

# Prophetic Characteristics

COMPILED BY MIFTAAH SCHOLARS

# Introduction to Shamaa'il

## What is Shama'il?

- The Arabic word Shama'il is the plural form of Shimal, a word that acts as a root for words of many different meanings, some which are even antonymous.
- Some of these meanings are temper, nature, character, mood and action, behavior and attitude.
- Plural forms of the words that are used with these meanings are used in the form of Shama'il

## Who was Imam Tirmidhi?

- Imam Tirmidhi was born in the year 209 A.H. during the reign of the Abbasid Khalifa Ma'mun Al-Rashid
- In the first century `Umar bin Abdul `Aziz (r) initiated a movement for the compilation of the holy hadith of the the Prophet (ﷺ) as there was a fear of it being lost
- Imam Bukhari mentioned to him "I have benefited more from you than you have benefitted from me."
- Musa ibn `Alaq once said: "When Imam Bukhari passed away, he left no one in Khurasan who compared with Abu `Isa Tirmidhi in knowledge, memory, piety and abstinence."

## Who was Imam Tirmidhi?

- Imam Tirmidhi had an exceptionally remarkable memory. If he heard something once, he never forgot it.
- One of his students said "His memory was unique, and his piety and fear of Allah was of a very high caliber. He would cry so much out of the fear of Allah, that towards the end of his life he lost his sight."
- In the year 279 A.H. in a village called Bawag at the age of 70 , Imam Tirmidhi left this temporary abode for the everlasting life of the hereafter.

## Introduction to the Book

- 397 Ahaadith
- 55 Chapters on the physical description and character of our beloved Nabi ﷺ
- Muslim to achieve a link and connection with the one whom Allah has made as a mercy unto mankind, and most certainly Allah has spoken the truth when He mentions in His Book:
- "Verily, you (o Muhammad) are of a very high (noble) character".

# The Physical Beauty of the Prophet ﷺ

# Hadith #1: The Description of Abu Halah



حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ  
الرَّحْمَنِ الْعَجْلِيُّ، إِمْلَاءً عَلَيْنَا مِنْ كِتَابِهِ، قَالَ: أَخْبَرَنِي  
رَجُلٌ مِنْ بَنِي تَمِيمٍ، مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ، يُكْنَى  
أَبَا عَبْدِ

الله، عَنْ ابْنِ أَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالَي هِنْدَ بْنَ أَبِي هَالَةَ، وَكَانَ وَ

## Hadith #1: The Description of Abu Halah

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- Hasan bin Ali d reported:
- "I inquired from my maternal uncle (Fatimah's g stepbrother) Hind bin Abi Haalah d about the noble features of the Rasulallah ﷺ. He had often described the noble features of Rasulallah ﷺ in detail. I felt that I should hear from him personally, some of the noble features of Rasulallah ﷺ, so that I could make his description a proof and testimony for myself and also memorize them, and, if possible, try to emulate and adopt them. The uncle described the noble features by saying:
- "He had great qualities and attributes in him, others also held him in high esteem.
- His blessed face shone like the full moon.
- He was slightly taller than a man of middle height, but shorter than a tall person.
- His head was moderately large. His blessed hair was slightly twisted.
- If his hair became parted naturally in the middle, he left it so, otherwise he did not habitually make an effort to part his hair in the middle.

## Hadith #1: The Description of Abu Halah

أَزْهَرُ اللَّوْنِ، وَاسِعُ الْجَبِينِ، أَرْجُ الْحَوَاجِبِ، سَوَايَغُ فِي  
غَيْرِ قَرْنٍ، بَيْنَهُمَا عِرْقٌ، يُدْرُهُ الْغَضَبُ، أَقْنَى الْعِرْنَيْنِ، لَهُ  
نُورٌ يَغْلُوهُ، يَحْسَبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشَمَّ، كَثُ اللَّحْيَةِ، سَهْلُ  
الْخَدَّيْنِ، ضَلِيعُ الْقِمِّ، مُفْلَجُ الْأَسْنَانِ، دَقِيقُ الْمَسْرُوبَةِ، كَأَنَّ  
عُنُقَهُ حَيْدُ دُمِيَّةٍ، فِي صَفَاءِ الْفِضَّةِ، مُعْتَدِلُ الْخَلْقِ، بَادِنُ  
مُتَمَاسِكٍ، سَوَاءُ الْبَطْنِ وَالصَّدْرِ، عَرِيضُ الصَّدْرِ، بَعِيدُ مَا  
بَيْنَ الْمَنْكَبَيْنِ، ضَحْمُ الْكَرَادِيسِ، أُنُورُ الْمُتَجَرِّدِ، مَوْصُولُ  
مَا بَيْنَ اللَّبَّةِ وَالسُّرَّةِ بِشَعَرٍ يَجْرِي كَالْخَطِّ، عَارِي النَّدْيَيْنِ  
وَالْبَطْنِ مِمَّا سِوَى ذَلِكَ، أَشْعَرُ الدَّرَاعَيْنِ، وَالْمَنْكَبَيْنِ،  
وَأَعَالِي الصَّدْرِ، طَوِيلُ الزَّنْدَيْنِ، رَحْبُ الرَّاحَةِ، شَتْنُ  
الْكَفَّيْنِ وَالْقَدَمَيْنِ،

## Hadith #1: The Description of Abu Halah

- Rasulullah ﷺ had a very luminous complexion and a wide forehead.
- He had dense and fine hair on his eye brows.
- Both eye brows were separate and did not meet each other in the middle.
- There was a vein between them that used to expand when he became angry.
- His nose was prominent and had a Nur and luster on it.
- When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the luster and beauty made it look large, otherwise in itself the nose was not large."
- His beard was full and dense.
- The pupil of his eye was black.
- His cheeks were full and full of flesh.

