- He used to wear an imamah (turban) and this is all the tradition of the Arabs, i.e not based on a legal ruling. His favorite color was white because it was a sign of cleanliness and purity, and makes you careful about keeping clean.
  
  Bin ‘Abbas رضي الله عليه وسلم says that the Messenger of Allah صلى الله عليه وسلم used to say, “Choose white clothing, as it is the best clothing. And bury your dead in it.”

(Shama’il al-Tirmidhi)
- They also used to wear an outer garment: the burdah. This usually comes from Ash-Sham, and would be thicker than normal because it was especially made for winter season. He had burds that came from Yemen (these were striped), some from east of Arabian Peninsula, and also some from Ash-Sham, which were called Jubbah Rummayyah.
  
  o This also shows he wore clothes from different places i.e made from non-Muslims.
- He never wore silk or gold; he once grabbed them, and said “These are halaal for the women of my ummah, but not the men.”
- This refers to things that are pure silk/gold, or have a significant ratio of pure silk/gold. The Prophet (pbuh) allowed the amount of four fingers, as embroidery, etc., unless the person was allergic to other fabrics.
- Whenever he wore something, he made du'a, saying “Alhamdulillah for their clothing, which took no work from me.”
- His clothes never went below his ankle.
  - Is this fard for us? No. Wearing clothes above the ankle was a cultural issue for them.
- We were forbidden to show-off or trying to stand out from the norm.
  - We live in a culture where people are competing in impressing each other. The less you wear, the more you stand out.
  - “Whoever wears a dress just to show off in this dunyah, Allah will clothed him with clothes of humiliation on the day of Judgment, and they will be tortured in the fire.”
- We are not allowed to wear the clothes of the opposite gender.
- In hot weather, Rasulullah صلی الله عليه وسلم would keep his shirt unbuttoned.
  - A young sahabah shared an account of when a delegation crowded the Prophet (pbuh) and he was almost pushed into him. His hand was on the Prophet (pbuh)’s chest, and he said it felt cool. After that, he always kept his shirt unbuttoned to follow Rasulullah صلی الله عليه وسلم.

3 C.5 - The Prophet’s Sandals

Qatadah reports, “I asked Anas رضي الله عنه to describe the sandals of Allah’s Messenger صلی الله عليه وسلم and he replied, ‘Each sandal had two straps’”.

(Shamai’l al-Tirmidhi)

Abu Hurayrah رضي الله عنه relates that the Prophet صلی الله عليه وسلم said, “Whenever one of you puts on his shoes, he should begin with the right, and when he removes his shoes he should begin with the left. The right foot should be first when putting on, and last when removing.”

(Shamai’l al-Tirmidhi)

- He wore what his people wore. It was most common to wear sandals.
- Leather socks were worn in the winter.
- He even recommended walking barefoot sometimes.
  - Book: The Brain That Changes Itself talks about the plasticity of the brain. It says that when you always wear shoes, you deceive the sensors in your foot to think everything is flat. So when you walk barefoot, your feet cannot deal with the ups and downs of the land anymore.
    - Rasulullah صلی الله عليه وسلم told us this centuries ago.
- How to reconcile not showing off with wearing nice things? The Sunnah of the Prophet صلی الله عليه وسلم is to wear that is common or reasonable. Wearing nice things is haaal.
Allah loves to see the khayr He provides you on you. But if you strain to afford elite clothing, this is what is not good.

- The Prophet (pbuh) spoke about arrogance being a major sin. So a companion asked, “What if I just like ot have nice clothes and shoes?” The Prophet (pbuh) said, “This isn’t a sign of arrogance. Arrogance is when you deny the truth and humiliate other people.”

3 C.6 – The Prophet’s Ring

Bin ‘Umar رضي الله عنه narrates that

“Allah’s Messenger had a ring made of silver. He used it as a stamp on letters, but did not always wear it.”

(Shama’il al-Tirmidhi)

- He had a ring made of silver, not gold. It wasn’t out of his common practice because he didn’t wear it for many years. He wore it when he came to Medina and wanted to correspond with the other nations but he was told that they don’t accept correspondences except that it is sealed so he commanded a ring be made for him with the seal of Prophethood on it. It is available in the museum in Egypt today and copies are all over. He would always wear the seal on the inside of his hand to protect it. When he used the bathroom, he’d take it off so as to not enter with anything with the name of Allah سبحانه وتعالى on it. It was given to Abu Bakr then 'Umar then Uthman, all of them carrying it as the official seal of the Islamic State. However, once Uthman was getting water from a well, it slipped out and got lost. Some of the ‘ulema say perhaps it was a mercy that it was lost because it may have caused a lot of bloodshed to get it as a symbol of the Islamic Khalifah.
- Sometimes he wore it on his left hand and sometimes on his right

3 C.7 – The Prophet’s Sword

Anas رضي الله عنه reports that

“the handle of the sword of the Prophet of Allah was made of silver.”

(Shama’il al-Tirmidhi)

- He had many swords (over 9) during his lifetime and this was the custom of the Arabs for it was their pride and honour. They used to name them as well – 'Ali received the one named Dhulfiqar.
- He had many spears and armours (that were also named) as well.
- They used to carry banners to war of various colors.

3 C.8 – The Prophet’s Turban

Bin ‘Umar رضي الله عنه reports,

“When the Messenger of Allah fastened an ‘amamah, he used to put the shamlah between his shoulders.”

(Shama’il al-Tirmidhi)

- He wore it in different styles.
- His most famous is the white one called: “As-Sahaar: The Cloud”
Don’t get too attached to the items that they claim these days to belong to Rasulullah صلى الله عليه وسلم because you’ll be disappointed – how can you even know if this hair belongs to him?

3 D – The Etiquettes Of The Prophet

3 D.1 – The Walk Of The Prophet

Abu Hurayrah رضي الله عنه said,

“I did not see anyone walk faster than the Messenger of Allah. It was as if the earth folded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him, and he walked at his normal pace.”

(Shama’il al-Tirmidhi)

- They used to describe him as walking firm (i.e it doesn’t look like he’s tired, exhausted), he walks as if he’s going downhill (when you’re going downhill, you walk faster, and more powerfully)
  - He was given the power of 30 people.
  - He was known for his bravery, skill and courage. One night there was a big cry in Medina and by the time the sahabah were prepared to check, he was coming back in his izar and telling them everything was okay.
- Walking meekly and humbly is not the sign of strong eman. You can still be pious and be strong, and powerful.
- He used to sit down in various positions: murabbi, sometimes he would lie leaning on one side. Sometimes ihtibal: sitting locking arms around knees (provided that he is completely covered).
- When Adi ibn Hatim came to visit Medina, he was surprised to find Rasulullah صلى الله عليه وسلم sitting on the floor with his companions and he said that this man is not a king.
- People used to come see him and wouldn’t know him because he was like everyone else; i.e he did not put himself above his companions by any physical means.

3 D.2 – The Eating And Drinking Of The Prophet

- His normal food is now called “a special diet.” People spend thousands of dollars to learn what Rasulullah صلى الله عليه وسلم already taught us.
  - He used to eat natural and “organic”
    - Olive oil (with some salt)
    - Rye bread (very healthy)
    - Honey
    - Milk
    - Yogurt
    - Butter
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- Dates
- Meat

- However he never ate all of this in one meal – that would have been a feast. Today, we see this and what to know if these are just the appetizers.

- He used to eat that which was available and didn’t wish for what wasn’t there and never criticized food and he used to eat leftovers. What’s the problem with leftovers? If the prophet loved it, what’s wrong with that?

- The prophet went hungry and he filled his stomach; he thirsted and drank; he hosted and he was a guest to others.

- The Prophet صلى الله عليه وسلم said, “The son of Adam does not fill any vessel worse than his stomach. It is sufficient for the son of Adam to eat a few mouthfuls, to keep him going. If he must do that (fill his stomach), then let him fill one third with food, one third with drink and one third with air.” (Tirmidhi)

- If you have to leave the table with a desire for the food, that’s good.
- And it’s 1/3 of the average, and for all of the food, not just the main course.
- Is it permissible to eat until I fill my stomach? It’s permissible every now and then.

Abu Hurayrah رضي الله عنه relates:

"By Allah, except whom there is no God, during the days of the Holy Prophet صلى الله عليه وسلم I used to press my stomach against the ground due to extreme hunger, or I used to tie a stone over it. One day I was sitting by the side of a public thoroughfare when the Holy Prophet صلى الله عليه وسلم passed by me. On seeing me he smiled and recognized from my face my condition (that I was hungry). He called "Abahir" (meaning Abu Hurayra) and I responded: 'I am here, O Messenger of Allah'. He said: 'Come along with me' and he walked on; I followed him.

On reaching home he sought permission of the inmates, and entered, and also permitted me to enter in the house. He found a cup full of milk, and asked the inmates 'From where has this milk come? They said: 'It is a present for you from some gentleman or lady.' He called me 'Abahir' and I responded: 'I am here, O Messenger of Allah'. He said: Go and call my Suffah Companions.' These companions were the guests of the Muslims, who had no house, no property, no friends or relatives with whom they could live. As such they were guests of all Muslims. Whenever the Holy Prophet صلى الله عليه وسلم received something as charity he used to send it to them and would not retain anything out if it for himself (as charity was forbidden for him and his family). However, whenever he received something as a gift he would send for them and shared it with them.

But on this occasion I did not like his invitation to them, and thought: 'How would this milk suffice so many? I deserve this more than others, as by drinking it I might gain some energy. When these companions of the Suffah would come, the Holy Prophet صلى الله عليه وسلم will ask me
to serve the milk to them. When they start drinking I do not think that anything would be left for me out of this milk. But what could I have done, I could not dare avoid the orders of Allah صلی الله علیه و وسلم and His Messenger صلى الله عليه وسلم. Accordingly I went out and called them; they came and solicited permission to come in, which was granted and they came in and took their seats. The Holy Prophet صلى الله عليه وسلم called me 'Abahir' and I replied: 'I am here, O Messenger of Allah.' He said: 'Take hold of the cup of milk and give it to them.' I took the cup and passed it to one man who would drink and when he felt satisfied, he would return it to me, and I would give it to the next person who likewise drank the milk to his fill. I went on doing this till the cup reached the Holy Prophet صلى الله عليه وسلم. By that time all had drunk the milk to their satisfaction.

The Holy Prophet صلى الله عليه وسلم took the cup in his hand, looked towards me, smiled and said: 'Abahir?' I said 'I am here, O Messenger of Allah.' He said, "Now only two persons, myself and you are left!" I said: "Of course, O Messenger of Allah, you are right." Then he said: "Sit and drink." I sat down and started drinking the milk. The Holy Prophet صلى الله عليه وسلم said: "Take more." I took a bit more and he continued saying: 'Drink a little more', till I said: By Allah! Who has commissioned you with the truth, now I have no more room in my stomach.' He said: 'Then let me have it.' So I passed on the cup to him. He thanked Allah صلی الله علیه و وسلم and with the name of Allah صلی الله علیه و وسلم drank the milk which was left in the cup.

(Bukhari)

- But filling your stomach was not the norm as it is today where we do it every meal, every day. Don’t teach your kids to eat as if there’s no more food or they’ll never have food again.

- He used to eat meat once in a while and he loved the shoulder and roasted meat. Once he was invited to an Ansar’s house and they were roasting meat and he smelled it as said it seems as though they know we like roasted meat.

- His general habit was to eat from the floor. It’s actually healthier because you force your stomach to adjust to how you’re sitting as opposed to giving it as much space as possible to take in as much food as possible.

- He never ate flat bread (pita, paratha, etc), and he never ate bleached flour – it was always whole grain, whole wheat.

- He ate chicken and different kinds of bird

- He recommended the olive oil for food and for cosmetics

- He loved the sweet food especially honey

- He loved vinegar and he said this is a very good food. He ate vinegar and bread.

Jabir b. ‘Abdullah reported:

Allah’s Messenger صلى الله عليه وسلم took hold of my hand one day (and led me) to his residence. There was presented to him some pieces of bread, whereupon he said: Is there no
condiment? They (the members of his household) said: No, except some vinegar. He (the Holy Prophet) said: Vinegar is a good condiment. Jabir said: I have always loved vinegar since I heard it from Allah’s Apostle. Talha said: I have always loved vinegar since I heard about it from Jabir.

(Sahih Muslim)

- He ate yogurt and sometimes the meat was cooked with the yogurt.

- Cooked food was a luxury for them. Sometimes 3 months would pass and they wouldn’t eat cooked food – when was the last time we went a day without eating anything that was cooked?

- He used to lick his fingers after eating and clean the entire plate (with his fingers, not licking the actual plate!)

  Anas رضي الله عنه said,
  “The Messenger of Allah used to lick his three fingers after having eaten.”

  (Shama’il al-Tirmidhi)

‘Umar bin Abi Salamah رضي الله عنه came to the Messenger of Allah while food was being served to him.

The Messenger of Allah said, “O my Son, come near, recite Bismillah, and eat with your right hand from that portion which is in front of you.” (Shama’il al-Tirmidhi)

- He liked water, and drank in three sips and used to drink sitting although he was seen standing once.

  ‘Amr bin Shu’ayb’s grandfather رضي الله عنه relates,
  “I had seen the Messenger of Allah drinking water whilst standing and also whilst sitting.”

  (Shama’il al-Tirmidhi)

- They used to put fruits in the water and leave it outside to become cold so it’d be sweet and cold.

  ‘Aisha رضي الله عنه said,
  “The drink most liked by the Messenger of Allah was that which was sweet and cold.”

  (Shama’il al-Tirmidhi)

3 D.3 – The Fragrance Of The Prophet

Abu Hurayrah رضي الله عنه narrates,

“The Messenger of Allah said, ‘The fragrance of a male is the fragrance which spreads and is transparent, and the fragrance of a female is that which is coloured and less fragrant.’”

(Shama’il al-Tirmidhi)

- He always had a beautiful scent and loved the beautiful smells of this world. He said:
  “Made beloved to me from your world are women and perfume, and the coolness of my eyes is in prayer.”

  (Ahmad & An-Nasa’i)
The Prophet’s Smile: Characteristics of Muhammad

- He likes the fragrance that spreads out and leaves no stain for the men and recommended for women the ones that leaves the shininess but leaves no smell when you go out.
- The best fragrance is taking a shower!
- When Rasulullah صلی الله علیه وسلم sweats, even then it smells like musk. Anas says in Bukhari: I have never smelled no fragrance than the fragrance of Rasulullah صلی الله علیه وسلم
- He never refused a gift of perfume. If you are given a gift of perfume and don’t want it, then take it but don’t spread it on yourself.
- He used to put it on his hair, beard and clothes
- Most popular scent is musk – a natural oil from some animals that are halal. The pure musk is very, very strong.

3 D.4 – The Speech Of The Prophet

‘Aisha رضی الله عنها relates,

“The speech of Allah’s Messenger was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said.”

