

Time Management and Self Management

(In the light of seerah of Prophet Muhammad ﷺ)

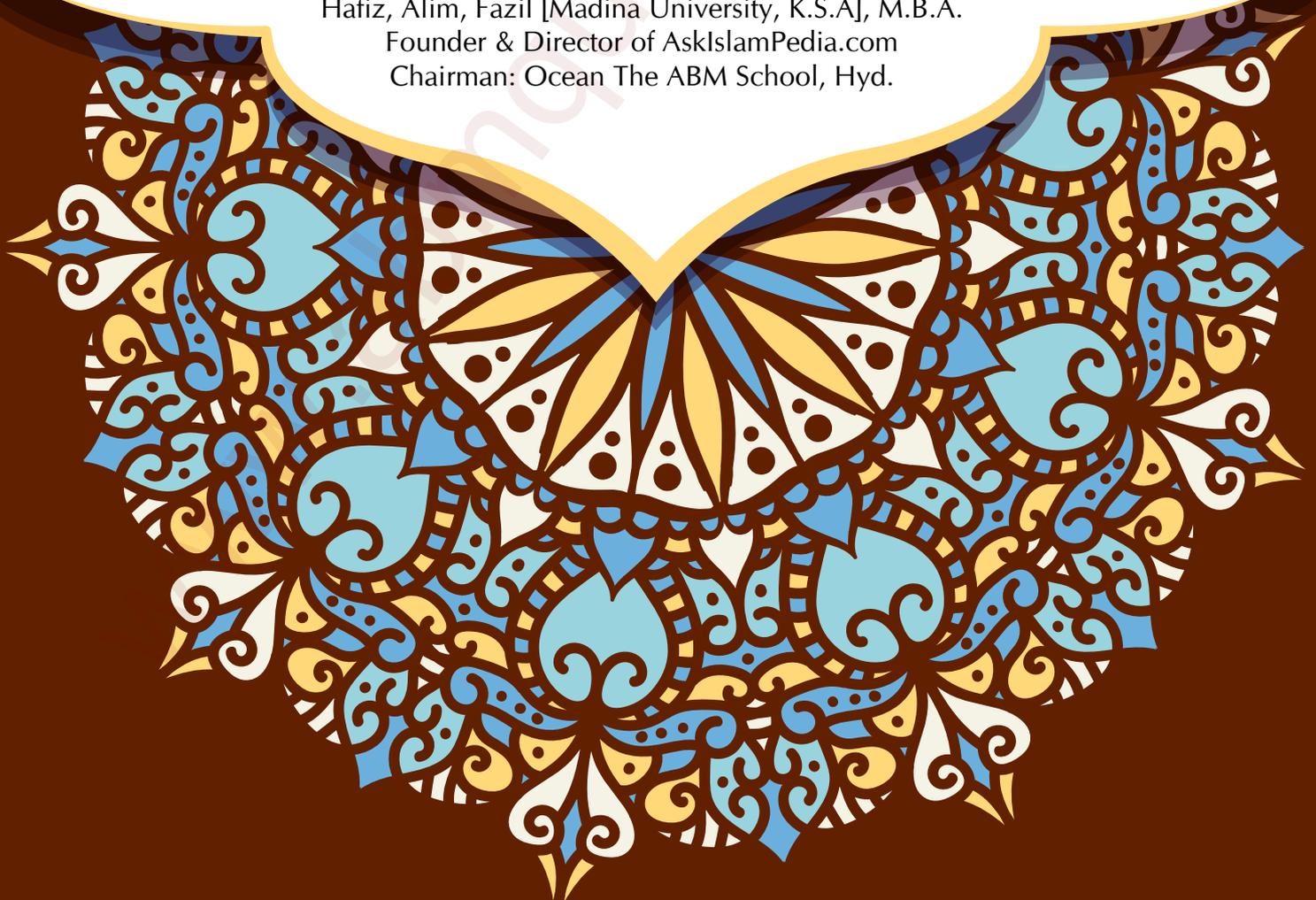
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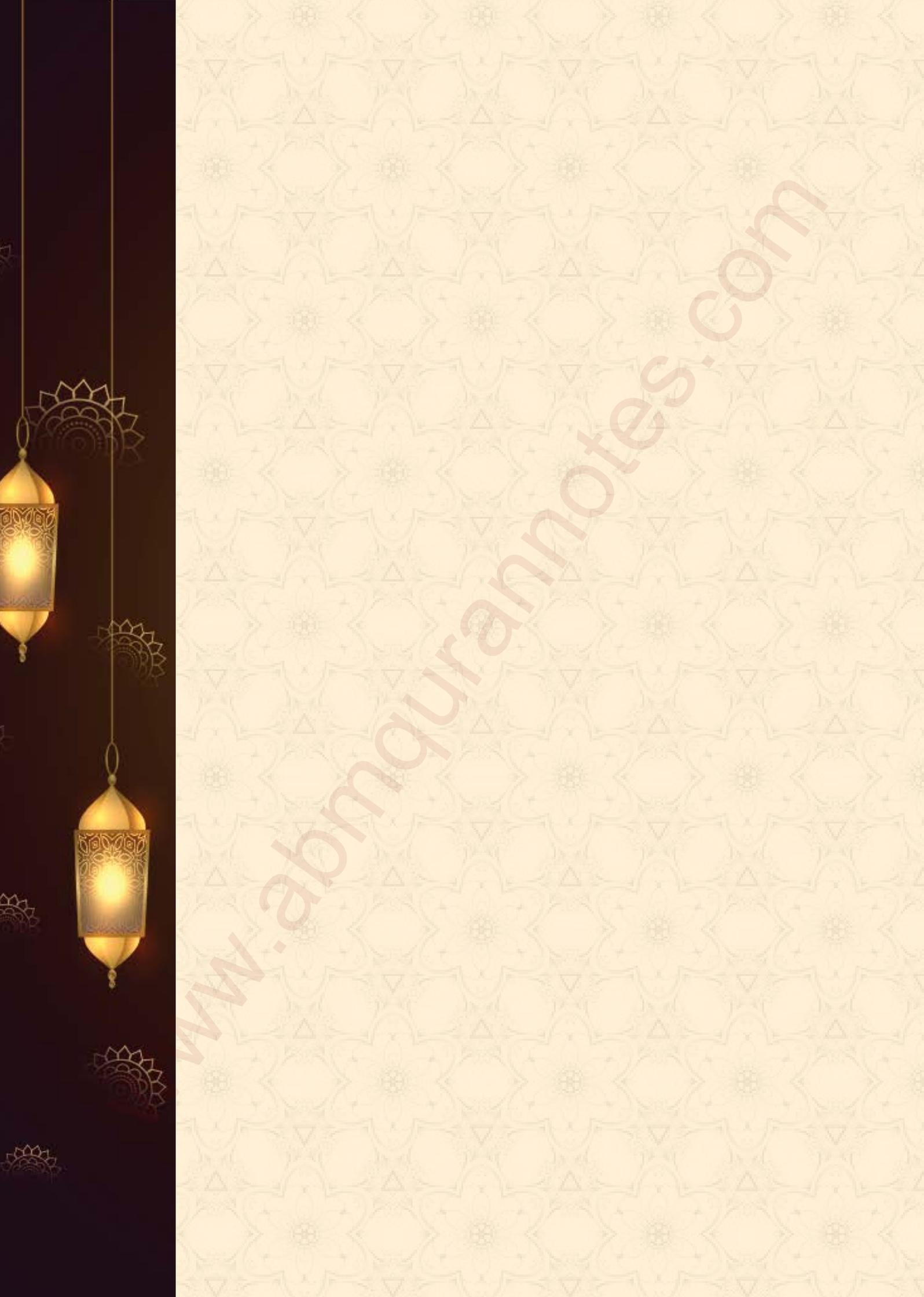
Shaikh Arshad Basheer Umari Madani Waffaqahullaah

