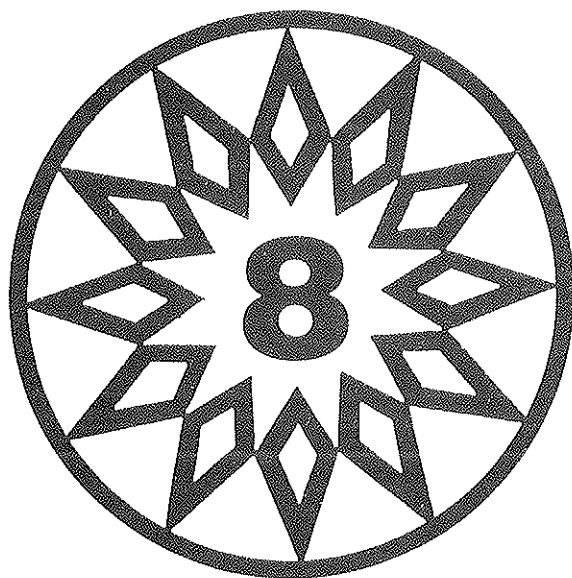


تسهیل الاحادیث

Tas-heelul Ahadeeth

Ahadeeth made Easy



ACKNOWLEDGEMENT

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If there are any errors or suggestions please write to:

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1820**

We make dua that Allah Ta'ala reward all those who have made this possible.

JAZAKUMULLAH

SHABAAN 1418

Draft edition

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*IN THE NAME OF ALLAH
THE MOST KIND, MOST MERCIFUL*

H A D E E T H

INTRODUCTION:

Books of Hadeeth

There are six famous books on Hadeeth known as the *صِيحَاحُ سِتَّةَ*

Sihah Sittah (i.e. The six authentic collections).

- | | |
|---------------------|-------------------------------|
| 1. Sahihul Bukhari | Muhammed bin Ismail Bukhari |
| 2. Sahihul Muslim | Muslim bin Hajaaj Al Qushayri |
| 3. Sunan Abu Dawood | Suleiman Ibn Al Asha`th |
| 4. Jamiut Tirmidhi | Muhammed bin Isa |
| 5. Sunan An-Nisaai | Ahmad bin Shuaib |
| 6. Sunan Ibn Majah | Muhammed bin Yazid |

The Ummah has accepted and considered the Sihah Sittah as the six most authentic books because their compilers had laid down certain clear principles and they contain mostly sound and authentic Ahaadeeth. Their authenticity has been carefully

checked and verified by the Ulama and Muhadditheen (scholars of Hadeeth) as authentic.

Terms:

مُحَدِّث	Muhadith:	Scholar of Hadeeth
رَآوِي	Rawee:	Narrator of Hadeeth
سَنَد	Sanad:	Chain of Narrators
مَتْن	Matin:	The text of the Hadeeth

قَالَ الْبُخَارِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ (قَالَ) حَدَّثَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ (قَالَ) حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ

Sahabi

Sanad (Chain of narrators)

سند

فِي الْجَنَّةِ لِمَانِيَةِ أَبْوَابٍ فِيهَا بَابٌ يُسَمَّى الرَّيَّانُ لَا يَدْخُلُهُ إِلَّا الصَّالِمُونَ

Text of Hadeeth

متن

Chain of Narrators

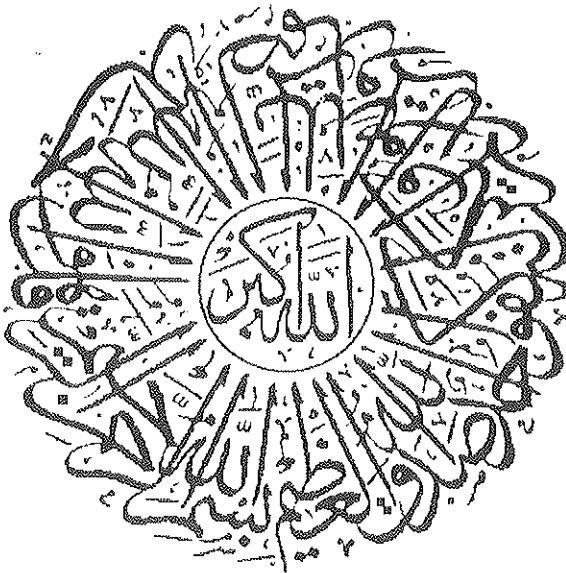


Imaam Bukhari writes that Saeed bin Abi Maryam had narrated to us that Muhammed bin Muttarif narrated to us (them) that Abu Hazim had reported to me from Sahl bin Sa'ad (Radhiyallahu Anhu) that Nabi (Sallallahu Alayhi Wa Sallam) has said:

Text:



There are eight doors in Jannat of which one is called "Ra'yaan"
Only the ones who used to fast (roza) will enter through it.



Islam is a complete way of life. Just as all other aspects of Islam, Mua'sharaat (social dealings) also play a vital role in Islam. Similarly, guidelines regarding a person's outer appearance, form and clothing are also part of Islamic teachings of Islam. A true and complete Muslim is he who adheres to these Islamic teachings and practices upon them. The model upon which such practice is based is the lifestyle of our guide and master, Nabi-e-Kareem (Sallallahu Alayhi Wa Sallam). Every action, trait or habit of our Nabi (Sallallahu Alayhi Wa Sallam) should become ours. In fact a true lover of Nabi (Sallallahu Alayhi Wa Sallam) should be prepared to give his life for the practical preservation of even one Sunnah whether that Sunnah is connected to Ibaadat [manner in Nabi (Sallallahu Alayhi Wa Sallam) carried out the various acts of worship] or whether the Sunnah pertains to his habit or lifestyle [the manner of his speech, manner of walking, eating and dressing etc.].

As long as it can be ascertained that our Nabi (Sallallahu Alayhi Wa Sallam) did it, then a true Aashiq-e-Rasul (lover of Nabi (Sallallahu Alayhi Wa Sallam)) will go to any lengths to bring it into his life.

Hadeeth is a verbal noun derived from the Arabic root verb (Haddatha) حَدَّثَ which literally means to occur, to speak and to report.

The technical Shar'i meaning of the term hadeeth has been defined by the Muhadditheen (Scholars of Hadeeth) as "the words, practices, tacit or confirmation¹ of Rasoolullah (Sallallahu Alayhi Wa Sallam), or description of his "Sifaat" (features) [ie his physical appearance].

SUNNAH

Closely connected to the term Hadeeth is the term "Sunnah". Sunnah (plural Sunan) is also a verbal noun which in technical Shar'i terminology means: "The mode of life of Rasoolullah (Sallallahu Alayhi Wa Sallam)."

¹ Tacit approval or confirmation in: the above definition means that somebody said something, or acted in a particular manner, and his saying or act was either done in the presence of Rasoolullah (Sallallahu Alayhi Wa Sallam) or Rasoolullah (Sallallahu Alayhi Wa Sallam) came to know of it and he either confirmed it in clear words or remained silent without giving any indication of disapproval. Such silence, being an implied approval of Rasoolullah (Sallallahu Alayhi Wa Sallam) is also included in the term hadeeth.

Al Hadeeth Al Nabawi

This type of Hadeeth is confined and restricted to the saying of Rasoolullah (Sallallahu Alayhi Wa Sallam)

Al Hadeeth Al Qudsi

This type of Hadeeth pertains to the sayings of Nabi (Sallallahu Alayhi Wa Sallam) which he links to Allah Ta'ala. The sayings that are termed Al Hadeeth Al Qudsi are such while Rasoolullah (Sallallahu Alayhi Wa Sallam) was relating them to his companions/Sahaba (Radhiyallahu Anhum) he mentioned that Allah Ta'ala in effect, is mentioning them to him. However these do not form part of the Quraan.

The Ahaadeeth (plural of Hadeeth) of Rasoolullah (Sallallahu Alayhi Wa Sallam) has been accepted as an important source of Islamic law, next in importance only to the Quraan. Therefore it is incumbent on the Ummah to follow and practice upon the Ahaadeeth just as it is incumbent to follow and act on all the verses of the Quraan as the obedience of Rasoolullah (Sallallahu Alayhi Wa Sallam) is the obedience to Allah Ta'ala and the refutation or

disobedience of the sayings of Rasoolullah (Sallallahu Alayhi Wa Sallam) leads to the refutation and disobedience of the words of Allah Ta'ala.

Shamaail: (plural of Shimaal) literally means “habits” or “traits”. Technically it refers to the noble habits, traits and characteristics of Rasoolullah (Sallallahu Alayhi Wa Sallam).

The Scholars of Hadeeth (Muhadditheen) have further differentiated between two distinct types of Hadeeth which are termed Al-Hadeeth Al-Nabawi الْحَدِيثُ النَّبَوِيُّ and Al-Hadeeth Al Qudsi الْحَدِيثُ الْقُدْسِيُّ.

Thus the importance of studying the Shamaail (noble traits and habits of Nabi (Sallallahu Alayhi Wa Sallam) can be understood, as the emulation of any Sunnah no matter how “insignificant” it may seem is a source of much virtue and blessing.

The Noble Features of Nabi
(Sallallahu Alayhi Wa Sallam)

عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ. سَأَلْتُ خَالِيَّ هِنْدَ ابْنَ أَبِي هَالَةَ وَ
كَانَ وَصَافًا عَنْ حُلْيَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَشْتَهِي أَنْ يَصِفَ
لِي مِنْهَا شَيْئًا اتَّعَلَّقُ بِهِ. فَقَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخِيمًا
مُفَحِّمًا، يَتَلَأَلُ وَجْهُهُ تَلَأُلُو الْقَمَرِ لَيْلَةَ الْبَدْرِ، أَطْوَلُ مِنَ الْمَرْبُوعِ وَأَقْصَرُ
مِنَ الْمُسْدَبِ، عَظِيمُ الْهَامَةِ، رَجُلُ الشَّعْرِ، إِنْ انْفَرَقَتْ عَقِيقَتُهُ فَرَقَ،
وَالْأَفْلَا يُجَاوِزُ شَعْرُهُ شُحْمَةً أُذُنَيْهِ إِذَا هُوَ وَفَرَهُ، أَزْهَرُ اللَّوْنِ، وَاسِعُ
الْجَبِينِ، أَرْجُ الْحَوَاجِبِ سَوَابِغُ فِي غَيْرِ قَرْنٍ بَيْنَهُمَا عِرْقٌ يُدْرِهُ الْغَضَبُ،
أَقْنَى الْعَرْنَيْنِ، لَهُ نُورٌ يَعْلُوهُ يَحْسِبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشَمٌ، كَثُ اللَّحْيَةِ،
سَهْلُ الْخَدَّيْنِ، ضَلِيعُ الْفَمِ مُفْلَجُ الْأَسْنَانِ، دَقِيقُ الْمَسْرُوبَةِ، كَانَ عُنُقُهُ
جَيِّدَ دُمِيَّةٍ فِي صَفَاءِ الْفِصَّةِ مُعْتَدِلُ الْخَلْقِ، بَادِنٌ مُتَبَاسِكٌ، سَوَاءُ الْبَطْنِ
وَالصُّدْرِ، بَعِيدٌ مَا بَيْنَ الْمَنْكِبَيْنِ، ضَخْمُ الْكَرَادِيسِ، وَأَنُورُ الْمُتَجَرِّدِ،
مَوْضُولٌ مَا بَيْنَ اللَّبَّةِ وَالسُّرَّةِ بِشَعْرٍ يَجْرِي كَالْخَطِّ، عَارِي الثَّدْيَيْنِ وَ
الْبَطْنِ مِمَّا سِوَى ذَلِكَ، أَشْعَرُ الدَّرَاعَيْنِ وَالْمَنْكِبَيْنِ وَأَعَالَى الصُّدْرِ،
طَوِيلُ الزُّلْدَيْنِ رَحْبُ الرَّاحَةِ شَيْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، سَائِلُ الْأَطْرَافِ،
أَوْ قَالَ سَائِلُ الْأَطْرَافِ، خَمَصَانُ الْأَخْمَصَيْنِ، مَسِيحُ الْقَدَمَيْنِ يَنْبُو
عَنْهُمَا الْمَاءُ، إِذَا زَالَ زَالَ قَلْعًا، يَخْطُو تَكْفِيًا وَيَمْشِي هَوْنًا، ذَرْنِعُ

الْمِشْيَةِ إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ ، وَ إِذَا انْفَتَحَتِ الثَّفَتِ جَمِيعًا ،
خَافِضُ الطَّرْفِ ، نَظَرُهُ إِلَى الْأَرْضِ أَكْثَرُ مِنْ نَظَرِهِ إِلَى السَّمَاءِ ، جُلُّ نَظَرِهِ
الْمُلَاحَظَةُ ، يَسُوقُ أَصْحَابَهُ وَيَبْدَأُ مَنْ لَقِيَ بِالسَّلَامِ .

Hadeeth:

Hasan bin Ali (Radhiyallahu Anhu) reported: “I enquired from my maternal uncle (Sayyidatina Fatima (Radhiyallahu Anha’s) step-brother) Hind bin Abi Haalah (Radhiyallahu Anhu) about the noble features of Rasoolullah (Sallallahu Alayhi Wa Sallam). He had often described the noble features of Rasoolullah (Sallallahu Alayhi Wa Sallam) in detail. I felt that I should hear from him personally some of the noble features of Rasoolullah (Sallallahu Alayhi Wa Sallam), so that I could memorize it.