(Shama’il al-Tirmidhi)

- He spoke clearly for people to understand and memorize
- He used to repeat his speech 3 times for people to understand
- Rasulullah صلی الله علیه وسلم would be quiet until there was a need for him to talk
- He doesn’t yell, scream, use vulgar language, etc

Narrated ‘Aisha:

A group of Jews entered upon the Prophet and said, "As-Samu-Alaikum." (i.e. death be upon you). I understood it and said, "Wa-Alaikum As-Samu wal-la’n. (death and the curse of Allah be Upon you)." Allah’s Apostle said "Be calm, O ‘Aisha! Allah loves that one should be kind and lenient in all matters.” I said, "O Allah’s Apostle! Haven’t you heard what they (the Jews) have said?” Allah’s Apostle said "I have (already) said (to them) "And upon you! ”

(Sahih Al-Bukhari)

- When he met people, he would be the first to extend his hands and shake and he’d be the last to pull away
- When someone spoke to him, he looked at them, listened, and gave them individual attention, and kept looking until the person turned away

3 D.5 – The Smiling, Laughing, And Jesting Of The Prophet

‘Abdullah bin Harith رضی الله عنہ reports,

“I did not see anyone who smiled more than the Messenger of Allah.”

(Shama’il al-Tirmidhi)

- Rasulullah صلی الله علیه وسلم was very normal. When it’s funny, he laughs; if not, he doesn’t need t laugh but his laughing was smiling
- If it was extremely funny, he would have a big smile

‘Abdullah bin Harith رضی الله عنہ related,

“The laugh of Allah’s Messenger was but a smile.”

(Shama’il al-Tirmidhi)

○ that was his LOL
- He feels astonished and surprised at what people get astonished at – e.g at the story of Bareerah and Mugheeth, so he said:

"O Abbas! Isn't it amazing how much Mugheeth loves Bareerah/Barirah and how much Bareerah hates Mugheeth?"

Abu Hurayrah رضي الله عنه reports,

“The Sahabah asked, ‘O Messenger of Allah, you joke with us?’ The Messenger of Allah replied, ‘Yes, but only in truth’.”

(Shama’il al-Tirmidhi)

- The prophet صلی الله عليه وسلم also used to get angry but he wouldn’t get angry for himself; he would only get angry when the rights of Allah سبحانه وتعالى were violated. And even when he gets angry, he would do something positive to help the situation. It’s the course of action that matters – if you channel your anger and use it positively, then that’s good. If not; if you go crazy, then you lose yourself and your deen in the process. Anger and violence don’t necessarily go together. His face would turn red but he would cool down and fix the problem.
  ○ If it’s personal, cool down and let it go, if it’s for deen, then take the right course of action.
- Even when he’s angry, Rasulullah صلی الله عليه وسلم wouldn’t utter anything but truth and the same goes for when he’s joking.
- He initiates jokes as well

Hasan al-Basri said,

“An old woman came to the Messenger of Allah and made a request, ‘O Messenger of Allah, make du’a that Allah grants me entrance into Jannah.’ The Messenger of Allah replied, ‘O Mother, an old woman cannot enter Jannah.’ The woman began crying and started to leave. The Messenger of Allah said, ‘Say to the woman that one will not enter in a state of old age, but Allah will make all women of Jannah young and playful.’”

(Shama’il al-Tirmidhi)

Anas ibn Maalik رضي الله عنه relates,

“Rasulullah صلی الله عليه وسلم once told him jokingly, Ya dhal udhu-nayn (O’ two eared one).”

(Shama’il al-Tirmidhi)

Once a man was mentioned in front of Rasulullah صلی الله عليه وسلم and he said, “The one with the white in his eyes?” They responded that there was nothing wrong with the man’s eyes and Rasulullah صلی الله عليه وسلم said: Everyone has white in their eyes!

Narrated Anas bin Malik رضي الله عنه,

The Prophet ﷺ used to mix with us to the extent that he would say to a younger brother of mine (he had a bird called Umair), “Ya Abo umayr! Maa fa`al tu min nughayr? (O father of Umair! What did the Nughayr (a kind of bird)?)”

(Sahih al-Bukhari)
Anas ibn Malik relates:

“That a person requested Rasulullah صلی الله عليه وسلم that he be given a conveyance. Rasulullah صلی الله عليه وسلم replied, “The baby of a camel shall be given to you.” The person said, “What shall I do with the baby of a camel O’ Messenger of Allah?” (I want one for a conveyance). Rasulullah صلی الله عليه وسلم replied, “Every camel is the baby of a camel.”

(Shama‘il al-Tirmidhi)

Anas ibn Malik رضی الله عنه reports:

“A resident of the wilderness whose name was Zaahir (ibn Hiraam Al-Ashja‘ee), whenever he visited Rasulullah صلی الله عليه وسلم, he brought with him presents of the wilderness, vegetables etc., and presented it to Rasulullah صلی الله عليه وسلم. When he intended to leave Madinah, Rasulullah صلی الله عليه وسلم used to present him with provisions of the city. Once Rasulullah صلی الله عليه وسلم said, ‘Zaahir is our wilderness, and we are his city.’ Rasulullah صلی الله عليه وسلم was attached to him. Zaahir رضی الله عنه was not very handsome. Rasulullah approached him while he was selling his merchandise. Rasulullah صلی الله عليه وسلم caught him in between the arms from the back in such a manner that he (Sayyidina Zaahir رضی الله عنه) could not see him. Zaahir رضی الله عنه said, ‘Who is this?, leave me.’ But when he saw with the corner of his eye that it was Rasulullah صلی الله عليه وسلم he straightened his back and began pressing it to the chest of Rasulullah صلی الله عليه وسلم (For as long as he gained this opportunity it was better than a thousand gifts). Rasulullah صلی الله عليه وسلم then said, ‘Who will purchase this slave?’ Zaahir رضی الله عنه replied, ‘O’ Rasulullah صلی الله عليه وسلم said, ‘No, you are not defective in the sight of Allah, but very valuable.’

(Shama‘il al-Tirmidhi)

Auf Ibn Malik Ashjai رضی الله عنه said:

“At that time the battle of Tabuk he went to see the Prophet صلی الله عليه وسلم. At that time the Prophet was sitting in a small round shaped tent of leather. Auf saluted the Prophet and he returned the salutation. He further asked him to come into the tent. At this Auf said, ‘Should I come in, the whole of me?’ The Prophet said, ‘Yes, come in the whole of you.’ Then he entered the tent.

(Abu Dawud)

- And Rasulullah صلی الله عليه وسلم also responded when people played pranks on him.
  - There was a companion called Nuaiman and he was known as the court-jester among the companions. Once Rasulullah صلی الله عليه وسلم was mounting his camel, and Nuaiman took the saddle out from under him so he fell. Rasulullah صلی الله عليه وسلم laughed and so did the companions.

3 D.6 – The Devout Worship Of The Prophet

Al-Mughirah bin Shu‘bah رضی الله عنه reports:

“The Messenger of Allah صلی الله عليه وسلم performed such lengthy night prayers, that his blessed legs would become swollen. The companions said, ‘You undergo such strife, when Allah has forgiven your
past and future sins?’ He responded, ‘Should I not be a grateful servant?’”
(Shama’il al-Tirmidhi)

Hudhayfah bin al-Yaman رضي الله عنه narrates,
“I prayed the night prayer with the Prophet one night, and he read al-Baqarah, al-Nisa, and Ali-Imran.” (In another wording, he added al-Maidah and al-Anam, but was unsure of the order.)
(Shama’il al-Tirmidhi)

- He would involve in the personal ibaadah more than the public one because it’s easy to be lazy by yourself. He used to wake up when everyone else was asleep and do qiyaam.
- He used to do his ibaadah with ihsan
  - If you start something, try to keep it consistent.
Aishah رضي الله عنه reported:
The Messenger of Allah صلی الله عليه وسلم used to perform eleven Rak`ah (of Tahajjud) prayers at night. He (PBUH) would prostrate so long as one of you might recite fifty Ayat (of the Qur’an). Thereafter, he would perform two Rak`ah before Fajr prayers and would lie down on his right side till the Mu`adhdhin would come and inform him about the time of (Fajr) prayer.
(Al-Bukhari)
  - Once he made qiyaam with 1 ayah (kept repeating it)
    ‘Aisha رضي الله عنه narrates,
    “One night, Allah’s Messenger صلی الله عليه وسلم kept repeating one ayah the whole night, and continued to weep. ‘If you should punish them – indeed they are your servants; but if You forgive them – indeed it is You who is the Exalted in Might, the Wise.’ (al-Ma’idah:18)”
(Shama’il al-Tirmidhi)
  - Once Anas joined him for qiyam and it was so long, Anas رضي الله عنه thought of leaving (he was just a young boy)
  - Even when he got old, he would sit and do qiyaam
- He used to fast so much people would think he’ll never break his fast. And sometimes he wouldn’t fast until people said he wouldn’t fast again for that month
Anas رضي الله عنه reported:
The Messenger of Allah صلی الله عليه وسلم used to leave off observing Saum (fasting) during a month until we thought that he would not observe Saum at all during it; and (sometimes) he would observe Saum till we began to think that he would not omit any day of that month. If one wished to see him performing Salat during the night, he could do that; and if one wished to see him sleeping at night, he could do that.
(Al-Bukhari)

3 D.7 – The Weeping Of The Prophet

‘Aisha رضي الله عنه narrates,
“One night, Allah’s Messenger صلی الله عليه وسلم kept repeating one ayah the whole night, and continued to weep. ‘If you should punish them – indeed they are your servants; but if You forgive them –
indeed it is You who is the Exalted in Might, the Wise. ’ (al-Ma`idah:18)’
(Shama’il al-Tirmidhi)

- Crying is good especially for the sake of Allah سبحانه وتعالى, which is an act of worship.
One of the ways people will get to jannah and take the shade of Allah.

Abu Hurayrah narrated:
The Prophet صلی الله عليه وسلم said: “There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah’s sake, meeting for that and parting upon that; a man who is called by a woman of beauty and position , but he says: ‘I fear Allah’. a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.”
(Al-Bukhari & Muslim)

- Once Rasulullah صلی الله عليه وسلم went to Ibn Mas’ud and asked him to recite to him and he recited until the prophet started crying.
‘Abdullah bin Mas’ud رضي الله عنه said, “Allah’s Messenger once asked me to recite the Qur’an to him, I said, ‘O Messenger of Allah, should I recite it to you when it has been revealed to you?’ Allah’s Messenger صلی الله عليه وسلم responded, ‘I love to hear it from another person.’ Thereupon, I began reciting Surat al-Nisa. When I reached the ayah ‘How when we bring of every people a witness, and We bring you (O Muhammad) a witness against them?’ (al-Nisa:41), I saw tears flowing from both of his eyes.”
(Shama’il al-Tirmidhi)

- He used to cry in his sujood
- He cried when his son Ibrahim died

Anas ibn Malik narrates:
We went with Allah’s Apostle صلی الله عليه وسلم to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle صلی الله عليه وسلم started shedding tears. ‘Abdur Rahman bin 'Auf said, ”O Allah’s Apostle, even you are weeping!” He said, ”O Ibn 'Auf, this is mercy.” Then he wept more and said, ”The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation.”
(Sahih Al-Bukhari)

- He also cried when his daughter died
Ibn 'Abbaas رضي الله عنه reports
that one of the daughters of Rasulullah صلی الله عليه وسلم was on her death bed. Rasulullah صلی الله عليه وسلم picked her up and put her before him. She passed away in his presence. Ummi Ayman (who was a slave girl of Rasulullah صلی الله عليه وسلم began wailing aloud. Rasulullah صلی الله عليه وسلم said: ”Are you crying before the Messenger of Allah?” (because tears were also flowing from the eyes of Rasulullah صلی الله عليه وسلم). She said: ”Do I not see you cry?”
Rasulullah صلى الله عليه وسلم "This crying is not prohibited. It is a mercy of Allah". (He softens the hearts of His servants, and creates love and mercy in them).
Rasulullah صلى الله عليه وسلم then said: "A Muslim is at peace at all times, even when his soul is being taken out, he is busy uttering the hamd (praises) of Allah".
(Shama`il At-Tirmidhi)

- He is a man and has emotions just like us

- His companions described his crying as it was like a boiling pot on the inside.

  'Abdullah bin Shikh-kheer رضي الله عنه says:

  "I attended the noble assembly of Rasulullah صلى الله عليه وسلم He was performing salaah. Because of his crying, such a sound emitted from his chest, like that of a boiling pot".

  (Shama`il At-Tirmidhi)

  - I.e he tried to suppress it

- Forcing yourself to cry is good when reciting; however, wailing is not good at any time.

3 D.8 – The Sleeping Of The Prophet

“The Sleeping Habits of Rasulullah صلى الله عليه وسلم” by Muhammad alShareef

Abu Qatadah رضي الله عنه narrates,

“If Allah’s Messenger صلى الله عليه وسلم slept during the night, he slept on his right side. If he was only able to sleep a short while, he would raise his right arm and then sleep on it.”

(Shama`il al-Tirmidhi)

- When he sleeps, he sleeps on his right side and puts his right palm under his cheek/head.

  - This position doesn’t let you fall into deep sleep; you can stay alert and awake.

  - Our culture wants to put you asleep forever! The beds they have now won’t help you wake up for qiyaam!

- The Prophet’s bed was just a thin hard mat. Once his wife folded it for him to make it softer and he overslept so he said never do this again!

- Rasulullah صلى الله عليه وسلم would leap out of bed as if he’s jumping

- As a recommendation, every now and then try to sleep on the floor

- He used to take a power nap during the day

- He would sleep for 1/3 night; wake up and pray for ½ night and then rest for 1/6 night.

3 E. – The Character Of The Prophet

This is his dealing with Allah سلامة and his dealings with people around him. His character is summed up in one testimony from his Lord.

وَإِنَّكَ لَعَلَّيْ خَلَقَ عَظِيمٍ
“And Verily, You (O Muhammad ﷺ) are on an Exalted standard of character.”

(Al-Qalam: 4)

- Allah created him and is testifying on his behalf and this means his character is the most perfect of all the worlds, which includes generations, and every other categorization.

3 E.1 – Mercy And Compassion

وَمَا أَرْسَلْنَا إِلَّا رَحْمَةً لِّلْعَالَمِيَنَّ

“And We have not sent you, [O Muhammad ﷺ], except as a mercy to the worlds.”

(Al-Anbiya: 107)

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

(Ali Imran: 159)

- That is how Allah’s describing his prophet’s describing his prophet صلى الله عليه وسلم with his companions – he was so lenient with them
- When the people insulted him and cursed him, he was very kind
  o Being rude and having hard hearts chases people away from you. Naturally people don’t like rude people
- He was always forgiving even if he had the right and he also asked Allah for the other party’s forgiveness
- He would consult with his companions before making a decision

لَقَدْ جَاءَ صَحِبَتُكُمْ رَسُولُ اللَّهِ ﻭَمَنْ أَنْفِسَهُمْ عَزِيزٌ عَلَيْهِ مَا عَيْبَتْ حَرِيصٌ عَلَيْهِ مَثَلُ الْمُؤْمِنِينَ

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

(Al-Tawbah: 128)

- We see his compassion for his ummah in 2 ways:
  o His constant du’a for them
The Prophet’s Smile: Characteristics of Muhammad

- When every prophet is asked on the Day of Judgment to intercede for the people, everyone of them will say nafsi nafsi except Rasulullah صلى الله عليه وسلم whose concern is ummati ummati
- Even when he was wounded on the day of Uhud, he made du’a for Allah سبحانه و تعالى to forgive his people

Ibn Mas`ud رضي الله عنه reported:

*I can see the Messenger of Allah صلى الله عليه وسلم look like one of the Prophets of Allah whose people beat and made him bleed while he was wiping the blood from his face and supplicating: ”O Allah, forgive my people because they know not.”* 

(Al-Bukhari and Muslim)

- The worst days of his life in Ta’if – he still had mercy upon them and didn’t cause their destruction.