Hafiz, Alim, Fazil [Madina University, K.S.A], M.B.A.

Founder & Director of AskIslamPedia.com

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Author

شيخ ارشد بشير عمري مدني سلمه الله

Shaikh Arshad Basheer Umari Madani

Hafiz, Aalim, Faazil (Madina University, KSA), MBA.

Founder & Director of AskIslamPedia.com

Chairman: Ocean The ABM School, Hyd.

+91 92906 21633 (whatsapp only)

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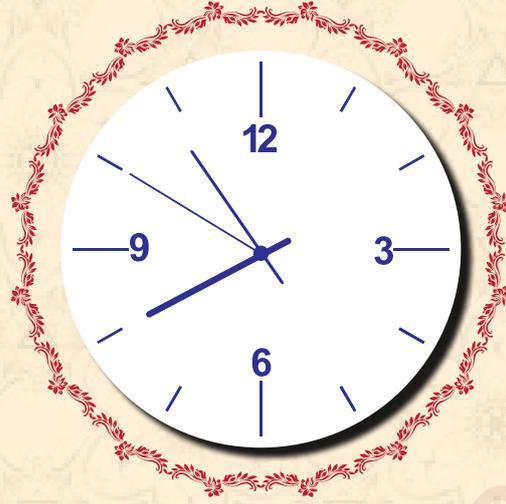
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**Michael Hart in ‘The 100,
A Ranking of the Most
Influential Persons In History,’
New York, 1978.**

My choice of Muhammad to lead the list of the world’s most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the secular and religious level. ...It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. ...It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history.



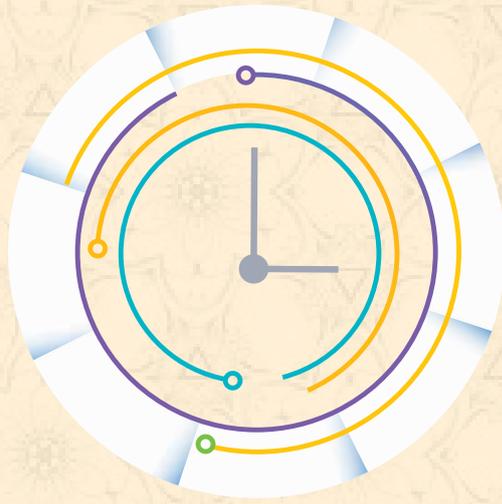


DAROOD ON PROPHET MUHAMMAD ﷺ

Darud E Ibraheem is a supplication which Muslims read on the last and final messenger Muhammad صلى الله عليه وسلم, sent for entire mankind. Islamically it is compulsory for every muslim who hears or speaks the name of Prophet Muhammad ﷺ. There are various times when it's prescribed to send prayers upon the Prophet صلى الله عليه وسلم. Wordings of Darood is "Allaahumma salli 'alaa Muhammadin wa 'alaa aali Muhammadin, kamaa sallayta 'alaa Ibraaheema wa 'alaa aali Ibraaheema innaka Hameedun Majeed. Allaahumma baarik 'alaa Muhammadin wa 'alaa aali Muhammadin, kamaa baarakta 'alaa Ibraaheema wa 'alaa aali Ibraaheema, innaka Hameedun Majeed."

Arabic-

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ،
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ



PREFACE

Principles of Time Management Derived from the Life of The Final Messenger (sallallahu alayhi wa sallam)

Introduction:

The life of the Messenger of Allaah (sallallahu alayhi wa sallam) is full of virtuous deeds. If any Muslim contemplates, he would find guidance in every aspect of the Messenger of Allaah (sallallahu alayhi wa sallam) life and this is the reason that starting from Sayyiduna Adam (alayhis salam) till date, no one's life has been penned down like that of the Messenger of Allaah (sallallahu alayhi wa sallam). Therefore, we can say that his pious life acts as a best guide from every aspect for humanity e.g. as a great worshipper, a leader, an Islamic preacher and an honest businessman.

In addition to this, there are (numerous aspects of the Messenger of Allaah (sallallahu alayhi wa sallams) life) which can be adopted and practiced. But this is possible only when we thoroughly study His life. As a human being, the Messenger of Allaah (sallallahu alayhi wa sallam) accomplished various tasks and demonstrated the complete code of life with such a perfection which is not possible by any other person.

The immaculate completion of the divine mission by him within limited time period is not less than a miracle, whose precedent does not exist in this world. All this became possible because the Messenger of Allaah (sallallahu alayhi wa sallam) led the affairs of his life based on discipline, sound planning and adoption of a balanced approach.

