

MIFTAAH SEMINAR

SHAMA'IL DAWRAH



Shaykh Yahya Rhodus

The Prophet ﷺ Drinking Vessel

- Thabit (RA) reported: *"Anas ibn Malik brought out to us a wooden drinking vessel, roughly clamped with iron, then he said: 'O Thabit, this is the drinking vessel of Allah's Messenger ﷺ.'"*
- Anas RA said: *"I had given Allah's Messenger ﷺ every kind of beverage to drink using this vessel: water, date juice (nabeeth), honey, and milk."*

Fruits of the Prophet ﷺ

- Abdullah ibn Ja'far (RA) said: *"The Messenger of Allah ﷺ used to eat cucumber with fresh dates."*
- Aisha (RA) said: *"The Messenger of Allah ﷺ used to eat watermelon with fresh dates."*
- Abu Hurayrah (RA) reported: *"When people would bring the first fruits of the season to the Messenger of Allah ﷺ, he would say: 'O Allah, bless us in our city, bless us in our measures, bless us in our fruits. O Allah, verily Ibrahim is Your servant, Your intimate friend, and Your prophet, and I am Your servant and Your prophet. He supplicated to You for Makkah, and I supplicate to You for Madina for the like of what he supplicated for Makkah, and the like thereof along with it.' Then he would call for the youngest child he saw and give him some of the fruits."*

- Ruwayyah bint al-Afra' said: *"Mu'adh sent me with a tray of fresh dates with cucumbers piled on top. The Prophet ﷺ liked cucumbers, so I brought it to him. He had some jewelry that was presented to him from Bahrain, so he took a handful of it and gave it to me."*
- Rubay bint al-Muawwidh ibn Aqil said: *"I came carrying a tray of fresh dates with small cucumbers piled on top, and he gave me a handful of jewelry or she said: a handful of gold."*

The Prophet ﷺ's Most Beloved Drink

- Aisha (RA) said: *"The most beloved drink to the Messenger of Allah ﷺ was that which was sweet and cool."*
 - "Sweet" refers to natural sweetness from honey, dates, or naturally sweetened water.
 - "Cool" refers to drinks cooled in a water skin or by natural means in their time.
- Ibn Abbas (RA) reported: *"I was with the Messenger of Allah ﷺ along with Khalid ibn Walid. We went to see Maimūnah. She brought us a vessel full of milk. The Messenger of Allah ﷺ drank from it. I was on his right side and Khalid was on his left. He said to me: 'The drink is yours, but if you wish, you can give preference to Khalid.' I said: 'I would not give up your leftovers for anyone.' The Messenger of Allah ﷺ said: 'When Allah gives food to one of you, let him say: O Allah, bless us in it and give us better than it. And when Allah gives milk to one of you, let him say: O Allah, bless us in it and increase us in it. For there is nothing that suffices in place of food and drink except milk.'"*

Description of the Prophet's ﷺ Manner of Drinking

- Ibn Abbas (RA) said: *"I gave the Prophet ﷺ Zamzam water and he drank it while standing."*
- Amr ibn Shaybah, from his father, from his grandfather: *"I saw the Messenger of Allah ﷺ drink while standing and drink while sitting."*
 - Scholars explain this was rare, to show permissibility, not a habitual Sunnah.

- Anas ibn Malik (RA) said: *“When the Messenger of Allah ﷺ drank, he would breathe into the vessel three times, saying: ‘It is more enjoyable and more quenching.’”*
- Ibn Abbas (RA) said: *“When the Prophet ﷺ drank, he would pause to breathe twice.”*
 - Scholars reconcile: sometimes two breaths, sometimes three; both are Sunnah.
- Abd al-Rahman ibn Abi ‘Amrah, from his grandmother Kabsha said: *“The Messenger of Allah ﷺ came to me and drank from the mouthpiece of a suspended leather water skin while standing. I later stood up and cut off the mouthpiece of the water skin.”*
- Anas ibn Malik (RA) said: *“The Messenger of Allah ﷺ entered the home of Umm Sulaym. There was a suspended water skin inside. He drank from its mouthpiece while standing. Umm Sulaym later stood up and cut off the mouthpiece of the water skin.”*
 - Later narrations mention Umm Sulaym preserved it so no one else would drink from it.

The Perfume of the Prophet ﷺ

- Anas ibn Musa, from his father: *“The Messenger of Allah ﷺ had soka perfume which he would apply on himself.”*
 - Soka was a perfume made from a dark resinous substance, mixed with musk.
- Thumamah reported: *“Anas ibn Malik would never refuse perfume. He said: The Prophet ﷺ would never refuse perfume.”*
- Ibn Omar (RA) reported: *“The Messenger of Allah ﷺ said: Three things should never be refused: pillows, oil, and perfume.”*
 - Imam al-Bajuri explains “oil” here refers to perfumed oil.
- Abu Hurayrah (RA) reported: *“The perfume of men is that its fragrance is apparent and its color is subtle, while the perfume of women is that its color is apparent and its fragrance is subtle.”*
 - Scholars explain women should avoid wearing perfume outside the home, while men are encouraged to smell

- pleasant both inside and outside.
- Abu Uthman al-Nahdi reported: *“The Messenger of Allah ﷺ said: When one of you is given rayhan, he should not refuse it, for it comes from Paradise.”*
 - Rayhan can mean sweet basil or any fragrant plant. Scholars note that pleasant scents remind believers of Paradise and attract angelic presence.

The Speech of the Prophet ﷺ

- Aisha (RA) said: *“The Messenger of Allah ﷺ would not draw out his speech as you do. He spoke clearly and distinctly, spacing out his words so that anyone who sat with him would remember what he said.”*
- Anas ibn Malik (RA) said: *“The Messenger of Allah ﷺ would repeat a word three times so that it could be understood.”*
- al-Hasan ibn Ali (RA) reported: *“I asked my maternal uncle Hind ibn Abi Halah, who was skilled in describing the Messenger of Allah ﷺ, to describe his speech. He said:
The Messenger of Allah ﷺ was in continual concern, always in deep thought, with little rest. He remained silent for long periods and did not speak without need. He began and ended his speech by mentioning the name of Allah. His speech was comprehensive yet concise, neither too much nor too little. He was neither coarse nor demeaning. He honored blessings even if small, never found fault with them, nor praised food or drink excessively. The dunya did not anger him, but if the truth was transgressed, nothing could quell his anger until justice was established. He never became angry for his own sake. When he pointed, he pointed with his whole hand. When amazed, he turned his hand over. He gestured with his hand while speaking, striking the inside of his left thumb with his right palm. When angry, he turned away; when delighted, he lowered his gaze. His laughter was mostly smiles, and when he laughed it was as though light appeared like hailstones.”*