## Hadith #1: The Description of Abu Halah

- The mouth of Rasulullah ﷺ was moderately wide. (He did not have a small mouth).
- His teeth were thin and bright. The front teeth had a slight space between them.
- There was a thin line of hair from the chest to the navel. Besides this line neither the chest nor the stomach had other hair on it.
- His neck was beautiful and thin, like the neck of a statue shaved clean, the color of which was clear, shining and beautiful like silver.
- All the parts of his body were of moderate size, and fully fleshed.
- His body was proportionately jointed.
- His chest and stomach were in line, but his chest was broad and wide. The space between his shoulders was wide.
- The bones of his joints were strong and large (denoting strength).

## Hadith #1: The Description of Abu Halah

سَائِلُ الْأَطْرَافِ أَوْ قَالَ: سَائِلُ الْأَطْرَافِ خَمَصَانُ  
الْأَحْمَصَيْنِ، مَسِيحُ الْقَدَمَيْنِ، يَنْبُو عَنْهُمَا الْمَاءُ، إِذَا زَالَ،  
زَالَ قَلْعًا، يَحْطُو تَغْقِيًّا، وَيَمْشِي هَوْنًا، ذَرِيعُ الْمَشْيَةِ، إِذَا  
مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، وَإِذَا التَّقَتِ التَّقَتِ جَمِيعًا،  
خَافِضُ الطَّرْفِ، نَظْرُهُ إِلَى الْأَرْضِ، أَطْوَلُ مِنْ نَظَرِهِ إِلَى  
السَّمَاءِ، جُلُّ نَظَرِهِ الْمُلَاحَظَةُ، يَسُوقُ أَصْحَابَهُ، وَيَبْدَأُ مَنْ  
لَقِيَ بِالسَّلَامِ.

## Hadith #1: The Description of Abu Halah

- The soles of his feet were a bit deep.
- His feet were smooth, because of their cleanliness and smoothness the water did not remain there but flowed away quickly.
- When he walked, he lifted his legs with vigor, leaned slightly forward and placed his feet softly on the ground.
- He walked at a quick pace and took rather a long step. He did not take small steps.
- When he walked it seemed as if he was descending to a lower place.
- When he looked at something he turned his whole body towards it.
- He always looked down.
- He looked at a thing, with modesty and bashfulness, hence he did not stare at anything.
- While walking he asked the Sahabah f to walk in front, and he himself walked behind.
- He made salaam to whomsoever he met"

# Hadith #2: Description of Anas bin Malik (RA)



حَدَّثَنَا أَبُو رَجَاءٍ قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ  
رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ  
سَمِعَهُ، يَقُولُ: كَانَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ،

وَلَا بِالْأَبْيَضِ الْأَمْهَقِ، وَلَا بِـ  
Hadith #2:  
Description of  
Anas bin Malik  
(RA)

## Hadith #2: Description of Anas bin Malik (RA)

- Anas d reports:
- "Rasullullah ﷺ was neither tall nor was he short
- In complexion, he was neither very white like lime, nor very dark, nor brown which results in darkness.
- The hair of Rasullullah ﷺ was neither very straight nor very curly (but slightly wavy).
- When he attained the age of forty, Allah the Almighty granted him Prophethood.
- He lived for ten years in Makkah and in Madina for ten years.
- At that time there were not more than twenty white hair on his blessed head and beard."

# Hadith #3: Description of Albara' bin 'Azib (RA)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ: كَانَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، رَجُلًا مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكَبَيْنِ، عَظِيمَ

الْجُمَةِ إِلَى شَحْمَةِ أُذُنَيْهِ الْيُسْرَى،

### Hadith #3 : Description of Albara' bin 'Azib (RA)

## Hadith #3 : Description of Albara' bin 'Azib (RA)

- Baraa' bin 'Aazib d relates that:
- "Rasullullah ﷺ was a man of a medium build
- He had broad shoulders he had dense hair which reached his ear-lobes
- He once wore a red striped Qamees and shawl; I never saw anybody or anything more handsome than him".

# Hadith #4: Description of Ali (RA)

## Hadith #4 : Description of Ali (RA)

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا  
الْمَسْعُودِيُّ، عَنْ عُثْمَانَ بْنِ مُسْلِمٍ بْنِ هُرْمَزٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ  
مُطْعِمٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ بِالطَّوِيلِ، وَلَا بِالْقَصِيرِ، شَتْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَحْمُ  
الرَّأْسِ، ضَحْمُ الْكَرَادِيْسِ، طَوِيلُ الْمَسْرُوبَةِ، إِذَا مَشَى تَكْفَأُ تَكْفُؤًا،  
كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، لَمْ أَرَ قَبْلَهُ، وَلَا بَعْدَهُ مِثْلَهُ، صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ.

## Hadith #4 : Description of Ali (RA)

- It is reported from Ali (RA):
- "Rasullullah ﷺ was neither very tall nor very short.
- The soles of both feet were very fleshed.
- He had a large head.
- The joints of the bones was also large.
- There was a thin line of hair from the chest to the navel.
- When Rasulullah ﷺ walked, it appeared that he was descending from a high place".
- Ali says: "I did not see anyone like him neither before him, nor after him".