The uncle described Rasoolullah (Sallallahu Alayhi Wa Sallam’s) noble features by saying: “He possessed great qualities and attributes, and others also held him in high esteem. His mubaarak face shone like the full moon. He was slightly taller than a person of middle height, but shorter than a tall person (i.e. average height). His mubaarak head was moderately large. His mubaarak hair was slightly curled. If his hair became parted naturally in the middle he left it so, otherwise he did not make an effort to part his

hair in the middle. When the hair of Rasoolullah (Sallallahu Alayhi Wa Sallam) was abundant, it used to pass over his earlobes). Rasoolullah (Sallallahu Alayhi Wa Sallam) had a very luminous complexion (colour), and a broad 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 which used to expand when he became angry. His nose was prominent and had noor and lustre 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 lustre and beauty made it look large, otherwise in itself the nose was not large. His mubaarak beard was full and dense. The pupils of his eyes were black. His cheeks were smooth and full of flesh. The mubaarak mouth of Rasoolullah (Sallallahu Alayhi Wa Sallam) was moderately wide. (He did not have a small mouth). His mubaarak teeth were thin and bright. The front teeth had a slight (gap) between them. There was a thin line of hair, from the chest to navel. His mubaarak neck was beautiful and thin, like the neck of a doll, the colour of which was clear, shining and beautiful like that of silver. All the parts of his mubaarak body were of a moderate size, and fully fleshed. His body was proportionately jointed. His mubaarak 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). Those parts of the body that were not covered by his clothing were bright and shining. Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. Both sides, the shoulders and the upper portion of the chest had hair. His forearm was long, and palms were wide. The palms and both feet were fully fleshed. The fingers and toes were moderately long. 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 vigour, leaned slightly forward and placed his feet softly on the ground. He walked at a quick pace. 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 kept his gaze down. His mubaarak sight was focused more to the ground than towards the sky.

His noble habit was to look at something with a light eye, i.e. he looked at a thing with modesty and bashfulness, hence he did not stare at anything, while walking he asked the Sahaabah (Radhiyallahu Anhum) to walk in front, and he himself walked behind and he made salaam (greeted) first to whomsoever he met.”

Commentary:

This hadeeth encompasses many noble features and traits of Rasoolullah (Sallallahu Alayhi Wa Sallam). Many of these are discussed later under separate headings.

Sayyidina Hasan (Radhiyallahu Anhu), the grandson of Rasoolullah (Sallallahu Alayhi Wa Sallam) asked his maternal uncle regarding the noble features of his grandfather because of the extreme love and yearning that he had of him. We should also inculcate this love for Rasoolullah (Sallallahu Alayhi Wa Sallam) and make a concerted effort to learn more about his noble features, traits and lofty character so that he becomes our role model and that we imitate his lifestyle in every aspect of our daily life.

Hasan bin Thaabit (Radhiyallahu Anhu), a Sahabi who was a poet as well once praised Nabi (Sallallahu Alayhi Wa Sallam) in the following manner:

وَ أَحْسَنَ مِنْكَ لَمْ تَرَ قَطُّ عَيْنٌ

More handsome than you (Oh Muhammed (Sallallahu Alayhi Wa Sallam) no eye has never seen.

وَأَجْمَلَ مِنْكَ لَمْ تَلِدِ النِّسَاءُ

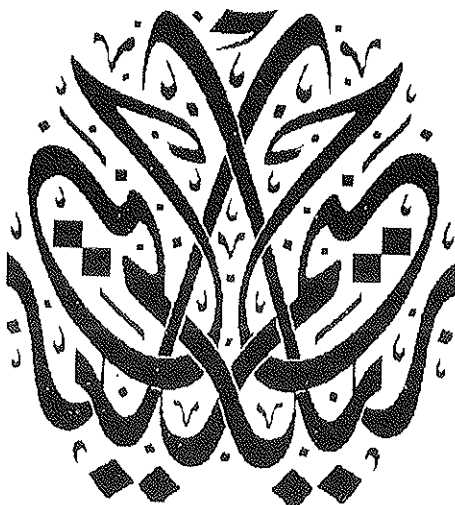
*And more beautiful and handsome than you no women has ever
given birth to*

خُلِقْتَ مُبْرَأً مِنْ كُلِّ عَيْبٍ

You have been created free from all defects / blemishes

كَأَنَّكَ خُلِقْتَ كَمَا تَشَاءُ

as if you have being created as you yourself have desired.



LESSON

1. Hind bin Abi Haalah (Radhiyallahu Anhu) was an expert regarding the noble features and appearance of Rasoolullah (Sallallahu Alayhi Wa Sallam).
2. Hasan (Radhiyallahu Anhu) was very young when Nabi (Sallallahu Alayhi Wa Sallam) passed away and was not fully aware of the noble features and ways of Nabi (Sallallahu Alayhi Wa Sallam). Thus he requested Hind bin Abi Haalah (Radhiyallahu Anhu) to describe the features of Nabi (Sallallahu Alayhi Wa Sallam) to him.

Hassaan bin Thaabit was a poet who used to praise Nabi (Sallallahu Alayhi Wa Sallam).

4. From the above hadeeth we learn that Allah Ta'ala created His choicest servant - Nabi (Sallallahu Alayhi Wa Sallam) - complete in all aspects internal and external.
5. Rasoolullah (Sallallahu Alayhi Wa Sallam) was a moderately statured person.

LESSON

1. The seal of Prophethood was a sign of nabuwwat.
2. The seal was on the mubaarak body of Rasoolullah (Sallallahu Alayhi Wa Sallam) from birth.
3. This seal was sometimes described as a pigeon's egg, as a knot of a mosquito net or bedstead.
4. Many Sahabah (Radhiyallahu Anhum) saw the seal themselves.
5. The seal was situated on Rasoolullah (Sallallahu Alayhi Wa Sallam's) mubaarak back between the two shoulders.

WORKSHEET

The Seal Of Prophethood Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write down the words in this Hadeeth describing the Seal of Prophethood.
2. List a few lessons we learn from this Hadeeth ?
3. Describe the Seal of Prophethood ?
4. Who are the narrators of this Hadeeth ?

HADEETH 3

The Mubaarak Hair of Rasoolullah (Sallallahu Alayhi Wa Sallam)

عن قتادة (رضي الله عنه) قال: قُلْتُ لَأَنَسٍ: كَيْفَ كَانَ شَعْرُ رَسُولِ اللَّهِ
(صلى الله عليه و سلم) ؟ قَالَ: لَمْ يَكُنْ بِالْجَعْدِ وَلَا بِالسَّبْطِ ، كَانَ يَبْلُغُ
شَعْرُهُ شَحْمَةَ أُذُنَيْهِ.

Qatadah (Radhiyallahu Anhu) states: I asked Anas (Radhiyallahu Anhu) about the hair of Rasoolullah (Sallallahu Alayhi Wa Sallam). He replied: It was not completely curly nor completely straight (but was in between) and (in length) it reached the earlobes.

Commentary:

Nabi (Sallallahu Alayhi Wa Sallam) in whose lifestyle is an excellent way for Muslims for all times, used to grow his hair and not shave it completely. On two occasions only has it been proved that Nabi (Sallallahu Alayhi Wa Sallam) shaved his hair i.e. on the occasion of Hudaibiyah (6th Hijri) and a second time on the occasion of the farewell Haj (10th Hijri). There are some other narrations in which it is mentioned that Nabi (Sallallahu Alayhi Wa Sallam's) hair reached the middle of the ear and in some others it

LESSONS

Nabi (Sallallahu Alayhi Wa Sallam) used to grow his hair long. At times it reached his shoulders, at times between the ears and shoulders. Sometimes it reached his earlobes and the shortest length was when it reached till the middle of his ear.

Women are not allowed to shave their hair completely nor trim it etc. in order to imitate the non-Muslim women or to imitate men. The women in the time of Sahabah (Radhiyallahu Anhum) generally had long hair which they used to plait.

Whosoever imitates a nation will be from amongst them.

On two occasions only did Nabi (Sallallahu Alayhi Wa Sallam) shave off all his hair (1. Time of Hudaibiyah, 2. Farewell Haj)

5. It is prohibited for men to cut their hair unevenly i.e. cut a portion and leave a portion uncut.

WORKSHEET

The Mubaarak Hair Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write down from these Ahaadeeth the words describing the Mubaarak hair of Nabi (Sallallahu Alayhi Wa Sallam) ?
2. Who narrated these Hadeeth ?
3. List down a few lessons we learn from this Hadeeth ?
4. How should we as Muslims keep our hair?
5. Explain the following words from the hadeeth.
He replied: "It was not completely curly nor completely straight (but was in between) and (in length) it reached the earlobes.

**Combing Of The Hair Of Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

عن انس بن مالك (رضى الله عنه) قال: كَانَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) يُكْثِرُ دَهْنَ رَأْسِهِ ، وَ تَسْرِيجَ لِحْيَتِهِ ، وَ يُكْثِرُ الْقِنَاعَ حَتَّى كَانَ ثَوْبُهُ ثَوْبُ زَيَّاتٍ .

Anas (Radhiyallahu Anhu) reports: Rasoolullah (Sallallahu Alayhi Wa Sallam) used to apply a lot of oil to his head and he also used to comb his beard. He also always used a head cloth (a piece of cloth which was placed on the head). It used to get soaked with oil which became like an oil cloth.

Commentary:

The above hadeeth indicates that Nabi (Sallallahu Alayhi Wa Sallam) used to oil his hair frequently. The reason for using the “head cloth” was to avoid the head gear (topee) and turban from becoming stained with oil.

Sayyidatina Ayesha (Radhiyallahu Anha) used to comb Nabi (Sallallahu Alayhi Wa Sallam’s) hair and she used to make the

middle path in such a way that from the middle the hair used to be divided into two sections and she used to separate the hair of the forehead towards the eyes (Abu Dawood). Nabi (Sallallahu Alayhi Wa Sallam) used to say that whoever has hair should look after it. It should be washed, oiled and combed. On one occasion Nabi (Sallallahu Alayhi Wa Sallam) saw a person whose hair was dishevelled. Nabi (Sallallahu Alayhi Wa Sallam) remarked; "Does he not find anything (oil etc.) by which he can gather or straighten his hair." (Ahmed)



LESSONS

1. Nabi (Sallallahu Alayhi Wa Sallam) had between fourteen and 20 strands of white hair.
2. The mention of Qiyaamah brought the signs of old age upon Nabi (Sallallahu Alayhi Wa Sallam).
3. When oil was applied to the hair of Nabi (Sallallahu Alayhi Wa Sallam) the white hair did not show due to the gloss of the oil or due to the hair becoming compact.
4. The strands of white hair was seen on the middle path.
5. Nabi (Sallallahu Alayhi Wa Sallam) always remembered the hereafter.

WORKSHEET

The Appearance Of White Hair Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write the words from this Hadeeth describing the white hair of Nabi (Sallallahu Alayhi Wa Sallam) ?
2. Who are the narrators of this Hadeeth ?
3. List a few lessons we learn from this Hadeeth ?
4. How many white hair were on the body of Nabi (Sallallahu Alayhi Wa Sallam) ?
5. What point are explained in the commentary ?

HADEETH 6

Nabi (Sallallahu Alayhi Wa Sallam) Using A Dye

عن انس (رضى الله عنه) قَالَ: رَأَيْتُ شَعْرَ رَسُولِ اللَّهِ (صلى الله عليه و سلم) مَخْضُوبًا ،

قال حماد: و اخبرنا عبد الله بن محمد بن عقيل قال: رَأَيْتُ شَعْرَ رَسُولِ اللَّهِ (صلى الله عليه و سلم) عِنْدَ أَنَسِ بْنِ مَالِكٍ (رضى الله عنه) مَخْضُوبًا

Hadeeth

Anas (Radhiyallahu Anhu) says: “I saw that the hair of Rasoolullah (Sallallahu Alayhi Wa Sallam) had been dyed” and Muhammed bin Uqail says that “I saw in the possession of Anas (Radhiyallahu Anhu) the hair of Nabi (Sallallahu Alayhi Wa Sallam) that was dyed.”

Commentary:

Rasoolullah (Sallallahu Alayhi Wa Sallam) dyed his hair with henna (Mendhi) which is red or orange in colour. Rasoolullah (Sallallahu Alayhi Wa Sallam) did not consistently dye his hair. This was done occasionally the Ulama explain.

The second part of the above narration proves that Anas (Radhiyallahu Anhu) had in his possession some strands of the blessed hair of Rasoolullah (Sallallahu Alayhi Wa Sallam). Thus Ulama say that there were some Sahabah who possessed strands of Nabi (Sallallahu Alayhi Wa Sallam's) hair which some of them passed on from generation to generation.



LESSONS

1. Nabi (Sallallahu Alayhi Wa Sallam) used henna to dye his hair.
2. Nabi (Sallallahu Alayhi Wa Sallam) dyed his hair occasionally.
Anas (Radhiyallahu Anhu) possessed some strands of Nabi (Sallallahu Alayhi Wa Sallam's) hair.
4. Ulama deduced that it is not permissible to use black dye.
5. The dying of the hair is regarded as Mustahab.