`Aishah رضي الله عنه reported:

*I asked the Prophet صلى الله عليه وسلم, “Have you ever experienced a day harder than the day of the battle of Uhud?” He replied, “Indeed, I experienced them (dangers) at the hands of your people (i.e., the disbelievers from amongst the Quraish tribe). The hardest treatment I met from them was on the Day of `Aqabah when I went to Ibn ʿAbd Yalil bin ʿAbd Kulal (who was one of the chiefs of Ta’if) with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at Qarn ath-Tha`alib. There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it Jibril (Gabriel) عليه السلام who called me and said: ‘Indeed, Allah, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.’ Then the angel of the mountains called me, greeted me and said: ‘O Muhammad, Allah listened to what your people had said to you. I am the angel of the mountains, and my Rubb has sent me to you so that you may give me your orders. (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.’”* But Messenger of Allah صلى الله عليه وسلم said, ”I rather hope that Allah will raise from among their descendants people as will worship Allah the One, and will not ascribe partners to Him (in worship).”

(Al-Bukhari and Muslim).

- this tells us how to treat people around us – treat them with the eye of mercy and rahma and pity that they don’t see the truth
- Before he died, he made du’a for everyone
  - He made du’a for those in leadership who are hard on the people, make it hard on him but if he is lenient with them, be lenient with them.

- The Prophet ﷺ, without a shadow of a doubt, was the epitome of mercy. This is not only due to Allah describing him as such, but due to the manifestation of mercy in his character. There are two particular scenarios that stick out above the rest:
  `Abdullah bin ‘Amr bin al-`As رضي الله عنه reported,

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

(Muslim)

- “Being a Prophet of absolute mercy, one who came to secure the happiness of mankind both in this world and the next, Allah’s Messenger ﷺ entered Makkah, bowing on the back of his mule, as a victorious conqueror. He displayed no hint of self-pride nor thought of either vengeance or retaliation. He proceeded toward the Ka’bah in utmost modesty and absolute gratitude to God, Who had made him victorious in his sacred mission. He stopped at the Ka’bah and asked those who assembled there, ‘How do you expect me to treat you?’ You are a noble man, the son of a noble man’, they answered. Allah’s Messenger concluded, ‘”No blame will there be upon you today. Allah will forgive you; and He is the Most Merciful of the merciful.” You can disperse.’

(Yusuf: 92)

- This marked the end of polytheism in Makkah. While he was toppling down the idols at the Ka’bah one after the other, he recited, ‘Say, “Truth has come and falsehood has disappeared. Indeed falsehood is subject to disappearance.”’ And, almost all of the Makkans, who had been the enemies of Islam until one day before, acquired the honour of becoming Companions to Allah’s Messenger ﷺ."

(Al-Tabari)

3 E.2 – Kindness To Children

Anas bin Malik رضي الله عنه reported,
“Allah’s Messenger ﷺ had the noblest character amongst mankind. I had a brother who was called Abu ‘Umayr. I think he was weaned. (i.e he was a toddler) When Allah’s Messenger came to our house and he saw him, and said, ‘Abu ‘Umayr, what has the sparrow done?’”

(Muslim)

- Yusuf ibn Abdullah ibn Salaam said: Rasulullah صلی الله عليه وسلم gave me the name Yusuf (because of his Jewish descent)
- He would carry the babies and they would wet his clothes and he would just sprinkle water over it without getting upset
- He would be playful with the kids in the street and would give salaam to the kids
- When he travels, on the way back, they would present him with the kids: Hasan, Husayn, Ja’far, etc – they would send them to greet the Prophet صلی الله عليه وسلم.
- He stopped the khutbah to pick up Hasan and Husayn when he saw them walking and tripping in the masjid

Abu Hurayrah reports:
"The Prophet was delivering a khutbah and al-Hassan and al-Hussain [his grandsons] came and they were wearing two red shirts and they were tripping while walking. The Prophet came down
from the pulpit and picked them up and placed them in front of himself, and then he said: 'Allah and His Messenger have told the truth. Verily, your wealth and children are a trial. I looked to these two children walking and tripping, and I could not be patient, so I cut off my khutbah and went to pick them up.'"

(Al-Bukhari and Muslim)

- He would prolong sujood to let them play on his back – “I didn’t want to rush him”

"The Messenger of Allah صلی الله عليه وسلم came out to us for one of the two later prayers, [Zuhr or 'Asr,] carrying Hasan or Husain. The Prophet صلی الله عليه وسلم then came to the front and put him down [next to his right foot], said takbeer for the prayer and commenced praying. During the prayer, he performed a very long prostration, so I raised my head [from among the people], and there was the child, on the back of the Messenger of Allah صلی الله عليه وسلم who was in prostration. I then returned to my prostration. When the Messenger of Allah صلی الله عليه وسلم had offered the prayer, the people said, 'O Messenger of Allah! In the middle of [this] your prayer, you performed a prostration and lengthened it so much that we thought either something had happened, or that you were receiving revelation!' He said, Neither of those was the case: actually, my son made me his mount, so I did not want to hurry him until he had satisfied his wish”

(An-Nasaa’i)

- He has so much compassion for the mother would shorten his salah so the mother wouldn’t be grieved at the crying of their baby

Abu Qatadah Al-Harith bin Rib`i رضي الله عنه reported:

The Messenger of Allah صلی الله عليه وسلم said, "I stand up to lead Salat with the intention of prolonging it. Then I hear the crying of an infant and I shorten the Salat lest I should make it burdensome for his mother".

(Sahih Al-Bukhari)

Abu Hurairah reported:

The Prophet (Muhammad) kissed his grandson Al-Hasan bin ‘Ali in the presence of Al-Aqra` bin Habis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allah (Muhammad) looked at him and said, "He who does not show mercy to others will not be shown mercy".

(Al-Bukhari and Muslim)

Narrated by Aisha رضي الله عنه:

“A bedouin came to the Prophet صلی الله عليه وسلم and said, "You (people) kiss the boys! We don’t kiss them." The Prophet صلی الله عليه وسلم said, "I cannot put mercy in your heart after Allah has taken it away from it.”

(Sahih Al-Bukhari)

You have to give kids love to let them grow emotionally stable otherwise they will be messed up.
3 E.3 – Generosity

Ibn Shihab reported

that Allah’s Messenger went out along with the Muslims and they fought at Hunayn, and Allah granted victory to His religion and to the Muslims. Allah’s Messenger gave one hundred camels to Safwan bin Umayyah. He again gave him one hundred camels, and then again gave him one hundred camels. Sa’id bin al-Musayyib said that Safwan told him, ‘By Allah! Allah’s Messenger gave me what he gave me, and he was the most detested person in my eyes. But he continued to give until he became the dearest to me.’”

(Muslim)

- Once Rasulullah received a present as a garment and he loved it. He wore it and went to pray and a sahabah saw it and asked for it and Rasulullah took it off and gave it to him.

Narrated by Abu Hazim

Sahl bin Sa’d said that a woman brought a Burda (sheet) to the Prophet. Sahl asked the people, "Do you know what is a Burda?" The people replied, "It is a ‘Shamla’, a sheet with a fringe." That woman said, "O Allah’s Apostle! I have brought it so that you may wear it.” So the Prophet took it because he was in need of it and wore it. A man among his companions, seeing him wearing it, said, "O Allah’s Apostle! Please give it to me to wear." The Prophet said, "Yes,” (and gave him that sheet). When the Prophet left, the man was blamed by his companions who said, "It was not nice on your part to ask the Prophet for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) never turns down anybody’s request that he might be asked for.” That man said, "I just wanted to have its blessings as the Prophet had put it on, so I hoped that I might be shrouded in it.”

(Sahih Al-Bukhari)

- Another sahabah asked Rasulullah for something, and Rasulullah took him to a valley full of cattle and said this is all yours. The man went back to his people and said become muslims for Rasulullah gives as if he fears no poverty.

‘Anas bin Malik reported,

“It never happened that Allah’s Messenger was asked anything for the sake of Islam and he did not give. There came to him a person and he gave him a large flock (of sheep and goats) and he went back to his people and said, ‘My people, embrace Islam, for Muhammad gives so much charity it is as if he has no fear of poverty.’”

(Muslim)

- Today, give wisely. When you give, don’t be stingy and at the same time, don’t throw it away. Give moderately to the extent that you can keep something to survive.

3 E.4 – Justice

- He was just on a personal level as well as public level
  o He used to give justly between his wives and say this is what I can control; do not hold me accountable for what I cannot control (i.e his preference for Aisha).
- When he was distributing and a man told him to be just. He said, who is going to be fair and
just if I don’t? Allah سبحانه و تعالى trusts me with the risala from the heavens and you don’t
trust me with things of this dunya?

   Narrated Jabir bin Abdullah:

   While Allah’s Apostle was distributing the booty at Al-Ja’rana, somebody said to him “Be just (in
your distribution).” The Prophet replied, “Verily I would be miserable if I did not act justly.”
   (Sahih Al-Bukhari)

- The man whom Rasulullah صلى الله عليه وسلم pushed and he asked for justice but kissed him
instead.

- The treaty of Hudaybiyyah – the provisions were so unfair to the Muslims and easy for the
Quraysh that the sahabah were upset but Rasulullah صلى الله عليه وسلم maintained that treaty the
way they promised.

- One of the major public incidents is the story of the woman from bani Makhzum

   ‘Aisha رضي الله عنه narrated,

   “The people of Quraysh became very worried about the Makhzumiya lady who had committed
theft. They said, ‘Nobody can speak to Allah’s Messenger صلى الله عليه وسلم except Usama bin Zaid who is the
favourite of Allah’s Messenger.’ When Usama spoke to Allah’s Messenger about the matter,
   Allah’s Apostle said, ‘Do you intercede with me to violate one of the legal punishments of
Allah?’ He then got up and addressed the people, saying, ‘O people! The nations before you
went astray because if a noble person committed theft, they used to leave him, but if a weak
person amongst them committed theft, they used to inflict the legal rulings on him. By Allah, if
Fatimah, the daughter of Muhammad committed theft, I would have cut off her hand.’”
   (Sahih Al-Bukhari)

3 E.5 – Patience

- The entire 13 years of Makkah is a demonstration of his patience, even the sahabi got tired

   Khabbab bin al-‘Arat رضي الله عنـه narrated,

   “We complained to Allah’s Messenger صلى الله عليه وسلم of the persecution inflicted on us by the Quraysh
while he was sitting in the shade of the Ka’bah. We said to him, ‘Would you not seek help?
Would you not pray to Allah for us?’ He said, ‘Among the nations before you a (believing) man
would be put in a ditch that was dug for him, and a saw would be put over his head and he would
be cut into two pieces; yet that (torture) would not make him give up his religion. His body
would be combed with iron combs that would remove flesh from the bones and nerves, yet that
would not make him abandon his religion. By Allah, this religion will prevail till a traveler from
San’a to Hadramawt will fear none but Allah, or a wolf, as regards to its his sheep, but you
people are hasty.’”
   (Bukhari)

- He never used his hand to chastise anyone – a child, woman – the only time when he touched
Aisha for following him

   He (Muhammad b. Qais) then reported that it was ’Aisha who had narrated this:
   Should I not narrate to you about myself and about the Messenger of Allah صلى الله عليه وسلم? We
said: Yes. She said: When it was my turn for Allah’s Messenger (may peace be upon him) to
spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi’. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran.

He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O ’Aisha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly?

(Sahih Muslim)

- It was a touch of “what’s wrong with you?!” not one intended to harm her.

3E.6 – Bravery And Courage

- Once, the companions narrated, there was a loud cry outside of Madinah in the middle of the night. By the time the companions were ready and on their horses to go investigate, Rasulullah صلی الله عليه وسلم was already returning in his izar and told them all that he had taken care of it, that they could return to their houses.

- He was the leader and took responsibility for his people at all times.

Jabir ibn ‘Abdullah reported that he went on an expedition with the Messenger of Allah صلی الله عليه وسلم in the direction of Najd. When the Messenger of Allah returned, he returned with him. Midday overtook them in a valley with a lot of large thorn-trees in it. The Messenger of Allah صلی الله عليه وسلم alighted and the people split up to seek the shade of the trees. The Messenger of Allah صلی الله عليه وسلم alighted under a tree and hung his sword on it. We went to sleep and then the Messenger of Allah صلی الله عليه وسلم and grant him peace, called out to us. There was a bedouin with him and he said, "This one unsheathed my sword against me while I was asleep. I woke up and he had it unsheathed in his hand and he said, "Who will protect you from me?" I said, "Allah" three times. 'He did not punish him, but sat up."

(Al-Bukhari & Muslim)

- Even in the midst of battle, Rasulullah صلی الله عليه وسلم did not fear, rather he had complete faith in Allah سبحانه وتعالی, and the bravest companions were those who fought near Rasulullah صلی الله عليه وسلم so as to have his protection.

Bara’ bin ‘Azib رضی الله عنه narrates, “In the battle of Hunayn, as Muslims were being taken out by archers, the people turned to the Messenger of Allah صلی الله عليه وسلم. Abu Sufyan bin Harith was leading the Messenger of Allah صلی الله عليه وسلم’s mule. He got down, prayed, and invoked Allah’s help. He said, ‘I am the Prophet. This is the truth. I am the son of ‘Abd ul-Muttalib. O Allah, descent your help.’” Bara’ continued, “When the battle grew fierce, by Allah, we would seek protection by the Prophet’s side, and the bravest
among us was he who confronted the onslaught in the front by the Prophet’s side.”

(Muslim)

- Ubayy ibn Khalaf was the only man Rasulullah صلی الله عليه وسلم ever killed with his own hands. He asked Rasulullah صلی الله عليه وسلم if his Lord will resurrect them… Rasulullah صلی الله عليه وسلم told him I’m going to kill you – Rasulullah صلی الله عليه وسلم kept that promise years later.

From Saʿīd ibn al-Musayyab:

Ubay ibn Khalaf [the Meccan] swore, when he paid his ransom [after being captured at Badr]:

"By Allâh! I have a steed which I am feeding every day a portion of corn, and I shall kill Muhammad riding it!" News of this reached the Messenger of Allâh ﷺwho said: "Nay, I shall kill him if Allâh wills." [At Uhud] Ubay came dressed in his armor on top of his horse, shouting, "May I not survive if Muhammad survives!" He charged the Messenger of Allâh ﷺ, intent on killing him. Mûsâ ibn `Uqba said that Saʿīd ibn al-Musayyab said that several men among the Believers intercepted him. Then the Messenger of Allâh ﷺ ordered them to clear the way. • “They said: ‘Messenger of Allâh! Shall one of us turn to face him?’ He said: ‘Leave him!’ When he approached, the Prophet ﷺtook the spear from al-Hârith ibn al-Simma [al-Badrî]. One of the witnesses said - as was related to me [Kaʿb ibn Mâlik] - that the Prophet ﷺjumped up with a motion that sent us scampering away from him like gadflies off the back of a camel.”