# Internal Characteristics of the Prophet ﷺ

# Hadith #1: The Prophet ﷺ Amongst the People

عَنْ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالِي هِنْدَ بْنَ أَبِي هَالَةَ،  
وَكَانَ وَصَافًا عَنْ حِلْيَةِ رَسُولِ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا أَشْتَهِي أَنْ يَصِفَ لِي مِنْهَا شَيْئًا، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْرُنُ لِسَانُهُ  
قَالَ: فَسَأَلْتُهُ عَنْ مَخْرَجِهِ كَيْفَ يَصْنَعُ فِيهِ؟ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْرُنُ لِسَانُهُ

## Hadith #1: The Prophet ﷺ Amongst the People

# Hadith #1: The Prophet ﷺ Amongst the People

- Hasan bin 'Ali reports that I asked my (maternal) uncle Hind bin Abi Haalab, who usually described particulars and conditions of Rasulallah ﷺ. I was longing to hear something about it. On my asking, he described the blessed features of Rasulallah ﷺ. He said:
- 'Rasulallah ﷺ had great qualities and attributes in him, others also held him in high esteem. His face glittered like the full moon'. He then described the complete features of Rasulallah ﷺ (as has been mentioned in the first chapter under hadith number seven).
- Husayn d says: 'I asked (my father) regarding the coming out of Rasulallah ﷺ from the house'. He replied: 'Rasulallah ﷺ controlled his tongue and only spoke that which was necessary.
- He did not waste his time in useless conversations.
- He made those who came to visit him feel at home he did not make them feel scared or ill at ease. (i.e. When advising them, he did not scold them in a manner that they become scared or tell them such things that would keep them away from the deen).
- He respected and honored the respected ones of every nation. He also chose a leader for them.

# Hadith #1: The Prophet ﷺ Amongst the People

- He warned the people of Allah's punishment (or he emphasized that the people be cautious).
- He also protected himself from troubling or harming people. Besides being cautious and commanding others to be cautious, he never lacked in courtesy towards others.
- He was concerned for the affairs of his friends, made himself aware about the relationships between them and rectified their faults.
- He praised good deeds and encouraged them. He explained the harmful effects of bad things and removed and stopped these.
- He followed the middle path in all matters. (He did not at times say this and at other times that). He did not neglect the guiding of people, it is possible that they became unmindful of their religious duties, or exceeded in a matter resulting in them becoming disheartened.
- For everything there was a special arrangement. He did not fall back in the truth, nor did he exceed the limits in this.
- Those who attended his gatherings were the best of people.
- The best person in the eyes of Rasulullah ﷺ was the one who wished everybody well. The one with the highest status in the eyes of Rasulullah ﷺ was that person who considered, comforted and helped the creation the most'.

قَالَ: فَسَأَلْتُهُ عَنْ مَجْلِسِهِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَقُومُ وَلَا يَجْلِسُ، إِلَّا عَلَى ذِكْرٍ، وَإِذَا انْتَهَى إِلَى قَوْمٍ، جَلَسَ حَيْثُ يَنْتَهِي

## Hadith #1: The Prophet ﷺ in a Gathering

## Hadith #1: The Prophet ﷺ in a Gathering

- Husayn d says: 'I then enquired from him regarding the assemblies of Rasulullah ﷺ'. He replied:
- 'He began and ended all his sitting with the dhikr of Allah.
- When he went to a place, he sat where he found a place, and also instructed the people to do so.
- They should not leap over people's heads and go ahead.
- It is a different matter, that where Rasulullah ﷺ sat, that place became the focal point of the gathering.
- Rasulullah ﷺ fulfilled the rights of every person present. That means, whatever right was due in talking and showing happiness, was fulfilled by him, so much so, that every person present would think that Rasulullah ﷺ is honoring me the most.
- The person that came to sit by Rasulullah ﷺ or came to him for some purpose, Rasulullah ﷺ would remain seated till that person began to stand up.
- Whenever one asked him for something, he kindly fulfilled that request, and did not refuse it, (if he did not possess the thing) he would give a soft and humble answer.

# Hadith #1: The Prophet ﷺ in a Gathering

- His cheerfulness and pleasant manner were for everybody.
- He was like a father to them.
- The whole creation was equal before him as far as rights were concerned.
- His gatherings were the gatherings of knowledge, modesty, patience and honesty. (i.e. These four things were attained there or are a description of his gatherings).
- Voices were not raised therein, nor was anyone degraded or disgraced.
- If anyone committed a fault, it was not made known publicly.
- All were regarded as equals amongst themselves. (A person was not regarded according to his lineage or genealogy)
- The virtues of one over the other was according to the taqwa (piety) possessed.
- The small ones were loved.
- The needy were given preference.
- Strangers and travelers were cared for



# Hadith #2: The Value of Every Individual

عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: كَانَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُقِيلُ يَوْجَهُهُ وَحَدِيثَهُ عَلَى أَشَرِّ الْقَوْمِ، يَتَأَلَّفُهُمْ بِذَلِكَ فَكَارَ

## Hadith #2: The Value of Every Individual

## Hadith #2: The Value of Every Individual

- 'Amr ibnul 'Aas d reports:
- "(Rasulullah ﷺ gave attention, spoke and showed love to the worst person of a nation. So that, the person may feel he is being given special attention). He used to give attention, and spoke to me also in a manner, that I began to feel that I was the best among the community. (Therefore one day) I asked: 'O Messenger of Allah, am I better or is Abu bakr better?' He replied: 'Abu bakr'. I then asked: 'Am I better, or 'Umar?' He replied. "Umar". I asked: 'Am I better or 'Uthmaan?' He replied: 'Uthmaan'. When I asked him these questions, Rasulullah ﷺ told me the truth. (He did not tell me I was better to keep me happy. Afterwards I felt ashamed of myself on this deed). I felt I should not have asked such a question".