CONTENTS

Principles Adapted from His Blessed Life (Sallallahu alayhi wa sallam) ..	1
01. Firmness and Uprightness upon the actions	1
02. Planning/ Organizing	3
03. Utilization of free time	4
04. Maintaining a Balance Approach in fulfilling the rights of the Creator <i>i.e.</i> Allaah and the rights of the creation <i>i.e.</i> family, friends, neighbors etc.	6
05. Executing the Duties at their respective times	8
06. Abstaining from Procrastination and Laziness	9
An Important Note on Sleep.....	11
07. Setting a Clear Vision for Your Life	13
Take Inspiration	13
Captain Maher	13
Umar ibn Abdul Aziz	14
Ahmed Hassan Zewail	14
Mu'awiyah Ibn Abu Sufyan	14
Sultan Muhammad Al-Fateh	15
Imaam ash-Shaaf'ee – and an Incident that Spurred One of the Great Scholars of Islaam	15
Abdullaah bin Wahb – the Companion of Imaam Maalik Who Received Simple Words of Advice	15
Imaam al-Bukhaaree – and His Most Well-Known Work	16
Al-Qaffaal Al-Marwazi – The Locksmith Turned Faqeeh	16
Ibn Hazm – The Great Spanish Scholar and an Incident that Took Place Earlier in his Life	16
Imaam Adh-Dhahabee – a Statement of Encouragement that Made Seeking Hadeeth Beloved to Him	17
One Ayah Changed My Life- Fudhayl Ibne Iyaadh	17

The Drunk Man Who Became A Scholar- Abdullah Ibn Maslamah Al Qanabi	18
Conclusion	19
Divide the 24 hours in to 8 parts	20
1. Importance of Sleep	21
Sleep from an Islamic Perspective	21
Sleeping Manners	22
Early Bedtime and Early Wake Up Time	22
Perform Ablution (Wudoo) Before Going to Bed and Supplicate	22
Dusting and Cleaning the Bed Before Sleeping	22
Sleep Position	22
Turning Off Light Before Sleep	23
Yawning	23
Naps (Siestas)	23
Go to: Circadian Rhythm	24
2. Importance of Sleep from 9:30 PM to 1 am or 3 am	25
Before Sleep	25
Why to Early Bed ?.....	25
What is Melatonin?	25
4 Phases of Sleeping	26
Right and Wrong Patterns of Sleep	27
3. Importance of Tahajjud Activity in Both Worlds	28
Night / Tahajjud Prayer A Scientific Analysis	28
Meaning of Tahajjud	28
Is Allowed to Pray Tahajjud Immediate after Isha	28
Scientific Analysis of Tahajjud Prayer	28
4. Salah Time Management or 5 Time Breaks for Salah	29
5. Meeting with all his Wives or Family Time Management	29
Part 1	30
At the Time of Tahajjud.....	31
Part 2	34
At the Time of Break of Dawn	35



Part 3	41
In the Morning with the Prophet	42
Part 4	47
Gatherings in the Mosque	48
Part 5	56
Some Events Which Happened with Family	57
Visiting Friends and Relatives	57
In the Lanes of Madinah	64
Visiting the Sick.....	67
The Day's Nap	68
To Quba'.....	73
“Some Events in the Life of the Prophet Muhammed (Sal lal laahu alayhi wa sallam) Which Highlight the Systematic Time Management Approach”	75
Prophet Muhammad صلى الله عليه وسلم in Different Roles of Life.....	81
1. Excellent Time Management Skills of our Beloved Prophet Muhammed (Sal lal laahu alayhi wa sallam) in Different Roles of Life.....	82
2. Prophet Muhammad's ﷺ - Justice And Equality	83
3. Prophet Muhammad ﷺ -The Ideal Husband.....	84
4. Prophet Muhammad's ﷺ Educational Methods.....	85
5. Prophet Muhammad's ﷺ Moderation.....	87
6. Moderation In Worship, Fasting And Marriage.....	88
7. Prophet Muhammad's ﷺ Courage.....	89
8. Prophet Muhammad's ﷺ Asceticism	90
9. Prophet Muhammad's ﷺ Leadership Secrets.....	91
10. Prophet Muhammad ﷺ As A Political Leader.....	96
11. Prophet Muhammad's ﷺ Tolerance	97
12. Prophet Muhammad ﷺ And His Letters.....	97
The Night Prayer (Isha)	111
In the First Half of the Night	112
In the Depth of the Night.....	116
A Walk in the Depth of the Night	122
A Nap before Dawn.....	124

PRINCIPLES ADAPTED FROM HIS BLESSED LIFE (SALLALLAHU ALAYHI WA SALLAM)

01. Firmness and Uprightness upon the actions:

Abdullah ibn ‘Amr (radiyallahu ‘anhuma)’s father had got him married. However he was an extremely pious man and devoted his day to fasting and nights to worship Allaah Ta’ala and thus had neglected his wife. When Nabi (sallallahu ‘alayhi wa sallam) became aware of this, he ordered him to decrease his recitation of Quran and to fast for three days a month only.

However, ‘Abdullah ibn ‘Amr (radiyallahu ‘anhuma) repeatedly requested Rasulullah (sallallahu ‘alayhi wa sallam) to increase this quota.

Finally Nabi (sallallahu ‘alayhi wa sallam) permitted him to complete one Quran recitation in three days (Some versions state seven days), and then said,

“For every action there is a motivation/enthusiasm/vivacity and after every motivation there will be a decline/laxity. If after the decline one’s action still conforms to my Sunnah then he will be rightly guided. If after the decline his actions [do not conform to the Sunnah] then he will be destroyed”

[Musnad Ahmad, vol. 2 pg. 188, Sahih Ibn Khuzaymah, Hadith: 2105 and Sahih Ibn Hibban; Al Ihsan, Hadith: 11; Allama Albane declared this narration as authentic in Sahih Targheeb wa Tarheeb: 57]



The narration in Sahih Ibn Khuzaymah further states that after Sayyiduna ‘Abdullah ibn ‘Amr (radiyallahu ‘anhuma) had become old and frail he would say, “Had I accepted the concession of Nabi (sallallahu ‘alayhi wa sallam), this would have been more beloved to me than my family and wealth. However I dislike discontinuing any act that Nabi (sallallahu ‘alayhi wa sallam) commanded me to do”

This Hadith explains that there will definitely be times wherein a person is enthusiastic and motivated to carry out many good deeds. But once this enthusiasm wanes and he carries out fewer good deeds or he decreases the quantity of his good deeds he should ensure that he remains on Sunnah.

Imam Mawardi Rahimahullah describes the meanings of “Sharrah” as fast and dynamic; to perform any work or task with large quantity whereas “Fatrah” means laziness after hard work.