The Messenger of Allâh ﷺsighted the clavicle (tarquwa) of Ubay ibn Khalaf showing through a gap between the helmet and the breastplate. He speared him there. Ubay fell off his horse but no blood came out of his wound. Saʿīd said he broke a rib. Thereupon was revealed the verse { You threw not when you did throw, but Allâh threw} (8:17). His friends came and found him drooping like a tired bull. They said: "What is ailing you? It is only a scratch!” But he reminded them of what the Messenger of Allâh ﷺhad said - "I shall kill Ubay" - crying, “By Allâh! If he hit me only with his spittle he would kill me! Did he not say ‘I shall kill him’?.” By the One in Whose Hand is my soul! If the wound I just received were in the people of Dhûl-Majâz they would all die!” He died on his way to Makka.

(Al-Hakim)

3 E.7 – Humility

- He warned his ummah not to over praise him as the Christians did to Isa عليه السلام. He said I am the Slave of Allah سبحان عليه وتعالى.

The Prophet صلی الله عليه وسلم said:

"Do not overpraise me as the Christians overpraised the son of Mary (i.e. ‘Isa AS). I am His slave, so say: Allah’s slave and Messenger.”

(Al-Bukhari and Muslim)

- Rasulullah صلی الله عليه وسلم used to help the old women – he would personally go and help them, not send someone in his stead.
- He used to ride a donkey – ‘Ufayr
- He hated people to stand up for him when he entered a room
- He lowered his head when he entered makkah instead of entering proud and arrogant like most conquerors.
- He didn't prefer himself with a specific garment or throne or anything – he was just like his companions and many times visitors would not be able to discern which was Muhammad صلی الله عليه وسلم.
- He used to work at home and help out around the house

‘Aisha رضی الله عنه narrated, “He used to remain busy serving and helping his household, and when the time for prayer came he would perform ablution and fog or prayer. He would patch his own sandals and sew his own garments. He was an ordinary human being, milking his sheep, and doing his own chores.”

(Shama’il al-Tirmidhi)

Being the Messenger of Allah ﷺ, a living example for all of eternity, the discussion of his noble and great character would never come to an end. It is as the scholars have said, “Describing the greatness of Allah’s Messenger ﷺ is that ocean that knows no shore.”

(Ibn Hajr; Fath al-Bari)

3 E – The Exclusive Characteristics

- The Prophet ﷺ, being the best of mankind and the seal to the Prophethood, was given exclusive and particular characteristics that were not given to anyone before or after him. This topic is known as الخصائص النبوية (Khasaa’is is plural for khissa, which means exclusive) and is divided into two main categories:
  1. That which is exclusive in legislation: things exclusive in deen; not necessarily for his person as a man but for him as Messenger
  2. That which is exclusive in virtue and preference: exclusive to him in person and his position as Messenger
    ▪ This is further divided into what was exclusive to him over other humans, other prophets, the ummah, etc.
- He was preferred over the anbiya in certain categories.
- He himself mentioned he was preferred in certain categories.
- Not all of the exclusive attributes are agreed upon, and thus their number tends to fluctuate between 37, as stated by al-Qurtubi, and 65, as stated by Al-Suyuti. This subject is usually discussed in most books of fiqh (particularly Maliki and Shafi books) in the chapter of Nikah.

3 F.1 – That Which Distinguishes Him From The Rest Of The Prophets, With Regards To This World

1. The greatest revelation: the Qur’an.
2. The Seal of the Prophets
   - He became the last one and no one shall come after him
3. The earth was made pure for him and a place of prayer.

_Narrated Abu Dhaar:_

_I said, “O Allah’s Apostle! Which mosque was built first?” He replied, “Al-Masjid-ul-Haram.” I asked, “Which (was built) next?” He replied, “Al-Masjid-ul-Aqsa (i.e. Jerusalem).” I asked, “What was the period in between them?” He replied, “Forty (years).” He then added, “Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you.” (Sahih Al-Bukhari)

- So once we see the place is clean, then we can just pray there with no mat or anything. And we can make tahaarah with the earth if there’s no water available.
- _Rasulullah صلی الله عليه وسلم_ said, when salah is due, pray wherever you are.

4. The taking of spoils of war.

- _Rasulullah صلی الله عليه وسلم_ said the spoils of war was made lawful for him.
- For the previous prophets, they would have to collect the booty into a pile and Allah سبحانه وتعالی would send a fire to consume it – so no one would fight for dunya reasons.

_It has been narrated by Abu Huraira that the Messenger of Allah صلی الله عليه وسلم said: One of the Prophets made a holy war. He said to his followers: One who has married a woman and wants to consummate to his marriage but has not yet done so; another who has built a house but has not yet erected its roof; and another who has bought goats and pregnant she-camels and is waiting for their offspring will not accompany me. So he marched on and approached a village at or about the time of the Asr prayers. He said to the sun: Thou art subservient (to Allah) and so am I. O Allah, stop it for me a little. It was stopped for him until Allah granted him victory. The people gathered the spoils of war (at one place). A fire approached the spoils to devour them, but it did not devour them. He (the Holy Prophet) said: Some of you have been guilty of misappropriation. So one man from each tribe should swear fealty to me. They did so (putting their hands into his). The hand of one man stuck to his hand and the Prophet صلی الله عليه وسلم said: Your tribe is guilty of misappropriation. Let all the members of your tribe swear fealty to me one by one. They did so, when the hands of two or three persons got stuck with his hand. He said: You have misappropriated. So they took out gold equal in volume to the head of a cow. They placed it among the spoils on the earth. Then the fire approached the spoils and devoured them. The spoils of war were not made lawful for any people before us. This is because Allah saw our weakness and humility and made them lawful for us._ (Sahih Muslim)

5. He was sent to both mankind and jinn.

- This is disputable because the jinn themselves mentioned the name Musa so they knew of him. This doesn’t mean Musa was sent to them though. They learn from the anbiya of their time and follow their message but the anbiya weren’t sent for them – only _Muhammad صلی الله عليه وسلم_ was sent for them and he had a meeting with them (which was mentioned in the Qur’an).
Dawud reported from 'Amir who said I asked 'Alqama if Ibn Mas'ud was present with the Messenger of Allah صلى الله عليه وسلم on the night of the Jinn (the night when the Holy Prophet met them). He (Ibn Mas'ud) said:

No, but we were in the company of the Messenger of Allah صلى الله عليه وسلم one night and we missed him. We searched for him in the valleys and the hills and said. He has either been taken away (by jinn) or has been secretly killed. He (the narrator) said. We spent the worst night which people could ever spend. When it was dawn we saw him coming from the side of Hiri’. He (the narrator) reported. We said: Messenger of Allah, we missed you and searched for you, but we could not find you and we spent the worst night which people could ever spend. He (the Holy Prophet) said: There came to me an inviter on behalf of the Jinn and I went along with him and recited to them the Qur’an. He (the narrator) said: He then went along with us and showed us their traces and traces of their embers. They (the Jinn) asked him (the Holy Prophet) about their provision and he said: Every bone on which the name of Allah is recited is your provision. The time it will fall in your hand it would be covered with flesh, and the dung of (the camels) is fodder for your animals. The Messenger of Allah صلى الله عليه وسلم said: Don’t perform istinja with these (things) for these are the food of your brothers (Jinn).

(Sahih Muslim)

6. He led all of the Prophets in prayer in Jerusalem.
   - This happened during Al-Israa (the night journey)
   - Some people say this happened to every prophet but we have no proof of that.

7. That which is between his house and his mihrab (the niche in the wall where the imam leads) is a garden from the gardens of paradise.

Yahya related to me from Malik from Abdullah ibn Abi Bakr from Abbad ibn Tamim from Abdullah ibn Zayd al-Mazini that the Messenger of Allah صلى الله عليه وسلم said,

"What is between my house and my mimbar is one of the meadows of the Garden."

(Al-Muwatta)

- Today they’ve marked that space with green carpet.
- When you go there you have the blessings and tranquility of being in a place where Rasulullah صلى الله عليه وسلم was and called a garden of jannah.
- Lots of khayr was produced in that area – there are lots of stories of famous books that were compiled and finished there e.g Sahih Bukhari. At the end of many manuscripts, many times you see, this book was finished on so and so day at the rawdah…
- Now they’ve extended the green carpet outside the rawdah so people don’t fight over it so if you want to pray there, move a little bit up.

8. His city would never be affected by plague.
   - Rasulullah صلى الله عليه وسلم made du’a for Madinah to be protected from the plague – any disease that spreads out and kills the people. There has never been a breakout in Medinah.
   - This Happened because when they first migrated the change in climate (dry to moist) made the sahabah sick so Rasulullah صلى الله عليه وسلم made du’a that Allah سبحانه و تعالى throw the sickness out but not inside Madinah
It is narrated from 'Aishah that she said:

"When the Messenger of Allah, peace be upon him, migrated to Madinah, both Abu Bakr and Bilal fell sick. So I went to see them, and I said: 'O dear father! How are you (now)?' And, 'O Bilal! How are you now?' She (further) said: 'When Abu Bakr had high fever he would recite: Every man is amongst his family, yet death is nearer to him than his shoe laces. And when Bilal recovered from fever, he would recite: Would that I could stay overnight in a valley wherein I should be surrounded by izkhkir and jalil (kinds of fragrant grass). Would that one day I could drink of the water of Majinna, and would that (the two mountains) Shama and Tafil would appear to me.'Aishah added: "Then I went to Allah's Messenger and told him about it, whereupon the Prophet, peace be upon him, said: 'O Allah! Bestow on us the love of Madinah as we love Makkah, or even more than that. O Allah! Make it healthy and bless its sa' and mudd (measures of food) for us, and divert its fever to (the place called) al-Juhfah."

(Sahih Al-Bukhari)

- It caused them so much stress, the new-born children would not survive, the first to survive was Abdullah ibn Zubayr (Asma bint Abu Bakr and Az-Zubayr bin Al-Awwam’s child)

9. Prayer in his masjid is multiplied one thousand fold.

- That includes both fard and nafil

10. The book revealed to him will be preserved from error and distortion.

- The Book is preserved and will continue to be preserved

- One of the ways of preserving this Book is the art of memorization – this is truly a miracle that we are able to do so; thousands of people from cover to cover, even though it is in a language they do not understand.

11. The day of Jum’ah.

- Rasulullah صلى الله عليه وسلم: We (Muslims) are the last (to come) but the Christians took Sunday, and the Jewish take Saturday and we have Jummu’a (comes first)

Narrated Abu Huraira رضي الله عنه: I heard Allah's Apostle صلى الله عليه وسلم saying,

"We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (i.e. Saturday) and the Christians' (is) the day after tomorrow (i.e. Sunday)."

(Sahih Al-Bukhari)

12. The last two verses of Surah al-Baqarah.

- They came through special delivery
When Jibreel was with Rasulullah صلى الله عليه وسلم, he heard some noises and said: a door has been opened as never before. And an angel that never came down before came and delivered it to Jibreel who delivered it to Rasulullah صلى الله عليه وسلم.

It is reported on the authority of Ibn 'Abbas that when Jibreel was sitting with the Prophet صلى الله عليه وسلم, he heard the sound of a door opening above and he raised his eyes to the heavens and said: "This is a door which has opened in the heavens which has never been opened before." And an angel descended from it and came to the Prophet صلى الله عليه وسلم and said: "I bring you the good tidings of two Lights which have been given to you and no Prophet before you has ever received them: Fatihat al Kitaba and the final verses of Surat Al-Baqarah; you shall not recite a single letter from them except that its (the reward of the recitation) will be given to you."

(Narrated by Ibn Abi Laila)

Another narration also mentions that they came from beneath Arsh Ar-Rahman.

It is reported on the authority of Abu Dharr that he said:

"Allah's Messenger صلى الله عليه وسلم said": "I was given the final verses of Surat Al-Baqarah from a treasure trove beneath the Throne; no Prophet before me was given them."

(Ahmad)

Allâh sends his Salât (Graces, Honours, blessings, Mercy, etc.) on the Prophet (Muhammad صلى الله عليه وسلم) and also his angels too (ask Allâh to bless and forgive Him). O You who believe! send Your Salât on (ask Allâh to bless) Him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) Him with the Islâmî Way of greeting (salutation i.e. As-Salâmu 'Alaikum).

(Al-Ahzab: 56)
Narrated by Anas bin Malik رضي الله عنه:
“The people of Makkah asked Allah’s Apostle to show them a miracle. So he showed them the moon split in two halves between which they saw the Hira’ mountain”
(Sahih Al-Bukhari)

- Mentioned in surah Al-Qamar and we don’t need any other proof than what Allah سبحانه وتعالى says

آَفْتَرِبَتْ الْشَّاعَةُ وَآتِشَقَّ أَلْقَمْرُ

The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so He showed them the splitting of the moon).
(Al-Qamar: 1)

- Rasulullah ﷺ gave a description never mentioned by a prophet before.

Abdullah ibn ‘Umar ﷺ narrated:
Allah’s Apostle stood up amongst the people and then praised and glorified Allah as He deserved and then he mentioned Ad-Dajjal, saying, “I warn you of him, and there was no prophet but warned his followers of him; but I will tell you something about him which no prophet has told his followers: Ad-Dajjal is one-eyed whereas Allah is not.”
(Sahih Al-Bukhari)

3 F.2 – That Which Distinguishes Him From The Rest Of The Prophets, With Regards To The Afterlife

1. He will be the first to be resurrected.
- Rasulullah ﷺ said, after everything is done and gone, Allah سبحانه وتعالى will order Israfil to blow the trumpet once more to begin the resurrection and he will be the first to be resurrected.

   It is related from Abu Hurayra that the Prophet ﷺ said,
   "After the second blast, I will be the first to lift my head and there will be Musa grasping one of the legs of the Throne. I do not know whether he had been there all the time or whether that was after the blast.”
   (Sahih Al-Bukhari)

2. He will be the first to enter Paradise
- After the hisab, and people are marching to jannah and they want the angels to open and they will ask who are you and they won’t open for anyone until Rasulullah ﷺ comes

   The Prophet ﷺ will come to the gates of paradise and ask for it to be opened. The gatekeeper will ask, "Who are you?” The Prophet ﷺ will say, "Muhammad”. The gatekeeper will say, "I was ordered not to open the gate for anyone else before you"
3. He will be granted al-Maqaam al-Mahmud (the praised station)

   We pray for him to be granted this in the du'a after adhan.

   Jabir ibn Abdillah رضي الله عنه reports that the Messenger of Allah صلی الله عليه و وسلم said,
   "Whoever says the following after hearing the call to prayer deserves my intercession (shafa`a) on the Day of Judgment: ‘O Allah, Lord of this perfect call and ready prayer! Grant Muhammad صلی الله عليه و وسلم the mediation (wasila) and honor, and resurrect him on the praised station that your have promised him.’"