The Laughter of the Prophet ﷺ

- Jabir ibn Samurah (RA) said: *“The blessed shins of the Messenger of Allah ﷺ were well defined. His laughter was only that of a smile. When I looked at him, I thought he had kohl applied to his eyes, though he did not.”*
- Abdullah ibn al-Harith ibn ‘Jaz (RA) said: *“I never saw anyone who smiled more than the Messenger of Allah ﷺ.”*
 - Also: Abdullah ibn al-Harith ibn ‘Jaz (RA) said: *“The laughter of the Messenger of Allah ﷺ was only that of smiles.”*
 - Imam al-Tirmidhi notes: this hadith is **gharib which means reported from a single chain.**
- Abu Dharr (RA) said the Prophet ﷺ said: *“I know the first man to enter Paradise and the last to leave Hell...”* Abu Dharr said: *“By Allah, I saw the Messenger of Allah ﷺ laugh until his molars were visible.”*
- Jarir ibn Abdullah (RA) said: *“From the time I embraced Islam, the Messenger of Allah ﷺ never prevented me from seeing him, nor did he see me except that he smiled.”*
- Abdullah ibn Masud (RA) said: The Messenger of Allah ﷺ said: *“Verily, I know the last inhabitant of Hell to come out, and the last of the people of Paradise to enter it. A man will come out of Hell crawling, and it will be said to him: ‘Go and enter Paradise.’ He will go to it, but he will find that it is full, so he will return and say: ‘O Lord, the people have already taken their places.’ It will be said to him: ‘Do you remember the time you lived in the world?’ He will reply: ‘Yes.’ Then it will be said to him: ‘Make a wish.’ So he will make a wish, and it will be said to him: ‘For you is all that you wished for, and ten times as much as the world.”* Abdullah ibn Masud (RA) said: *“By Allah, I saw the Messenger of Allah ﷺ laugh until his molars were visible.”*
- Ali Ibn Abi Talib (RA) said: *“When a riding animal was brought to the Messenger of Allah ﷺ he would place his foot in the stirrup, say Bismillah, then when he sat upon it he would say Alhamdulillah.*

- He would recite the verse: ‘Glory be to Him who has subjected this to us, and we could not have subdued it, and surely to our Lord we shall return’ (Surah Az-Zukhruf 43:13–14). Then he would praise Allah three times, say ‘Allahu Akbar’ three times, and supplicate: ‘Glory be to You, O Allah, verily I have wronged myself, so forgive me, for none forgives sins except You.’ Then he laughed or smiled. I asked: ‘What caused you to laugh or smile, O Messenger of Allah?’ He replied: ‘Your Lord is pleased with His servant when he says: O Lord, forgive me my sins, knowing that none forgives sins except Him.’”
- Sa’d ibn Abi Waqqad (RA) said: Amr ibn Sa’d said: “I saw the Prophet ﷺ laugh during the Battle of the Trench until his molars were visible. I asked what caused him to laugh. He replied: Sa’d was an archer, and there was a man among the disbelievers with a shield guarding his forehead. Sa’d drew an arrow, placed it in the bow, and when the man raised his head, Sa’d shot him and did not miss. The man fell to the ground with his feet raised upwards. The Prophet ﷺ laughed until his molars were visible.”

The Lightheartedness of the Prophet ﷺ

- Asim ibn Ahwal reported from Anas ibn Malik (RA): “The Prophet ﷺ said to him: ‘O two-eared one.’”
 - Commentary: Mahmud said: Usamah explained, “He was being lighthearted with him.”
- Anas ibn Malik (RA) said: “The Messenger of Allah ﷺ would interact lightheartedly with us.”
 - This includes the famous incident of the boy Abu ‘Umayr and his pet bird (*nughayr*). The Prophet ﷺ said: “O Abu ‘Umayr, what happened to the *nughayr*?” when the bird died, to console him.
- Abu Hurayrah (RA) reported: The companions said: “You are lighthearted with us, O Messenger of Allah.” He replied: “Yes, but I only speak the truth.”

- Anas ibn Malik (RA) reported: A man came asking for a mount. The Prophet ﷺ said: *"I will give you the child of a she-camel."* The man said: *"What will I do with the child of a she-camel?"* The Prophet ﷺ replied: *"Do not all camels come from she-camels?"*
- Anas ibn Malik (RA) reported: *"There was a man from the desert named Zahir who would gift the Prophet ﷺ things from the desert, and the Prophet ﷺ would give him supplies when he wanted to leave. The Prophet ﷺ said: 'Zahir is our companion of the desert, and we are his companion of the city.' The Prophet ﷺ loved him dearly. One day the Prophet ﷺ approached him in the marketplace, embraced him from behind, and said: 'Who will purchase this slave?' Zahir said: 'O Messenger of Allah, you will find me worthless.' The Prophet ﷺ replied: 'No, in the sight of Allah you are not worthless; rather, you are precious.'"*
 - The Prophet ﷺ's affection was for the sake of Allah, not based on outward beauty, wealth, or ethnicity.
- Al-Ḥasan al-Basri reported: An elderly woman came to the Prophet ﷺ and said: *"O Messenger of Allah, pray that Allah admits me into Paradise."* The Prophet ﷺ replied: *"O mother of so-and-so, no elderly woman will enter Paradise."* She turned away weeping. The Prophet ﷺ then sent someone to tell her: *"Allah says: إِنَّا أَنشَأْنَهُنَّ إِنشَاءً فَجَعَلْنَهُنَّ أَبْكَارًا عُرُبًا أَتْرَابًا Indeed, We have created them in a new creation, and made them virgins, beloved and equal in age"* (Quran 56:35-37). *She will not enter Paradise as an elderly woman."*

Poetry Cited by the Prophet ﷺ

- Aisha (RA) said: She was asked if the Messenger of Allah ﷺ ever recited poetry. She replied: *"He would recite the poetry of Ibn Rawahah, citing his stanza: 'And he whom you have not provisioned shall come to you bearing news.'"*
- Abu Hurairah (RA) reported: The Messenger of Allah ﷺ said: *"The most truthful statement ever uttered by a poet is the statement of*

- *Labīd: 'Lo! Everything besides Allah is false.'*"
- Jundub ibn Sufyan al-Baji (RA) reported: A rock fell on the blessed toe of the Prophet ﷺ and caused it to bleed. He said: *"You are but a bloody toe, having received your blow in the way of Allah."*
- al-Bara' ibn Azib (RA) reported: He was asked if the companions fled from the Messenger of Allah ﷺ at Hunayn. He replied: *"No, by Allah, the Messenger of Allah ﷺ did not flee. Some people fled when the tribe of Hawazin assailed them with arrows. The Prophet ﷺ remained firm, calling back the people. He was on his mule, with Abu Sufyan ibn al-Harith holding its reins, charging alone towards the enemy. He said: 'I am the Prophet, that is no lie. I am the son of 'Abd al-Muṭṭalib.'"*
- Thabit from Anas ibn Malik (RA) reported: When the Prophet ﷺ entered Makkah for 'Umrah, Ibn Rawahah walked in front of him reciting verses in poetic meter: *"Clear his path, O son of the unbelievers... Today we will strike you with a blow that severs heads from necks and causes intimate friends to forget one another."* Omar (RA) objected, saying: *"How can you recite poetry before the Messenger of Allah ﷺ and in the Sacred Precinct?"* The Prophet ﷺ replied: *"Leave him be. Those words are swifter against them than a shower of arrows."*
- Jabir ibn Samurah (RA) said: *"I sat with the Prophet ﷺ more than a hundred times. His companions would rehearse poetry in his presence and recall events from the time of ignorance. He would remain silent, and sometimes he would smile with them."*
- Aisha (RA) from Hassan ibn Thabit reported: *"The Messenger of Allah ﷺ placed a pulpit in the mosque for Hassan ibn Thabit to stand upon and praise or defend the Messenger of Allah ﷺ. The Prophet ﷺ said: 'Verily Allah aids Ḥassān with the Sanctified Spirit so long as he defends or praises the Messenger of Allah.'"*