WORKSHEET

Nabi (Sallallahu Alayhi Wa Sallam)
Using Dye

1. Write the words describing the using of dye by Nabi (Sallallahu Alayhi Wa Sallam).
2. Explain the narrators of this Hadeeth.
3. List a few lessons we learn from this Hadeeth.
4. Which type of dye will it be incorrect for man to use ?
5. What explanation is offered in the commentary ?

**The Kuhl of Sayyidina Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

عن ابن عباس (رضى الله عنهما) قَالَ: اِكْتَحِلُوا بِالْاِثْمِدِ فَإِنَّهُ يَجْلُوا الْبَصَرَ ، وَيُنْبِتُ الشَّعْرَ ، وَزَعَمَ أَنَّ النَّبِيَّ (صلى الله عليه و سلم) كَانَتْ عِنْدَهُ مِكْحَلَةٌ يَكْتَحِلُ مِنْهَا كُلَّ لَيْلَةٍ ثَلَاثَةً فِي هَذِهِ وَ ثَلَاثَةً فِي هَذِهِ.

Hadeeth

Ibn Abbaas (Radhiyallahu Anhuma) says: Rasoolullah (Sallallahu Alayhi Wa Sallam) said: “Use kuhl made of ithmid on the eye; it brightens the eyesight and strengthens and increases the growth of the eye lashes”. Sayyidina Ibn Abbaas (Radhiyallahu Anhuma) used to say, “Rasoolullah (Sallallahu Alayhi Wa Sallam) had a small container for keeping the kuhl. He applied kuhl in each eye three times every night”.

Commentary:

Thus to apply kuhl (surmah, antimony, collyrium) in one's eyes at night will be regarded as a Sunnah. One should use kuhl with the intention of it being a Sunnah thus attaining reward for its use. Besides the rewards it is beneficial to one's eye as well as it being mentioned in the Hadeeth.

However there are some types of kuhl which is not compatible to some people's eyes. Thus an expert Hakeem or Doctor should be consulted if one is not certain about the effects it would have on one's eyes.

The Ulama have mentioned that to use Ithmid will be preferred over using another type of kuhl due to it being specifically mentioned in the narrations. However it is permissible if one uses kuhl made from any other substance.

LESSONS

1. It was the practice of Nabi (Sallallahu Alayhi Wa Sallam) to apply kuhl to his eyes at night.
2. Nabi (Sallallahu Alayhi Wa Sallam) generally used "Ithmid" kuhl.
3. It is permissible to use any type of kuhl.
4. No mention has been found in the Ahaadeeth that Nabi (Sallallahu Alayhi Wa Sallam) specially applied kuhl on the day of Friday or Eid.
5. Ithmid is a special type of kuhl which is reddish black in colour.

WORKSHEET

The Kuhl Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write the words from these Hadeeth on the kuhl of Nabi (Sallallahu Alayhi Wa Sallam).
2. Explain who are the narrators of this Hadeeth.
3. List a few lessons we learn from this Hadeeth.
4. Name the kuhl used by Nabi (Sallallahu Alayhi Wa Sallam).
5. What are the benefits of using the kuhl?
6. What is the meaning of : Shamail ?
7. Explain the words of the following hadeeth:

Sayyidina Ibn Abbaas (Radhiyallahu Anhuma) used to say "Rasoolullah (Sallallahu Alayhi Wa Sallam) had a small container for keeping the kuhl, from which he applied kuhl in each eye three times every night".

HADEETH 8

Dressing of Nabi (Sallallahu Alayhi Wa Sallam)

عن ابن عباس (رضى الله عنهما) قال: قَالَ رَسُولُ اللَّهِ (صلى الله عليه و سلم): عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ ، لِيَلْبِسَهَا أَحْيَاؤُكُمْ وَ كَفَنُوهَا فِيهَا مَوْتَاكُمْ ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ.

Hadeeth

Ibn Abbaas (Radhiyallahu Anhuma) says that Rasoolullah used to say:

Choose white clothing as it is the best clothing. White clothing should be worn while living and the dead should be shrouded in it.

Commentary:

Rasoolullah (Sallallahu Alayhi Wa Sallam) gave preference to the wearing of white clothing over all other colours as dirt and impurity clearly shows out on white unlike other colours on which the dirt will not show up clearly and easily. Rasoolullah (Sallallahu Alayhi Wa Sallam) himself wore white as well as other colours. At times the colours green, yellow, saffron and black was worn by Nabi (Sallallahu Alayhi Wa Sallam). Therefore although it will be

most preferable to wear white clothing it will be permissible to wear other colours as well, besides those bright colours that women generally wear. Similarly at times Nabi (Sallallahu Alayhi Wa Sallam) wore clothes with either red or yellow stripes on it. Men should refrain from wearing clothes made of silk as this is only permissible for women.

A Muslim should always adhere to the Sunnah form of dressing and should not imitate the dressing of non-Muslims. The Muslim mode of appearance and dress is one of modesty and respect, and the dress of the non-Muslims is generally devoid of this modesty which inevitably becomes a means of involving one in sin. On the other hand the Sunnah dress serves as a protective shield for a Muslim against sin. One will not go to undesirable places nor perpetrate uncouth actions Insha Allah.

Islam is a complete way of life which provides guidelines regarding every facet of one's life including dressing. While Allah Ta'ala is aware of our inner qualities, there is a social need for our outer condition to be correct as well. Therefore, the claims of having complete Islam or the heart being "clean" without one's outer condition being proper is false.

HADEETH 9

The Khuff (leather socks) of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam)

عن بريدة (رضى الله عنه) : أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ (صلى الله عليه و سلم) خُفَّيْنِ أَسْوَدَيْنِ سَادَجَيْنِ ، فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَ مَسَحَ عَلَيْهِمَا .

Hadeeth

Buraydah (Radhiyallahu Anhu) says. “Najaashi (king of Abyssinia) sent a pair of plain black coloured khuffs (leather socks) as a gift to Rasoolullah (Sallallahu Alayhi Wa Sallam). He wore these and made masah over them during wudhu.”

Commentary:

Najaashi was the title given to the kings of Abyssinia, like Sharif was the title given to the rulers of Makkah. The name of this Najaashi was Ashamah, who later became a Muslim. The Ulama have deduced from this hadeeth that it is permissible to accept a gift from a non-believer. Najaashi had not yet accepted Islam at the time of sending the gift.

Rasoolullah (Sallallahu Alayhi Wa Sallam) used to wear khuffs (leather socks) and at the time of wudhu he used to make Masah over it. This is amongst the favours of Allah Ta'ala upon this Ummah that Allah Ta'ala has made making masah on one's khuffs a substitute of washing the feet. Thus, wudhu during the cold season becomes easy. However there are many masaail (regulations) attached to the using of khuffs, i.e it has to be the correct type, the method of wearing it, and the duration etc. The jurists state that it is not permissible to make masah on the normal (nylon, cotton etc.) socks that's generally worn daily.



LESSON

1. Nabi (Sallallahu Alayhi Wa Sallam) was given a pair of black khuffs as a gift by the king of Abyssinia.
2. It is permissible to accept gifts from non-Muslims.
3. Nabi (Sallallahu Alayhi Wa Sallam) used to make masah over the leather socks while making wudhu.
4. There are many regulations (masaail) regarding making masah over the khuffs.
5. It is not permissible to make masah over normal (nylon, cotton, polyester) socks during wudhu.

WORKSHEET

The Khuff Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write the words describing the dressing of Nabi (Sallallahu Alayhi Wa Sallam) in these Hadeeth.
2. List the lessons we learn from this Hadeeth.
3. Who is the narrator of this Hadeeth ?
4. What is the colour of the khuff of Nabi (Sallallahu Alayhi Wa Sallam) ?
5. Name some of the famous books on Hadeeth.

HADEETH 10

The Sandals of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam)

عن ابن عباس (رضي الله عنهما) قال: كَانَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) قِبَالَانِ مُثْنَى شِرَاكُهُمَا.

Hadeeth

Ibn Abbaas (Radhiyallahu Anhumaa) reports that Rasoolullah (Sallallahu Alayhi Wa Sallam's) sandal had two double straps. It means that every strap was made of two strips of leather sewn together.

Commentary:

Nabi (Sallallahu Alayhi Wa Sallam) generally wore this type of sandal which had two straps. Similarly Sayyidina Abu Bakr (Radhiyallahu Anhu) and Sayyidina Umar (Radhiyallahu Anhu) also wore these type of sandals to emulate the actions of their noble master Rasoolullah (Sallallahu Alayhi Wa Sallam)

LESSON

1. Nabi (Sallallahu Alayhi Wa Sallam) had a ring made of silver which he used as a seal or stamp.
2. This seal and stamp was necessary when writing letters to the kings and rulers inviting them to Islam.
3. Nabi (Sallallahu Alayhi Wa Sallam) did not always wear a ring.

Although it is permissible for men to wear a ring of one mithqaal +- 4.53g) it is against the best cause because Nabi (Sallallahu Alayhi Wa Sallam) used a ring specifically as a stamp and not for beauty. The words Allah, Rasool and Muhammed were inscribed on the ring.

5. Women are allowed to wear genuine gold and silver rings, and not imitation rings.

WORKSHEET

The Mubaarak Ring Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write the words in the Hadeeth describing the Mubaarak ring of Nabi (Sallallahu Alayhi Wa Sallam).
2. Why did Nabi (Sallallahu Alayhi Wa Sallam) use a ring ?
3. What are the lessons we learn from this Hadeeth ?
4. Who are the narrators of this Hadeeth ?
5. What metal was used in the ring of Nabi (Sallallahu Alayhi Wa Sallam) ?

HADEETH 12

The Sword Of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam)

عن انس (رضى الله عنه) قال: كَانَ قَبِيْعَةُ سَيْفِ رَسُوْلِ اللهِ (صلى الله عليه
و سلم) مِنْ فِصَّةٍ.

Hadeeth

Anas (Radhiyallahu Anhu) reports that the handle of the sword of Rasoolullah (Sallallahu Alayhi Wa Sallam) was made of silver.

Commentary

Allaamah Bayjuri writes that this sword was called Dhulfikaar. At the time of conquering Makkah, Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) had this sword. Besides this one Rasoolullah (Sallallahu Alayhi Wa Sallam) had several other swords as well, each of which had a specific name.

LESSON

1. Nabi (Sallallahu Alayhi Wa Sallam) had a sword the handle of which was made of silver.
2. The name of this sword was ذُو الْفِقَارِ Dhulfikaar.
3. Nabi (Sallallahu Alayhi Wa Sallam) had this sword at the time of conquest of Makkah.
4. Nabi (Sallallahu Alayhi Wa Sallam) had several other swords besides the above mentioned one, each one of which had a specific name, for example he had a sword which he inherited from his father The sword's name was "Mathur"
5. The name of the other swords were Qadeeb قضيب, Qilee قلعي, Tabaar تبار.

WORKSHEET

The Sword Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Describe the words used in this Hadeeth on the sword of Nabi (Sallallahu Alayhi Wa Sallam).
2. What lessons do we learn from this Hadeeth ?
3. Who are the narrators of this Hadeeth ?
4. List some points learned from the commentary of this Hadeeth?
5. What was the name of one of the swords of Nabi (SAW)?

HADEETH 13

Turban of Nabi (Sallallahu Alayhi Wa Sallam)

عن ابن عمر (رضى الله عنهما) قَالَ: كَانَ النَّبِيُّ (صلى الله عليه و سلم)
إِذَا اعْتَمَّ سَدَلَ عِمَامَتِهِ بَيْنَ كَتِفَيْهِ ،
قَالَ نَافِعٌ: وَ كَانَ ابْنُ عُمَرَ (رضى الله عنهما) يَفْعَلُ ذَلِكَ ،
قَالَ عَبِيدُ اللَّهِ: وَ رَأَيْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ وَ سَالِمًا يَفْعَلَانِ ذَلِكَ

Hadeeth

Ibn Umar (Radhiyallahu Anhuma) reports: “When Rasoolullah (Sallallahu Alayhi Wa Sallam) fastened an ‘amaamah (turban), he used to put the shamlah (‘tail’) between his shoulders. (i.e. he used to put it on the back)”. Nafi says: “I had seen Abdullah bin Umar (Radhiyallahu Anhuma) do it in the same manner”. Ubaydullah, who is the student of Nafi, says: “In my time the grandson of Abubakr (Radhiyallahu Anhu), Qasim bin Muhammed and the grandson of Umar (Radhiyallahu Anhu), Saalim bin Abdullah did the same.”