# Hadith #3: The Gentleness of the Prophet ﷺ

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: خَدَمْتُ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ، فَمَا قَالَ لِي أَفَّ قَطُّ، وَمَا قَالَ لِي شَيْءٍ صَنَعْتُهُ، لَمْ صَنَعْهُ

## Hadith #3: The Gentleness of the Prophet

ﷺ

## Hadith #3: The Gentleness of the Prophet

ﷺ

- Anas bin Maalik d says:
- "I remained in the service (of Rasulullah ﷺ for ten years. He never once told me 'Oof'. When I did something, he never asked me, why did you do so? When I did not do a certain task, he never asked me why I did not do it. Rasulullah ﷺ had the best character among all people. (and also possessed the most excellent features, so much so,) that I never felt a silk cloth, nor pure silk, nor any other thing softer than the palm of Rasulullah ﷺ. Nor did I smell any musk or any other fragrance, more sweet smelling than the sweat of Rasulullah ﷺ."

# Hadith #4: The Prophet ﷺ in the Household

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ  
اللَّهُ عَنْهَا: مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ فِي بَيْتِهِ؟ قَالَتْ: يَخْصِفُ نَعْلَهُ، وَيَعْمَلُ مَا

## Hadith #4: The Prophet ﷺ in the Household



## Hadith #4: The Prophet ﷺ in the Household

- Hisham ibn 'Urwa said that his father d said, "I asked, 'A'isha g, 'What did the Prophet ﷺ do in his house?' She replied, 'He mended his sandals and worked as any man works in his house.'"

# Hadith #5: The Prophetic Love of the Youth

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: أَنْبَأَنَا يَحْيَى بْنُ أَبِي الْهَيْثَمِ الْعَطَّارُ، قَالَ: سَمِعْتُ

## Hadith #5: The Prophetic Love of the Youth

## Hadith #5: The Prophetic Love of the Youth

- Yusuf bin 'Abdullah bin Salaam d reports:
- "Rasulullah ﷺ chose for me the name Yusuf. He put me in his lap and passed his blessed hand on my head".

# Hadith #6: A Prophet and A Servant

عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ، فَقُولُوا

## Hadith #6: A Prophet and A Servant

## Hadith #6: A Prophet and A Servant

- 'Umar d says:
- "Rasulullah ﷺ said: 'Do not exceed in praising me as the Christians over-praised 'Esa 'Alayhis Salaam. (That they made him the son of God.) I am a bondsman of Allah, therefore, call me the bondsman of Allah and His Rasul'".

# Hadith #7: The True Master is the Servant



## Hadith #7: The True Master is the Servant

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ لَهُ: إِنَّ لِي إِلَيْكَ حَاجَةً، فَقَالَ: اجْلِسِي فِي أَيِّ طَرِيقِ الْمَدِينَةِ شِئْتَ، أَجْلِسْ إِلَيْكَ.

## Hadith #7: The True Master is the Servant

- Anas d reports:
- A woman came to Rasulullah ﷺ and said: 'I would like to speak to you in private'. Rasulullah ﷺ replied: 'Sit on any street of Madinah and I will come there and listen to you'."

# The Smile of the Prophet ﷺ

# Hadith #1: Description of Jabir d

عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: كَانَ فِي سَاقِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حُمُوشَةٌ، وَكَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا، فَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ، قُلْتُ:

## Hadith #1: Description of Jabir d

## Hadith #1: Description of Jabir d

- Jaabir ibn Samurah d says, The calf of the leg of Rasoolullah ﷺ was slightly thin. His laugh was only that of a smile. Whenever I visited Rasoolullah ﷺ, I thought he used kuhl on his eyes. Whereas he had not at that time used kuhl.

# Hadith #2: Description of Abdullah ibn Haarith

عَنْ عَبْدِ  
اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ، أَنَّهُ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

## Hadith #2: Description of Abdullah ibn Haarith



## Hadith #2: Description of Abdullah ibn Haarith

- Abdullah ibn Haarith reports, I did not see anyone who smiled more than Rasoolullah ﷺ.

# Hadith #3: Description of Abu Tharrh

عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لأَعْلَمُ أَوَّلَ رَجُلٍ يَدْخُلُ الْجَنَّةَ، وَآخِرَ رَجُلٍ يَخْرُجُ مِنَ النَّارِ،

## Hadith #3: Description of Abu Tharrh

## Hadith #3: Description of Abu Tharrh

- Abu Dhar d says, Rasoolullah ﷺ said, I know that person well who will enter Jannah first and also that person who will be the last one to be taken out of Jahannam. On the Day of Qiyaamah a person will be brought forward to the court of Almighty Allah. It shall be commanded that all the minor sins of that person be put forward to him and the major sign be concealed. When the minor sins are disclosed to that person, he will accept that he had committed them, as there will be no room for refuting them. (He will begin to tremble and say in his heart that these are only the minor sins, what will happen when the major sins are exposed.) During this happening it shall be commanded that for every sin of that person he be given the ajr (thawaab-reward) of a good deed. Upon hearing this person himself will say I still have many sins left to account for, that are not seen here.
- Abu Dhar d says, Rasoolullah ﷺ while narrating the words of that person began laughing until his blessed teeth began to show. (The reason being that the person himself disclosed the very sins he was frightened of.)

# Hadith #4: Adherence to the Sunnah

عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ: شَهِدْتُ عَلِيًّا، أَتَى بِدَابَّةٍ لِيَرْكَبَهَا  
فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ، قَالَ: بِسْمِ  
اللَّهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا، قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: سُبْحَانَ

## Hadith #4: Adherence to the Sunnah

## Hadith #4: Adherence to the Sunnah

- Ali ibn Rabiah d says, I was present when a conveyance (A horse or something) was brought to Ali d (in the period of his khilafah). He recited Bismillah and put his leg in the stirrup. After he had mounted he said Alhamdulillah and recited this dua:

Translation: Glorified be He Who hath subdued those unto us, and we were not capable (Of subduing them); And lo! Unto our Lord we are returning. (Surah Zukhruf 13-14)

(The ulama say that a conveyance could be a means of death. Therefore subjugation of a conveyance with gratitude towards Allah for His Mercy, and death are mentioned together. After all a person has to return to Allah after death). Ali h then said Alhamdulillah three times, Allahu Akbar three times, then recited:

Translation: Glorified be Thou! Behold, I have wronged myself. So forgive thou me. Indeed, non forgiveth sins but Thou.