Night Conversations of the Prophet ﷺ

- Aisha (RA) reported: *“One night the Messenger of Allah ﷺ related a story to his wives. One of them said: ‘That sounds like the stories of Khurafa (superstition).’ He replied: ‘Do you know who Khurafa was? He was a man from the tribe of ‘Udhra. In the time of Jāhiliyya he was kidnapped by the jinn and remained with them for a long time. Eventually they returned him to the people, and he related to them what he had seen among the jinn. So people began to say: “This is a story of Khurafa.””*
- Aisha (RA) reported: *“Eleven women sat together and agreed not to conceal anything about their husbands...”*
 - She then narrates the long story of each woman describing her husband, culminating in the eleventh woman praising her husband Abu Zarʿ in detail; his generosity, kindness, and family. Eventually Abu Zarʿ divorces her and marries another woman. She later marries a noble man who treats her well, but she says: *‘If I gathered everything he gave me, it would not equal the smallest vessel of Abu Zarʿ.’* Aisha said: *“The Messenger of Allah ﷺ said to me: ‘I am to you as Abu Zarʿ was to Umm Zarʿ.’”*
 - In another narration he added: *“...except that I will never divorce you.”*

The Sleep of Prophet ﷺ

- Bara ibn Azib (RA) said: *“When the Messenger of Allah ﷺ would go to bed, he would place his right hand under his right cheek and say: ‘O Allah, save me from Your punishment on the Day You resurrect Your servant.’”*
 - Abdullah ibn Masud (RA) reported a similar wording, but instead of *“on the day You resurrect Your servant,”* he said: *“...on the day You gather Your servants.”*
- Hudhayfah (RA) reported: *“When the Prophet ﷺ would go to bed, he would say: بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا In Your name I die and live.’ And when he woke up, he would say: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ*

- *النُّشُورُ* 'All praise is due to Allah who has given us life after causing us to die, and to Him is the return.'
- Aisha (RA) reported: "Every night when the Messenger of Allah ﷺ would go to sleep, he would join his hands together, blow lightly into them, and recite: *قُلْ هُوَ اللَّهُ أَحَدٌ، قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، قُلْ أَعُوذُ بِرَبِّ النَّاسِ* 'Say: He is Allah, One,' 'Say: I seek refuge in the Lord of Daybreak,' and 'Say: I seek refuge in the Lord of mankind.' Then he would wipe his hands over whatever parts of his body he could, beginning with his head, face, and the front of his body. He would do this three times."
- Ibn Abbas (RA) reported: "The Messenger of Allah ﷺ was sleeping such that a sound (*nafkh*) was heard from him. Bilal came to inform him that it was time for prayer, and he stood up and prayed without performing ablution. He said: 'My eyes sleep, but my heart does not sleep.'"
 - *Nafkh* means deep breathing; scholars caution against translating it as "snoring" out of adab.
- Anas ibn Malik (RA) reported: "When the Messenger of Allah ﷺ would go to bed, he would say: *الحمد لله الذي أطعمنا وسقانا وكفانا وآوانا. فكم ممن لا كافي له ولا مؤوي* 'All praise is due to Allah who has fed us, given us drink, sufficed us, and given us shelter. How many are those who have neither sufficed nor shelter.'"
- Abu Qatdah (RA) reported: "When the Prophet ﷺ would take rest at the end of a day's journey, he would sleep lying on his right side. And when he rested shortly before dawn, he would prop his arm up, placing his elbow on the ground and his head in the palm of his hand."

Worship of Prophet ﷺ

- Al-Mughirah ibn Shub'bah (RA) and Abu Hurairah (RA) both report: The Prophet ﷺ prayed so long that his blessed feet swelled. When asked why, despite Allah forgiving him, he replied: "Shall I not then be a grateful servant?"

- Aisha (RA) narrated: Aswad ibn Yazid asked her about the night vigil prayer of the Messenger of Allah ﷺ. She said: *“He would sleep in the first part of the night. Then he would rise for prayer, which would be a little before midnight or a little after. Before dawn he would pray the witr prayer, then return to his bed. If he wished, he would approach his wife. When he heard the call to prayer, he would rise quickly. If he needed to take a bath after intimate relations, he would pour water over his blessed body. Otherwise, he would perform ritual purification and then leave for the prayer.”*
- Qurayb, the freed slave of Ibn Abbas narrated: Ibn Abbas (RA) said: *“I spent a night in the house of my maternal aunt Maymunah (RA). I lay across the width of a cushion while the Messenger of Allah ﷺ lay along its length. The Messenger of Allah ﷺ slept until half the night had passed or a little before or after then he woke up, rubbed the traces of sleep from his face, and recited the last ten verses of Surah Al ‘Imran. He then went to a water-skin hanging on the wall, performed ablution thoroughly, and stood to pray. I stood and joined him, and he placed his blessed right hand on my head, took hold of my right ear, and gently twisted it. He then prayed two rakat, then two rakat, then two rakat, then two rakat, then two rakat six times, then prayed witr, making a total of thirteen rakat. After that he lay down until the mu’adhdhin came to him. He then stood, prayed two short rakat, and went out to lead the dawn prayer.”*
- Aisha (RA) said: If the Prophet ﷺ missed night prayer due to sleep, he prayed 12 rakat’s during the day.
- Abu Hurayrah (RA) reported: The Prophet ﷺ said: *“When one of you stands for night prayer, let him begin with two brief rakat.”*
- Zayd ibn Khalid al-Duhani (RA) reported: *“I resolved to closely observe the prayer of the Messenger of Allah ﷺ. I lay down near the entrance of his house (or his tent). He offered two brief rakat, followed by two very long rakat. Then he offered two rakat shorter than those*

- *before, then two rakat shorter than those before making eight. Then he offered two rakat shorter than the previous ones making ten. Then he offered two rakat shorter than the previous ones making twelve. Then he prayed the witr, completing thirteen rakat in total."*
- Aisha (RA) reported: The Prophet ﷺ did not exceed 11 rakat in Ramadan or outside it: four plus four plus three.
- Aisha (RA) reported: *"The Messenger of Allah ﷺ would offer eleven rakat during the night, one of which was witr. After finishing, he would lie down on his right side."*
- Hammam ibn Abas, from Abu Hamzah Talha ibn Zayd al-Dhuba'i, whose name is Nasr ibn Imran): Hudhayfah reported: *"I once prayed with the Prophet ﷺ during the night. When he entered the prayer he said: 'Allahu Akbar, the Possessor of the dominion (al-mulk), the power (al-jabarut), the grandeur, and magnificence.' Then he recited Surah al-Baqarah. His bowing was as long as his standing, and in his bowing he said: 'Glorified is my Lord, the Magnificent' repeatedly. When he raised his head, his standing was as long as his bowing, and he said: 'To my Lord belongs all praise.' His prostration was as long as his standing, and in his prostration he said: 'Glorified is my Lord, the Most Exalted' repeatedly. The sitting between the two prostrations was as long as his prostration, and he said: 'O my Lord, forgive me, O my Lord, forgive me.' He prayed in this manner while reciting al-Baqarah, Al-Imra, al-Nisa', al-Ma'idah, or al-An'am."*
- Aisha (RA): The Prophet ﷺ stood an entire night reciting one verse: *إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ* *"If You punish them, they are Your servants..."* (Surah Al-Ma'idah 5:118).
- Aisha (RA) reported: *"The Prophet ﷺ would pray while sitting and recite while sitting. When about thirty-four verses remained, he would stand, recite them while standing, then bow and prostrate. He did the same in the second rakah."*
 - Imam al-Bajuri notes this was towards the end of his blessed life, when standing became more difficult.