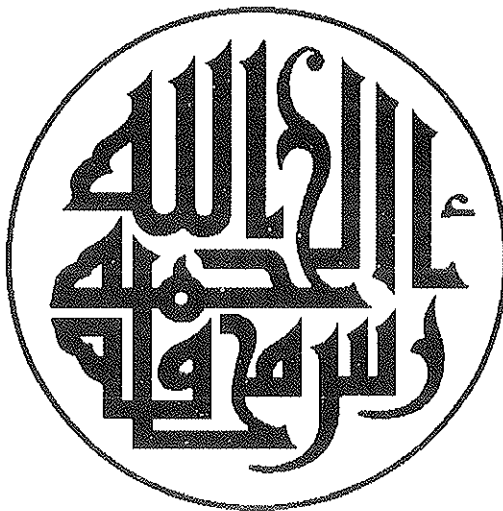
Commentary:

The practice of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) in putting the shamlah (tail-end portion of the turban) varied. He usually left a shamlah on the turban. Some Ulama have gone so far as to say that he never wore a turban without a shamlah. The Muhaqqiqeen (research scholars) say he sometimes did not leave a shamlah when tying the turban. When wearing a turban he observed different practices with the shamlah. He sometimes left it on the right front shoulder; sometimes on the back between the shoulders. Sometimes the two ends of the turban were left as a shamlah, Allaamah Munaawi says: "Although all methods are mentioned, the best and most correct one is to leave it between the shoulders on the back."

The tying of the turban is a sunnat-e-mustamirrah (perpetually adhered to practice of Nabi (Sallallahu Alayhi Wa Sallam) . Nabi (Sallallahu Alayhi Wa Sallam) has enjoined the tying of the turban upon the ummah by saying: "Tie the turban. It will increase you in forbearance." In another hadeeth Nabi (Sallallahu Alayhi Wa Sallam) is reported to have said: "Wear the turban as it a sign of Islam and distinguishes between a Muslim and a kaafir (non-believer)". The tying of a turban for salaah is regarded as

Mustahab by the jurists. However failure to observe this mustahab act does not render the salaah makrooh.

Regarding the length of the turban no mention can be found among the reliable traditions concerning the exact length of the turban of Nabi (Sallallahu Alayhi Wa Sallam). Thus no particular length is stipulated. To wear whatever is considered a turban (generally) would be assumed that the Sunnah has been fulfilled. Similarly regarding the colour of the turban, the Research Scholars have mentioned: A white turban is the most preferable while a black turn is also masnoon. However the adoption of any colour will be regarded as fulfilling of the Sunnat.



LESSONS

1. The tying of a turban is such a Sunnah which Nabi (Sallallahu Alayhi Wa Sallam) perpetually adhered to.
2. Tying the turban increases one in forbearance and is a sign of Islam.
3. The tying of a turban for salaah is regarded as mustahab.
4. There is no specific length mentioned in the Ahaadeeth.
5. A white turban is most preferable while a black is also masnoon.

WORKSHEET

The Turban Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Explain the word of the following hadeeth: "When Rasoolullah (Sallallahu Alayhi Wa Sallam) fastened an 'amaamah (turban), he used to put the shamlah (tail) between his shoulders. (i.e. he used to put it on the back)".
2. Who are the narrators of this hadeeth?
3. What lessons do we learn from this hadeeth.
4. List some points in the commentary of this hadeeth.

LESSON

1. Nabi (Sallallahu Alayhi Wa Sallam) possessed a thick, coarse loin cloth.
2. Nabi (Sallallahu Alayhi Wa Sallam) passed away in a patched sheet and a thick coarse loin cloth (lungi).
3. Nabi (Sallallahu Alayhi Wa Sallam) lived a simple life and not a luxurious extravagant life.
4. Nabi (Sallallahu Alayhi Wa Sallam) generally only wore the lungi.
5. It is stated in the traditions that Nabi (Sallallahu Alayhi Wa Sallam) did buy a trouser once.

WORKSHEET

**The Loin Cloth (Lungi) of Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

1. Explain the meaning 'The Loin Cloth'.
2. Name the narrators of this hadeeth?
3. What lessons do we learn from this hadeeth?
4. Which word in the hadeeth explains the Loin Cloth.

**The Walk of Sayyidina Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

ابراهيم بن محمد قال: كَانَ عَلِيٌّ (رضى الله عنه) إِذَا وَصَفَ النَّبِيَّ (صلى الله عليه و سلم) قَالَ: إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَنْحَطُّ مِنْ صَيْبٍ.

Hadeeth

Ebrahim bin Muhammed says: “When Ali (Radhiyallahu Anhu) described Rasoolullah (Sallallahu Alayhi Wa Sallam), he used to say: “When Rasoolullah (Sallallahu Alayhi Wa Sallam) walked, he lifted his leg with vigour. When he walked, it seemed as if he was descending from a high place”.

Commentary:

Nabi (Sallallahu Alayhi Wa Sallam’s) walk was not the walk of a lazy person. He walked with vigour and strength and at a fast pace. It seemed that as if Nabi (Sallallahu Alayhi Wa Sallam) was descending from a high place. Thus although it was a firm walk yet the walk also included humility and subservience.

LESSON

1. Nabi (Sallallahu Alayhi Wa Sallam) lifted his leg with vigour when walking.
2. His walk resembled the walk of a person descending from a high place.
3. Nabi (Sallallahu Alayhi Wa Sallam) at times walked at such a fast pace that the companions could not keep up with him.
4. Nabi (Sallallahu Alayhi Wa Sallam) walked with humility.
5. Nabi (Sallallahu Alayhi Wa Sallam's) walk was not like the walk of a lazy person.

WORKSHEET

The Walk Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Describe the words mentioned in this Hadeeth on the walking of Nabi (Sallallahu Alayhi Wa Sallam).
2. What are the lessons we learn from this Hadeeth ?
3. Who are the narrators of this Hadeeth ?
4. How did Nabi (Sallallahu Alayhi Wa Sallam) walk ?
5. Explain the following words in this hadeeth.
“When he walked it seemed as if he was descending from a high place.”

HADEETH 16

Sitting of Rasoolullah (Sallallahu Alayhi Wa Sallam)

عن قبلة بنت مخزومة أَنَّهَا رَأَتْ رَسُولَ اللَّهِ (صلى الله عليه و سلم) فِي سِ الْمَسْجِدِ وَ هُوَ قَاعِدٌ الْقَرْفَصَاءَ ، قَالَتْ: فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ (صلى الله عليه و سلم) الْمُتَخَشَّعَ فِي الْجَلْسَةِ فَأَرَعِدْتُ مِنَ الْفَرْقِ.

Hadeeth

Qalayh bint Makhramah (Radhiyallahu Anha) reports: I saw Rasoolullah (Sallallahu Alayhi Wa Sallam) in the Masjid (in a humble posture) sitting in the “qarfassa” posture. Due to his awe inspiring personality I began shivering.

Commentary:

Although there is a difference of opinion regarding the explanation of “qarfassaa” the most common explanation is that while sitting on the ground to lift both thighs in an upright position and fold both arms around the legs. Sometimes instead of the arms a cloth or turban etc. is tied around the back, both thighs and the legs.

After the Fajr salaah generally Rasoolullah (Sallallahu Alayhi Wa Sallam) sat cross legged till Ishraaq in the Masjid. Thus it is permissible to sit in either of the two positions. Similarly to sit in the “at tahiyaat” posture has also been proven from narrations. All are permissible. However during the Jumua’ah Khutbah one should not sit in the “qarfassaa” posture.

LESSON

1. Nabi (Sallallahu Alayhi Wa Sallam) at times sat in the Qarfasaa posture (i.e to lift both thighs in an upright position folding both arms around the legs).
2. Nabi (SAW) personality was awe inspiring.
3. After the fajr salaah Nabi (Sallallahu Alayhi Wa Sallam) sat in a cross legged posture till Ishraaq.
4. During the Jumu'ah Khutbah a person should not sit in the "qarfasaa" posture.
Sitting in the "At Tayhiyaat" posture was also the practice of Nabi (Sallallahu Alayhi Wa Sallam).

WORKSHEET

The Sitting Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write the words describing the sitting of Nabi (Sallallahu Alayhi Wa Sallam) in this Hadeeth?
2. What lessons do we learn from this Hadeeth ?
3. In which position did Nabi (Sallallahu Alayhi Wa Sallam) sit most often ?
4. Who narrated this Hadeeth ?
5. Give a summary of the commentary of this Hadeeth

**The Description Of The Eating Of Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

عن كعب بن مالك (رضي الله عنه) قال: كَانَ رَسُولُ اللَّهِ يَأْكُلُ بِأَصَابِعِهِ
الثَّلَاثِ وَيَلْعَقُهُنَّ.

Hadeeth

Ka'ab bin Malik (Radhiyallahu Anhu) says: It was the noble habit of Rasoolullah (Sallallahu Alayhi Wa Sallam) to use three fingers whilst eating and he also licked them.

Commentary:

The three fingers referred to here are the index, thumb and middle finger. Thus to use these three fingers will be regarded as Sunnah. However if the food is such that one needs to use more than three fingers it will be permissible.

The licking of the fingers is also a Sunnah. Thus one should practise on this Sunnah without feeling shy / ashamed as it is the practice of our noble master Rasoolullah (Sallallahu Alayhi Wa

Sallam). The middle finger should be licked first, then the index finger and lastly the thumb.

Some other etiquette's of eating are:

1. To eat with the right hand.
2. To sit on the floor and eat.
3. To eat the food that's in front of one.
4. To wash one's hand before eating.
5. To read the relevant duas before and after eating.
6. To sit in an upright position and not to lean while eating.



LESSON

1. Three fingers should be used while eating.
2. The index, thumb and middle finger should be used.
3. If the food is such that more than three fingers are required then it will be permissible to use four or five fingers
4. The fingers should be licked, first the middle finger then the index and lastly the thumb.
5. Amongst the etiquettes of eating is to sit on the floor and eat.

WORKSHEET

The Description Of The Eating Nabi (Sallallahu Alayhi Wa Sallam)

1. Write the words describing the eating of Nabi (Sallallahu Alayhi Wa Sallam) from this Hadeeth.
What was the types of food which Nabi (Sallallahu Alayhi Wa Sallam) ate ?
3. Which food did Nabi (Sallallahu Alayhi Wa Sallam) like the most ?
4. What are the lessons we learn from this Hadeeth ?
5. Name the narrators of this hadeeth.

**The Bread Of Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

عن سهل بن سعد انه قيل له: أَكَلَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) التَّنْقِيَّ يَعْنِي الْخُورَى ، فَقَالَ سَهْلٌ: مَا رَأَى رَسُولُ اللَّهِ (صلى الله عليه و سلم) التَّنْقِيَّ حَتَّى لَقِيَ اللَّهَ عَزَّ وَ جَلَّ ، فَقِيلَ لَهُ: هَلْ كَانَتْ لَكُمْ مَنَاسِخُ عَلَى عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه و سلم) ، قَالَ: مَا كَانَتْ لَنَا مَنَاسِخُ ، فَقِيلَ كَيْفَ كُنْتُمْ تَصْنَعُونَ بِالشَّعِيرِ ، قَالَ نَنفُخُهُ فَيَطِيرُ مَا طَارَ ثُمَّ نَعْجِنُهُ .

Hadeeth

Sahl bin Saad (Radhiyallahu Anhu) was once asked: "Did Rasoolullah (Sallallahu Alayhi Wa Sallam) ever eat bread made of white (fine) flour?" He replied "Nabi (Sallallahu Alayhi Wa Sallam) did not see white (fine) flour till he met Allah Ta'ala (i.e. till his demise)." The person then asked. "Did you people possess sieves (to sift the flour) during the time of Rasoolullah (Sallallahu Alayhi Wa Sallam)?" He replied in the negative upon which the person asked. "How was bread prepared from barley?" (As it has more particles in it). Sahl (Radhiyallahu Anhu) replied: "We used to blow into the flour and the big particles flew out. The rest was made into dough."

Commentary:

As in every other facet of life Nabi (Sallallahu Alayhi Wa Sallam's) eating was also very simple and down to earth. He made do with the bare minimum of all the necessities of this world. This was a voluntary choice, not something forced upon Nabi (Sallallahu Alayhi Wa Sallam) and his family. Although there were among the Sahabah (Radhiyallahu Anhum) those who were wealthy, Nabi (Sallallahu Alayhi Wa Sallam) did not let them know of his condition nor did he ask from them knowing full well that they would not refuse but rather regard it as their honour to assist him. Yet Nabi (Sallallahu Alayhi Wa Sallam) himself nor his family members ever stretched their hands in front of someone. Desire for the pleasure's and luxuries of the hereafter made sacrificing in this temporary abode easy for Nabi (Sallallahu Alayhi Wa Sallam) and his family.

In another hadeeth it is reported that:

Rasoolullah (Sallallahu Alayhi Wa Sallam) never ate food from a table, nor from small plates nor was "chapaati" (thin hand made bread) ever made for him..... Nabi (Sallallahu Alayhi Wa Sallam) ate on a leather table cloth.

LESSON

1. Nabi (Sallallahu Alayhi Wa Sallam) did not eat bread made of white (fine) flour.
2. Sieves were not available in the house of Nabi (Sallallahu Alayhi Wa Sallam).
3. Nabi (Sallallahu Alayhi Wa Sallam) and his family made do with bare necessities of life.
4. Nabi (Sallallahu Alayhi Wa Sallam) did not expose his condition to his companions.
5. Nabi (Sallallahu Alayhi Wa Sallam) never ate from a table.

WORKSHEET

The Bread Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write the words in this hadeeth describing the bread of Nabi (Sallallahu Alayhi Wa Sallam).
2. Who narrated this hadeeth?
3. What are the lessons we learn from this hadeeth?
4. Describe the bread of Nabi (Sallallahu Alayhi Wa Sallam).