[Adaabud Dunya wa Deen: Pg.108]

We can infer from the above stated Hadith that The Messenger of Allaah (sallallahu alayhi wa sallam) has forbidden the excessiveness which may cause discontinuation or laziness in practices. Therefore we must observe principle of perpetuity in our daily practices.

A steadfast believer will be rewarded immensely for performing good deeds consistently even if those deeds are minor.

Narrated Abdullah Ibne Amr Ibne Aas: The Messenger of Allah (sallallahu alayhi wa sallam) said:

By his good character and steadfastness; a believer will attain the degree of one who prays during the night and fasts during the day.

[Musnad Ahmed: 2/177; Mujamul Kabir of Tabarani: 12/58; As Saheeha of Allama Albane: 522]

This is the reason; the prophet (sallallahu alayhi wa sallam) loved deeds (which were continuously performed) even though they were minor.

Narrated `Aisha: The Prophet (sallallahu alayhi wa sallam) was asked, “What deeds are loved most by Allah?” He said, “The most regular constant deeds even though they may be few.” He added, “Don’t take upon yourselves, except the deeds which are within your ability.”

[Sahih Bukhari, The Book of Ar Riqaaq, Hadith No: 6465]

Narrated `Aisha: The most beloved action to Allah’s Messenger (sallallahu alayhi wa sallam) was that whose doer did it continuously and regularly.

[Sahih Bukhari, The Book of Ar Riqaaq, Hadith No: 6462]

A practice which entails eternity possesses inherent advantage that it always nourishes faith which never diminishes. Such faith continues to rise towards perfection. On the contrary, practices which are performed with zeal



and zest but not consistent are devoid of wisdom. It is because that the soul becomes weaker and weaker after sheer hard work which ceases the growth of faith and finally results in discontinuation of the practice.

Theologians have deduced rule of *Awlawiyyat* from eternity which says that regular practice is more profitable than random practice. It is so because lesser but regular practice has far more benefits.

In this regard, Imam Ghazali Rahimahullah has presented a very beautiful example in *Ihya Uloomud Deen* (1/39). He says:

“A short practice is just like water drops which continuously fall on the ground and create a hole in it. Whereas, a big but inconsistent practice is like water which falls on the ground in single spell or with gapes and does not create any effect on it”

02. Planning/ Organizing:

Many Ahadith are narrated in regard to management and planning (*Tasdeed*) of routine practices. “*Tasdeed*” means to do something in a righteous and skilful manner but neither lesser nor excessive.

Narrated Abu Huraira: I heard Allah’s Messenger (sallallahu alayhi wa sallam) saying,

“Aim to hit the mark and keep as near as you can”

[*Sahih Bukhari: 5673*]

Narrated Sayydiuna Ali: The Messenger of Allaah (sallallahu alayhi wa sallam) said to me: Say:

O Allaah, guide me, and set me right. Remember by guidance (*hidayah*) the showing of the straight path, and remember by setting right (*sadad*) the setting right of an arrow.

[*Musnad Ahmed: 1/157; Sahih Muslim, The Book of Dhikr, Hadith No: 2725; Sunan Abu Dawud, The Book of Signet-Rings (Kitab Al-Khatam), Hadith No: 4225*]

Western philosophers also believe and follow the above stated principle and due to this they have progressed a lot in many fields. On the other hand, Muslims have ignored this golden principle in their daily life.

Organize your time, for that will help you to give each matter its due share of attention. So you can allocate a certain number of hours for sleep, a certain length of time for seeking Islamic knowledge and for your university studies, and do not give anything anymore or any less time than that which you have allocated to it.

‘Umar ibn al-Khattab (may Allah be pleased with him) and an Ansaari took it in turns to attend study circles with the Prophet (sallallahu alayhi wa sallam). They did not regard pursuing a livelihood is contrary to seeking knowledge, so they combined both without neglecting either.



It was narrated that ‘Umar said: I and an Ansaari neighbour of mine in Banu Umayyah ibn Zayd, in the suburbs of Madinah, used to take it in turns to visit the Messenger of Allah (sallallahu alayhi wa sallam). He would go one day, and I would go one day; when I went, I would bring the news of that day, revelation and other matters, and when he went, he would do likewise.

Narrated by al-Bukhaari (93)

Shaykh Muhammad ibn Saalih al-‘Uthaymeen (may Allah have mercy on him) said:

The seeker of knowledge must make the most of his time and avoid wasting time. Wasting time may take the following forms:

1. Failing to review and revise what he reads
2. Sitting with his friends and engaging in idle talk in which is no benefit
3. The most harmful time waster for the seeker of knowledge is when he has no interest except finding out about people, what they are saying and what they are doing, with regard to a matter that does not concern him.

This undoubtedly stems from a weakness of commitment to Islam, because the Prophet (sallallahu alayhi wa sallam) said: “Part of a person’s being a good Muslim is leaving alone that which does not concern him.”

[Narrated by at-Tirmidhi, 2318; classed as saheeh by al-Albaani]

Focusing on who said what and asking a lot of questions is a waste of time. In fact it is a kind of sickness which if it affects a person – we ask Allah to keep us safe and sound – will become his main focus and concern and he may end up showing a hostile attitude towards one who does not deserve enmity, or he may be friendly towards one who does not deserve friendship, because of his interest in these matters that are distracting him from seeking knowledge, on the grounds that this is part of supporting the truth. But that is not the case; rather this comes under the heading of being distracted by that which does not concern one. But if news comes to you without you seeking it or looking for it, everyone receives news but you should not be preoccupied with it or focus on it, because this causes distraction for the seeker of knowledge and may confuse him, and it opens the door to partisanship and division amongst the ummah.

End Quote

Kitaab al-‘Ilm, p. 143-144



03. Utilization of free time:

Allaah ordered the Messenger of Allaah (sallallahu alayhi wa sallam):

“So when you have finished (from your occupation), then stand up for Allah’s worship (i.e. stand up for prayer)” [94:7]



The interpreters of quran has deduced following four points from above verse.

1. Once you are free from your duties, involve yourself in practices which Allaah has ordered.
2. Once you are free from Jihad, worship Allaah
3. When you are free from prayer, get yourself busy in dua
4. When you are free from worldly affairs then worship Allaah.

Abu'bakr Ibnul Arabee (Rahimahullah) states that all above stated explanations can be inferred from the given verse. Although the Messenger of Allaah (sallallahu alayhi wa sallam) has been addressed in this verse but it is meant for all believers.