Then (Ali d) laughed (smiled). I said to him, "What is the reason for laughing, O Ameerul Mumineen?" He replied, "Rasoolullah ﷺ also recited these duas in this manner and thereafter laughed (smiled). I also inquired from Rasoolullah ﷺ the reason for laughing (smiling) as you have asked me. Rasoolullah ﷺ said, "Allah becomes happy when His servants say, 'No one can forgive me save You.' My servant knows that no one forgives sins besides me."

# Hadith #5: The Truthful and the Trustworthy



عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالُوا: يَا رَسُولَ  
اللَّهِ، إِنَّكَ تُدَاعِبُنَا، قَالَ: إِنِّي لَا أَقُولُ إِلَّا حَقًّا

## Hadith #5: The Truthful and the Trustworthy

## Hadith #5: The Truthful and the Trustworthy

- Abu Hurairah d reports, The Sahaabah asked, "O Messenger of Allah, you joke with us?" Rasoolullah ﷺ replied, "Yes, I do not say but the truth."

# Hadith #6: The Jokes of the Prophet ﷺ

عَنْ الْحَسَنِ، قَالَ: أَتَتْ عَجُوزٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ  
اللَّهِ، ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ، فَقَالَ: يَا أُمَّ فُلَانٍ، إِنَّ الْجَنَّةَ لَا تَدْخُلُهَا عَجُوزٌ، قَالَ: قَوْلْتُ نَبِيَّ

## Hadith #6: The Jokes of the Prophet

ﷺ

## Hadith #6: The Jokes of the Prophet

ﷺ

- Hasan Basri d says that an old woman came to Rasoolullah ﷺ and made a request, O Messenger of Allah make Dua that Allah grants me entrance into Jannah.
- Rasoolullah ﷺ replied, O Mother, an old woman cannot enter Jannah. That woman started crying and began to leave. Rasoolullah ﷺ said, Say to the woman that one will not enter in a state of old age, but Allah will make all the women of Jannah young virgins. Allah Ta'ala says, Lo! We have created them a (new) creation and made them virgins, lovers, equal in age. (Surah Waaqi'ah, 35-37).

# The Cry of the Prophet ﷺ

# Hadith #1: The Sound of his Cry صلى الله عليه وسلم

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ  
اللَّهِ بْنُ الْمُبَارَكِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ

## Hadith #1: The Sound of his Cry ﷺ



## Hadith #1: The Sound of his Cry ﷺ

- 'Abdullah bin Shikh-kheer d says:
- "I attended the noble assembly of Rasulullah ﷺ. He was performing salaah. Because of his crying, such sound emitted from his chest, like that of a boiling pot".

# Hadith #2: The Burden of Testimony

حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ،  
قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ  
عُبَيْدَةَ، عَنْ عَبْدِ  
اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

اقْرَأْ عَلَيَّ فَقُلْتُ: يَا رَسُولَ اللَّهِ

## Hadith #2: The Burden of Testimony

## Hadith #2: The Burden of Testimony

- 'Abdullah bin Mas'ud d says:
- "Rasulullah ﷺ once asked me to recite the Quraan to him. (He might have said this because one might be able to concentrate more when one is listens, or he may have said this for another reason, which may include many reasons. For example, the hearing of the recital of the Qur-aan is regarded as a sunnah, as a result of this deed of Rasulallah ﷺ) I said: "O Messenger of Allah, should I recite it to you when it has been revealed to you?" (Ibn Mas'ud d may have thought this recital was for tabligh as a reminder) Rasulallah ﷺ said: "I love to hear it from another person" Thereupon I began reciting Surah Nisaa (which begins from the last quarter of the 4th juz). When I reached this aayah: "But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammed) a witness against these?"-Surah Nisaa,41 I saw tears flowing from both eyes of Rasulallah ﷺ.

# Hadith #3: The Eclipse

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ  
أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: انْكَسَفَتِ الشَّمْسُ يَوْمًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَامَ رَسُولُ

## Hadith #3: The Eclipse

## Hadith #3: The Eclipse

- 'Abdullah bin 'Umar d reports:
- "In the time of Rasulallah ﷺ there once occurred a solar eclipse (According to the majority of the 'ulama this incident took place in the tenth year hijri). Rasulallah ﷺ went into the masjid, commenced salaah, and stood in qiyaam for so long that it was felt that he did not intend to perform the ruku'. (In another narration it is stated that he recited the Surah Baqarah.) He then performed such a long ruku as if he did not want to come up from the Ruku'. Then in the same manner after standing up from the ruku' he stood up for such a long time as if he did not want to perform sajdah, here too he kept his blessed head on the ground for such a long time as if he was not going to lift his blessed head. In this manner he did the same after lifting the head and sitting in jalsa, and after the jalsa in the second sajdah. In short, in every rukn of the salaah this was done, that every rukn was so long, as if this rukn was going to be performed till the end, and there is nothing after it. (In the same manner he performed the second rak'ah, and in the last sajdah), due to the intense fear he began taking heavy breaths and crying, and began pleading to the Almighty Allah that 'O Allah, it is only You that have promised that when these people make istighfaar there will be no punishment'. This saying of Rasulallah ﷺ refers to the aayah that is at the end of the ninth juz: "But Allah would not punish them while thou was with them, nor will He punish them while they seek forgiveness. - Surah Al-Anfaal, 33.