- Abdullah ibn al-Shafīq (RA) reported: He asked Aisha (RA) about the Prophet's voluntary prayers. She said: *"He would pray long nights while standing. When he recited standing, he bowed and prostrated from standing. When he recited sitting, he bowed and prostrated from sitting."*
- Hafsa (RA) reported: *"The Messenger of Allah ﷺ would offer his supererogatory prayers sitting. He would recite a chapter of the Quran in a slow, measured pace, until it seemed longer than a chapter that was actually longer."*
- Aisha (RA) reported to Abu Salamah ibn Abd al-Rahman: *"The Messenger of Allah ﷺ did not pass away until the majority of his prayers were performed while sitting."*
- Ibn Omar (RA) reported: *"Hafsa (RA) related that the Messenger of Allah ﷺ would offer two rakat of prayer at dawn."*
 - The Prophet ﷺ said: *"The two rakat of Fajr are better than the world and everything in it."*
- Ibn Omar (RA) reported: *"I memorized from the Messenger of Allah ﷺ eight rakat: two before the noon prayer, two after it, two after the maghrib prayer, and two after the 'isha' prayer. Hafsa told me of two rakat that the Prophet ﷺ offered before the dawn prayer, but I did not see him offer them."*
- Abdullah ibn Bashir (RA): *"I asked Aisha (RA) about the prayer of the Messenger of Allah ﷺ. She said: He would offer two rakat before the noon prayer, two after it, two after the maghrib prayer, two after the 'isha' prayer, and two before the Fajr prayer."*
- Ali ibn abi Talib (RA) reported: Abi Ishaq reported from Ibn Asim ibn Thamrah: *"We asked Ali (RA) may Allah honor his countenance about how the Messenger of Allah ﷺ would offer prayer during the daytime. He replied: You are unable to bear it. We said: Whoever among us can bear it will offer the same prayers. He said: When the sun rose to the height on this side in the east, the same as it would on*

- *the west at late noon, he would offer two rakat duha. When the sun was here in the east, in the position it is at noon, shortly before zenith, he would offer four rakat. He would offer four rakat before the noon prayer and two rakat after it. He would offer four rakat before the late afternoon prayer (asr), separating both prayers with salutations to the angels given proximity to the Prophet and to those among the believers and Muslims who follow them."*
 - These are the rawatib muakkadah (confirmed sunnah prayers) the Prophet ﷺ maintained consistently.
 - Scholars add: 4 before dhuhr and 4 after, 2 after maghrib, and 4 after ishaa; with a narration stating that whoever prays 4 after ishaa, it is as if he prayed on Laylat al-Qadr.

Salatul Duha

- Mu'adh ibn 'Abdullah al-'Adawi said: *I asked Aisha (RA): Did the Messenger of Allah ﷺ pray the forenoon prayer (Duha)? She replied: Yes, he would pray four rakat, and he would add to that whatever Allah willed.*
- Umm Hani (RA) reported: *On the day of the conquest of Makkah, the Messenger of Allah ﷺ entered her house, bathed, and then prayed eight rakat. She said: I never saw him pray a prayer lighter than it, yet he completed the bowing and prostration.*
- Abu Hurayrah (RA) reported: *My beloved (the Prophet ﷺ) advised me to do three things: to fast three days of every month, to pray two rakat of Duha, and to pray Witr before sleeping.*
- Abdullah ibn Shu'bah (RA) reported: *I asked Aisha (RA): Would the Messenger of Allah ﷺ pray the forenoon prayer (Duha)? She replied: No, except when he was returning from travel.*
 - Scholars explain that these narrations are reconciled by understanding that the Prophet ﷺ did not consistently perform the Duha prayer, so that it would not be assumed obligatory upon his ummah.

- Abu Saeed al-Khudri (RA) reported: *The Messenger of Allah ﷺ would pray Duha so regularly that we thought he never left it, and he would leave it so long that we thought he never prayed it.*
- Abu Ayyub al-Ansari (RA) reported: *The Messenger of Allah ﷺ used to consistently pray four rakat after the sun had passed its zenith, before Dhuhr. I asked him: O Messenger of Allah, why do you consistently pray these four rakat? He said: The doors of the heavens are opened at that time, and I love that some of my good deeds should ascend then.*

Optional Prayers at Home

- Abdullah ibn Sa'd (RA) reported: *I asked the Messenger of Allah ﷺ about praying in my home and praying in the mosque. He replied: "You see how close my home is to the mosque, yet praying in my home is more beloved to me than praying in the mosque, except for the obligatory prayer." And the Prophet ﷺ said: "Offer some of your prayers in your homes, and do not make them into graveyards."*

The Fasting of Prophet ﷺ

- Abdullah ibn Rasheeq (RA) reported: I asked Aisha (RA) about the fasting of the Messenger of Allah ﷺ. She said: *"He would fast for so long that we would say he is constantly fasting. Then he would refrain from fasting for so long that we would say he does not fast. The Messenger of Allah ﷺ never fasted an entire month from the time he entered Madina except for Ramadan."*
 - This highlights the Prophet's ﷺ perfect balance in worship and teaches us that consistency and not excess is the goal.
- Humaid reported from Anas ibn Malik (RA) reported: He was asked about the fasting of the Prophet ﷺ. He replied: *"He would fast for so much of a month that we would think he did not want to miss any of it. And he would abstain from fasting for so long that we would think he did not want to fast any of it."*

- *You would not wish to see him praying during a portion of the night except that you would see him praying, and you would not wish to see him sleeping during the night except that you would see him sleeping.”*
- Ibn Abbas (RA) reported: *“The Prophet ﷺ would fast so much that we would say he does not want to break the fast, and he would abstain from fasting for so long that we would say he does not want to fast. He did not fast an entire month from the time he arrived in Madinah except the month of Ramadan.”*
- Abu Salamah reported that Umm Salamah (RA) said: *“I never saw the Prophet ﷺ fast two months consecutively except Sha’ban and Ramadan.”*
 - This chain is rigorously authentic. It may have also been narrated from Aisha (RA), or jointly from Aisha and Umm Salamah (RA), both of whom directly narrated from the Prophet ﷺ.
- Aisha (RA) reported: *“I never saw the Messenger of Allah ﷺ fast during a month more than his fasting in the month of Shaban. He would fast during the entire month of Shaban except for a small portion of it nay rather he would fasted entirely.”*
- Abdullah ibn Masud (RA) reported: *“The Messenger of Allah ﷺ would fast three days at the beginning of each month and would seldom fast on Fridays.”*
 - Some scholars permitted fasting Friday only if paired with Thursday or Saturday; others considered it disliked based on a hadith in Sahih Bukhari.
- Abu Hurayrah (RA) reported: *“The Prophet ﷺ said: ‘Deeds are presented before Allah on Mondays and Thursdays, and I love that my actions be presented while I am fasting.’”*
- Aisha (RA) reported: *“The Prophet ﷺ would fast Saturdays, Sundays, and Mondays of one month, and Tuesdays, Wednesdays, and Thursdays in another month.”*
 - Scholars say he ﷺ did this to demonstrate the permissibility