[Ahkaamul Quran: 4/358]

The verse clearly explains the importance of time management and planning. As followers of The Messenger of Allaah (sallallahu alayhi wa sallam), the various practices must be changed at regular intervals to avoid any stress and monotony.

The blessing of time is one of the greatest blessings that Allaah can bestow upon His slaves. Allaah even swears by time in some cases, as He says (interpretation of the meaning):

"By Al-'Asr (the time)" [al-'Asr 103:1]

- ✦ because of the importance and blessing of time.

Al-Sha'bī reports, "When the Companions of (sallallahu alayhi wa sallam) used to meet, they would shake hands; and when returning from travels, they would hug one another."

Shaykh Al-Albānī states in Al-Sahīhah Vol. 1 p300, "[This is] recorded by Al-Bayhaqī Vol. 7 p 100 with a saḥīḥ chain of transmission from Al-Sha'bī."

Abū Madīnah Al-Dārimī – Allāh be pleased with him – reports, "When two of the Companions of Allāh's Messenger (sallallahu alayhi wa sallam) would meet, they would not part until one would recite to the other "By time, verily man is in loss..." (Sūrah Al-'Asr). Then, one of them would say salām to the other."

[Recorded by Al-Tabarānī in Al-Awsat, and others; Shaykh Al-Albānī graded its chain of transmission saḥīḥ. See Al-Sahīhah, hadīth 2648]

Shaykh Al-Albānī states:

"There are two points of benefit in this narration about the practice of our Salaf – Allāh be pleased with them all. The first is that they used to say salām when parting, which has been explicitly mentioned in some statements of the Prophet...The other, we learn from the regular practice of the Companions, is reciting Sūrah Al-'Asr [when parting], for we believe that they were the farthest of people from introducing into the religion a worship by which they sought to bring themselves closer to



Allāh, except with some sanction from Allāh's Messenger (sallallahu alayhi wa sallam), either through a statement from him, or an action of his, or by his tacit approval..."

The Prophet (sallallahu alayhi wa sallam) said:

"Make the most of five things before five others: life before death, health before sickness, free time before becoming busy, youth before old age, and wealth before poverty."

[*Saheeh al-Jaami'*, no. 1077]

But most people are unaware of the importance of this blessing and are neglectful of their duties towards it, namely to fill it with acts of gratitude and obedience towards Allaah.

The Prophet (sallallahu alayhi wa sallam) said:

"There are two blessings which many people do not make the most of and thus lose out: good health and free time."

Narrated by al-Bukhaari, 6412

Al-Teebi said:

The Prophet (sallallahu alayhi wa sallam) likened the Muslim (who is accountable for his deeds) to a merchant who has capital and seeks to make a profit whilst also preserving his capital. The way to do that is to look for the right people to deal with and he himself will be honest and will try to be smart lest he be cheated. Good health and free time are

our capital, and we should deal with Allaah with faith, striving against the evil inclinations of our nafs and the enemy of religion i.e., the Shaytaan, so that we may attain the best in this world and in the Hereafter.

This is similar to what is mentioned in the passage where Allaah says (interpretation of the meaning):

"Shall I guide you to a trade that will save you from a painful torment?" [*al-Saff* 61:10]

We should avoid following the dictates of the nafs and keep away from the Shaytaan lest we lose both our capital and our profit.

End Quote

Fath al-Baari by Ibn Hajar

04. Maintaining a Balance Approach in fulfilling the rights of the Creator i.e. Allaah and the rights of the creation i.e. family, friends, neighbors etc...:

It can be easily concluded from the life of The Messenger of Allaah (sallallahu alayhi wa sallam) that He used to pay off rights to deservers. His blessed life was balanced and it was without any discrepancy. This is why balanced approach towards human rights was at the top of the agenda of the Messenger of Allaah (sallallahu alayhi wa sallam).

It is proven in *Saheeh al-Bukhari* (1968) from 'Awn ibn Abi Juhayfah that his father said:

The Prophet (sallallahu alayhi wa sallam) established the bond of brotherhood between Salman and Abu ad-Darda.

Salman visited Abu ad-Darda and saw Umm ad-Darda looking unkempt.

He said to her: What is the matter with you?

She said: Your brother Abu ad-Darda has no need of worldly matters.

Abu ad-Darda came and made some food for him.

Salman said: Eat (with me).

Abu ad-Darda said: I am fasting.

Salman said: I will not eat until you eat – so Abu ad-Darda ate. When night came, Abu ad-Darda went to get up (to pray) and Salman said: Sleep, so he slept. Then he went to get up again and Salman said: Sleep. Then towards the end of the night, Salman said: Now get up – and they prayed.

Salman said to him: Verily your Lord has a right over you, your own self has a right over you, and your wife has a right over you, so give each one who has a right, his right.

Then he came to the Prophet (sallallahu alayhi wa sallam) and told him about that, and the Prophet (sallallahu alayhi wa sallam) said: “Salman is right.”

In this hadith we see that one should strike a balance between all duties, and not pay excessive attention to some at the expense of others. This hadith is applicable equally to both men and women to balance out rights between Allah and his creation.

It was narrated that 'Abdullah ibn 'Amr ibn al-'Aas said:

A man came to the Prophet of Allah (sallallahu alayhi wa sallam) and said:

I swear my allegiance to you that I will migrate and engage in jihad, seeking reward from Allah.

He (sallallahu alayhi wa sallam) said: “Are either of your parents alive?”

He said: Yes, both of them.

He (sallallahu alayhi wa sallam) said: “Are you seeking reward from Allah?”

He said: Yes.

He (sallallahu alayhi wa sallam) said: “Then go back to your parents and be a good companion to them.”

[Narrated by al-Bukhari (1671) and Muslim (2549)]

Shaykh Muhammad ibn 'Allan as-Siddeeqi (may Allah have mercy on him) said:

The Lawgiver waived the obligation of migration in his case, giving precedence to the rights of his parents. Even though migration was obligatory for him, it conflicted with something that was more obligatory than it, namely the



rights of parents. If it was not obligatory, then that which is obligatory would take precedence, but this is only applicable in the case of one whose religious commitment is safe in the place where they (his parents) are. But if he fears for his religious commitment, then he must flee for the sake of protecting it, and leave behind his parents and children, as the Muhajiroon did, who are Allah's chosen elite among His slaves.