**The Description Of The Things That Rasoolullah
(Sallallahu Alayhi Wa Sallam) Drank.**

عن ابن عباس (رضى الله عنهما) قَالَ: دَخَلْتُ مَعَ رَسُولِ اللَّهِ (صلى الله عليه و سلم) أَنَا وَ خَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ (رضى الله عنها) فَجَاءَتْنَا بِإِنَاءٍ مِّنْ لَّبَنٍ فَشَرِبَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) وَ أَنَا عَلَى يَمِينِهِ وَ خَالِدٌ عَلَى شِمَالِهِ ، فَقَالَ لِي: الشُّرْبَةُ لَكَ ، فَإِنْ شِئْتَ اثْرْتُ بِهَا خَالِدًا ، فَقُلْتُ مَا كُنْتُ بِالْأَوْثَرِ عَلَى سُورِكَ أَحَدًا ، ثُمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا فَلْيَقُلْ: "اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ أَطْعِمْنَا خَيْرًا مِنْهُ" وَ مَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيَقُلْ: "اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ زِدْنَا مِنْهُ" ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) لَيْسَ شَيْءٌ يُجْزَى مَكَانَ الطَّعَامِ وَ الشَّرَابِ غَيْرَ اللَّبَنِ.

Hadeeth

Ibn Abbaas (Radhiyallahu Anhuma) reports: Khaalid bin Waleed and I both accompanied Rasoolullah (Sallallahu Alayhi Wa Sallam) to the house of Maymuna. (Ummul Mu-mineen, Maymunah (Radhiyallahu Anha) who was the maternal aunt of both). She served milk in a vessel. Rasoolullah (Sallallahu Alayhi Wa Sallam)

drank from it. I was on his right and Khaalid bin Waleed on his left. Rasoolullah (Sallallahu Alayhi Wa Sallam) said the right of drinking now is yours. (As you are on the right). If you so wish you could give your right to Khaalid. I replied that I would give no one preference from your left over. After that Rasoolullah (Sallallahu Alayhi Wa Sallam) said: “Whenever Allah Ta’ala feeds one something, this dua should be read:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَاطْعِمْنَا خَيْرًا مِنْهُ

Translation: O Allah grant us barakah in it, and feed us something better than it.

Whenever Allah Ta’ala gives someone milk to drink one should read:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

Translation: O Allah grant us barakah in it and increase it for us.

Sayyidina Ibn Abbaas (Radhiyallahu Anhumaa) says that after having something Rasoolullah (Sallallahu Alayhi Wa Sallam) made dua for something better than it. And after drinking milk he taught us to make dua for the increase of it, because Rasoolullah (Sallallahu Alayhi Wa Sallam) said: “There is nothing that serves both as food and water except milk”.

Commentary:

Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) chose to give the milk first to Sayyidina Ibn Abbaas (Radhiyallahu Anhuma) because he was sitting on the right, and Sayyidina Khaalid bin Waleed (Radhiyallahu Anhu) on the left. As is mentioned in many Ahaadeeth that the cup etc. should be passed from right to left, Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) requested the giving of preference to Sayyidina Khaalid (Radhiyallahu Anhu) as he was elder. It was also intended to educate Sayyidina Ibn Abbaas (Radhiyallahu Anhuma) that, though it was his right, it is better to give an elder preference. But the love Sayyidina Ibn Abbaas (Radhiyallahu Anhuma) had for Sayyidina Rasoolullah naturally made him not give up this right for the left over milk of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam).

Besides milk Rasoolullah (Sallallahu Alayhi Wa Sallam) also liked that drink which was sweet and cold.

LESSON

1. Milk serves both as food and water.
2. Nabi (Sallallahu Alayhi Wa Sallam) passed on the milk to the person on his right first.
3. After receiving some food this dua should be recited.

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ اطْعِمْنَا خَيْرًا مِنْهُ

4. After drinking milk one should read:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ زِدْنَا مِنْهُ

5. Rasoolullah (Sallallahu Alayhi Wa Sallam) also liked a drink that was sweet and cold.

WORKSHEET

The Description Of The Drinks Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write the words in this hadeeth on the drinks of Nabi (Sallallahu Alayhi Wa Sallam).
2. Name the narrators of this hadeeth.
3. List the lessons we learn from this hadeeth.
4. What were the things Nabi (Sallallahu Alayhi Wa Sallam) liked to drink?
5. Mention a few points highlighted in the commentary of this hadeeth.

**The Description Of The Curry Of Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

عن أبي موسى الأشعري (رضي الله عنه) عن النبي (صلى الله عليه و سلم)
قَالَ: فَضْلُ عَائِشَةَ (رضي الله عنها) عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ
الطَّعَامِ.

Hadeeth

Abu Musa Ashari (Radhiyallahu Anhu) says that Rasoolullah (Sallallahu Alayhi Wa Sallam) said: “The virtues of Ayesha (Radhiyallahu Anha) over other women is the same as the virtue of “Thareed” over other foods.”

Commentary:

In this hadeeth the excellence and superiority of Sayyidatina Ayesha (Radhiyallahu Anha) over other women, and thareed over other foods is mentioned. Thareed is a delicacy with gravy and meat. Besides being tasty and nourishing, it easily digests, and was counted among the best of foods.

and drink is also an important etiquette. It is reported that Rasoolullah (Sallallahu Alayhi Wa Sallam) stood and drank zam-zam. However Ulama states that whilst drinking Zam Zam a person can stand or sit. It is not Fardh to stand nor is it a sin to sit and face any other direction besides the Qiblah.

النفاس الخشبي
القدس بمساره
العظماء
صدق الله العظيم

LESSON

1. Water (or any other drink) should be drunk in 3 draughts (gulps / sips).
2. Water should not be drunk in one gulp as it is harmful.
3. Water should be drunk by holding the vessel in the right hand.
4. Similarly a person should look into the vessel while drinking and not blow into it.
5. One should sit and drink besides the drinking of zam-zam which is permissible to stand or to sit and drink.

WORKSHEET

THE DRINKING MANNERS OF NABI (Sallallahu Alayhi Wa Sallam)

1. Write the words from this hadeeth describing the drinking manners of Rasoolullah (Sallallahu Alayhi Wa Sallam).
2. Who narrated this hadeeth?
3. According to the hadeeth: "It is more pleasing and satisfying in this manner". What is this portion referring to?
4. What are the lessons we learned from this hadeeth?
5. Write some points from the commentary of this hadeeth.

HADEETH 22

The Using Of Itr By Rasoolullah (Sallallahu Alayhi Wa Sallam)

عن ثمامة بن عبد الله قال: كَانَ أَنَسُ بْنُ مَالِكٍ (رضى الله عنه) لَا يَرُدُّ الطَّيِّبَ وَ قَالَ أَنَسٌ أَنَّ النَّبِيَّ (صلى الله عليه و سلم) كَانَ لَا يَرُدُّ الطَّيِّبَ.

Hadeeth

Thumaamah bin Abdullah (Radhiyallahu Anhu) reports: “Anas bin Maalik (Radhiyallahu Anhu) did not refuse itr, and used to say that Rasoolullah (Sallallahu Alayhi Wa Sallam) never refused (the acceptance of) itr”.

Commentary:

Similarly a pillow and milk should also not be refused as it is not a burden for the one that gives these things. By refusing it one may at times offend the giver.

عَنْ أَبِي هُرَيْرَةَ (رضى الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) طِيبُ الرَّجَالِ مَا ظَهَرَ رِيحُهُ وَ خَفِيَ لَوْنُهُ وَ طِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَ خَفِيَ رِيحُهُ.

Hadeeth

Abu Hurairah (Radhiyallahu Anhu) narrates: “Rasoolullah (Sallallahu Alayhi Wa Sallam) said: “The itr of a male is, the

fragrance of which spreads and it has less colour in it (i.e. rose, kewrah) etc.) and the itr of a female is that, which has more colour and less fragrance (henna - mendhi, zafaraan etc.)”.

Commentary:

Males should use a fragrance that is masculine, as colours does not suit them. Women should use a feminine fragrance, which does not give off a strong fragrance, it must be such that its fragrance does not reach strangers.

A sweet fragrance naturally emitted from the mubaarak body of Rasoolullah (Sallallahu Alayhi Wa Sallam). Anas (Radhiyallahu Anhu) says: “I did not smell anything more fragrant than the fragrant smell of Rasoolullah (Sallallahu Alayhi Wa Sallam). It’s fragrance was better than Amber and musk. Due to the sweet fragrance whenever Rasoolullah (Sallallahu Alayhi Wa Sallam) passed any alley, others who passed later knew immediately who had passed that way”. This was a natural scent / fragrance granted by Allah Ta’ala.

LESSON

1. Itr, pillow and milk should not be refused.
2. Nabi (Sallallahu Alayhi Wa Sallam) used itr.
3. A sweet fragrance always emitted from the mubaarak body of Nabi (Sallallahu Alayhi Wa Sallam).
4. Males should use a fragrance that is colourless.
5. Women should use a feminine fragrance which does not give off a strong fragrance especially when going out of the home.

WORKSHEET

The Itr Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write the words from this hadeeth on the itr of Nabi (Sallallahu Alayhi Wa Sallam).
2. Name the narrators of this hadeeth.
3. List the lessons we learn from this hadeeth.
4. Why should male use itr?
5. Which type of itr should females use?
6. What were the things Nabi (Sallallahu Alayhi Wa Sallam) never refused?

HADEETH 23

The Speech Of Rasoolullah (Sallallahu Alayhi Wa Sallam)

عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ
سَلَّمَ) يَسْرُدُ سَرْدَكُمْ هَذَا وَ لَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيِّنٍ فَصْلٍ يَحْفَظُهُ مَنْ
جَلَسَ إِلَيْهِ.

Hadeeth

Sayyiditina Ayesha (Radhiyallahu Anha) relates that the speech of Rasoolullah (Sallallahu Alayhi Wa Sallam) was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said.

Commentary:

The speech of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) was not of an abridged nature nor was it fast, that nothing could be understood. He spoke calmly and clearly, word for word. A person sitting by him remembered what he said.

عَنْ أَنَسِ بْنِ مَالِكٍ (رضي الله عنه) قَالَ: كَانَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) يُعِيدُ الْكَلِمَةَ ثَلَاثًا لِيُتَعَقَلَ عَنْهُ.

Hadeeth

Anas bin Maalik (Radhiyallahu Anhu) says: “Rasoolullah (Sallallahu Alayhi Wa Sallam) (sometimes) repeated a word (as was necessary) thrice, so that his listeners understood well what he was saying”.

Commentary:

If what he was explaining was difficult or it was something that had to be given a thought, or if there were many people, he faced all three sides and repeated it to every side, so that those present understood well what he said. Repeating something thrice was the maximum. If saying a thing twice only sufficed, he only said it twice.

LESSON

1. Nabi (Sallallahu Alayhi Wa Sallam's) speech was clear and understandable.
 2. Nabi (Sallallahu Alayhi Wa Sallam) spoke calmly and clearly, word for word.
 3. Nabi (Sallallahu Alayhi Wa Sallam) repeated a word thrice so his listeners understood well.
 4. Nabi (Sallallahu Alayhi Wa Sallam) faced all three (front, right, left) sides and repeated his speech to all sides.
- Nabi (Sallallahu Alayhi Wa Sallam's) speech was concise (a few words but great in meaning) and eloquent.

WORKSHEET

The Speech Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write the words that describe the speech of Nabi (Sallallahu Alayhi Wa Sallam) in both the hadeeth.
2. Who are the narrators of these Ahadeeth?
3. What was the method of Nabi (Sallallahu Alayhi Wa Sallam's) speech?
4. What are the lessons we learn from these Ahadeeth?

**The Sleeping Of Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

عَنْ حُذَيْفَةَ (رضي الله عنه) قَالَ: كَانَ النَّبِيُّ (صلى الله عليه وسلم) إِذَا
أَوَى إِلَى فِرَاشِهِ قَالَ "اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَ أَحْيَى" وَإِذَا اسْتَيْقَظَ قَالَ
"الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ".

Hadeeth

Huzaiifa (Radhiyallahu Anhu) reports: When Nabi (Sallallahu Alayhi Wa Sallam) used to retire to bed he used to recite the following dua:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَ أَحْيَى

Translation: O Allah in Thy name do I live and die.

And when he awakened he used to recite:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Translation: Praise be to Allah who restored unto us life, having caused us to die and unto him shall be the resurrection.

Commentary:

Sleep is synonymous with death. That is why sleep has been linked to death, and the awakening to life. Thus Ulama have written that a person should ponder about death when going to bed, that "One day I am going to die and on the day of Qiyaamah I will be brought back to life. I will have to account for all my actions that I did in this world". Similarly at the time of going to sleep one should take stock of the actions that one did for that day.