- of fasting on all days of the week.
- Yazid ibn Rishq (RA) reported: He heard Mu'adh say: *"I asked Aisha (RA): Did the Messenger of Allah ﷺ fast three days each month?"* She replied: *"Yes."* He asked: *"Which days?"* She replied: *"He did not mind on which days he fasted."*
 - Imam Tirmidhi noted: Yazid al-Rishq is a trustworthy, precise narrator. Other major imams narrated from him as well.
- Aisha (RA) reported: *"Ashura was a day the Quraysh fasted during the pre-Islamic period, and the Messenger of Allah ﷺ also fasted it. When he arrived in Madinah, he fasted Ashura and ordered others to fast it. When Ramadan was made obligatory, it became the required fast, and whoever wished could fast Ashura and whoever wished could leave it."*
- Aisha (RA) reported: *"The Messenger of Allah ﷺ came to me while a woman was with me. He asked: 'Who is this?' I replied: 'She is so-and-so, and she does not sleep at night (from worship).'* The Prophet ﷺ said: *'Perform righteous actions only as much as you can bear, for by Allah, Allah does not stop rewarding you until you become weary. The most beloved deeds to Allah are those that are done consistently, even if they are little.'"*
 - This teaches us gradual, consistent worship rather than overwhelming ourselves.
- Abu Salih reported: *"I asked Aisha (RA) and Umm Salamah (RA): Which deed was most beloved to the Messenger of Allah ﷺ?"* They replied: *"That which is done constantly, even if little."*
- Assim ibn Humaid reported: He heard Awf ibn Malik say: *"I was with the Messenger of Allah ﷺ one night. He used two sticks to perform purification and then stood in prayer. After reciting Al-Fatiha, he began reciting Al-Baqarah. He did not pass a single verse of mercy except that he paused and asked Allah for mercy, and he did not pass a single verse mentioning punishment except that he paused and sought Allah's protection. He bowed for as long as he stood and said*

- *in his bowing: سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ: Glorified is the Possessor of Jabaroot, Malakoot, Majesty, and Greatness.* "He prostrated for as long as he bowed and said in sujud the same dhikr. Then he recited Al-Imran, and another surah after, praying in the same manner in each unit."

The Quranic Recitation of the Prophet ﷺ

- Ibn Abi Mulaykah reported: Ya'la ibn Mamlak said he asked Umm Salamah (RA) about the recitation of the Messenger of Allah ﷺ. She said: *"It was a clear recitation, letter by letter."*
- Qatadah (RA) reported: He asked Anas ibn Malik (RA): *"How was the recitation of the Messenger of Allah ﷺ?"* He replied: *"It was prolonged."*
- Umm Salamah (RA) reported: *"When he recited, the Prophet ﷺ would make clear separations between verses. He would recite: 'All praise is due to Allah, Lord of the worlds' then pause. Then: 'The Most Merciful, the Especially Merciful' then pause. Then: 'Master of the Day of Judgment.'*
- Abdullah ibn Maqees (RA) reported: He asked Aisha (RA) about the Prophet's ﷺ recitation and whether he recited silently or aloud. She replied: *"He did both. Sometimes he recited silently, and sometimes he recited audibly."* He said: *"All praise is due to Allah who granted ease in this matter."*
- Mu'awiyah ibn Qurrah reported: *He heard Abdullah ibn Waqafah say: "I saw the Prophet ﷺ riding his camel on the day of the conquest of Makkah, and he was reciting: إِنََّّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا .. 'Indeed, We have given you a clear victory...' (Surah al-Fath 48:1-2). He recited this verse repeatedly." Shu'bah said: "Were it not that people would crowd me, I would demonstrate to you the tone with which he recited it."*
- Qatadah reported: *"Allah never sent a prophet except that he had a handsome appearance and a beautiful voice and your Prophet ﷺ had the most handsome face and the most beautiful voice. And*

- *he would not recite verses repeatedly.”*
 - The scholars explained this in two ways:
 - He ﷺ repeated verses occasionally, not excessively.
 - Or it means he did not repeat verses in an exaggerated, performative style like singers.
- Ibn Abbas (RA) reported: *“The Prophet’s ﷺ recitation was such that a person standing in the courtyard could possibly hear it while he ﷺ was reciting inside his house.”*

The Weeping of the Prophet ﷺ

- Abdullah ibn Shakhkhir (RA), on the authority of his father, reported: *“I once came to the Messenger of Allah ﷺ while he was praying, and a sound like a boiling kettle could be heard from his blessed chest due to his weeping.”*
 - His private devotion was filled with sincerity, deep emotion, and humility before Allah.
- Abdullah ibn Masud ((RA) reported, The Messenger of Allah ﷺ said to me, *“Recite the Qur’an to me.”* I said: *“O Messenger of Allah ﷺ, shall I recite it to you when it was revealed to you?”* He replied: *“I love to hear it from others.”* So I recited from Surah al-Nisa’ until I reached the verse: (وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا) *“And We will bring you as a witness over all these.”* He said: *“I looked and saw his blessed eyes overflowing with tears.”*
- Abdullah ibn Umar (RA) reported: During a solar eclipse, the Messenger of Allah ﷺ prayed. He stood for so long that it seemed he would not bow. Then he bowed for so long that it seemed he would not stand. Then he stood again, remained for so long, then prostrated each position was prolonged in the same way. He began to sigh and weep, saying: *“O Lord, have You not promised me that You would not punish them while I am among them? O Lord, have You not promised me that You will not punish them while they seek Your forgiveness? We seek Your forgiveness, O Lord.”* After

- completing two units, the sun cleared. He then said: *"The sun and the moon are signs from among the signs of Allah. They do not eclipse because of the life or death of anyone. So when you see them, hasten to the remembrance of Allah."*
- Ibn 'Abbas (RA) reported: The Messenger of Allah ﷺ picked up one of his daughters said to be Umamah, the granddaughter of Zaynab (RA) as she was dying. He held her in his blessed arms, then placed her before him where she passed away. Umm Ayman began to cry loudly. The Prophet ﷺ said: *"Do you weep in the presence of the Messenger of Allah?"* She replied: *"Have I not seen you weep?"* He said: *"I do not weep in that manner. Rather, it is a mercy."*
 - His tears were tears of mercy, not of objection to Allah's decree.
- Aisha (RA) reported: The Messenger of Allah ﷺ kissed 'Uthman ibn Mazun after he had died, and she said the Prophet ﷺ was weeping or that his blessed eyes were overflowing with tears.
- Anas ibn Malik (RA) reported: *"We attended the burial of the daughter of the Messenger of Allah ﷺ. He was sitting beside the grave, and I saw his blessed eyes streaming with tears. Then he said: 'Is there anyone among you who has not committed something tonight?' Abu Talha said, 'I have not.' So the Prophet ﷺ told him to descend into her grave."*

The Bed of the Prophet ﷺ

- Aisha (RA) reported: *"The bed of the Messenger of Allah ﷺ on which he would sleep was but a tanned hide, and its stuffing was palm tree fiber (like palm leaves)."*
- Ja'far al-Sadiq ibn Abu Bakr, on the authority of his father: Aisha (RA) was asked: *"What was the bed of the Messenger of Allah ﷺ in your home?"* She replied: *"It was made from tanned hide, and its stuffing was palm tree fiber."*

- Hafsa (RA) reported: She was asked: *“What was the bed of the Messenger of Allah ﷺ in your home?”* She replied: *“A coarse woolen blanket that we would fold in half and spread out for him to sleep upon.”* Hafsa then said: *“One night I said to myself: If I fold it four times, it will be more comfortable for him. So I folded it four times.”* When the Messenger of Allah ﷺ woke up the next morning, he asked: *“What did you spread out for me last night?”* She replied: *“Your bedding, except that I folded it four times. I said to myself it would be more comfortable for you.”* He said: *“Refold it as it was before. Its softness kept me from my prayer last night.”*