End quote from Daleel al-Faliheen li Turuq Riyadh as-Saliheen (2/463)

In fact some of the scholars stated that in such a case, where a person fears that if he leaves his family alone in the place where they are they may be exposed to harm or danger, the obligation of offering prayer in congregation is waived for him, despite the fact that it quickly ends and requires little time.

It says in *Kashshaf al-Qina'* (1/456):

Yes, if his going to the mosque will lead to leaving his family on their own, then he must establish the prayer in his house, so as to fulfil the obligation.

End quote.

In fact they also stated that one of the aims of sharee'ah, to which the man should pay attention, is keenness to give company to his family, even if that is only for a short time.

It says in *Tuhfat al-Muhtaj* (2/471): He has the choice when coming back (from Friday prayer) between riding and walking.

Ash-Sharwani said in his commentary thereon:

This is to be understood as meaning: unless there is something good he wants to do (in which case he should come back quickly), such as giving company to his family, or doing some religious duties concerning them, and so on, or he wants to protect his faculties from falling into sin that may be expected when one is outside the home.

05. Executing the Duties at their respective times:

Abdullah ibn Mas'ud reported:

I said, "O Messenger of Allah (sallallahu alayhi wa sallam), which deeds are best?"

The Messenger of Allah (sallallahu alayhi wa sallam) said, "Prayer on time."

I said, "Then what, O Messenger of Allah (sallallahu alayhi wa sallam)?"

The Prophet (sallallahu alayhi wa sallam) said, "Good treatment of your parents."

I said, "Then what, O Messenger of Allah (sallallahu alayhi wa sallam)?"

The Prophet (sallallahu alayhi wa sallam) said, "That people are safe from your tongue."

[*al-Mu'jam al-Kabir* 9687; *Allama Alba-*

nee declared this narration as authentic in *Sahih Targheeb wa Tarheeb*: 2852]

Hence offering prayer late or early than prescribed timings will lose its importance, rather it may not be accepted by Allaah. This punctuality does not hold well only for offering prayers but is valid for other social activities as well.

When Abū Bakr Al-Şiddīq was on his deathbed he called Umar – Allah be pleased with them – and said:

Fear Allah o Umar, and know that Allah has deeds to be done for Him in the day which He will not accept if done at night, and He has deeds to be done for Him at night which He will not accept if done during the day. He will not accept extra (nāfilah) deeds unless you fulfill the obligatory deeds.

The scales of those whose scales will be weighty on the Day of Resurrection will only be weighty because they followed the truth in this life and it was weighty to them. And scales in which the truth will be placed tomorrow truly deserve to be heavy. And the scales of those whose scales will be light on the Day of Resurrection will only be light because they followed falsehood in this life and it was a light matter to them. And scales in which falsehood will be placed tomorrow truly deserve to be light.

Allah the Exalted has mentioned the people of Paradise and mentioned them in the context of their best deeds, and overlooked their evil deeds, so when I

remember them I say to myself: I fear that I will not be included with them. And Allah the Exalted has mentioned the people of Hell and mentioned them in the context of their worst deeds and rejected their best deeds, so when I remember them I say: I hope I won't be amongst them. Allah's worshippers should always be in a state of hope and fear, they shouldn't wish flimsy wishes about Allah and neither should they despair of Allah's mercy.

If you keep to this advice of mine, no one who is not with you now should be more beloved to you than death – and it is sure to come to you. But if you disregard this advice, no one who is not with you now should be more hated to you than death – and you cannot escape it.

[Abū Nu'aym, *ilyah Al-Awliyā` Vol.1 p18; and Ibn Al-Jawzī, ifah Al-afwah]*



06. Abstaining from Procrastination and Laziness:

Allah's Messenger (sallallahu alayhi wa sallam) said: "Perform prayer as if you were departing."

[*Musnad Ahmad, 5/412, Bukhari in al-Tarikh al-Kabir, 3/2/21 6 and Ibn Majah: 4171; Allama Albanee declared this narration as Hasan in Sahih Sunan Ibn Majah: Pg. 693]*

Al-Hārith b. Qays – Allah have mercy on him – said:



When intending to do something good, do not delay it until tomorrow. When involved in something to do with the hereafter, keep yourself involved as long as you can. When involved in some worldly matter, put your mind to it (so as to get it done). And if you are praying and Shaytān whispers, ‘You are showing off,’ then make your prayer even longer.

[Ibn Al-Mubārak in Al-Zuhd wa Al-Raqā’iq Vol.1 p126]

Some of the Salaf said: “Beware of procrastination, for it is one of devil’s strongest weapons.”

It is reported that Abdullāh b. Al-Mubārak – Allāh have mercy on him – said:

How fast these days are in doing away with our lifespans, and how fast this year is in doing away with its months, and how fast this month is in doing away with its days.

[Ibn Abī Al-Dunyā, Al- Umr was Al-Shayb article 25]

I quote from the Excellent Book “Tal-beesul Iblees” – by Ibn al Jawzi:

A disciplined person prepares for his journey, while a procrastinator doesn’t. So when it comes time to travel the disciplined person feels happy while the procrastinator feels that he is in trouble. This is how people are.

Some are alert, so when the Angel of Death comes they do not feel guilty. Others are not disciplined, so they feel

the agony when it comes time to travel.

If procrastination is part of your nature then repelling it becomes difficult. But when one knows that he has a persistent enemy he will always be on guard.

We ask Allah to give us safety from the enemy’s cunning, the devil’s fttnah’s and the evils of ourselves and the dunyā. Indeed He is near and responsive.

He also causes the sinner to procrastinate seeking repentance. A poet said:

“Do not rush into committing a sin, and then procrastinate repenting.”

Iblis makes those seeking righteousness feel lazy, and he causes those who are serious to procrastinate. He convinces a jurist to rest instead of going over his lesson again. And convinces a worshipper who had woken up to pray at night that he still has a lot of time. Iblis tries to make people lazy procrastinators, and to make them have hope (of a long life). A disciplined person must take advantage of time, and never procrastinate. That which is feared can never be trusted, and that which passes can never be brought back again. The main reason for doing less good and more evil is relying on the hope of a long life, this is because a person continues to procrastinate performing good deeds and refraining from evil deeds.

He who hopes to wake up in the morning will not do much at night, and he who hopes to travel during the day will



travel much at night. However, he who sees death to be near works hard during his life.