Sleep is a necessity which no person can do without. Ponder how merciful is our Allah Ta'ala that something which is a necessity and if done according to the Sunnah shown to us by our beloved Nabi (Sallallahu Alayhi Wa Sallam) becomes an act of worship (ibaadat) for which one will be rewarded. If a person sleeps for approximately 6/7 hours a day which makes up approximately a quarter ($\frac{1}{4}$) of his life, and if this done in accordance with the Sunnah of Nabi (Sallallahu Alayhi Wa Sallam) one quarter of one's life is transformed into ibaadat without much effort on one's part. Most unfortunate is the person that does not take advantage of the mercy of Allah Ta'ala, to mould one's life in every way according to the dictate of Islam, whether it be eating, sleeping, socializing, relieving oneself or in monetary dealings etc. Reaping untold benefits as they will all be regarded as acts of worship.

عَنْ عَائِشَةَ (رضى الله عنها) قَالَتْ: كَانَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ فَتَفَثَ فِيهِمَا وَ قَرَأَ فِيهِمَا "قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ مَسَحَ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا رَأْسَهُ وَ وَجْهَهُ وَ مَا أَقْبَلَ مِنْ جَسَدِهِ يَصْنَعُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

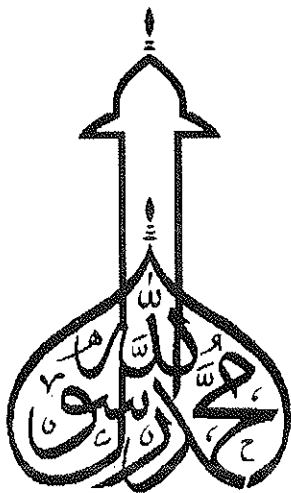
Hadeeth

Sayyidatina Ayesha (Radhiyallahu Anha) narrates: "Every night before Rasoolullah (Sallallahu Alayhi Wa Sallam) slept he put his hands together (as in dua) and blew on it and recited (the surahs of) Al-Ikhlāas (Qul huwallahu ahad), Al-Falaq (Qul audhu birabbil falaq), and An-Naas (Qul audhu birabbin naas) and wiped those parts of the body that he could (wherever the hand could reach). He began with the head, then the face and then the front part of his body. This was done thrice".

Commentary:

We learn from various Ahaadeeth that Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) recited different duas before he went to bed. He also recited different surahs and aayaat of the Quraan. It is reported from Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) that if one recites a portion of the Quraan before sleeping, an angel is appointed to protect one till one awakens. From the

above hadeeth it is learnt that Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) himself recited the three surahs mentioned. Besides these, it has been narrated that he recited the musabbihaat, (i.e. those surahs that begin with Sabbah, Yusabbihu Subhaana etc) i.e. He also regularly recited the surahs of (Alif Laam Meem Sajdah) and Surah Mulk (Tabaarak). It is narrated that he also recited the Aayatul Kursi and the last two aayahs of Suratul Baqarah. A Sahabi reports that Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) advised him to recite Suratul Kaafirun (Qul yaa ayyuhal kaafiroon) before retiring to bed. Besides these, other duas have been narrated that were read by Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) before sleeping.



LESSONS

1. The masnoon dua before sleeping is:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيٰى

and the masnoon dua upon awakening is:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَاْنَا بَعْدَ مَا اَمَاتَنَا وَ اِلَيْهِ النُّشُوْرُ

2. Sleep reminds a person of death. One day every person has to leave this world as death is inevitable. Thus at the time of going to sleep one should make “muhaasaba” i.e. take stock of one’s actions and question oneself: I am ready to meet my creator.
3. From the commentary one learns that if sleeping, which is a necessity for a person, is done in accordance to the blessed Sunnah and way of Rasoolullah (Sallallahu Alayhi Wa Sallam) it will become an act of ibaadat (worship) for which one will be rewarded.
4. The sleep of a person will become an act of ibaadat (worship) if it is not an obstacle for a person fulfilling his or her obligatory duties due to Allah Ta’ala such as salaah. Thus one should sleep with the intention of awakening for the Fajr salaah especially.
5. Amongst the etiquette’s of sleeping are:

WORKSHEET

The Sleeping Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Give a brief commentary of this hadeeth.
2. What should one do to make this hadeeth part of one's life?
3. What are the lessons learned from this hadeeth?
4. Who are the narrators of this hadeeth?
5. Which words of this hadeeth explain the sleeping of Nabi (Sallallahu Alayhi Wa Sallam).
6. How will one remember this hadeeth.
7. What are the Aadaab of sleeping?
8. What type of hadeeth is this.
9. Write the words highlighting the sleeping pattern of Nabi (Sallallahu Alayhi Wa Sallam).

- i) To sleep with wudhu.
- ii) To dust one's bed / mattress etc.
- iii) To place the right hand under the right cheeks.
- iv) To read the masnoon duas.
- v) To read the "3 Quls" and blow on one's hand and thereafter to pass it over the body.
- vi) To read Surah Kaafiroon.
- vii) To read the last two aayats of Surah Baqarah.
- vi i) To read Surah Tabarak and Surah Alif Laam Meem Sajdah before going to bed.
- ix) To read the appropriate duas upon awakening.

LESSON

1. Nabi (Sallallahu Alayhi Wa Sallam) usually cried in his salaah whilst reciting Quraan.
2. To cry whilst reciting the Quraan is a sign of one's Imaan being complete.
3. Nabi (Sallallahu Alayhi Wa Sallam's) crying caused such a sound to emit which resembled that of the sound of a boiling pot.
4. People with soft hearts and hearts filled with the recognition of Allah Ta'ala cry very easily.
5. It is desired in Islam that a person should inculcate the quality of being able to cry whilst reciting the Quraan and whilst making dua. If one is not able to do so then to adopt the appearance of a crying person is desirable.

HADEETH 25

The Weeping Of Rasoolullah (Sallallahu Alayhi Wa Sallam)

عَنْ عَبْدِ اللَّهِ بْنِ شَيْخِيرٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: أَتَيْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) وَهُوَ يُصَلِّي وَلِجْوَفِهِ أَزِيرٌ كَأَزِيرِ الْمِرْجَلِ مِنَ الْبُكَاءِ.

Hadeeth

Abdullah bin Shikheer (Radhiyallahu Anhu) says: “I came to Rasoolullah (Sallallahu Alayhi Wa Sallam) at a time when he was performing salaah. Due to his excessive crying in salaah such a sound emitted from his chest, like that of a boiling pot”.

Commentary:

This was due to the total humbleness of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam). The above Hadeeth shows the concentration with which Nabi (Sallallahu Alayhi Wa Sallam) was performing salaah. Pondering over the aayaat (verses) of the Quraan caused Nabi (Sallallahu Alayhi Wa Sallam) to cry excessively. Also one learns from the above Hadeeth that the sound of his crying was like the sound of a boiling pot. One can imagine the extent to which our beloved Nabi (Sallallahu Alayhi Wa Sallam) cried. Any person whose heart is soft and filled with Imaan and recognition of Allah Ta'ala weeps very easily.

WORKSHEET

The Weeping Of Nabi (Sallallahu Alayhi Wa Sallam)

1. What was the reason Nabi (Sallallahu Alayhi Wa Sallam's) weeping?
2. Who are the narrators of this hadeeth?
3. What are the lessons learnt from this hadeeth?
4. Give the meaning of this hadeeth.
5. Write the words of the hadeeth highlighting the weeping of Nabi (Sallallahu Alayhi Wa Sallam).

HADEETH 26

The Narrations Of The Bed Of Rasoolullah (Sallallahu Alayhi Wa Sallam)

عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) قَالَتْ: أَلَمَّا كَانَ فِرَاشُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) الَّذِي يَنَامُ عَلَيْهِ مِنْ أَدَمِ حَشْوُهُ لَيْفٌ.

Hadeeth

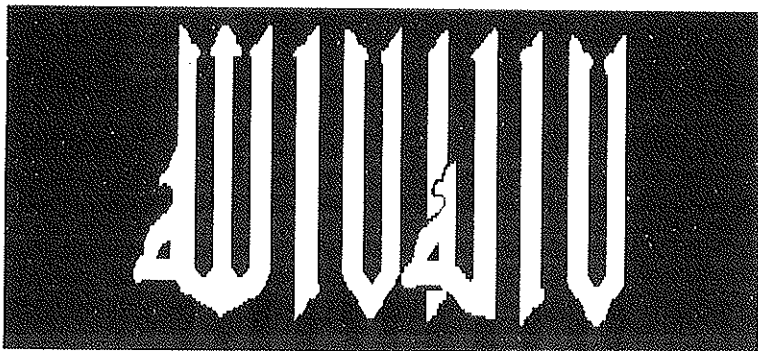
Ayesha (Radhiyallahu Anha) reports that Rasoolullah (Sallallahu Alayhi Wa Sallam) bed was made of leather, in which was filled fibres of the palm tree.

Commentary

The bed which Rasoolullah (Sallallahu Alayhi Wa Sallam) used, was at times made of leather as the one stated in the above hadeeth, or at times it was made of canvas. At other times it was only a mat made of palm leaves. This subject has been narrated in many Ahaadeeth, that when the Sahaba (Radhiyallahu Anhu) asked permission to make a soft bed; Rasoolullah (Sallallahu Alayhi Wa Sallam) used to reply: "What do I have in common

with worldly comforts. My example is that of a traveller who after walking, stops under the shadow of a tree for a while to rest, and after sitting a while continues on his way.” Sayyidatina Ayesha (Radhiyallahu Anha) says: “Once a woman of the Ansaar came and saw an abaa (cloak) spread on the bed of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam). She returned home and made a bed in which she filled wool, and sent it to me for Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam). When Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) returned and saw the bed, he inquired, ‘What is this?’ I replied: ‘A certain woman from the Ansaar came and after seeing the bed of Rasoolullah (Sallallahu Alayhi Wa Sallam) she made and sent this bed.’ Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) said, “Return it.” It looked good to me, and I did not feel like sending it back. Rasoolullah (Sallallahu Alayhi Wa Sallam) insisted that I send it back, and said: ‘I swear an oath that if I desire Allah Ta’ala will line up mountains of gold and silver for me. On these words of Rasoolullah (Sallallahu Alayhi Wa Sallam) I returned the bed.” Sayyidina Abdullah bin Mas’ood (Radhiyallahu Anhu) says: “I once came to Rasoolullah (Sallallahu Alayhi Wa Sallam). He was resting on a mat made of palm leaves, the marks of which could be seen on the mubaarak body of Rasoolullah (Sallallahu Alayhi Wa Sallam). After seeing this state I began to cry.

Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) asked: 'What is the matter, why are you crying?' I replied: 'O Messenger of Allah, The Qaysars (kings of Rome) and Kisras (kings of Persia) sleep on beds of silk and velvet, and you (who are the Nabi of Allah) sleep on this palm mat'. Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) said: 'It is not a thing to cry about. For them is the world and for us the hereafter'.



LESSON

1. Rasoolullah (Sallallahu Alayhi Wa Sallam) lived a very simple an ascetic life.
2. Rasoolullah (Sallallahu Alayhi Wa Sallam) preferred the everlasting bounties of the hereafter over the temporary comforts of this world.
3. From the Ahaadeeth regarding the bed of Rasoolullah (Sallallahu Alayhi Wa Sallam) it is learnt that at times Nabi (Sallallahu Alayhi Wa Sallam) slept on a bed and at other times on the floor with some sheet etc. under him. It will be sunnat to use either one.
4. Rasoolullah (Sallallahu Alayhi Wa Sallam) was given the choice by Allah Ta'ala to lead a comfortable life by wanting to turn mountains into gold for him. Yet Rasoolullah (Sallallahu Alayhi Wa Sallam) refused and chose to lead a simple life.
5. We who profess to love Rasoolullah (Sallallahu Alayhi Wa Sallam) should also lead simple lives, not to be extravagant in our spending and necessities of life and not make our necessities of life our main objective and ambition of life.

WORKSHEET

The Bed Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Explain the bed of Nabi (Sallallahu Alayhi Wa Sallam)
2. What are the lessons learnt from this hadeeth?
3. Who are the narrators of this hadeeth?

Write the words highlighting the bed of Nabi (Sallallahu Alayhi Wa Sallam)

5. Explain what is understood from the commentary of this hadeeth.

**The Humbleness Of Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

عَنْ أَنَسِ بْنِ مَالِكٍ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) لَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ وَلَوْ دُعِيتُ عَلَيْهِ لَأَجَبْتُ.

Hadeeth

Anas (Radhiyallahu Anhu) reports that Rasoolullah (Sallallahu Alayhi Wa Sallam) said: “Even if I am given trotter (of a sheep or ox) as a gift I will accept it, and if I am invited to partake of it, I will surely accept that invitation”.

Commentary:

It does not even come to mind that why should one accept such an ordinary insignificant gift or accept an invitation to partake of it. One should think of it as a blessing of Allah Ta’ala and accept it whole heartedly. The actual reason for accepting an invitation is not the food but to please the host.

LESSON

1. Despite being a Nabi of Allah, Rasoolullah (Sallallahu Alayhi Wa Sallam) possessed this great quality of humbleness.
2. The above Hadeeth teaches us that we should learn to appreciate things and not regard anything as insignificant.
3. Whenever a person receives anything, it should be regarded as a bounty from Allah Ta'ala thus appreciate it and accept it whole heartedly.
4. Upon receiving a gift, do not look at the quality of the gift but rather ponder about the good thought of the giver for giving one a gift.
5. A person if invited to someone's house should readily accept the invitation even though the host may not be of a high status.