   (Sahih Al-Bukhari)

   'Ulema argue if this is different from the wasilah

   - Most say Maqaam al-Mahmud is special status in jannah and wasilah is shafa`a atul udma (the grand intercession on the Day of Judgment)
   - Some 'ulema say both are shafa`a atul udma

4. He will be the first to intercede.

   Abu Hurairah رضي الله عنه reported:
   "We accompanied the Messenger of Allah صلی الله عليه و وسلم to a banquet. The meat of the forearm was presented to him as he was very fond of it. The Messenger of Allah صلی الله عليه و وسلم ate a morsel of it and said, "I will be the master of all the people on the Day of Resurrection. Do you know why? Allah will gather all human beings, past and present generations on the same ground so that the announcer may be able to make them all hear his voice and the onlookers may be able to see all of them. The sun will come very close to the people, they will suffer such distress and trouble as they will not be able to bear. Then the people will say: ‘Do you see our (miserable) condition? You should look for someone who can intercede for you with your Rubb.’ Some people will say to the others: ‘Go to your father, Adam.’ So they will go to Adam and say to him: ‘You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His spirit, ordered the angels to prostrate before you and He made you dwell in Jannah. So (please) intercede for us with your Rubb. Do you not see our (miserable) condition?’ Adam will say: ‘Today my Rubb has become so angry as He has never been before, nor will He ever become angry after this. He forbade me to approach the tree, but I disobeyed Him. I am worried about myself. Go to someone else. Go to (Prophet) Nuh (Noah).’ They will come to Nuh and will say to him: ‘O Nuh! You are the first of Messenger of Allah to the people on the earth, and Allah has named you a grateful slave. Please intercede for us with your Rubb. Do you not see our (miserable) condition?’ Nuh will say: ‘Today my Rubb has become so angry as He has never been before, nor will He become angry hereafter. I was granted the right to make one definitely accepted invocation. I availed of this opportunity and made it against my nation. I am worried about myself. Go to someone else. Go to (Prophet) Ibrahim (Abraham).’ They will go to Ibrahim and say to him: ‘O Ibrahim, you are Messenger of Allah and His Khalil (the intimate friend of Allah) from among the people of the earth; so please intercede for us with your Rubb. Don’t you see our (miserable) condition?’ He will say to them: ‘Today my Rubb has become so angry as He has never been before; nor will He ever be so hereafter. I had told three lies. I am worried about myself. Go to someone else. Go to (Prophet) Musa (Moses).’ The people will then go to Musa and say to him: ‘O Musa! You are Messenger of Allah and Allah gave you superiority above the others with His Message and with His direct Talk to you, so intercede for us with your Rubb. Do
you not see our (miserable) condition?’ Musa will say: ‘Today my Rubb has become so angry as he has never been before, nor will He ever be hereafter. I killed a man whom I had not been ordered to kill. I am worried about myself. Go to someone else. Go to (Prophet) ‘Isa (Jesus).’ So they will go to ‘Isa and say to him: ‘O ‘Isa! You are Messenger of Allah and His Word (i.e., “Be”—and he was) which He bestowed on Maryam (Mary) and a spirit created by Him; and you talked to the people while you were in the cradle. Please intercede for us with your Rubb. Do you not see our (miserable) condition?’ ‘Isa will say: ‘Today my Rubb has become so angry as He has never been before, nor will He ever be like this hereafter.’ ‘Isa will not mention any sin, but will say: ‘I am worried about myself. Go to someone else. Go to Muhammad صلى الله عليه وسلم’”

“They will come to me and say: ‘O Muhammad! You are the Messenger of Allah and the Last of Prophets, and Allah has forgiven your past and future sins. Please intercede for us with your Rubb. Do you not see our (miserable) condition?’’" The Messenger of Allah صلى الله عليه وسلم added, "Then I will proceed under Allah’s Throne and fall down in prostration before my Rubb. Then, He will bestow upon me knowledge of such praises and glorification to Him as He has never bestowed upon anybody else before me. Then I will be addressed: ‘O Muhammad! Raise your head. Ask, and your request will be granted. Intercede, and your intercession will be accepted.’ So I will raise my head and say: ‘My followers, O my Rubb! My followers, O my Rubb! My followers, O my Rubb!’ It will be said: ‘O Muhammad! Admit into Jannah such people as are not subjected to reckoning through the right gate of Jannah. The rest of them will be admitted along with the rest of mankind through the various gates of Jannah.” The Messenger of Allah صلى الله عليه وسلم further said, "By Him in Whose Hand my soul is! The distance between every two sides of the gates of Jannah is like the distance between Makkah and Hajar, or that between Makkah and Busra (Syria)."

(Al-Bukhari and Muslim)

5. He will be granted al-Kawthar.
   - It’s a river Allah صلی الله علیه و وسلم given Rasulullah صلی الله علیه و وسلم in paradise. It springs from beneath the arsh and goes all the way to al-hawd

   From Anas ibn Maalik that the Prophet صلی الله علیه و وسلم said, "Whilst I was walking in Paradise I saw a river whose banks were domes of hollow pearls, and I asked, "What is this, O Jibreel?” He said, "This is al-Kawthar which your Rabb has given to you”. And its scent - or its mud -was of fragrant musk"

   (Sahih Al-Bukhari)

6. He will be granted al-Wasilah.

   Abdullah bin `Amr bin Al-`As عليه السلام reported:
   I heard the Messenger of Allah صلی الله علیه و وسلم saying, "When you hear the Adhan, repeat what the Mu`adhdhin says. Then ask Allah to exalt my mention because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me Al-Wasilah, which is a high rank in Jannah, fitting for only one of Allah’s slaves; and I hope that I will be that man. If any one asks Al-Wasilah for me, it becomes incumbent upon me to intercede for him.”

   (Muslim)

7. He will have the largest congregation.
- On the Day of Judgment,

Narrated Ibn `Abbas: `The Prophet ﷺ said,
"The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gibril, 'Are these people my followers?' He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gibril said. 'Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) nor with ruqya (get oneself treated by the recitation of some verses of the qur'an) and not to see evil omen in things, and they used to put their trust (only) in their Lord.' On hearing that, `Ukasha bin Mihsan got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet ﷺ said, "O Allah, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allah to make me one of them." The Prophet ﷺ said, 'Ukasha has preceded you."

(Sahih Al-Bukhari)

8. He will be able to partially intercede for a non-Muslim.
- Even Ibrahim was banned from making du’a for his father
- Rasulullah صلی الله عليه وسلم was asked by 'Ali what he did to help his uncle and he said Allah صلی الله عليه وسلم moved him from the bottom of the fire (the source) to the shallowest part
  Ibn Abbas رضي الله عنه reported that the Messenger of Allah صلی الله عليه وسلم said:
  "Of the inmates of the Fire, the one with the easiest punishment will be Abu Talib; he will be wearing a pair of shoes, which will cause his brain to boil."

(Sahih Al-Bukhari)

3 E.11 – That Which Distinguishes Him From His Ummah

1. He was granted the permission to continually fast.
- Al-Wisaal. We’re supposed to break fast at sundown but he continued. Some sahabah did it with him but he told them not to. Allah سبحانه وتعالى provides for me
  Abu Huraira رضي الله عنه reported:
  The Messenger of Allah صلى الله عليه وسلم forbade (his Companions) from observing fast uninterruptedly. One of the Muslims said: Messenger of Allah, you yourself observe Saum Wisal.
  Whereupon the Messenger of Allah صلى الله عليه وسلم said: Who among you is like me? I spend night (in a state) that my Allah feeds me and provides me drink. When they (the Companions of the Holy Prophet صلى الله عليه وسلم) did not agree in abandoning the uninterrupted fast, then the Holy Prophet صلى الله عليه وسلم also observed this fast with them for a day, and then for a day. They then saw the new moon and he (the Holy Prophet) said: If the appearance of the new moon were delayed. I would have observed more (fastrs) with you (and he did it) by way of warning to them as they had not agreed to refrain (from observing Saum Wisal)

(Sahih Muslim)
- The unique thing is that he said Allah سبحانه وتعالى provides for me
2. He was allowed to marry more than four wives.
   - Allah mentions that this is supposed to be exclusive for him
     o Why? Most prominent reason is that he was marrying them in his capacity as Messenger. All the different scenarios that can occur so everyone can relate to him
     o Imagine if he had only married one wife, how would everyone have been able to relate to him? People would have said, he did not have my situation so where am I supposed to get guidance from? But Rasulullah’s message was complete and perfect.

3. When he sleeps, it is only his body and not his mind and heart that sleeps.
   - He said to Aisha: my eyes might fall asleep but my heart doesn’t. She saw him one night, he woke up and didn’t make wudu before making qiyaam.

   Narrated Abu Salama bin 'Abdur Rahman:
   *that he asked 'Aisha "How was the prayer of Allah's Apostle in Ramadan?" She replied, "He did not pray more than eleven Rakat in Ramadan or in any other month. He used to pray four Rakat ---- let alone their beauty and length----and then he would pray four ----let alone their beauty and length ----and then he would pray three Rakat (Witr)." She added, 'I asked, 'O Allah's Apostle! Do you sleep before praying the Witr?' He replied, 'O 'Aisha! My eyes sleep but my heart does not sleep.”*  
   (Sahih Al-Bukhari)

4. Lying upon him is far more severe than lying upon others
   - Rasulullah says: when you lie about me by anything, it’s not like lying about anyone else.

   The Prophet said,
   *“A lie about me is not the same as a lie about someone else: whoever intentionally lies about me shall take a place for himself in Hell.”*  
   (Al-Bukhari and Ahmad)

5. It is an obligation to love him.
   - Abdullah ibn Hisham narrates
     *that he was with the Prophet Muhammad and He was holding the hand of 'Umar ibn Al-Khattab. ‘Umar said to the Prophet, ‘Oh Rasulullah I love you more than anything except for my own self!’ So Rasulullah said, ‘No! By the One in whose Hand is my soul, [you must love me so much] until I become more loved to you than your ownself!’ So ‘Umar said to him, “As of now, by Allah, I love you more than myself!” And the Prophet said, “Now! Oh Umar!”*  
   (Sahih Al-Bukhari)

6. His qareen accepted Islam.
   - Every human has a qareen: a jinn assigned to accompany us throughout life and whisper bad stuff to us.

   Narrated Abdullah ibn Mas'ud
   *Allah’s Apostle said: There is none amongst you with whom is not an attached*
from amongst the jinn (devil). They (the Companions) said: Allah’s Apostle صلى الله عليه وسلم with you too? Thereupon he said: Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good

(Sahih Muslim)

7. Our Salam reaches him wherever we may be.
- We don’t have to be there; wherever you are, he will receive it.
  Abu Talha ibn Thabit narrated:
  "One morning the Messenger of Allah was in a cheerful mood and looked happy. They said, ‘Oh Messenger of Allah, this morning you are in a cheerful mood and look happy.’ He said Of course, just now someone [an angel] came to me from my Lord [Allah] and said, ‘Whoever among your Ummah sends Salah upon you, Allah will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it.'"

(Ahmad)

8. Shaytan cannot imitate his form.
- If anyone sees me in a dream then you saw Rasulullah صلى الله عليه وسلم because shaytan cannot imitate my form
  Abu Hurayra رضي الله عنه narrates:
  The Prophet (pbuh) said: "Whoever has seen me in a dream, has in fact seen me, for Satan does not appear in my form"

(Sahih Muslim)
- But then, we don’t know what Rasulullah صلى الله عليه وسلم looks like so some ‘ulema argue that this hadith was exclusive to those who knew him.
- Other ‘ulema say no, regardless, if someone comes and says they have seen Rasulullah صلى الله عليه وسلم, it must be him based on this hadith
- Shaykh YB says he’s neutral; he hopes it is the Prophet in your dream, but cannot guarantee

9. He was able to hear that which other were not.
- Issue of argument because Musa could speak to Allah سبحانه وتعالى but compared to his companions, he could hear things they didn’t
- Once a camel came to Rasulullah صلى الله عليه وسلم to complain about its master.

10. The earth will not devour his body.
- Rasulullah صلى الله عليه وسلم said: the earth will not consume the bodies of the anbiya. They will be protected in their original form.
- Some ‘ulema say that some shuhada had this privilege. Other ‘ulema say, compared to the number, it is exclusive in its general concept
  Abu Darda رضي الله عنه:
  The Holy Prophet صلى الله عليه وسلم said: "Increase your recitation of salawat on me on Friday because on this day Angels present themselves to me. There is no servant of Allah who recites salawat upon me, except that his voice reaches me from wherever he is". The Companions asked even after your departure? "He replied, Yes after my departure too, because
The Prophet's Smile: Characteristics of Muhammad

Allah has made it Haraam upon the earth to consume the bodies of the Prophets”
(At-Tabarani)

11. His perspiration was fragrant.

Narrated Thumama:
Anas said, "Um Sulaim used to spread a leather sheet for the Prophet and he used to take a midday nap on that leather sheet at her home.” Anas added, "When the Prophet had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping." When the death of Anas bin Malik approached, he advised that some of that Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut.
(Sahih Al-Bukhari)

12. He is buried where he died.

Rasulullah صلی الله علیه وسلم said that the anbiya are buried where they died. His gravesite is exactly where he slept.

Abu Bakr رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said:
"A Prophet, should not be removed from his place; he should be buried where he dies." So the companions removed his bed and dug a place exactly in its place and buried him there.
(Ibn Abi Shaybah)

13. He is exalted; belittling him is disbelief.

- This is the argument about blasphemy
- It is considered a crime in Islamic law but the punishment is not specified
- The scholars say that it is a blasphemous act and deserves capital punishment but the law is not to be applied by individuals but by the state

14. His wealth is not inherited.

- This caused an argument between Fatima and Abu Bakr صلی الله علیه وسلم. Rasulullah صلی الله علیه وسلم said to me: whatever we leave is charity

Narrated 'Aisha:
Fatima and Al 'Abbas came to Abu Bakr, seeking their share from the property of Allah's Apostle and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, " I have heard from Allah's Apostle saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property." Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Apostle following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died.
(Sahih Al-Bukhari)

15. He was obliged to pray the night prayer.

- For everyone else this is a recommended act but for him it was an obligation
- However, it wasn’t determined how long he should pray but he wanted to do it as much as possible.
Mughira b. Shu‘ba reported:

that Allah’s Apostle صلی الله عليه وسلم worshipped so much that his feet were swollen. It was said to him: (Why do you undergo so much hardship despite the fact that) Allah has pardoned for you your earlier and later sins? Thereupon he said: May I not (prove myself) to be a grateful servant (of Allah)?

(Sahih Muslim)

16. His wives could not remarry after his death.
   - Being ummahatul Mu’mineen constitutes a prohibition
     o But why would they want to remarry anyway?

17. During his life, it was permissible to seek blessing through him.
   - During his life, the sahabah used to get blessings from him, from his wudu, his sweat, his spit, etc.

Abu Juhaifa reported it on the authority of his father:

I came to the Apostle of Allah صلی الله عليه وسلم in Mecca and he was (at that time) at al- Abtah in a red leather tent. And Bilal stepped out with ablution water for him. (And what was left out of that water) some of them got it (whereas others could not get it) and (those who got it) rubbed themselves with it. Then the Apostle of Allah صلی الله عليه وسلم stepped out with a red mantle on him and I was catching a glimpse of the whiteness of his shanks. The narrator said: He (the Holy Prophet) performed the ablution. and Bilal pronounced Adhan and I followed his mouth (as he turned) this side and that as he said on the right and the left:" Come to prayer, come to success.

'A spear was then fixed for him (on the ground). He stepped forward and said two rak’ahs of Zuhr, while there passed in front of him a donkey and a dog, and these were not checked. He then said two rak’ahs of the ‘Asr prayer, and he then continued saying two rak’ahs till he came back to Medina.