Many Jews and Christians contemplated joining Islam, but Iblis convinced them to procrastinate saying:

“Do not rush, look more into the issue.”
Until they die as non-Muslims.

End Quote

It was narrated that Anas ibn Maalik (may Allah be pleased with him) said: The Messenger of Allah (sallallahu alayhi wa sallam) said to Abu Talhah: “Look for one of your boys to serve me.” Abu Talhah took me out with him, riding behind him, and I served the Messenger of Allah (sallallahu alayhi wa sallam) every time he halted, and I often heard him say:

“Allahumma inni a’oodhu bika min al-hammi wa’l-hazani wa’l-‘ajzi wa’l-kasali wa’l-bukhli wa’l-jubni wa dala’i ad-dayni wa ghalabat ir-rijaal

(O Allah, I seek refuge with You from worry, grief, incapacity, laziness, cowardice and miserliness, being heavily in debt and being overcome by men).”

Narrated by al-Bukhaari (5425)

An Important Note on Sleep:

Allaah says in the Quran,

“And We have made your sleep as a thing for rest”

Shaykh Muhammad ibn Saalih al-‘Uthaymeen (may Allaah have mercy on him) said:

“And We have made your sleep as a thing for rest” means: to put an end to tiredness, because sleep puts an end to that which comes before it of tiredness, and a person renews his energy thereby for what lies ahead. Hence you see that if a man becomes tired and sleeps, he is refreshed and his energy is renewed.

This is a blessing and it is also one of the signs of Allaah, as Allaah says (interpretation of the meaning):

“And among His Signs is your sleep by night and by day, and your seeking of His Bounty” [*al-Room 30:23*].

“And We have made the day for livelihood” i.e., living whereby people seek their provision according to their status and circumstances. This is the blessing of Allaah upon His slaves.

Tafseer Juz’a ‘Amma, p. 22, 23.

End Quote

Shaykh Muhammad ibn Ahmad al-Safareeni (may Allaah have mercy on him) said:

It is not right to resist sleep a great deal and stay up late often. Resisting and avoiding sleep will lead to other problems such as bad moods, muddled thinking, and exhaustion that prevents one from understanding and working properly, and it can lead to many fatal illnesses.



Creation is based on balance and whoever adheres to moderation has achieved all goodness. In *al-Adaab al-Kubra*, one of the wise men said: Drowsiness takes away reason, but sleep increases it.

Sleep is one of the blessings that Allaah bestows upon His slaves, hence He reminds them of it in His Book.

Ghadha' al-Albaab fi Sharh Manzoomat al-Adaab (2/359)

It should be noted that sleeping more than the body needs will make one lazy in worship and will make one slow in thinking. Hence there are some sayings of the salaf which criticize sleeping too much.

Al-Fudayl ibn 'Iyaad (may Allaah have mercy on him) said: There are two qualities that harden the heart: sleeping too much and eating too much.

Ibn al-Qayyim (may Allaah have mercy on him) said:

As for the five things that corrupt the heart, they are those that are referred to: mixing too much with people, wishful thinking, being attached to anything other than Allaah, eating one's fill, and sleeping. These five are the greatest corrupters of the heart.

Madaarij al-Saalikeen (1/453)

He explained that which has to do with sleep and said:

The fifth corrupter is: sleeping too much, for it deadens the heart, makes the body heavy, wastes time, and gener-

ates a great deal of carelessness and laziness. Some of it is very makrooh and some is harmful and brings no benefit to the body.

The most beneficial of sleep is that which comes when the need for it is greatest. Sleeping at the beginning of the night is better than at the end, and sleeping in the middle of the day is better than sleeping at the beginning or end of the day. The closer sleep is to either the beginning or end of the day, the less beneficial it is and the more harmful, especially sleeping at 'Asr time, and sleeping at the beginning of the day, except in the case of one who has stayed up late. Among makrooh kinds of sleep in their view is sleeping between Fajr prayer and sunrise, because that is a precious time.

This time is of great benefit for those who are devoted to Allaah; even if they had been worshipping all night, they would not allow themselves to stop at that time until the sun has risen, because it is the beginning of the day, when provision comes down and is divided, and blessings are bestowed.

That is the beginning of the day and the whole day depends on what happens during that time, no one should sleep at that time unless he is compelled to.

To sum up: the best and most beneficial of sleep is sleep during the first half of the night, and the last sixth, which is equivalent to eight hours. This is the best sleep according to doctors. Anything more or less than that will have



a proportionately detrimental effect on the body, in their view.

Another kind of sleep that is of no benefit is sleeping straight after sunset, until the twilight has disappeared. The Messenger of Allaah (sallallahu alayhi wa sallam) disliked that, therefore it is makrooh according to sharee'ah and is naturally disliked. Just as sleeping too much leads to these problems, resisting and avoiding sleep will lead to other problems such as bad moods, muddled thinking, and exhaustion that prevents one from understanding and working properly, and it can lead to many fatal illnesses, whereby a person will not be able to think properly and will feel physically weak. Creation is based on balance and whoever adheres to moderation has achieved all goodness.

And Allaah is the One Whose help we seek

Madaarij al-Saalikeen (1/459, 460)

07. Setting a Clear Vision for Your Life:

The Messenger of Allaah (sallallahu alayhi wa sallam) always performed tasks with clear and defined objectives. He never undertook a task without perceived objectives. That is why he (sallallahu alayhi wa sallam) accomplished his mission in a very limited time period.

Shaykh 'Abd al-Rahmaan al-Sa'di (may Allaah have mercy on him) said:

Allaah, may He be exalted, created man-

kind to worship Him and to know Him by His names and attributes, and to enjoin that upon them. Whoever submits to Him and does what is enjoined upon him will be one of those who are successful, but whoever turns away from that, they are the losers.

He will inevitably gather them together in the Hereafter where He will reward or punish them for what He commanded and forbade them to do. Hence Allaah mentions how the mushrikeen (polytheists) denied the reward or punishment, as He says (interpretation of the meaning):

“But if you were to say to them: ‘You shall indeed be raised up after death,’ those who disbelieve would be sure to say, ‘This is nothing but obvious magic’”
[Hood 11:7]

i.e., if you were to speak to these people and tell them about the Resurrection after death, they would not believe you, rather they would reject your words vehemently and deny the message you brought, and they would say, ‘This is nothing but obvious magic,’ but in fact it is obvious truth.

End quote.