عَنْ جَابِرٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: جَاءَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
لَيْسَ بِرَأْكَبٍ بَغْلٍ وَلَا بُرْدُونٍ.

Hadeeth

Jaabir (Radhiyallahu Anhu) says: "Rasoolullah (Sallallahu Alayhi Wa Sallam) came to visit me. He did not come on the back of a mule or on a Turkish horse" i.e. (he came on foot.)

Commentary:

The above narration is yet another proof of the humbleness of Rasoolullah (Sallallahu Alayhi Wa Sallam). He did not adopt the ways of the kings and the rich in using a conveyance, but that he walked. This incident is mentioned in Bukhari Shareef in greater detail, where Sayyidina Jaabir (Radhiyallahu Anhu) says: "Once I became very ill. Rasoolullah (Sallallahu Alayhi Wa Sallam) and Abu Bakr (Radhiyallahu Anhu) both came to visit me on foot. When they reached my home they found me unconscious. Rasoolullah (Sallallahu Alayhi Wa Sallam) performed wudhu and sprinkled the water of the wudhu on me, as a result I regained consciousness and saw Rasoolullah (Sallallahu Alayhi Wa Sallam) sitting before me. I asked him a question on inheritance, whereupon an aayah regarding it was revealed".

LESSON

1. Rasoolullah (Sallallahu Alayhi Wa Sallam) expressed humbleness in all his actions and ways.
2. Rasoolullah (Sallallahu Alayhi Wa Sallam) did not adopt the way and style of pomp and show of the kings and the affluent.
3. Although in this hadeeth it is mentioned that Rasoolullah (Sallallahu Alayhi Wa Sallam) was not riding a conveyance. However at other times Rasoolullah (Sallallahu Alayhi Wa Sallam) rode on a camel, mule and donkey.
4. Rasoolullah (Sallallahu Alayhi Wa Sallam) himself despite being the best of mankind used to personally visit his Sahabah who were ill.
5. Through the barakat of the water sprinkled by Rasoolullah (Sallallahu Alayhi Wa Sallam) Sayyidina Jaabir (Radhiyallahu Anhu) regained consciousness.

عَنْ عُمَرَ قَالَتْ: قِيلَ لِعَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) مَاذَا كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَعْمَلُ فِي بَيْتِهِ قَالَتْ: كَانَ بَشَرًا مِنَ الْبَشَرِ يَقْلِي ثَوْبُهُ وَ يَحْلِبُ شَاتَهُ وَ يَخْدُمُ نَفْسَهُ.

Hadeeth

Amrah (Radhiyallahu Anha) reports that someone asked Sayyidatina Ayesha (Radhiyallahu Anha): “What was the usual

practice of Rasoolullah (Sallallahu Alayhi Wa Sallam) at home?” She replied: “He was a human from among other humans. He himself removed the lice from his clothing, milked his goats, and did all his work himself”.

Commentary:

‘He was a human from among other humans’ indicates just like the ordinary people, he did most of his household chores himself. He did not have pride or feel ashamed in doing the household work or in fulfilling his needs. In a hadeeth it is stated that the work that was done by the common people in their homes, was also done by Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam). In the Ahaadeeth it is also stated that he sewed his clothing himself, he repaired his shoes and mended his clothing as well.

In the above hadeeth it is mentioned that he removed lice from his clothing. The research of the Ulama is that lice was not found on the body and clothing of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam). It is evident that lice appears from the dirt of the body and multiplies with the perspiration. The whole body of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) was pure and blessed. There can be no questions of dirt. Similarly his perspiration was like a rose, that was used as a scent. How can it

be possible for lice to live in the essence of rose. Therefore here it will mean that he looked for lice suspecting it from another person to have crept onto his clothing. The Ulama say that this was done to teach the Ummah, that when others see him doing this they would practice upon it more diligently.



LESSON

1. Rasoolullah (Sallallahu Alayhi Wa Sallam) despite having the honour of being the seal of all the Prophets conducted himself just as a normal human being as far as household chores were concerned.
2. Rasoolullah (Sallallahu Alayhi Wa Sallam) proved by way of example that at home men should also take part and assist in household chores. By assisting in domestic chores does not degrade one's status.
3. Rasoolullah (Sallallahu Alayhi Wa Sallam) himself sewed his clothing, repaired his shoes and mended his clothing.
4. The very personality of Rasoolullah was pure and blessed internally as well as externally, i.e. Nabi (Sallallahu Alayhi Wa Sallam) was an embodiment of perfection in all his qualities.
5. Together with being a Nabi of Allah Ta'ala, Rasoolullah (Sallallahu Alayhi Wa Sallam) also fulfilled the role of being a family person.

WORKSHEET

The Humbleness Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Who are the narrators of the following:
Hadeeth A
Hadeeth B
Hadeeth C
2. What are the lessons learned in hadeeth A, B and C on the humbleness of Nabi (Sallallahu Alayhi Wa Sallam)?
3. Explain some easy methods to show how we could inculcate humility into our every day life.
4. Do you think a Muslim needs to be humble and why?
5. Highlight the words in these ahaadeeth on the humbleness of Nabi (Sallallahu Alayhi Wa Sallam).
6. Explain what is understood from the commentary of these ahaadeeth.

**The Noble Character And Habits Of Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

عَنْ أَنَسِ بْنِ مَالِكٍ (رضي الله عنه) قَالَ: خَدِمْتُ رَسُولَ اللَّهِ (صلى الله عليه و سلم) عَشْرَ سِنِينَ فَمَا قَالَ لِي أَوْ قَطُّ وَمَا قَالَ لِي لَشَيْءٍ صَنَعْتُهُ لَمْ صَنَعْتُهُ وَلَا لَشَيْءٍ تَرَكْتُهُ لَمْ تَرَكْتُهُ وَكَانَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) مِنْ أَحْسَنِ النَّاسِ خُلُقًا وَلَا مَسَسْتُ خَرًّا وَلَا حَرِيرًا وَلَا شَيْئًا كَانَ الْيَنِّ مِنْ كَفِّ رَسُولِ اللَّهِ (صلى الله عليه و سلم) وَلَا شَمَمْتُ مِنْكَ قَطُّ وَلَا عِطْرًا كَانَ عِرْقِ رَسُولِ اللَّهِ (صلى الله عليه و سلم).

Hadeeth

Anas bin Maalik (Radhiyallahu Anhu) says: "I remained in the service of Rasoolullah (Sallallahu Alayhi Wa Sallam) 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. Rasoolullah 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 Rasoolullah (Sallallahu Alayhi Wa Sallam). Nor did I smell any musk or any other

fragrance, more sweet smelling than the perspiration of Rasoolullah (Sallallahu Alayhi Wa Sallam)".

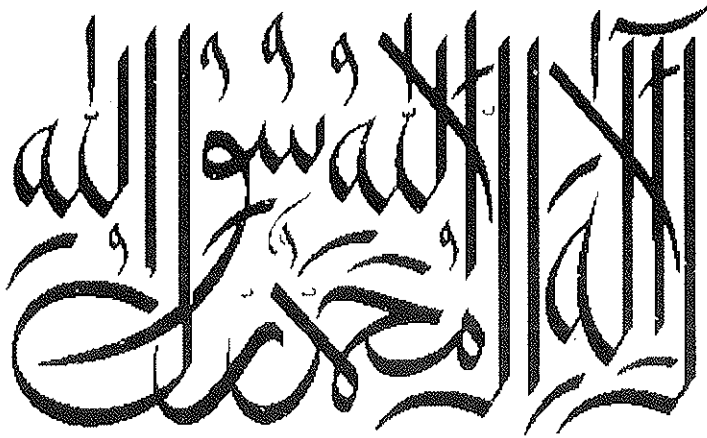
Commentary:

This is not an exaggeration. The perspiration of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) was collected and used as a fragrance. The one with whom Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) shook hands, a fragrance emitted from that hand for a whole day. Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) did not utter even the word 'oof' is due to his high and noble character and humbleness. In another hadeeth it has also been stated that Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) used to say: "Only that shall happen that Allah wills. If it is destined to happen it shall happen".

A pleasant incident:

There is a surprising incident regarding the last portion of the hadeeth under discussion, from which we find the complete love of the Sahaba (Radhiyallahu Anhu) for Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam). That is, Sayyidina Anas (Radhiyallahu Anhu) once began relating the incident with love and happiness, "that I shook the Mubaarak hands of Rasoolullah (Sallallahu Alayhi Wa Sallam) with these hands of mine. I did not

feel any, silken cloth softer than Rasoolullah (Sallallahu Alayhi Wa Sallam).” The student before whom this hadeeth was mentioned, showed his desire, that he also wished to shake the hands of that person who shook the hands of Nabi (Sallallahu Alayhi Wa Sallam). Thereafter, this chain continued that today after more than 1,350 years it is still continually practised. It is well known as the hadeeth of musafaha (hand shaking) as the hand shaking is continued.



LESSON

1. Sayyidina Anas (Radhiyallahu Anhu) remained in the service of Rasoolullah (Sallallahu Alayhi Wa Sallam) for ten years serving him most diligently. Thus we learn that serving the pious is a praiseworthy and notable act.
2. Sayyidina Anas (Radhiyallahu Anhu) who served Rasoolullah (Sallallahu Alayhi Wa Sallam) for ten years bears testimony to his high and lofty character.
3. Rasoolullah (Sallallahu Alayhi Wa Sallam) was not in the habit of bluntly scolding or rebuking even those who served him but he addressed them kindly in a soft manner.
4. The palms of Rasoolullah (Sallallahu Alayhi Wa Sallam) was softer than pure silk and the perspiration that emanated from his blessed body was more sweeter than the smelling of musk.
5. Due to intense love for Rasoolullah (Sallallahu Alayhi Wa Sallam) the student of Anas (Radhiyallahu Anhu) shook his hand and this practise continued for so many years.

عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) قَالَتْ: لَمْ يَكُنْ رَسُولُ اللَّهِ فَاحِشًا وَلَا مُتَفَحِّشًا وَلَا صَخَّابًا فِي الْأَسْوَاقِ وَلَا يُجْزَى بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفُو وَيَصْفَحُ.

Hadeeth

Sayyiditina Ayesha (Radhiyallahu Anha) reports that: “It was not the nature of Rasoolullah (Sallallahu Alayhi Wa Sallam) to talk indecently, nor did he engage himself in the use of obscene language, nor did he shout and scream in the bazaars (which is against dignity). He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it”.

Commentary:

Some people are by nature indecent and habitually narrate obscene jokes, others, in order to keep a gathering happy, indulge in indecent conversations. For this reason Sayyiditina Ayesha (Radhiyallahu Anha) refuted both. There is no harm if one goes into the bazaar to fulfill one's needs, but to go there and shout is against one's good character and in a quiet manner, complete ones needs and return.

The entire history of Rasoolullah (Sallallahu Alayhi Wa Sallam) is filled with incidents where he did not avenge a bad deed with a bad one. He suffered all types of torments at the hands of the non-

believers. In the Battle of Uhud he confronted many difficulties. The Sahaabah (Radhiyallahu Anhum) could not bear seeing Rasoolullah (Sallallahu Alayhi Wa Sallam) undergoing these difficulties, they requested Rasoolullah (Sallallahu Alayhi Wa Sallam) to curse the non-believers. Instead Rasoolullah (Sallallahu Alayhi Wa Sallam) made this dua: "O Allah, grant my nation hidayah, for they know not".