## Hadith #3: The Eclipse

- When Rasulullah ﷺ completed the salaah, the sun had cleared already. Rasulullah ﷺ delivered a sermon after this. After uttering the hamd and thanaa, he talked o this subject, that the sun and moon does not eclipse because of the death or birth of anyone, but both are from among the signs of Allah. (That gives His creation a warning so that they may fear Him). When the eclipses occurs then immediately turn towards Allah (begin istighfaar and performing salaah)"



# Hadith #4: The Loss of his Daughter صلى الله عليه وسلم

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا  
سُفْيَانُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكرمة، عَنْ ابْنِ  
عَبَّاسٍ، قَالَ: أَخَذَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَةً لَهُ تَقْضِي فَاخْتَضَنَهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ، فَمَاتَتْ وَهِيَ بَيْنَ يَدَيْهِ

## Hadith #4: The Loss of his Daughter ﷺ

## Hadith #4: The Loss of his Daughter ﷺ

- Ibn 'Abbaas d reports that one of the daughters of Rasulullah ﷺ was on her death bed. Rasulullah ﷺ picked her up and put her before him. She passed away in his presence. Ummi Ayman (who was a slave girl of Rasulullah ﷺ) began wailing aloud. Rasulullah ﷺ said:
- "Are you crying before the Messenger of Allah?" (because tears were also flowing from the eyes of Rasulullah ﷺ). She said: 'Do I not see you cry?' Rasulullah ﷺ replied: "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 ﷺ 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".

# Hadith #5: The Burial of his Daughter ﷺ

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ، قَالَ:  
حَدَّثَنَا قُلَيْحٌ وَهُوَ ابْنُ سُلَيْمَانَ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ  
أَنْسِ بْنِ مَالِكٍ، قَالَ: شَهِدْنَا ابْنَةَ لِرَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَرَسُولُ اللَّهِ جَالِسٌ عَلَى الْقَبْرِ، فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ، فَقَالَ: أَفِيكُمْ

## Hadith #5: The Burial of his Daughter

ﷺ

## Hadith #5: The Burial of his Daughter

ﷺ

- Anas d reports:
- "Rasulullah ﷺ was sitting at the grave of his daughter (Umm Kulthum g) and tears were flowing from his eyes. Rasulallah ﷺ said: 'That person should enter the grave who did not have sexual relations that (previous) night'. Abu Talhah d replied: 'I did not'. At the request of Rasulallah ﷺ he entered her grave"

# 24 Hours from the Life of the Prophet

صلی اللہ  
علیہ وسلم

# The Morning of the Prophet ﷺ



# The Morning of the Prophet

ﷺ

## Overview

- Remembrance of Allah immediately when waking up
- Tahajjud
- Fajr Prayer
  - Stayed in place until sunrise
  - Talk to companions about various things
    - Share stories and laugh
- Duha Prayer
- Returned home to either eat or would begin fasting
- Would tend to the matters of the house
- If he would need to gather people, he would call out الصلاة جامعة

# The Tahajjud of the Prophet

ﷺ

• عن أبي هريرة: إذا استيقظ أحدكم فليقل: الحمد لله الذي رد عليّ روحي، وعافاني في جسدي، وأذن لي بذكره

• عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى قَامَ حَتَّى تَقْطُرَ رَجُلَاهُ قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ أَتَصْنَعُ هَذَا وَقَدْ غُفِرَ

• عَنْ حُذَيْفَةَ، قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَافْتَتَحَ الْبَقْرَةَ فَقُلْتُ يَرْكَعُ عِنْدَ الْمِائَةِ فَمَضَى فَقُلْتُ يَرْكَعُ عِنْدَ الْمِائَتَيْنِ فَمَضَى فَقُلْتُ يُصَلِّي بِهَا فِي رَكْعَةٍ فَمَضَى فَافْتَتَحَ النِّسَاءَ فَقَرَأَهَا ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا يَقْرَأُ مُتْرَسِلًا إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ ثُمَّ رَكَعَ فَقَالَ "سُبْحَانَ رَبِّيَ الْعَظِيمِ" . فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ "سَمِعَ

اللَّهُ لِمَنْ حَمْدُهُ" . فَكَانَ قِيَامُهُ قَرِيبًا مِنْ رُكُوعِهِ ثُمَّ سَجَدَ فَجَعَلَ يَقُولُ "سُبْحَانَ رَبِّيَ الْأَعْلَى" . فَكَانَ سُجُودُهُ

# The Tahajjud of the Prophet

ﷺ

- Abu Hurairah d narrated that :
- And when he awakens, let him say: All praise is due to Allah, Who healed me in my body, and returned to me my soul, and permitted me to remember Him
- A'isha g reported that when Allah's Messenger ﷺ occupied himself in prayer, he observed such a (long) qiyam (posture of standing in prayer) that his feet were swollen. A'isha g said:
- Allah's Messenger ﷺ you do this (in spite of the fact) that your earlier and later sins have been pardoned for you? Thereupon, he said. A'isha should I not prove myself to be a thanksgiving servant (of Allah)?

# The Tahajjud of the Prophet

ﷺ

- It was narrated that Hudhaifah d said:
- "I prayed with the Prophet ﷺ one night. He started to recite Al-Baqarah and I thought, 'he will bow when he reaches one hundred,' but he carried on. I thought, 'he is going to recite the whole surah in one rak'ah,' but he carried on. He started to recite An-Nisa' and recited (the whole surah), then he started to recite Al Imran and recited (the whole surah), reciting slowly. When he reached a verse that spoke of glorifying Allah (SWT), he glorified Him. When he reached a verse that spoke of supplication, he made supplication. When he reached a verse that spoke of seeking refuge with Allah, he sought refuge with Him. Then he bowed and said: 'Subhana Rabbiyal-Azim. (Glory be to my Lord Almighty)', and he bowed for almost as long as he had stood. Then he raised his head and said: 'Sami Allahu liman hamidah (Allah hears those who praise Him)', and he stood for almost as long as he had bowed. Then he prostrated and started to say: Subhana Rabbiyal-'Ala (Glory be to my Lord Most High),' and he prostrated for almost as long as he had bowed."