Character Traits

Humility of the Prophet ﷺ

- Abdullah ibn ‘Umar ibn al-Khattab (RA): The Messenger of Allah ﷺ said: *“Do not exaggerate in praising me as the Christians exaggerated in praising Isa son of Maryam. I am only a servant, so say: the servant of Allah and His Messenger.”*
- Anas ibn Malik (RA) reported: A woman came to the Prophet ﷺ with a need. He said to her: *“Sit in any street of Madina you wish, and I will sit with you.”*
- Anas ibn Malik (RA) reported: The Messenger of Allah ﷺ would visit the sick, attend funeral processions, ride a donkey, and accept the invitations of slaves. On the day of Banu Quraydha he was riding a donkey whose reins and saddle were made of palm fiber.
- Anas ibn Malik (RA) reported: *“The Prophet ﷺ was invited to a meal of barley bread and aged oil, and he accepted the invitation.”*
- Anas ibn Malik (RA) reported: The Messenger of Allah ﷺ performed Hajj while riding a mount with a dry, worn-out saddle topped with a threadbare woolen blanket worth less than four dirhams. He supplicated: *“O Allah, a Hajj with no showing off or*

- *seeking reputation.”*
- Anas ibn Malik (RA) reported: *“There was no person more beloved to them than the Messenger of Allah ﷺ, yet when they saw him they would not stand up, because they knew he disliked that.”*
- Al-Husayn ibn Ali (RA) said: *I asked my father about the conduct of the Messenger of Allah ﷺ inside his home. He said:*

When he entered his home, he would divide his time into three portions: a portion for Allah, a portion for his family, and a portion for himself. Then he would divide his portion between himself and the people, giving preference to those of merit. He would not keep anything from them. His conduct in the portion for his ummah was that he would give preference to the people of virtue according to their religious standing. Some of them had one need, others had two, and others had many. He would occupy himself with their needs and keep them busy in matters that would benefit them and the ummah. He would respond to their needs and say: “Let those present convey to those absent. Apprise me of the need of one who cannot convey it himself, for whoever conveys the need of one unable to do so, Allah will make his feet firm on the Day of Resurrection.” This was all that was mentioned in his presence, and he would accept nothing but this from anyone. They would enter as seekers and only disperse after having tasted something either physically by sharing a meal with the Prophet, or spiritually by receiving guidance and openings from him. They would enter as seekers and leave as guides to goodness. Al-Husayn (RA) said: Then I asked my father about how the Messenger of Allah ﷺ was when he left his home and what he would do. He said: The Messenger of Allah ﷺ would hold his tongue from speaking about anything except what concerned him. He would bring the people together and not cause them to scatter. He would honor the nobles of every people and appoint them over their people. He was cautious of people and on guard with them, though without denying any of them his cheerful countenance and good character. He would inquire about his companions when they were not around, and ask the elect about the general welfare of others.

He would praise what was beautiful and strengthen it, and condemn what was ugly and weaken it. He was balanced, never swerving from one extreme to the other, never remiss, fearing that others might become remiss or weary. He was duly prepared for every eventuality. He neither neglected a right nor exceeded it. Those who were close to him were the choicest of the people, and the most virtuous in his sight were those whose sincere counsel was most general. The most esteemed of them in station were the most beneficent and helpful to others. Al-Husayn (RA) said: *Then I asked my father about the gatherings of the Messenger of Allah ﷺ. He said: The Messenger of Allah ﷺ would neither rise nor sit except with the remembrance of Allah. When he sat with the people, he would take his seat wherever space remained, and he would tell others to do the same. He would give everyone sitting with him an ample share of himself, so that the one sitting with him would think that there was no one more honorable in the Prophet's sight than him. Whenever a person sat with him or came to him for help, he would patiently assist him until the person left. Whenever a person petitioned him for a need, he would not leave him empty-handed, he would either give him his need or give him a good word. His cheerful smiling countenance and character encompassed people such that he became like a father to them, and they all became equal in his eyes when it came to the fulfillment of rights. His gatherings were gatherings of forbearance, modesty, patience, and trust. Voices were not raised, sanctities were not violated, and odious behavior was not displayed. They were equal, and only superior to one another on the basis of taqwa (God-consciousness). They were humble in his gatherings, showing respect to the elders, mercy to the young, preference to those in need, and care for the strangers.*

- Anas ibn Malik (RA) reported: *"If the trotter of a sheep were gifted to me, I would accept it, and if I were invited to partake of it, I would accept the invitation."*
- Anas ibn Malik (RA) reported: *A tailor invited the Messenger of Allah ﷺ. He served a dish containing gourd. Anas said: "The Prophet ﷺ*

- *began picking out the gourd to eat, for he loved gourd.” Anas added: “After that, no meal was prepared for me except that I made sure it included gourd.”*
- ‘Amr (RA) from Aisha (RA): When asked what the Messenger of Allah ﷺ did in his home, she said: *“He was a man among men. He would clean off his garment, milk his goat, and serve himself.”*

Character of the Prophet ﷺ

- Sulayman ibn Khalid ibn Zayd ibn Thabit reported: A group of people went to see Zayd ibn Thabit and asked him to narrate some traditions about the Messenger of Allah ﷺ. He said: *“I was his neighbor. When Revelation would descend upon him, he would send for me to write it down. When we spoke about worldly matters, he would speak about them; when we spoke about the Hereafter, he would participate with us. When we spoke about food, he would speak about it likewise. This is what I can narrate to you from the Messenger of Allah ﷺ.”*
- Amr ibn al-Aas (RA) reported: The Messenger of Allah ﷺ would turn his blessed face to the worst of people and speak directly to them in order to bring their hearts together. He would also turn to me and speak, and I would feel as though I was the best of people. I asked him: *“Am I better, or Abu Bakr?”* He replied, *“Abu Bakr.”* I asked, *“Am I better, or ‘Umar?”* He replied, *“Umar.”* I asked, *“Am I better, or ‘Uthman?”* He replied, *“Uthman.”* After this, he told me the truth, and I wish I had not asked.
- Anas ibn Malik (RA) reported: I served the Messenger of Allah ﷺ for ten years and never once did he say *“Oof”* to me, nor did he reprimand me for something I did or did not do. He was the best of people in character. I never touched silk or brocade softer than his blessed palms, nor smelled musk or perfume more fragrant than his blessed perspiration.
- Anas ibn Malik (RA) reported: *A man once wore a garment with*

- traces of yellow dye in the presence of the Prophet ﷺ. The Prophet ﷺ did not speak to the man directly in a way he would dislike. When the man left, he said to some people: *“Would you tell that man to stop wearing the yellow-dyed garment?”*
- Aisha (RA) reported: The Messenger of Allah ﷺ was neither rude in disposition nor boisterous in behavior, nor did he exact revenge for personal injustice. He did not strike anything with his blessed hand unless in Jihad in the way of Allah, nor did he strike a servant or woman.
- Aisha (RA) reported: The Messenger of Allah ﷺ never struck anything with his blessed hand unless he was waging jihad in the way of Allah, he struck neither a servant nor a woman.
- Aisha (RA) reported: A man sought permission to enter upon the Messenger of Allah ﷺ. He said: *“How wretched is a brother among his tribe,”* then granted him permission and spoke softly to him. I asked: *“O Messenger of Allah, you said that yet spoke softly.”* He said: *“Oh Aisha, the worst of people is he whom others avoid to escape his ludeness.”*
 - The Prophet ﷺ was saying this to warn that him because this man was a leader of his people , so that people would be weary of him.
- Husayn ibn Ali (RA) reported from his father: The Prophet ﷺ was always cheerful, easygoing, soft in disposition, neither harsh nor coarse, and never fault-finding. He would overlook what he disliked, not cause despair, and avoid disputation. In his presence, people would lower their heads, sit quietly, and speak only when he permitted. He would laugh at what others laughed at, show amazement at what others did, and patiently respond to strangers’ requests. He would not accept praise except from someone responding to a favor.
- Anas ibn Malik (RA) reported: The Messenger of Allah ﷺ was the most generous of people, especially during Ramadan. When Jibrīl

- came and recited the Qur'an with him, he was more generous than a strong wind that brought rain. He never stored anything for the next day.
- Zayd ibn Ashim reported: 'Umar ibn al-Khattab (RA) spoke of a man who came to the Prophet ﷺ requesting wealth. The Prophet ﷺ said: *"I have nothing, but when you acquire something, I will pay its price on your behalf."* Umar said: *"O Messenger of Allah, you have already given him."* The Prophet ﷺ smiled at the helper's statement and said: *"This is what I have been commanded."*
- Aisha (RA) reported: The Messenger of Allah ﷺ would accept gifts and reciprocate.