Zayd bin Sanah (Radhiyallahu Anhu) who was a Jew, once said: "There was not a sign of Prophethood in Rasoolullah (Sallallahu Alayhi Wa Sallam) which I had not found in him, except for two signs, which I did not have the opportunity to test. The first is that his hilm (tolerance) will overcome his anger. The second is, the more one acts foolishly towards him the more he will tolerate it. I looked for a chance to test these two signs, and kept on coming and going to his gatherings. One day Rasoolullah (Sallallahu Alayhi Wa Sallam) came out of his house. Sayyidina Ali (Radhiyallahu Anhu) was with him. Just then a Bedouin came and said: "O Rasoolullah (Sallallahu Alayhi Wa Sallam) my community have accepted Islam, and I have told them that, if they became Muslims, they shall receive abundant sustenance. And now such a time has come where drought has befallen us. I fear that they will leave Islam. If the idea is suitable, it is suggested

that you assist them. Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) looked towards a person who may have been Ali, who replied, 'Ya Rasoolullah, there is nothing available'. Sayyidina Zayd (Radhiyallahu Anhu) who was a Jew at the time, was witnessing this incident, he said: 'O Muhammed, if this can be done that a certain amount of dates of a certain person's palm grove be given to me at a fixed time, then I shall pay now in advance and collect the dates at the appointed time. Rasoolullah (Sallallahu Alayhi Wa Sallam) replied this was possible, but if you do not stipulate the palm grove I can make an agreement. I accepted it, and paid eighty mithqaal of gold (according to well known sayings one mithqaal equals 100 grains or four and half maashaas approximately four and half grams). Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) gave the gold to the Bedouin and said to him, do not forget to be just, and fulfill their needs with this. Zayd (Radhiyallahu Anhu) further says, "when two or three days were left for the time to collect the dates, Rasoolullah (Sallallahu Alayhi Wa Sallam) was sitting near a well while returning from a funeral with the Sahaabah, among whom were Abu Bakr, Umar, and Uthman (Radhiyallahu Anhum). I came and caught the hem of the kurtah and sheet of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) and cynically said: 'O Muhammed, you do not want to pay my debt. I swear by Allah,

that I know all the children of Abdul Muttalib very well. You are very poor payers. Umar (Radhiyallahu Anhu) looked at me in anger and said: 'O enemy of Allah! What are you mumbling? I swear by Allah, that if I did not fear (the presence of Rasoolullah (Sallallahu Alayhi Wa Sallam) I would have severed your head'. Rasoolullah (Sallallahu Alayhi Wa Sallam) was looking at me very calmly, and said smilingly to Umar (Radhiyallahu Anhu) : Umar, this person and I are in need of something more. I should have been told to fulfill his rights and he should have been advised to claim his money in a more orderly and decent manner. Go, take him and fulfill his rights, and for having scolded him give him in lieu twenty saa' (approximately 66.5kg) dates extra in excess of his right. Sayyidina Umar (Radhiyallahu Anhu) took me and fulfilled my right and gave me the twenty extra saa'. I asked: 'For what are these twenty extra saa'? Umar (Radhiyallahu Anhu) replied: 'This is the command of Rasoolullah (Sallallahu Alayhi Wa Sallam)'. Zayd (Radhiyallahu Anhu) said: "Umar, do you know me?" Umar replied: "No". I said: "I am Zayd bin Sanah". He asked: "The Allamah (great learned person) of the Jews?" I replied: "I am that very person". He said: "Being a man of such a caliber, why did you behave before Rasoolullah in such a manner?" I replied: "Two signs from the signs of Prophethood were left, which I was not able to test. The first is the hilm

(tolerance) of Rasoolullah (Sallallahu Alayhi Wa Sallam) supersedes his anger. The second is that, the more one acts foolishly towards him, the more he will tolerate it. Now I have tested these two also, therefore I make you a witness to my acceptance of Islam. I give half of my wealth in charity (sadaqah) to the Ummah of Muhammed (Sallallahu Alayhi Wa Sallam)". Thereafter he returned to the noble presence of Rasoolullah (Sallallahu Alayhi Wa Sallam) and accepted Islam. Later he took part in many battles and was martyred in the Battle of Tabuk. (May Allah be pleased with him).



عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ
سَلَّمَ) بِيَدِهِ شَيْئًا قَطُّ إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ وَلَا ضَرَبَ خَادِمًا وَلَا
امْرَأَةً

Hadeeth

Ayesha (Radhiyallahu Anha) reports: Rasoolullah (Sallallahu Alayhi Wa Sallam) did not hit asnything with his mubaarak hands, besides the time when he made Jihaad in the path of Allah. He did not hit a servant nor a woman (wife, salve girl, etc.).

Commentary:

The above narration reported by Ayesha (Radhiyallahu Anha) is yet another sign of Rasoolullah (Sallallahu Alayhi Wa Sallam) noble character and personality. He never lifted his hand upon anyone except in jihaad fulfilling the order of Allah Ta ala. The bravery of Rasoolullah (Sallallahu Alayhi Wa Sallam) in jihaad is very well known. For the sake of Islam Rasoolullah (Sallallahu Alayhi Wa Sallam) left no stone unturned in eradicating any obstacles in the path of propagation, but for himself he never took revenge.

LESSON

1. Rasoolullah (Sallallahu Alayhi Wa Sallam) did not ever do anything which is against a noble person's dignity.
2. Rasoolullah (Sallallahu Alayhi Wa Sallam) did not avenge a bad deed with a bad one but rather forgave it and did not make mention of it.
3. Rasoolullah (Sallallahu Alayhi Wa Sallam) never spoke indecently nor did he engage himself in the use of obscene language.
4. Normally in the bazaars and shopping centres a person loses his dignity. However even in such places Rasoolullah (Sallallahu Alayhi Wa Sallam) conducted himself with honour and dignity. He never shouted or screamed in the bazaars.
5. The noble and lofty character of Rasoolullah was the fact that spurred Zayd bin Sanah (Radhiyallahu Anhu) who was a Jew, to accept Islam after finding all the signs of Prophethood in Rasoolullah (Sallallahu Alayhi Wa Sallam).

WORKSHEET

Noble Character And Habits Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Who are the narrators these ahaadeeth?
2. Which portions of these ahaadeeth proves the noble character of Nabi (Sallallahu Alayhi Wa Sallam)?
3. What are the lessons we learn from these ahaadeeth?
4. Is there a need for good and noble character in the life of a Muslim and why?
5. What is the meaning of noble character and habits of Nabi (Sallallahu Alayhi Wa Sallam).

**The Lifestyle Of Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) أَنَّهَا كَانَتْ تَقُولُ وَاللَّهِ يَا ابْنَ أَخْتِي إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ وَمَا أُوقِدَ فِي آيَاتِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) نَارٌ قَالَ قُلْتُ يَا خَالَةُ فَمَا كَانَ يُعِيشُكُمْ قَالَتِ الْأَسْوَدَانِ التَّمْرُ وَالْمَاءُ إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) جِيرَانٌ مِنَ الْأَنْصَارِ وَكَانَتْ لَهُمْ مَنَاحِفٌ فَكَانُوا يُرْسِلُونَ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مِنَ الْبَانِيَا فَيَسْقِينَا. مسلم

Hadeeth

Urwa (Radhiyallahu Anhu) reports that Ayesha (Radhiyallahu Anha) used to tell him "O my nephew I take a qasm (oath) on the name of Allah Ta'ala that sometimes we (i.e. the family of Rasoolullah (Sallallahu Alayhi Wa Sallam)) used to see the new moon once then the next new moon then the third i.e. a total of three new moons which is complete two months and the fire (to cook) was never lit in the houses of Rasoolullah (Sallallahu Alayhi Wa Sallam). Urwa (Radhiyallahu Anhu) says I asked: Oh Aunt on what should you people survive and sustain yourselves? Ayesha (Radhiyallahu Anha) replied "On two things - dates and water, but that Nabi (Sallallahu Alayhi Wa Sallam) had some Ansaari

neighbours who had some goats that used to give milk. So they used to send some milk to Rasoolullah (Sallallahu Alayhi Wa Sallam) which he used to give us.

Commentary:

The reason for the fire not being lit in the houses was because there was nothing to cook. Imagine full two months would pass and the new moon for the third month would appear and no circumstances warranted that a fire be lit in the houses of Sayyidina Rasoolullah (Sallallahu Alayhi Wa Sallam) who is the most superior in the sight of Allah Ta'ala and the seal of all Prophets (Alayhimus Salaam). The Ulama have mentioned that Rasoolullah (Sallallahu Alayhi Wa Sallam) preferred this way for himself and his family although the keys of treasures were presented to him by Allah Ta'ala. Nabi (Sallallahu Alayhi Wa Sallam) lived an ascetic life having no concern for the comforts and pleasures of this temporary life but rather being worried about the hereafter. In another narration Rasoolullah (Sallallahu Alayhi Wa Sallam) said: "The world is a prison for the believers and a paradise for the non-believers" (Hadeeth). Meaning that a Muslim in this world should not indulge in fulfilling his desires and passions. He should live his life in accordance to the Shari'ah as stipulated by Allah Ta'ala then Allah Ta'ala will fulfill all his desires in the hereafter (Insha Allah).

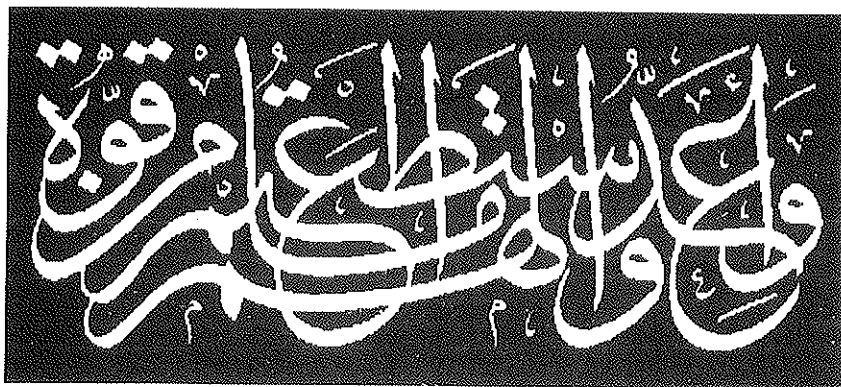
LESSON

1. The above Hadeeth illustrates the magnanimous sacrifice that Rasoolullah (Sallallahu Alayhi Wa Sallam) and his family members undertook for the sake of Deen.
2. This hunger and sacrifice was a voluntary sacrifice. If Rasoolullah (Sallallahu Alayhi Wa Sallam) so desired he could have asked any of his companions to share some food with his household but rather Rasoolullah (Sallallahu Alayhi Wa Sallam) voluntarily sacrificed for the sake of Deen and did not expose his need to his blessed companions.
3. For two months the blessed family of Rasoolullah sustained themselves on water and dates, besides some milk which was sent by the neighbours.
4. Urwa (Radhiyallahu Anhu) was the nephew of Sayyidatina Ayesha (Radhiyallahu Anhu). That is why she spoke to him regarding the inner condition of the household.
5. Nabi (Sallallahu Alayhi Wa Sallam) as well as his family lived ascetic lives in this world not worrying about the comforts of this temporary life.

WORKSHEET

The Lifestyle Of Nabi (Sallallahu Alayhi Wa Sallam)

1. Write down the words that highlight the lifestyle of Nabi (Sallallahu Alayhi Wa Sallam) in this hadeeth.
2. Explain what is understood from the commentary of this hadeeth.
3. What lessons did we learn from this hadeeth?
4. Who narrates this hadeeth?



**The Demise Of Rasoolullah
(Sallallahu Alayhi Wa Sallam)**

عَنْ أَنَسِ بْنِ مَالِكٍ (رضى الله عنه) قَالَ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وسلم) كَشَفَ السَّتَارَ يَوْمَ الْاِثْنَيْنِ ، فَنَظَرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةٌ مُصْحَفٍ وَ النَّاسُ (يُصَلُّونَ) خَلْفَ أَبِي بَكْرٍ ، فَكَادَ النَّاسُ أَنْ يَضْطَرِبُوا فَأَشَارَ إِلَى النَّاسِ أَنْ ائْتُوا ، وَ أَبُو بَكْرٍ يُؤْمَهُمْ وَ أَلْقَى السَّجْفَ وَ تُوَفَّى مِنْ آخِرِ ذَلِكَ الْيَوْمِ.

Hadeeth

Anas (Radhiyallahu Anhu) narrates: The last glimpse of Rasoolullah (Sallallahu Alayhi Wa Sallam) that I had was at the time of his last illness on a Monday morning when he lifted the curtain of his (to take a look at his Ummah performing salaah). At that time his mubaarak face was shining and clear as if it was a page of the Mushaf (Quraan). At that time the people were performing the fajr salaah behind Sayyidina Abu Bakr (Radhiyallahu Anhu). The people began moving back (in happiness at seeing him, thinking that he would come to join them). Rasoolullah (Sallallahu Alayhi Wa Sallam) made a sign to

the people to remain in their places and finally Rasoolullah (Sallallahu Alayhi Wa Sallam) passed away that day.

Commentary:

This is the last glimpse wherein Rasoolullah (Sallallahu Alayhi Wa Sallam) witnessed that the Shar'i system has been fully established and that Sayyidina Abu Bakr (Radhiyallahu Anhu) would fulfill his duty, and shoulder the responsibilities and courageously face all possible challenges facing the Ummah after the demise of Rasoolullah (Sallallahu Alayhi Wa Sallam).

Although his reign of Khilaafat only lasted approximately two years yet it served as a strong foundation for the khalifas that followed and it paved the way for Islamic progress and conquest.

Regarding the exact date of the demise of Rasoolullah (Sallallahu Alayhi Wa Sallam), there is a difference of opinion amongst the scholars of Islam. The Historians are unanimous that it was a Monday and the month was Rabiul Awwal and the year was 11th Hijri. According to some Ulama Rasoolullah (Sallallahu Alayhi Wa Sallam) passed away on the 2nd or 9th and according to others he 12th which is the more common view.

The final illness of Rasoolullah (Sallallahu Alayhi Wa Sallam) began with a headache. Thereafter the illness increased. The duration of the illness in its severity was between twelve to fourteen days. Finally Nabi (Sallallahu Alayhi Wa Sallam) left this temporary abode for the eternal abode of the hereafter on a Monday 2nd or 9th or 12th Rabiul Awwal 11th year after Hijrah a little before noon.

اَنَا لِلّٰهِ وَاَنَا اِلَيْهِ رَاجِعُونَ



WORKSHEET

The Demise Of Nabi (Sallallahu Alayhi Wa Sallam)

Write down the words of both Ahaadeeth highlighting the demise of Rasoolullah (Sallallahu Alayhi Wa Sallam).

- . List the lessons we learn from both Ahaadeeth on the demise of Rasoolullah (Sallallahu Alayhi Wa Sallam).
- . Who are the narrators of both these Ahaadeeth?
- . Explain what do you understand from the commentary of these two Ahaadeeth.