# The Morning of the Prophet

ﷺ

عن جابر بن سمرة: كان رسولُ الله ﷺ إذا صَلَّى الفجرَ  
 جلس في مُصَلَّاه حتى تَطْلُعَ الشَّمْسُ وكانوا يجلسون فيتحدَّثون  
 ويأخذون في أمر الجاهليَّة فيضحكون ويتبسَّم ﷺ  
 حَدَّثَنِي مُعَاذَةُ، أَنَّهَا سَأَلَتْ عَائِشَةَ - رَضِيَ اللهُ عَنْهَا - كَمْ  
 كَانَ رَسُولُ  
 اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةَ الضُّحَى قَالَتْ أَرْبَعُ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ .  
 وعن عائشة، رضي الله عنها ، قالت: ما شبع آل محمد،  
 صلى الله عليه وسلم ، من خبز شعير يومين متتابعين  
 حتى قبض .  
 وعن أبي هريرة رضي الله عنه قال: "ما عاب رسول  
 الله صلى الله عليه وسلم طعاماً قط، إن اشتهاه أكله، وإن  
 كرهه تركه" .

# The Morning of the Prophet

ﷺ

- Jabir ibn Samurah d Reported:
  - After the Prophet ﷺ prayed fajr he would stay in the place he prayed until the sunrise. He would sit with his companions, conversing and mentioning stories of Jahiliya, they would laugh and he would smile.
- Mu'adha g asked 'A'isha g how many rak'ahs Allah's Messenger ﷺ prayed at the forenoon prayer. She replied:
  - Four rak'ahs, but sometimes more as he pleased.
- Aisha g Reported:
  - The family of Muhammad ﷺ did not fill their bellies with wheat bread for two days in a row until he passed away
- Abu Hurairah d reported:
- The Messenger of Allah ﷺ never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it.

# The Afternoon of the Prophet ﷺ

## The Afternoon of the Prophet

ﷺ

### Overview

- He would pray Thuhr with a long first rakaat and a short second rakaat
- He would take a short nap after thuhr
- He would go through the marketplace and visit people close to him and check in on his companions
  - He would accept invitations and visit the sick and fulfill the needs of the needy



## The Afternoon of the Prophet

• [عن هند بن أبي هالة:] سألتُ خالي هندَ بنَ أبي هالة  
عن حَلِيَّةِ رسولِ الله ﷺ وكان وصَّافًا... فذكر  
الحديثَ وفيه: ويتفقُّ أصحابه ويسألُ الناسَ عما في  
الناس

• عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ  
اللَّهِ ﷺ عَلَيْهِ وَسَلَّمَ يَعُودُ الْمَرِيضَ، وَيَشْهَدُ الْجَنَائِزَ، وَيَرْكَبُ الْحِمَارَ، وَيُجِيبُ نَادِيَةَ

## The Afternoon of the Prophet

ﷺ

- Hind ibn Abi Hala d Reported:
- He was concerned for the affairs of his friends, made himself aware about the relationships between them and rectified their faults.
- Anas d reports:
- "Rasulullah ﷺ visited the sick, attended funerals, rode on donkeys, accepted the invitations of slaves. On the day of the battle of Banu Qurayzah, he rode on a donkey, the reigns of which were made of date palm leaves. On it was also a saddle made of date palm leaves".

# The Night of the Prophet ﷺ

# The Night of the Prophet

ﷺ

## Overview

- He would pray Isha
  - Disliked sleeping before Isha or speaking after Isha unless it was an important matter.
- If there was a pressing matter, he would discuss it with the senior companions, if not he would go home.

## The Night of the Prophet ﷺ

ﷺ

• عَنْ عَائِشَةَ، قَالَتْ مَا نَامَ رَسُولُ  
اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَبْلَ الْعِشَاءِ وَلَا سَمَرَ بَعْدَهَا

• عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ كَانَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْمُرُ مَعَ أَبِي بَكْرٍ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ وَأَنَا مَعَهُمَا

## The Night of the Prophet

ﷺ

- It was narrated that 'Aishah g said:
- "The Messenger of Allah did not sleep before the 'Isha' nor stay up (talking) after it."
- Umar bin Al-Khattab d narrated:
- "Allah's Messenger would talk during the night with Abu Bakr about matters concerning the Muslims while I was with them."

# Sacrifices of the Prophet ﷺ

# Hadith #1: Kings and Prophets



## Hadith #1: Kings and Prophets

عن ابن عباس رضي الله عنهما قال: حَدَّثَنِي عمر بن الخطاب رضي الله عنه قال: دخلت على رسول الله ﷺ وهو على حصير. قال: فجلست فإذا عليه إزاره وليس عليه غيره، وإذا الحصير قد أثّر في جنبه. وإذا أنا بقبضة من شعير نحو الصاع، وقرّظ في ناحية في الغرفة، وإذا إهاب معلق، فابتدرت عيناى، فقال: «ما يبكيك يا ابن الخطاب؟» فقال: يا نبي الله وما لي لا أبكي وهذا الحصير قد أثّر في جنبك، وهذه خزانة لا أرى فيها إلا ما أرى، وذاك كسرى وقيصر في الثمار والأنهار وأنت نبي الله وصفوته وهذه خزانة قال: «يا ابن الخطاب، أما ترضى أن تكون لنا الآخرة ولهم الدنيا؟»