The Shyness of the Prophet ﷺ

- Qadata reported: I heard Abu Sa'id al-Khudri say: *"The Prophet ﷺ was shyer than a virgin in her private quarters. When he disliked something, it would be noticed on his blessed face."*
- Aisha (RA) reported: I never looked at the private parts of the Messenger of Allah ﷺ, nor did I see them. We used to bathe together from the same bowl, taking water in the manner of proper etiquette.
 - Modesty (hayaa) is from the deen. Every religion has a quintessential trait, and the quintessential trait of Islam is modesty.

The Cupping of the Prophet ﷺ

- Humayd reported on the authority of Anas ibn Malik (RA): He was asked about the wage earned by a cupper. He replied: *"The Messenger of Allah ﷺ was cupped by Abu Taybah, and he instructed that he be given two sa'is of food. He also spoke to his people, the masters of Banu Harithah, and asked that their labor tax be lowered. He said: 'The most suitable of remedies you can use is cupping.'"*
 - Abu Jameel reported on the authority of Ali (RA): The Prophet ﷺ was cupped, and he ordered me to pay the cupper. So I did.

- Ibn Abbas (RA) reported: The Prophet ﷺ was cupped on both sides of his blessed neck and between his shoulders. He gave the cupper his wage; had it been unlawful, he would not have paid him.
- Ibn Omar (RA) reported: The Prophet ﷺ called for a cupper. He asked him about the labor tax. The man said: "Three sa'is." The Prophet ﷺ had it reduced to two and then gave him his wage.
- Anas ibn Malik (RA) reported: The Messenger of Allah ﷺ had cupping done on his blessed neck and upper back on the 17th, 19th, and 21st of the lunar month.
- Anas ibn Malik (RA) reported: The Prophet ﷺ had cupping done on the top of his foot while in a state of ihrām at Malal (17 miles from Medina).

Names of the Prophet ﷺ

- Muhammed ibn Jubayr ibn Mut'im reported on the authority of his father: The Messenger of Allah ﷺ said: *"I have several names. I am Muhammad, I am Ahmad, I am al-Mahi (the Obliterator, by whom Allah obliterates disbelief), I am al-Hashir (the Gatherer, at whose feet all humankind shall gather), and I am al-'Aqib (the Final, after whom there is no Prophet)."*
 - Al-'Aqib refers to the one after whom no other prophet will come.
- Huthayfah reported: I met the Prophet ﷺ on one of the streets of Medina, and he said: *"I am Muhammad, I am Ahmad, I am the Prophet of Mercy, and the Prophet of Repentance. I am the one followed by the message sent before me. I am al-Hashir (the Gatherer) and the Prophet of Battles."*
 - The Prophet ﷺ shared these names to teach Huthayfah about his various roles, showing that knowing the Prophet ﷺ enhances one's understanding and closeness to Allah.

Lifestyle of the Prophet ﷺ

- Simak ibn Harb reported that Numan said: *“Do not indulge in food and drink as much as you like. Verily, I saw the Prophet ﷺ at times unable to find even the lowest quality of dates with which to fill his blessed stomach.”*
- Hisham ibn Urwah reported on the authority of his father, Aisha (RA): *“We, the family of the Prophet ﷺ, would remain for an entire month without kindling a fire to cook food; we would only have dates in water to consume.”*
- Abu Talha (RA) reported: *“We complained of hunger to the Messenger of Allah ﷺ and uncovered our stomachs to show him stones tied to them. He then uncovered his blessed stomach, showing two stones tied to it.”*
 - Imam Tirmidhi notes: This shows the extreme simplicity and endurance of the Prophet ﷺ regarding food.
- Abu Hurayrah (RA) reported: The Prophet ﷺ came out at a time when few were outside. Abu Bakr and then Umar (RA) came out; Umar said he came out due to hunger. They went to the house of Abu al-Haytham, who owned date palms and sheep but no servants. He welcomed them with dates, water, and a young goat for slaughter. The Prophet ﷺ said: *“By the One in Whose hand is my soul, all of these bounties will be asked about on the Day of Resurrection.”*
 - The Prophet ﷺ valued moderation, simplicity, and appreciation of small bounties.
- Qays ibn Abi Hazim (RA) reported that Sa’d ibn Abi Waqqas said: *“We had no food except the leaves of trees, which caused sores around our mouths while waging battles in the way of Allah.”*
- Saywan reported: Omar ibn Abi ‘Isa heard Khalid ibn Khuwaysa say that during a campaign with the Prophet ﷺ, they had nothing to eat but tree leaves, and they shared a mantle to cover

- themselves.
- Anas ibn Malik (RA) reported: *“I was threatened with fear in the way of Allah when no one else was. Thirty consecutive days and nights passed with almost no food for me and Bilal, except for a small amount that Bilal kept hidden.”*
- Nawfal ibn ‘Uyaynah reported on the authority of ‘Abdur-Rahman ibn Awf: *“When the Prophet ﷺ passed away, neither he nor his household had eaten their fill of barley bread, and we did not have access to better food during his lifetime.”*

Age of the Prophet ﷺ

- Ibn Abbas (RA) reported: The Prophet ﷺ remained in Mecca for **13 years** receiving divine revelation and then in Medina for **10 years**.
- Aisha (RA) reported: The Prophet ﷺ passed away at **63 years of age**. Amr ibn Sa‘ad reported from Jarir, who heard from Muawiyah say: *“The Messenger of Allah ﷺ passed away at 63 years of age. Abu Bakr and Umar also passed away at the age of 63, and I am now 63 years old.”*
 - Some reports, such as those from Khatir al-Hada ibn Hashim and Dhaghfar ibn Hanthal, give **65 years** as an estimate. This likely counts the full years including the birth and death years. The widely accepted and most authentic age is **63 years**.
- Anas ibn Malik (RA) reported: The Prophet ﷺ was neither exceedingly tall nor short, neither extremely white nor dark brown. His hair was neither extremely curly nor straight. He received prophethood at **40 years of age**, spent **13 years in Mecca**, and **10 years in Medina**, passing away at **63 years**. At the time of his passing, there were **no more than 20 white hairs** in his blessed beard.