(Sahih Muslim)

- However, after he died, they never went to his grave to seek blessings from it and if anyone were to know they had blessings then it would be them. Rasulullah صلی الله عليه وسلم came to eradicate such practices.
- Whatever was from him, if it was really from him, yes it has barakah but after that, no one has the right to claim his grave and all that has blessings. This might cause us to fall into shirk instead of protecting us from what the prophet came to protect us from.

18. He was able to see from behind
   - Warned the people to straighten their lines, I can see behind me

Anas Bin Maalik رضی الله عنه narrates

that the Iqaamah for Salaat was given. Rasulullah صلی الله عليه وسلم turned towards us and said:

Straighten your sufoof and stand close together, for verily I see you from behind
3 E. – The Signs Of Prophethood

- How do we know he was truthful? As a final Messenger, his prophethood has to be absolutely proven.
- Upon initial reflection, it seems that proving the Prophethood of an individual would be very difficult. We fail to realize that it is Allah who is establishing Prophethood, and nothing is difficult for Him. Our task is to find the signs of Prophethood in the individual in question – in this case, Prophet Muhammad صلی الله علیه و وسلم. This method was used by Heraclius, the ruler of Byzantine:
- When the letter arrived from Rasulullah صلی الله علیه و وسلم to Heraclius Heraclius wanted to know if there was anyone in his city who knew Rasulullah صلی الله علیه و وسلم. At the time, Abu Sufyan was there to renew his trade and so he was called to speak to Heraclius. The following are excerpts from their conversation:

  Abu Sufyan narrates:

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

  I furthered asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact, all of the apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith – when its delight enters the hearts and mixes with them completely. I asked you whether he had every betrayed. You replied in the negative and likewise, the Prophets never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone, and not to worship anything along with Him, and forbade you to worship idols, and ordered you to pray, to speak the truth, and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet, and I knew it (from the scriptures) that he was going to appear, but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him, and if I were with him, I would certainly wash his feet.”

  (Bukhari)

- Get the entire story from Bukhari; this is a summarized version. Hadith No. 8

- This method can further be complemented with another realization:

- The methodology of Allah is that progress in all facets of life is gradual, and not instantaneous. This realization directs us to the pre-Prophethood days of Muhammad, to see if there are any indications of future Prophethood. Upon analysis we find the following indications:
1. The miraculous birth of the Prophet.
   - Many stories about his birth have been proven to be inauthentic – nobody knew and cared when he was born but at the same time, we cannot completely deny them. There’s no proven daleel but we cannot completely reject them because they might be true. Even some of the 'ulema who believe them say that these are not really unique to Rasulullah صلى الله عليه وسلم e.g some 'ulema were born circumcised.

2. The opening of his chest
   - Documented in the Qur'an (Ash-Sharh) and hadith
   - When he was 4, it happened the first time
   - Even some of the sahabah could see traces of it on his chest

   Anas narrated that, “The Messenger of Allah said:

   ‘When I was with my parents, I was approached and taken to the Well of Zamzam. My chest was split open and washed with Zamzam water. The contents of a golden container full of belief and wisdom were stuffed inside my chest.’ (Anas said, “The Prophet would be pointing out the trace for us.”)

   (Sahih Muslim)

3. Staying away from idol worship
   - He was never seen prostrating to any idol, even before prophethood.
   - Part of this is due to this upbringing – he was a shepherd so he wasn’t in the city worshiping the idols like his people.

4. Staying away from evil and lewd acts.
   - Once when he was young, he was invited to join a party but he fell asleep

   Ibn Al-Katheer reported the holy Prophet Muhammad ﷺ said:

   “I have never tried to do what my people do except for two times. Every time Allah intervened and checked me from doing so and I never did that again. Once I told my fellow-shepherd to take care of my sheep when we were in the upper part of Makkah. I wanted to go down to Makkah and entertain myself as the young men did. I went down to the first house of Makkah where I heard music. I entered and asked: ‘What is this?’ Someone answered: ‘It is a wedding party.’ I sat down and listened but soon went into deep sleep. I was awakened by the heat of the sun. I went back to my fellow-shepherd and told him of what had happened to me. I have never tried it again.”

   (Ar-Raheeq Al-Makhtum)

   - The story of him falling when he took his clothes off

5. Establishing a trustworthy and honest relationship with his people so that he would come to be known as “The Trustworthy”.
   - He was known among his peers to be As-Sadiq Al-Amin wayyy before prophethood.
   - The incident of rebuilding al-Ka’bah – they almost killed themselves over it – he was in his 20s
- Every Prophet was given mu’jizat (miracles) – miracles so great that no one who witnessed them could deny the divine intervention involved therein. These divine miracles can further be categorized into two:
  - Before the miracles, he saw truthful dreams and they would be realized the next day

A. Those that can truly only be appreciated by those who witnessed them. Examples of these include, but are not limited to:

1) The splitting of the moon
- Some arab tribes reported that but we don’t see evidence of it today

2) Al-Isra’ wal-Mi’raj
- Al-Isra by itself is a miracle then from Jerusalem to the 7th heaven was definitely amazing
- Some people couldn’t believe it – they asked him to describe it and Allah سبحانه و تعالى raised the earth for him to see and describe it as if it was right in front of him.

3) Clouds obeying Allah to aid the Prophet
- Allah سبحانه و تعالى sent the clouds to cover the battlefield, sending the rain to bring peace and solidifying the dust under the horses

4) Divine aid in battle
- Al-Imran, Anfal – Allah سبحانه و تعالى mentions he sends down the angels in help for army

(Remember) When You sought help of Your Lord and He answered You (saying): "I will help You with a thousand of the angels each behind the other (following one another) In succession."
(Al-Anfal: 9)

5) Curing of the sick
- Many occasions Rasulullah صلی الله عليه وسلم did that.
  - 'Ali رضی الله عنه had very bad allergies in his eyes during Hunayn and Rasulullah صلی الله عليه وسلم wanted him to lead the army so he blew in his eyes and it was clear
  - A woman brought her sick baby to him and he cured him

6) Communication with animals
- A camel came complaining to him about his master
- But this miracle was not to the extent of Sulayman عليه السلام’s because this was his specialty

7) Miracles with trees and mountains
- The books of Mu’jizaat count many miracles for Rasulullah صلی الله عليه وسلم, we’re just naming a few.
- Once he was walking with a sahabah and wanted to use a bathroom but it was a plain field. He ordered two trees to come and they came and he relieved himself behind them then they went back
The incident of being on Uhud and telling it to settle down – also gave the prophecy that 'Umar and Uthman would be assassinated.

Narrated Anas bin Malik:

The Prophet once climbed the mountain of Uhud with Abu Bakr, 'Umar and 'Uthman. The mountain shook with them. The Prophet said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs.

(Sahih Al-Bukhari)

- When Rasulullah صلی الله عليه وسلم was in Madinah he had a podium next to a tree log then when the crowd increased, an ansar made a mimbar for him and he used it. the sahabah said they could hear the tree crying.

Narrated Jabir bin ‘Abdullah (رضي الله عنهما):

The Prophet صلی الله عليه وسلم used to stand by a stem of date palm tree (while delivering the Khutba) when the pulpit was placed for him we heard that stem crying like a pregnant she camel till the Prophet صلی الله عليه وسلم got down from the pulpit and placed his hand over it

(Al Tajrid al Sarih)

8) Miracles with food and drink

- There are many ahadith about this

- The time in al-Khandaq when Jabir invited Rasulullah صلی الله عليه وسلم because the men were all hungry – look at the way Jabir’s wife answered – it showed her eman!

Jabir Ibn Abdullah (رضي الله عنه) said that when the trench was dug, I saw the Prophet صلی الله عليه وسلم in the state if severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allah's Messenger صلی الله عليه وسلم in as state of severe hunger." She brought out for me, a bag containing one Sa’ of barley and we had a domestic she-animal which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job. Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Messenger صلی الله عليه وسلم. My wife said, "Do not disgrace me in front of Allah's Messenger صلی الله عليه وسلم and those who are with him. "So I went to him and said to him secretly, "O Allah's Messenger! I have slaughtered a she-animal of ours, and we have ground a Sa’ of barley which was with us. So please come, you and another person along with you." The Prophet صلی الله عليه وسلم raised his voice and said, "O people of trench! Jabir has prepared a meal so let us go." Allah’s Messenger صلی الله عليه وسلم said to me, 'Don’t put down your earthenware meat pot (form fireplace) or bake your dough until I come." So, I come to my house and Allah's Messenger صلی الله عليه وسلم too, come, proceeding before the people. When I come to my wife. she said, 'May Allah do so-and-so to you." I have told the Prophet صلی الله عليه وسلم of what you said. "Then she brought out to him the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said to my wife, "Call a lady baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." The were on-thousand (who took their meals), and by Allah they all eat, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.
- The water gushed from his fingers for wudu…

Narrated Jabir bin 'Abdullah رضي الله عنه:
*I was with the Prophet صلى الله عليه وسلم and the time for Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet صلى الله عليه وسلم. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The Blessing is from Allah." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir رضي الله عنه, "How many persons were you then?" He replied, "We were one thousand four hundred men."

(Bukhari)

9) Protection from enemies
- Allah سبحانه وتعالى promised to protect him from the people صلى الله عليه وسلم
- The man who aimed the sword at Rasulullah صلى الله عليه وسلم

Jabir ibn 'Abdullah reported that he went on an expedition with the Messenger of Allah صلى الله عليه وسلم in the direction of Najd. When the Messenger of Allah returned, he returned with him. Midday overtook them in a valley with a lot of large thorn-trees in it. The Messenger of Allah صلى الله عليه وسلم alighted and the people split up to seek the shade of the trees. The Messenger of Allah صلى الله عليه وسلم alighted under a tree and hung his sword on it. We went to sleep and then the Messenger of Allah صلى الله عليه وسلم and grant him peace, called out to us. There was a bedouin with him and he said, 'This one unsheathed my sword against me while I was asleep. I woke up and he had it unsheathed in his hand and he said, "Who will protect you from me?" I said, "Allah" three times.' He did not punish him, but sat up."

(Al-Bukhari & Muslim)

- When Abu Jahl tried to hurt him, he saw a trench of fire between him and Rasulullah صلى الله عليه وسلم

From Abu Hurayrah:
“Did Muhammad put his face on the earth before you?” They said, “Yes, he did.” He said, “I swear by Lat and Uzza (two idols) that if I see him do this, I will cast his face to the earth.” He once came to the Prophet (a.s) while he was praying and wanted to tread his holy neck. Whenever Abu Jahl tried to harm the Prophet (a.s), he returned shielding himself with his hands. When he was asked about that, he would answer, “There is a trench of fire and fear between him and I, and many feathers and wings.” The Prophet صلى الله عليه وسلم said, “If he approached me, the angels would tear him into pieces.”

(Muslim)

- When Umm Jamil came to him after hearing Surah Lahab and couldn’t see him next to Abu Bakr
Asma’ bint Abi Bakr said,
“When (Perish the two hands of Abu Lahab and perish he!) was revealed, the one-eyed Umm Jamil bint Harb came out wailing, and she had a stone in her hand. She was saying, ‘He criticizes our father, and his religion is our scorn, and his command is to disobey us.’ The Messenger of Allah was sitting in the Masjid (of the Ka‘bah) and Abu Bakr was with him. When Abu Bakr saw her he said, ‘O Messenger of Allah! She is coming and I fear that she will see you.’ The Messenger of Allah replied, (Verily, she will not see me.) Then he recited some of the Qur’an as a protection for himself. This is as Allah says, (And when you recite the Qur’an, We put between you and those who believe not in the Hereafter, an invisible veil.) (17:45) So she advanced until she was standing in front of Abu Bakr and she did not see the Messenger of Allah. She then said, ‘O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me.’ Abu Bakr replied, ‘Nay! By the Lord of this House (the Ka‘bah) he is not defaming you.’ So she turned away saying, ‘Indeed the Quraysh know that I am the daughter of their leader.’

- When Rasulullah صلى الله عليه وسلم walked out of his house to begin his hijrah, he walked right past the Quraysh and they couldn’t see him

10) Instant answering of supplications
- Can be positive or negative
- The man eating with his left hand
Rasulullah صلى الله عليه وسلم told a man who was eating with his left hand in his presence, “Eat with your right hand!” The man said, “I cannot.” He said, “May you never be able to,” and the man never lifted his right hand to his mouth after that.

- The story of jummu’a when he performed istisqa
Narrated Sharik bin 'Abdullah bin Abi Namir:
I heard Anas bin Malik saying, "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah's Apostle was delivering the Khutba. The man stood in front of Allah's Apostle and said, 'O Allah's Apostle! The livestock are dying and the roads are cut off; so please pray to Allah for rain.' " Anas added, "Allah's Apostle صلى الله عليه وسلم raised both his hands and said, 'O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!' " Anas added, "By Allah, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila’ Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said, "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle was delivering the Friday's Khutba. The man stood in front of him and said, 'O Allah's Apostle! The livestock are dying and the roads are cut off, please pray to Allah to with-hold rain.' "Anas added, "Allah's Apostle I raised both his hands and said, 'O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where
trees grow.’ So the rain stopped and we came out walking in the sun.” Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

(Sahih Al-Bukhari)

B. Those that stand the test of time and are lasting miracle until the end time:
   1) The Qur’an and that which is related to it
      - One of the miracles of this is the memorization of the Qur’an – and many of the huffadh don’t speak Arabic!
      - The protection of the Qur’an and the perfect preservation of the manuscripts since the time of Uthman

2) The Sunnah and that which is related to it
   - No human’s life is preserved with such meticulous description and accuracy. Not even Isa عليه السلام. Not just his description, but his sunnah, his style, his character – how can you preserve a life with such detail?

3) The detailed preserved biography of the Prophet

4) The level of love and emulation of the Prophet
   - It’s not just one tribe, village or city – it is millions of people around the globe unconnected in any way that react when Rasulullah صلی الله عليه وسلم is attacked

5) The legal and creedal composition of the religion
   - The codification of the law is an amazing system
   - Some of the actual codification of the law in Europe and America can be traced back to the Islamic World
      o Europe in particular got their system from the Maliki Madhab (Al-Andalus)
   - It was a very sophisticated system that lasted for a millennia

Our position about these miracles:

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

(Al-Ghazali)
SECTION 5 – REFUTING DOUBTS ABOUT THE PROPHET

- It is the duty of every Muslim to defend the honor of Rasulullah صلى الله عليه وسلم but it doesn’t mean to be violent. The matter of ‘ilm and ignorance and so one are important in responding to such situations.

- If someone’s attacking Rasulullah صلى الله عليه وسلم, it’s our fault because we didn’t do a good job of presenting him to the people in the first place.

- These attacks are never new. They never stopped attacking him so don’t expect them to. A lot of the arguments arise according to the current issues of the time e.g holocaust -> they begin accusing incident of Banu Quraiza of being genocide...