## Hadith #1: Kings and Prophets

- Umar d reported:
- I visited Allah's Messenger ﷺ and he was lying on a mat. I sat down and he drew up his lower garment over him and he had nothing (else) over him, and that the mat had left its marks on his sides. I looked with my eyes in the store room of Allah's Messenger ﷺ I found only a handful of barley equal to one sa' and an equal quantity of the leaves of Mimosa Flava placed in the nook of the cell, and a semi-tanned leather bag hanging (in one side), and I was moved to tears (on seeing this extremely austere living of the Holy Prophet), and he said: Ibn Khattab, what wakes you weep? I said: Apostle of Allah, why should I not shed tears? This mat has left its marks on your sides and I do not see in your store room (except these few things) that I have seen; Caesar and Closroes are leading their lives in plenty whereas you are Allah's Messenger. His chosen one, and that is your store! He said: Ibn Khattab, aren't you satisfied that for us (there should be the prosperity) of the Hereafter, and for them (there should be the prosperity of) this world?

# Hadith #2: A Meal of the Prophet ﷺ

## Hadith #2: A Meal of the Prophet ﷺ

عن سلمى امرأة أبي رافع رضي الله عنهما قالت: دخل عليّ الحسن بن علي وعبد الله بن جعفر وعبد الله بن عباس رضي الله عنهم فقالوا: إصنعي لنا طعامًا ممّا كان يُعجب النبي ﷺ أكله، قالت يا بنيّ إذا لا تشتّهونه اليوم، فقامت فأخذت شعيرًا فطحنته ونسفته وجعلت منه خبزة، وكان أدمه الزيت، ونثرت عليه الفلفل فقربته إليه، وقلت: كان النبي ﷺ يحب هذا.

## Hadith #2: A Meal of the Prophet ﷺ

- Salma the wife of Abu Rafi' g Reported:
- Hasan, Abdullah ibn Ja'far, and Abdullah ibn Abbas f entered upon me one day and said: "Make for us that food which the Prophet ﷺ would enjoy." I said: "Oh my son, you will not desire to eat this food.". Then I grinded and sifted some wheat and made bread from it, and his condiment ﷺ was oil, I sprinkled some pepper on it and presented it to him and said: "This is what the Prophet ﷺ would like."

# Hadith #3: Dates and Water

عن عائشة- رضي الله عنها- قالت: إن كنا آل محمد  
صلی اللہ علیہ وسلم  
لنمکت شهرا ما نستوقد بنار، إن هو إلا التمر  
والماء

## Hadith #3: Dates and Water

## Hadith #3: Dates and Water

- Aisha g Reported:
- “The family of Muhammad ﷺ would spend a month without a fire being kindled, it would only be dates and water.”



# Hadith #4: Day by Day

## Hadith #4: Day by Day

عن أبي هريرة- رضي الله عنه- قال: قال رسول الله  
ﷺ: اللهم اجعل رزق آل محمد قوتا

## Hadith #4: Day by Day

- Abu Huraira d Reported:
- The Prophet ﷺ said: “Oh Allah, make the sustenance of the family of Muhammad the days worth of food (just enough to survive).”

# Hadith #5: The Aggression of Abu Lahab

## Hadith #5:

## The Aggression of Abu Lahab

روى الإمام أحمد في مُسْنَدِهِ، وابنُ حبان في صحيحه  
 بسند صحيح عن ربيعة بن عباد - رضي الله عنه - قال:  
 رأيتُ رسولَ الله ﷺ يسوق ذي المجاز يقول: «يا أيُّها  
 النَّاسُ قولوا: لا إله إلا  
 اللهُ تفلحوا»، ويدخلُ في فجاجها، والنَّاسُ مُقتَصُونَ عَلَيْهِ، ووراءهُ رَجُلٌ رَضِيَ الوَحْيُ ذَا  
 وفي رواية ابن حبان في صحيحه، قال: ورَجُلٌ يَتَّبَعُهُ يَرْمِيهِ بِالْحِجَارَةِ، وَقَدْ أَدْمَى عُرْفُوْبِيَّ

## Hadith #5: The Aggression of Abu Lahab

- Rabiah ibn Ibad d Reports:
- I saw the Prophet ﷺ in the market saying: “Oh people, say La ilaha ila Allah, you will be successful.”. He would enter into the alleys of the market and people would gather around him. Behind him was a man with a bright face, wielding two branches (whips), saying that he has become a Sabi’ and is a liar. I asked who this man was, I was told he is Muhammad. I asked about the man behind him and was told it was his uncle Abu Lahab.
- In one narration it mentions: Abu Lahab would stone him from behind until his legs would bleed.

# Hadith #6: The Pain of the Prophet ﷺ

## Hadith #6: The Pain of the Prophet

ﷺ

رَوَى التِّرْمِذِيُّ فِي جَامِعِهِ وَالْحَاكِمُ فِي الْمُسْتَدْرَكِ بِسَنَدٍ  
صَحِيحٍ بِالشَّوَاهِدِ عَنْ عَلِيٍّ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: قَالَ أَبُو  
جَهْلٍ لِلنَّبِيِّ ﷺ: قَدْ نَعْلَمُ يَا مُحَمَّدُ إِنَّكَ تَصِلُ الرَّحِمَ،  
وَتَصْدُقُ الْحَدِيثَ، وَلَا تُكَذِّبُكَ، وَلَكِنْ تُكَذِّبُ الَّذِي جِئْتَ بِهِ،  
فَأَنْزَلَ

اللَّهُ عَزَّ وَجَلَّ: (قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَاتٍ



## Hadith #6: The Pain of the Prophet

ﷺ

- Ali d Reported:
- Abu Jahl said to the Prophet ﷺ: We know Oh Muhammad that you uphold the ties of kinship, and you are truthful. We do not claim you are a liar; however we claim that what you have come with are lies. Then Allah revealed the verse:
- “We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.”