Passing of the Prophet ﷺ

- Anas ibn Malik (RA) said *“The last time I gazed upon the Messenger of Allah ﷺ was when he lifted the curtain of his house on a Monday. I looked at his blessed face and it shone like a page of the Qur’an. At that time, the people were behind Abu Bakr in prayer and nearly broke their prayer out of excitement. The Prophet ﷺ gestured to remain calm, then he lowered the curtain and passed away later that day.”*
- Aisha (RA) said: *“I supported the Prophet ﷺ on my chest and lap. He asked for a bowl to relieve himself, and after doing so, he returned to Allah.”*
- Aisha (RA) reported: *“I saw the Messenger of Allah ﷺ dip his blessed hand into water and rub his face, saying: ‘O Allah, help me against the pangs of death (سَكَرَاتِ الْمَوْتِ).’”*
- Aisha (RA) reported: *“After witnessing the intensity of what the Messenger of Allah ﷺ experienced at the time of his death, I do not envy anyone who had an easy death.”*
 - Teaches that great ranks in the Hereafter may require endurance of difficulty.
- Aisha (RA) reported: Abu Bakr (RA) said: *“I heard the Messenger of Allah ﷺ say: ‘Allah does not take the soul of a Prophet except in a place he loves to be buried.’”*
 - This confirms the location of burial (inside the house, not outside).
- Abu Bakr (RA) kissed the Prophet ﷺ after he passed, placing his mouth between his blessed eyes, saying: *“O Prophet of Allah, O Chosen One!”*
 - After the passing of the Prophet ﷺ, Abu Bakr was known to sit in the corner of his room, wrapping his arms around his legs, saying: *“Oh how I long for the Messenger of Allah... oh how I long for the Messenger of Allah.”*

- Anas (RA) reported: *“On the day the Messenger of Allah ﷺ entered Medina, the entire city was engulfed in light... On the day he passed away the entire city was enveloped in darkness...”* They felt the difference in the hearts it was palpable for them at the passing of the Messenger of Allah ﷺ.
 - Aisha (RA) said: The Messenger of Allah ﷺ said, *“Whenever a believer is beset by misfortune let him console himself by remembering his misfortune in losing me...”*
- Aisha (RA) reported: *“The Prophet ﷺ was born on a Monday and passed away on a Monday.”*
- Abu Salamah ibn Abdul-Rahman ibn Awf reported the messenger of Allah ﷺ passed away on Monday and was buried on that Tuesday.
 - This hadith is rare, it contains one single narrator.
- Anas ibn Malik (RA) said: During the final illness of the Messenger of Allah ﷺ, when the time for prayer came, he said: *“Command Abu Bakr to lead the people in prayer.”* Aisha (RA) said: *“Indeed, Abu Bakr is a soft-hearted man. If he stands in your place, he will not be able to make the people hear due to his weeping. Would you not order ‘Umar instead?”* The Prophet ﷺ said again: *“Command Abu Bakr to lead the prayer.”* When she repeated her concern, he ﷺ said: *“You women are like the companions of Yusuf. Command Abu Bakr to lead the prayer.”* So Bilal was entrusted, and Abu Bakr began leading the people. The Prophet ﷺ then became unconscious again, and when he regained consciousness, he repeated: *“Has the time for prayer come?”* They said, *“Yes.”* He said: *“Command Abu Bakr to lead the people.”* Soon after, the Messenger of Allah ﷺ experienced a moment of lightness. Anas (RA) said: *“The Prophet ﷺ came out for the prayer while Abu Bakr was leading the people. He was being supported by two men, and I can still see his feet dragging on the ground.”*

- When Abu Bakr heard the movement behind him, he began to step back, but the Prophet ﷺ gestured for him to remain. Anas said: *“The people were so overjoyed at seeing him that they almost broke their prayer.”* The Prophet ﷺ sat to the left of Abu Bakr. Anas said: *“Abu Bakr was following the prayer of the Prophet ﷺ, and the people were following the prayer of Abū Bakr.”* Shortly after this, the Prophet ﷺ returned to his room, and the events of his passing began.
- Anas ibn Malik (RA) reported: When the Messenger of Allah ﷺ was experiencing the adversity of death Fatimah (RA) cried: *“Ah, what adversity!”* The Prophet ﷺ reassured her: *“There is no adversity for your father after today.”*
- Simak ibn Walid narrates Ibn Abbas (RA): *“Whoever in my Ummah loses two young children before him, Allah will admit him into Paradise on their account.”* Aisha (RA) asked: *“What about one child?”* He ﷺ replied: *“Also included.”* For those without children, the Prophet ﷺ said: *“I shall be their intercessor, and they will not suffer a loss as great as mine.”*

Inheritance of the Prophet ﷺ

- Amr ibn al-Harith (RA) reported: *“When Allah’s Messenger ﷺ died, he did not leave behind a dinar or dirham, a slave or slave woman, except his white mule, his weapons, and some land which he had given in charity.”*
- Fatimah and Abu Bakr (RA) narrated: Fatimah and al-Abbas asked Abu Bakr for their share of Fadak and Khaybar. Abu Bakr replied: *“I heard the Messenger of Allah ﷺ say: ‘Our property is not inherited. Whatever we leave is charity. The family of Muhammad may take their provisions from this property.’”*
- Malik ibn Aws narrates that Abbas and Ali disputed before Umar regarding the Prophet’s ﷺ land. ‘Umar reminded them: *“The Messenger of Allah ﷺ said: ‘We are not inherited from; whatever we*

- *leave is charity.*"
 - Imam Bajuri notes that the dispute was about management, not insults.
- Aisha (RA) said: She said: *"The Messenger of Allah ﷺ said: 'We (Prophets) do not leave inheritance. Whatever we leave is charity.'"*
- Abu Hurairah (RA) reported: The Prophet ﷺ said: *"My heirs will not inherit a dinar or dirham. Whatever I leave after the maintenance of my wives and the wages of my workers is charity."*
- Malik ibn Aws ibn al-Hadathan narrated: He recounts that Umar gathered the companions and asked them to confirm the Prophet's statement: *"We are not inherited from; what we leave is charity."* They all agreed.
- Aisha (RA) said: *"The Messenger of Allah ﷺ did not leave behind a dinar, dirham, sheep, or camel, nor did he bequeath anything."*

Visions of the Prophet ﷺ in Sleep

- Abdullah ibn Masud reported: The Prophet ﷺ said: *"Whoever sees me in a dream has truly seen me, for Shaytan cannot impersonate me."*
- Abu Hurairah (RA) reported: The Prophet ﷺ said: *"Whoever sees me in a dream has truly seen me, for Shaytan cannot take my likeness."*
- Abu Malik al-Asha'ari (RA) reported on the authority of his father: *"Whoever sees me in a dream has certainly seen me."*
 - Imam Tirmidhi clarifies that this Abu Malik is Sa'd ibn Malik al-Ash'am, a companion who narrated several traditions.
- Asim ibn Kulayb narrated from his father that the Prophet ﷺ said: *"Whoever sees me in a dream has certainly seen me, for Shaytān cannot impersonate me."*
 - His father related this to Ibn Abbas, who confirmed it and added that Al-Hasan resembled the Prophet ﷺ most in his upper half, while al-Husayn resembled him more in his lower half. Fatimah resembled him most overall.

- Yazid al-Farisi reported that he saw the Prophet ﷺ in a dream during the time of Ibn Abbas. He described the Prophet ﷺ in detail: moderate stature, fair skin with a reddish hue, dark eyes, beautiful smile, rounded face, and a full beard. Ibn Abbas replied: *“Had you seen him while awake, you could not have described him more accurately.”*
 - Imam Tirmidhi mentions another narration: *“Whoever sees me in a dream will see me in the waking state.”* Scholars interpret this as a promise of reunion with the Prophet ﷺ in the Hereafter.
 - Imam Tirmidhi notes Yazid al-Farisi is Ibn Hormos, distinct from Yazid al-Raqashi..
- Abu Qatadah (RA) reported the Prophet ﷺ said: *“Whoever sees me in a dream has seen the truth.”*
- Anas ibn Malik (RA) reported the Prophet ﷺ said: *“Whoever sees me in a dream has truly seen me, for Shaytan cannot assume my form. The dream of a believer is one part of forty-six parts of prophethood.”*