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

\[
\text{Alnabi’u Walilal-Moumineen Min Anfisihum Wazawajuhum} \\
\text{Biwaqud in as-sikhtah Walal-Moumineen} \\
\text{La iina Annafaquwa} \\
\text{Dallikhi fi al-sikhtah Mastuwrat}.
\]

*The Prophet is closer to the believers than their own selves.*

(Ah-‘Ahzab: 6)

1. DOUBT 1 – Why Did the Prophet Have so Many Wives?

- It is important to understand that Islam did not introduce polygamy; rather this practice existed in the previous faiths. If one was to take a cursory look at the bible one would find that the Prophets of old had multiple wives as well. Likewise, it was from pre-Islamic culture that a man could have as many women as he desired without any restriction. With the coming of Islam, this practice was regulated and restricted. Men could no longer marry more than four wives at a time, in hopes of honoring and protecting the rights of women.

  o All these marriages were made permissible to him by Allah سلامه وتعالي

\[
yana’ibah alnabi’ inna akhlanu la yak rozaj akhleb qabita haajir husna wa ma melka yiminku mina afana allah \\
\text{uubalaka} \\
\text{nabiyyat ‘umak} \\
\text{nabiyyat ‘um blok} \\
\text{nabiyyat halak} \\
\text{al youm amma amraa} \\
\text{mu’muna} \\
\text{in wa ahalbayt fafsa’abu lani bi in a’ara’ alnabi’i an yishtekha’ha halasha allak min dun al-moumineen}.
\]
O Prophet (Muhammad ﷺ)! Verily, we have made lawful to You Your wives, to whom You have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom Your Right Hand possesses - whom Allâh has given to you, and the daughters of Your 'Amm (paternal uncles) and the daughters of Your Khâl (maternal uncles) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for You only, not for the (rest of) the believers. indeed we know what we have enjoined upon them about their wives and those (captives or slaves) whom their Right hands possess, - In order that there should be no difficulty on you. and Allâh is ever Oft-Forgiving, Most Merciful.

(Al-Ahzab: 50)

- After a while, Allah ﷻ stopped him because the purpose of these marriages were fulfilled

\[
\text{لاَ جَلُولُكَ لَكَ أنَّمَسَتْ مِنَ الْيَوْمِ مَرَضَتْهَا وَلَوْ أَجْعَلْتُهَا فَهَٰذَةَ مَلِكَتُهَا}
\]

It is not lawful for You (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom Your Right Hand possesses. And Allâh is ever a watcher over All things.

(Al-Ahzab: 52)

- Of all the wives of the Prophet, only one was a virgin. The rest were previously married, and most of them were old in age. Therefore, the claim that these marriages were out of lust and personal desire is lacking in substantiation, as the Prophet could have had any woman he desired but chose these ones specifically. This can be seen by the stages of his married life:
  1. He remained single until age 25.
  2. From age 25 to 50 he was married exclusively to his first wife, Khadijah, who bore all his children except one. She was 15 years older than him, with children from two previous marriages. She was his greatest ally when he received the Call at age 40, until she died when he was 50 years old. He remained in love with her until he deid, and often talked of his life with her with great nostalgia.
  3. Between ages 50 and 52 he remained unmarried and mourning his beloved late wife. He lived alone with his daughters.
  4. Between ages 53 and 60 he married all his other wives for many noble reasons detailed below. It is unimaginable for a man to suddenly turn lustful at this age, especially as he was constantly traveling, with bloodthirsty enemies on his heels.
  5. At age 60, Allah revealed to him a verse preventing him from marrying any more until he died at age 63.
1. Now, the question arises as to what were the motives behind the rest of the marriages? Upon further research and analysis, we can derive three major motives:

1. **To pass on Islam to the next generations as a practical legacy:**
   - Prophet Muhammad ﷺ is the only Prophet without any privacy, and with a meticulously preserved tradition in speech and actions, in all minute details of his public and private life. Preserved in the sharp minds of his wives and his Companions, those narrations comprise the “daily life manual” for Muslims to follow until the end of time. The fact that Islam was spread on the shoulders of women and preserved in their hearts is a great honour to the females of the Ummah. The books of authentic hadith attribute more than 3,000 narrations and Prophetic traditions to his wives alone.
     - Would be very hard for everyone to relate if he only married one wife

2. **To cement relations of the budding nation:**
   - In a tribal society, it was customary to seal treaties through marrying into tribes. Muhammad ﷺ’s closest Companions later became the four caliphs who led Islam at the critical stage after his death. Two of them were the fathers of his wives ‘Aisha (daughter of Abu Bakr) and Hafsa (daughter of ‘Umar). The other two married his daughters (‘Uthman married Ruqayyah and Zaynab in succession, and ‘Ali married Fatimah).
   - The Prophet ﷺ married Ramlah bint Abi Sufyan when her husband embraced Christianty and died in Abyssinia. He sent to the al-Najashi, the ruler of Abyssinia, to ask for her hand in marriage. She was glad, and her father was proud. It is a well-known fact that abu Sufyan was highly esteemed among his people and that relationship through marriage had many social effects among Arabs. It was a means of affinity among people, especially when the couple fulfilled their duties towards one another. The Prophet also married Juwariyah bint Harith for the same reason. She was a war prisoner in the Battle of Bani al-Mustaliq. The Prophet ﷺ wanted to dignify these types of women, and thus made them equal with free women. Such a marriage was clear proof about the tolerance of Islam. Another political wisdom can be discerned in the marriage of Safiyah bint Huyai bin Akhtab; it refutes the accusation of racism against Jews, made against the Prophet.

3. **To teach Muslims Compassion with Women:**
   - He taught them to be compassionate not just to the young and beautiful maidens, but more so to the weak and destitute widows, divorcees, orphans, and elderly women. Islam teaches that women are to be respected, protected, and cared for by their men folk. They are not to be cast out to face a harsh life alone.
- He married 9 at one time but yet he was normal – he’s our example in living our lives

2. **Doubt 2 – Why Was ‘Aisha So Young?**

- ‘Aisha was presented to Rasulullah in a dream:

  Narrated ‘Aisha:
  
  *Allah’s Apostle said to me, “You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me, ’She is your wife, so uncover her,’ and behold, it was you. I would then say (to myself), ’If this is from Allah, then it must happen.’”*  
  
  (Sahih Al-Bukhari)

- The ‘ulema say that she was 6 years when married and 9 when the marriage was consummated, which was normal in that time. Marrying young was normal for both men and women and not just Islamic/Arab culture, it was human culture all over the world.

- People were married for honor – even Abu Sufyan was proud that his daughter married Rasulullah.

- If the Arabs thought anything of this, they’d be the first to bring it up but it was never mentioned. It’s become a problem today because the age of maturity is changing.

- The Book of the Marriage of Aisha: When Rasulullah married me, I was 6 years and when I arrived in Medinah I was with him at 9 years old.

  *Rasulullah married me when I was 6 years old and when Rasulullah passed away, I was 18 years old.*  
  
  (Sahih Muslim)

  Narrated ‘Aisha:
  
  *that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).*  
  
  (Sahih Al-Bukhari)

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

- Secondly, not only was it customary in Arabia to get married at the age of puberty, but it was customary in the Christian western world as well. Here are some examples:
  
  - Imam al-Shafi’i said, “During my stay in Yemen, I have come across girls who began menstruation at the age of nine.” [Siyar A’lam Al-Nubaal:10/91]
  - Imam al-Bayhaqi narrated that Imam al-Shafi’i said, “I have seen in the city of Sana’a a grandmother while she was twenty one. She menstruated at the age of nine and gave birth at the age of 10.” [Sunan al-Bayhaqi al-Kubra’: 1/39]
  - Ibn al-Jawzi narrated similar stories from Ibn ‘Uqail and ‘Ubad al-Mahlby. [Tahqeeq Fi ahadith al-Khilaf: 2/267]
  - It is also narrated that the companion ‘Abdullah bin ‘Amr bin al-‘As became a grandfather at the age of 23 or 26. [Siyar A’lam Al-Nubala]
In Greek and Roman literature, many citations can be found of women getting married at puberty.

In our times, the states of Alabama and New Hampshire allow a girl of age 13 and 14 to marry with guardian consent.

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

- She was happy with him. Just the story of his death is enough to show us their relationship.

3. **DOUBT 3 – Why Was the Prophet of Mercy In So Many Wars?**

   - In order to truly comprehend this, we must firstly understand that one cannot be held accountable for being attacked. That is just how empires and tribes expanded.

   - Secondly, we must acknowledge the history of war in Islam and its stages of revelation:

     1. Muslims are prevented from fighting. During the first thirteen years of Prophethood, Muslims are ordered to be patient and abstain from retaliation, no matter how bad the persecution gets.
        - If someone was slapped, couldn’t defend themselves

     2. Muslims are allowed to defend themselves. This stage begins with the migration to Madinah.
        - The first year was normal but Madinah became a hotbed of plots and attacks. Had their first military encounter patrolling – they took retaliation for the things they lost in Makkah.

     3. Muslims are now allowed to attack those that attack them. After years of persecution in Makkah, the Muslims are now allowed to attack those who wage war against them. This is what led to the battles of Badr and ‘Uhad.
        - Badr wasn’t supposed to be battle, it was just a caravan raid but Allah سبحانه وتعالى willed something else
        - Uhud was the request of the mushrikeen. After Badr they said, we’ll meet you next year
        - Khandaq was the Arabs wanting to eradicate the Muslims
        - The first mission of offense was Hudaibiyyah and this brought the peace treaty that brought calm to the area.
        - Rasulullah صلى الله عليه وسلم started going North to the hostile tribes (Khaybar)
        - Then the Mushrikeen broke their treaty so Rasulullah صلى الله عليه وسلم conquered Makkah
        - If you take things out of context, it seems harsh and cruel, but keeping it in historical context, you’ll see this was the natural sequence of events based on the traditions of the time.
4. With the establishment of the Muslim state, the Muslims are now commanded to propagate and preach Islam and spread justice. Tribes and empires are first asked to accept Islam; if they refuse, they can pay jizyah (a nominal tax), while keeping their society and religion intact. If they still refuse to accept propagation of justice, they are then taken to war, within civil terms.

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

- 4 things to consider when discussing the issues:
  - One has to have knowledge before going into this
  - Have to be rational not emotional
  - We need to put things in context
  - Look at the outcome – even with all these incidents, what did the non-Muslims of this time say about Rasulullah صلی الله عليه وسلم

SECTION 6 – “PEACE AND BLESSINGS BE UPON HIM”

“Indeed Allah and His angels shower blessings on the Prophet. O you who believe ask blessings on him and salute him with a worthy salutation.”
(Al-‘Ahzab: 65)

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

- O you who have believed, ask [Allah to confer] blessings upon him and ask [Allah to grant him] peace following the example of Allah and the angels, rewarding him for some of the rights he has upon you, completing your faith, glorifying him, loving and honouring him, increasing in your good deeds, and expiating your sins. And from the best forms of asking Allah to confer blessings upon him, is the form that he taught to his companions: ‘O Allah, send Your Salah upon Muhammad and upon the family of Muhammd, as You sent Your Salah upon the family of Ibrahim; verily, You are the Most Praiseworthy, Most Glorious. And send Your blessings upon the family of Ibrahim; verily You are Most Praiseworthy, Most Glorious.’ And this command of asking Allah to confer blessings upon him is legislated at all times, and many of the scholars have made it mandatory in the prayer.” Al-Sa’di.
(Tafsir al-Sa’di)
SECTION 6 A – WHAT DOES SALAH AND SALAM UPON HIM MEAN?

- Imam Bukhari narrates from Abul ‘Aliyah that Salah upon the Prophet means to ask Allah to praise the Prophet in the presence of the angels, the higher ranked ones in particular. This was the opinion of Ibn al-Qayyim and Shaykh Ibn al-‘Uthaymeen. There was another group of scholars who said it means to send mercy and blessings upon him. However, linguistic and textual evidences seem to strengthen the first opinion.
  o 1st opinion: Bukhari: Abul 'Ali: Salah means to ask Allah ﷺ to praise Rasulullah صلى الله عليه وسلم, among the angels and the inhabitants of heavens – this is how Allah ﷺ does salawat upon Rasulullah صلى الله عليه وسلم.
  o 2nd opinion: Allah ﷺ is showing His mercy and blessings upon him

- As for Salam upon the Prophet ﷺ, the meaning is its apparent meaning. That is, to keep the Prophet ﷺ safe and protected. This was the view of Shaykh Ibn Al-‘Uthaymeen, and there seems to be very little difference of opinion.

SECTION 6 B – WHAT IS THE RULING ON SENDING SALAH AND SALAM UPON HIM?

- Most 'ulema say you are blameworthy if you don’t say it but it is highly recommended
  - It is only compulsory to send Salah and Salam upon the Prophet in the last tashahhud of prayer. In the following scenarios, it is considered virtuous and recommended:
    1. When his name is mentioned.
    2. After the Adhan
    3. In the first tashahhud
    4. In Du’a’
    5. In Janazah
      - After the first takbir, recite surah Fatihah
      - After the Second: salah ibrahimiyyah
      - After the third: make du’a’
      - In the Friday Khutabah
    6. In Du’a’ before entering and on leaving the masjid
    7. Entering and leaving the masjid
    8. The day of Jum’ah
      - Rasulullah صلى الله عليه وسلم mentioned that this is a special day so increase in salawat.
        o From Thursday night to sunset Friday – do it as often as possible
    9. When teaching and conveying knowledge
    10. At the time of Nikah.

- Even when you initiate something like marriage, begin with salawat
- Ibn al-Qayyim mentions 40 different places all together, which can be found in his book جالا’ الافهام في صلاة وصلااتى عليه وسلم ‘Alaa Nabi صلى الله عليه وسلم.
SECTION 6C – WHAT ARE SOME OF THE VIRTUES OF SENDING SALAH AND SALAM?

1. Fulfillment of the command of Allah

Allâh sends his Salât (Graces, Honours, blessings, Mercy, etc.) on the Prophet (Muhammad صلی الله عليه وسلم) and also his angels too (ask Allâh to bless and forgive Him). O You who believe! send Your Salât on (ask Allâh to bless) Him (Muhammad صلی الله عليه وسلم), and (you should) greet (salute) Him with the Islâmic Way of greeting (salutation i.e. As-Salâmu ’A laikum).

(Al-Ahzab: 56)

2. Doing an action that Allah and the angels do

Allâh sends his Salât (Graces, Honours, blessings, Mercy, etc.) on the Prophet (Muhammad صلی الله عليه وسلم) and also his angels too (ask Allâh to bless and forgive Him)...

(Al-Ahzab: 56)

3. Receive ten Salah from Allah

4. Ten sins are forgiven

5. A cause of du’a’ being answered

- Hadith are disputable here and it’s minor sins

- Hadith: Whoever includes salawat in his du’a, the chances of his du’â being answered is greater and the du’a that does not mentioning Allah صلی الله عليه وسلم and Rasulullah صلی الله عليه وسلم is cut – it’s like the cable that sends your du’â to Allah صلی الله عليه وسلم is cut – your message isn’t delivered.

6. A cause of attaining the Prophet’s intercession

- Rasulullah صلی الله عليه وسلم said: if you maintain salawat, I will intercede for them on Day of Judgment.

7. The Prophet responds to you

- In a manner we don’t know how – this is part of IIm al ghayb – hayat al barzak

- There is a mechanism for that that is beyond our limited understanding but Rasulullah صلی الله عليه وسلم said it so it’s true

8. Makes gatherings virtuous

- Brings barakah – what blessings can you get if your conversation is always on dunya stuff? How different would it be if you mentioned Rasulullah صلی الله عليه وسلم and sent salawat upon him?

9. A way to increase our love for the Prophet

- The more you talk about him, the more you learn about him, the more you love him – it’s a cycle.

10. A means of attaining Allah’s mercy.

- When you mention salat, Allah صلی الله عليه وسلم would love you for loving Rasulullah صلی الله عليه وسلم.

Ways and Means of Saying Salawat:

Rasulullah صلی الله عليه وسلم was asked how to send salah on him
Narrated Ka'b bin Ujra:

*It was said, "O Allah's Apostle! We know how to greet you, but how to invoke Allah for you?"
The Prophet said, "Say: O Allah! Send your blessings/greetings (Salawat) on Muhammad and his family, the same way as You sent Your blessings/greetings on Abraham's family. You are indeed worthy of all praise, full of glory."*

(Sahih Al-Bukhari)

Narrated Abu Said al-Khudri:

*We said, "O Allah's Apostle! (We know) this greeting (to you) but how shall we invoke Allah for you?" He said, "Say: O Allah! Send your greetings on Muhammad who is Your servant and Your Messenger, the same way as You sent Your greetings on Abraham's family. And send Your blessings on Muhammad and on Muhammad's family, the same way as You sent Your blessings on Abraham's family."

(Sahih Al-Bukhari)

Narrated Ibn Abi Hazim and Ad-Darawardi:

*Yazid reported (similarly with the following wordings) "...And send Your blessings on Muhammad and on Muhammad's family, the same way as You sent Your blessings on Abraham and on Abraham's family."

(Sahih Al-Bukhari)

Narrated 'Abdur-Rahman bin Abi Laila:

*Ka'b bin 'Ujra met me and said, "Shall I give you a present? Once the Prophet (saw) came to us and we said, 'O Allah's Apostle! We know how to greet You; but how to send Salat upon you?" He said 'Say: O Allah! Send your greetings (Salawat) on Muhammad and his family, the same way as You sent Your Salawat on Abraham's family. O Allah! Send Your blessings on Muhammad and on Muhammad's family, the same way as You sent Your blessings on Abraham's family. You are indeed worthy of all praise, full of glory.''*

(Sahih Al-Bukhari)

- There are 13+ different versions quoted in books of hadith
- The easiest is just saying Allahumma salli wa salim ala binabiyina Muhammadin…
- We can say this for other anbiya too but Allah سبحانه وتعالى says: WasSalaamun Alayah…so the 'ulema say it is preferable to keep it to salam and not salat
- Saying Sayyidinna – he is our Syed and said so – I am your syed and I’m not saying so out of arrogance but there are no reports that the sahabah or Rasulullah صلى الله عليه وسلم ever used it in tashahhud
- Do it in the ways he did it and recommended – don’t do it in ways against his sunnah
- The Mawlid: as Muslims we celebrate his life in every moment we live. Confining this celebration to once a year is not right nor the sunnah of the sahabah or the salafus salih; celebrate with every single breath!
- There are also more than 1 opinions about the exact date and don’t fight the people – educate them

SECTION 7 – THE GREATEST OF CALAMITIES
- Any Muslim with a heart can testify to the great sorrow and sadness one feels upon reading about the death of the Prophet ﷺ. Amazingly enough, even in relation to his death ﷺ is able to put things in perspective for us.
  Ibn ‘Abbas ﷺ narrates that the Prophet ﷺ said,
  “If anyone is afflicted by a calamity, then let him remember that calamity by my death, for indeed it is the greatest of calamities.
- The Prophet ﷺ knew his time was coming several months before his actual death. He gave the following precursors in hopes that the impact would not be as great or as severe:
  1. In Ramadan, in the tenth year of the hijrah, he secluded himself for twenty days, in contrast to his usual ten.
  2. The archangel Gabriel reviewed the Qur’an with him twice.
- Must be some reason behind this
  3. At Hajj, he clearly stated, “I do not know whether I will ever meet you at this place once again after this current year.”
- the ayah “This day I have perfected your deen…” was revealed as if it was sealing and completing the religion
  4. The revelation of Surat an-Nasr.
- “When the victory of Allah سبحان وتعالى comes…” as if Allah سبحانه وتعالى is telling him is mission is perfect
- Last ayah: Preparation to meeting your lord
  5. In the early days of Safar, in the eleventh year of al-Hijrah, the Prophet went out to ‘Uhud and observed a farewell prayer to the martyrs. It looked as if he was saying goodbye to the dead and the living alike. He then ascended the pulpit and addressed the people saying, “I am to precede you and I have been made witness upon you. By Allah, you will meet me at the ‘Fountain’ very soon. I have been given the keys of worldly treasures. By Allah, I do not fear for you that you will turn polytheists after me. But I do fear that acquisition of worldly riches should entice you to strike one another’s neck.” [al-Bidayah wa al-Nihayah]

7A – THE SICKNESS BEGINS
- Scholars differ as to when the illness actually began. Some have said the 22nd of Safar, other the 29th, and other the beginning of Rabi’ al-Awwal. Some scholars speculate that the lingering effects of the poisoning at al-Khaybar triggered the sickness.
- Every day he used to ask where next where next – his wives understood that he wanted to be with Aisha so they gave up their right so he could stay there.
- He used to go out to lead but couldn’t after a while. He tried but fainted 3x and finally said, let Abu Bakr lead the salah – the first time the people saw someone else lead the salah while Rasulullah صلی الله عليه وسلم was right there

Anas رضي الله عنه narrates:
"The last glimpse I had of Rasulullah صلی الله عليه وسلم was at the time of his last illness on a Monday morning when he lifted the curtain of his house (to take a look at his ummah performing the galaah). At that time his mubaarak face was shining and clear as if it was a page of the Mug-haf (Qur-aan). At that time the people were performing the (fajr) galaah behind Abu Bakr رضي الله عنه. The people began moving back (in happiness after seeing him, thinking that he would come to join them. Before this too on an occasion when Sayyidina Rasulullah صلی الله عليه وسلم became ill, Abu Bakr رضي الله عنه led the galaah. When he was recovering he would come and join the congregational prayer). Rasulullah صلی الله عليه وسلم made a sign to the people to remain in their places. Rasulullah صلی الله عليه وسلم passed away on that day"

(Shamaa’il At-Tirmidhi)

- During this time, he gave specific advice and commands

**7B – FAREWELL ADVICE AND LEGACY**

1. He ordered Abu Bakr to lead the prayers
   - This is a hint that he’ll be imam
2. Five days prior to this death, he warns the people against building masajid at graves.
3. The expansion of Masjid Nabi pushed his grave inside the masjid
4. He ordered every door that connects to the masjid to be sealed, except Abu Bakr’s.
5. Another hint that Abu Bakr will be taking over as imam
6. Every gate today has a name of the sahabah whose house it belonged to
7. He informed Fatimah that his death is imminent, and that she will be the family member who follows him most closely.

Aisha رضي الله عنه says:

*I have never seen anyone whose habit, character and the manner of speech were as similar to the Prophet (pbuh) as Fatimah's*"

On Prophet Muhammad صلی الله عليه وسلم's return from his Last Sermon, he became seriously ill. He spent his final days in Aishah’s رضي الله عنهم apartment. When Fatimah came to visit him, Aishah would leave father and daughter together.

One day he summoned Fatimah. When she came, he kissed her and whispered some words in her ear. She wept. Then again he whispered in her ear and she smiled. Aishah saw and asked:
"You cry and you laugh at the same time, Fatimah? What did the Messenger of God say to you?"
Fatimah replied: "He first told me that he would meet his Lord after a short while and so I cried. Then he said to me: 'Don’t cry for you will be the first of my household to join me.' So I laughed."

- 6 months after his death, she passed away
- He warned the people: Don’t turn his grave into a place of worship.
- He used to cover his face and then uncover it to breath and say: La ilaaha illalah indeed the sakara of death is true.
- One time he cursed the Christians:

Abu Hurairah رضي الله عنه said:
"Allah's Messenger ﷺ said: "Do not make your homes into graves, nor make my grave into a place of celebration. Send your prayers and blessings upon me, for they will be conveyed to me wherever you may be."

(Narrated by Abu Dawood)

6. He expelled the polytheists from the Arabian Peninsula, except for delegates.
- He ordered that the mushriks shouldn’t be left in the Arabian Peninsula – they were given 4 months to leave or face war
7. He ordered us to hold on to the book of Allah and the Sunnah.

Rasulullah صلی الله عليه وسلم said,

"Hold fast to my Sunnah and the Sunnah of the Rightly Guided Caliphs; clamp your (very) teeth upon it."

(Abu Dawud)

- Loving Rasulullah صلی الله عليه وسلم is not an excuse to go against his sunnah and practice bid’ah
8. Fulfill the rights of his family.
- Don’t hurt his family because of their connection to him
9. He orders the sending forward of Usama’s army.
- Rasulullah صلی الله عليه وسلم sent Usama but died before they departed and there was an argument about whether they should still go but Abu Bakr said I’m not going to untie a knot Rasulullah صلی الله عليه وسلم made so they went and began the conquest of Ash- Sham.
10. “The prayer and that which the right hand possesses.”

7C – THE FINAL MOMENT

On Monday, the 12th of Rabi` al-Awwal (according to most authentic narrations), ‘Aisha رضي الله عنه narrates,

“Laying in my lap gazing at the skies, his last words were, ‘O Allah (unite me) in the highest companionship.’”

(Bukhari)

- She used to ease his pain by staying behind him and having him lean on her chest. She never let go of her husband even in the most difficult time. She would recite the Qur’an for him and wipe over his body for ruqya.
- Her brother AbdurRahman came in and had a miswak…

Narrated Aisha:

'Abdur-Rahman bin Abu Bakr entered upon the Prophet while I was supporting the Prophet on my chest. ‘AbdurRahman had a fresh Siwak then and he was cleaning his teeth with it. Allah's Apostle looked at it, so I took the Siwak, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet who cleaned his teeth with it. I had never seen Allah's Apostle cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allah! Let me be with the highest companions," and then died. 'Aisha used to say, "He died while his head was resting between my chest and chin."

(Sahih Al-Bukhari)
- She was so happy and proud that her husband died between her chin and her chest and that the last thing that entered his stomach was her saliva.
- She went out and said, Rasulullah صلی الله عليه وسلم is dead and that’s when the chaos began in masjid Nabi even 'Umar رضی الله عنه couldn’t handle it. They didn’t know what to do.
- It wasn’t until Abu Bakr came and went straight and entered the house of Aisha, he uncovered the face of Rasulullah صلی الله عليه وسلم and kissed his forehead and said: how good you are dead or alive.

    Ibn 'Abbaas رضی الله عنه reports:

    "After the death of Rasulullah Sallallahu 'Alayhi Wasallam, Abu Bakr Siddiqe رضی الله عنه came and kissed the forehead of Rasulullah صلی الله عليه وسلم."

    (Shamaa’il At-Tirmidhi)
- He came out and assumed the leadership. He went on the mimbar and said: Whoever worshiped Muhammad صلی الله عليه وسلم then Muhammad صلی الله عليه وسلم is dead and whoever worships Allah سبحانه وتعالى let them know Allah سبحانه وتعالى is ever-living is alive and doesn’t die – and then he recited: “Muhammad صلی الله عليه وسلم is but a Messenger and messengers have passed before him…” 'Umar said it was as if he heard the ayah for the first time.
- The sahabah would remember his smile as he looked out to them and smiled at seeing them praying without him.

    Anas رضی الله عنه said,

    “On the day that the Messenger of Allah entered al-Madinah, all things inside of it became illuminated. But on the day that he died, all things in it became darkened. And, no sooner did we leave the Prophet and bury him, that we reproached our hearts, finding fault with them.”

    (al-Bidayah wa al-Nihayah)
Vocabulary List
Abul Qasim: Kunya of the Prophet صلى الله عليه وسلم meaning: “Father of Qasim” who was his first male child

Ahmad: another name of Prophet Muhammad صلى الله عليه وسلم, the one who praises the most

Akhlq: manners, way of conducting oneself

Al-Khasa’s An-Nabawiyyah: exclusive and particular characteristics that were not given to anyone before or after the Prophet (S); that which is exclusive in legislation as well as in virtue and preference

Al-Maqaam al-Mahmud: The special status given to the Prophet صلى الله عليه وسلم on the Day of Judgement

Al-Mu’jizaat: Miracles; given to the Prophet صلى الله عليه وسلم and other anbiya

Al-Wasilah: The special intercession which the Prophet صلى الله عليه وسلم will be granted on the Day of Judgement

Ash-Shamaa’il Al-Muhammadiyyah: study of the characteristics, traits, physical attributes, and manners of the Prophet صلى الله عليه وسلم

Ash-Shamaa’il Al-Khalqiyyah: The Prophet’s physical characteristics (appearance, belongings, etc.)

Ash-Shamaa’il Al-Khususiyyah: The exclusive characteristics of the Prophet صلى الله عليه وسلم Muhammad: derived object from the verb “Hammad” which means to praise exceedingly

Shamaa’il: plural of the word meaning to attribute or a characteristic; focus on who the Prophet صلى الله عليه وسلم was as an individual

Seerah: detailed study of the life of the Prophet صلى الله عليه وسلم, usually from the angle of chronological events
Study Charts & Diagrams
### What was Unique to the Prophet Muhammad (pbuh)

- He was given the Qur’an
  - It is the final revelation.
  - It was given in an oral form.
  - It is protected.
- The earth was made pure for him.
- He could talk the spoils of war.
- He led the other Prophets in salah.
- The Raudah
- His city would never be afflicted by plague.
- Allah swore by his life.
- We are obligated to send salaam upon him.
- He will be the first resurrected.
- He will enter Jannah first.
- He will be the first to intercede.
- And partially, for a non-Muslim.
- He will have the largest Ummah.
- The Seal of Prophethood
- The opening of his chest

### What Prophet Muhammad (pbuh) shared with other Prophets

- Concern for their nations.
- Wanted to prevent their people from over-praising them.
- Each prophet will be with his own ummah on the Day of Judgment.
- The Prophets can hear what others can’t
  - Prophet Muhammad (pbuh) could hear animals.
  - Musa could communicate with Allah directly.
  - Suleiman could communicate with animals.
- The earth does not consume their bodies.
- Prophets are buried where they die.

### What was Unique to the Other Prophets

- Their books are not preserved.
- Other prophets had to sacrifice the spoils of war to Allah.
- Musa is exempt from the sa’a.
- Some prophets will have one follower, others a few, etc., but none will have the largest.
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<th>What is Unique for People</th>
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<td>- His wives could not remarry after his death.</td>
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<td>- His mind and heart do not sleep, so he can pray right after waking up, without doing wudu’.</td>
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<td>- Loving the Prophet (pbuh) is an obligation.</td>
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<td>- During his life, it was permissible to seek blessings from him.</td>
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DATE
Sunday, February 20, 2011

TIME
9am – 9pm

LOCATION
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Books:
- *Jala’ Al-Afham fis Salaati Was Salaam ‘Alaan Nabi* صلى الله عليه وسلم By Ibn Al-Qayyim Al-Jawziyyah
- *Shamaa’il At-Tirmidhi* (the most major work on this subject)
- *The Lost History of Christianity* by Philip Jenkins
- *The Provision of the Traveler* by Ibn Qayyim Al-Jawziyyah
- *The Personality of Allah's Messenger* by Abdul Waajid Khan

Websites:
- Rasulullah.net
- Nusra.org
- Muhaddith.org
  - (Go to: Islam answers -> early marriage (also available on youtube))
  - (Go to: Islam answers -> Polygamy)