Tafseer al-Sa'di, p. 333

Take Inspiration:

Captain Maher:

Captain Maher said:

“Ladies and Gentlemen, this is Captain Maher, I will be piloting your aircraft



today aboard this Iraqi Airlines flight”. It sounded like a normal announcement you would hear over the loud speaker on any air travel, but this was no regular flight.

The captain continued, “I would like to take a moment to make a special announcement. I have the great honor of taking to Umrah the person who is most important to me sitting in this chair today - my mother.”

Like many young children, Maher Sa’adullah used to dream of being an airline pilot.

The difference however was the support, encouragement and even inspiration of his mother that helped push him to realize his dream.

In his early years, his mother used to label the tag on his backpack as “Captain Maher”. Even more powerful than that was when she would tell him, “One day you will fly me to Makkah.” More than 20 years later her wishes and prayers came through as she sat on a seat as her son was flying a plane headed to Jeddah!

Maher grew up in the city of Khalidiya in Al-Anbar Province, located in central Iraq on the southern banks of River Euphrates. In those days, the dream for most was simply to survive the sectarian war, and to somehow exist through the poor economy and collapse of state infrastructures. This setting makes it more amazing that even in such dark-

ness, Umm Maher so believed in a bright future for her son to the extent that she hoped her son would have a distinguished career traveling around the world.

Umar ibn Abdul Aziz:

Umar ibn Abdul Aziz used to say to his mother, “I want to be like AbduAllah ibn Umar,” and his mother would say, “Son, you will be better.”

Ahmed Hassan Zewail:

Ahmed Hassan Zewail was an Egyptian-American chemist, known as the “father of femtochemistry”. He was awarded the 1999 Nobel Prize in Chemistry for his work on femtochemistry and became the first Egyptian to win a Nobel Prize in a scientific field.

What is interesting is that when he used to write his name from a young age, he would put “Doctor” in front of his name so much so that at home he was called Dr. Ahmad!

Mu’awiyah Ibn Abu Sufyan:

Mu’awiyah Ibn Abi Sufyan (may allaah be pleased with him) was a child when he was walking with his mother and a man from Quraysh saw them and said to the mother, “Take good care of your son. If my guess is correct, your son one day will rule the Arabs!”

The mother replied with confidence and pride in her eyes, “He will rule the Arabs and the Non-Arabs!”



Sultan Muhammad Al-Fateh:

Most of us know Sultan Muhammad Al-Fateh as the Conquerer of Constantinople, but did you know that his mother was preparing him for that great victory since he was a child?

She used to take him to Fajr prayer, and afterwards would take him to a point on the Bosphorus Strait. She would put him on a horse to watch the sun rise and point to the light of Constantinople. "My son, one day you will open that city."

Muhammad Al-Fateh was 21 years old when he led the Muslims to that victory.

Imaam ash-Shaafi'ee – and an Incident that Spurred One of the Great Scholars of Islaam

From Mus'ab bin 'Abdillaah az-Zubairi who said: Ash-Shaafi'ee (rahimahullaah) in the beginning of his affair would seek out poetry and the days of the Arabs (history) and literature (of culture of mind), thereafter he took to Fiqh.

The reason for his taking to it was due to his marching along one day upon a riding beast of his, and behind him was a writer for my father, so he made a quotation with a line of poetry, and so my father's writer tapped him with his riding whip and then said to him: "The like of you goes about with his virtuous mannerism in the like of this? Where

are you with regard to Fiqh?"

So that shook him, and thus he be-took to sitting with Az-Zanji Muslim bin Khaalid – and he was the Mufti of Makkah, then he came to us (in Al-Madeenah) and so he adhered to Maalik bin Anas (Imaam Maalik).

[*Tabaqaat Al-Fuqahaa Ash-Shaafi'iyeen (Ibn Katheer) vol 1 p.74 and Manaaqib ash-Shaafi'ee (Al-Baihaqee) vol 1 p.96 and Majmu' Sharh al-Muhadhab vol 1 p.24*]

Abdullaah bin Wahb – the Companion of Imaam Maalik Who Received Simple Words of Advice:

Ibn 'Abdil Barr (rahimahullaah) said: 'Abdullaah bin Wahb said:

"My initial affair was in worship before that of seeking knowledge. So Satan effectuated with me an eager enthusiasm in regard to 'Eesaa bin Maryam ('alai-his salaam) as to how Allaah, The Most High, created him, and the like of this. So I complained of that to a Shaikh, so he said to me:

'Ibn Wahb.'

I said: 'Yes.'

He said: 'Seek knowledge.'

So that was the reason for my seeking knowledge."

[*Siyar A'laam an-Nubalaa vol 9 p.224 Jaami Bayaan al-'Ilm wa Fadlihi vol 1 p.26-27*]



Imaam al-Bukhaaree – and His Most Well-Known Work

Imaam al-Bukhaaree (rahimahullaah) mentioned how on an occasion when he along with others were studying with their teacher Ishaaq bin Raahawaih, and so his teacher made a statement that had a deep effect with Imaam al-Bukhaaree, he (rahimahullaah) said:

“We were with Ishaaq bin Raahawaih, so he said: ‘were you to compile a concise book of the authentic Sunnah of the Prophet (sallallaahu ‘alaihi wa sallam).”

He said: “So that came to settle in my heart, and so I took to gathering the Jaami as-Saheeh.”

[Hadiy as-Saari p.9]

Al-Qaffaal Al-Marwazi – The Locksmith Turned Faqeeh

Yaqoot al-Hamawee (rahimahullaah) said: “Some of the Fuqahaa of Marw narrated to me at Finnin from its villages that Al-Qaffaal ash-Shaashi produced a lock and key the weight of which was a single daaniq (that of two carob-grains), so the people became greatly amazed by it, and his mention became circulated and his news reached this Al-Qaffaal. So he produced a lock together with its key, and its weight was a tusooj (a quarter of a daaniq), and he showed it to the people and so they admired it, yet no mention of him came to be spread.

So one day he said to some of those that he was acquainted with: ‘Do you not see that everything is in need of good fortune? Ash-Shaashi produced a lock the weight of which was a daaniq and it resounded throughout the lands, and I myself produced a lock one fourth its scale (i.e of lighter weight) – no one mentioned me!’ So someone said to him: ‘Reputation is only by way of knowledge – not by way of locks.’

So he aspired to knowledge and became occupied with it, and his age had reached forty years, and so he came to a Shaikh from the people of Marw and made him aware of his desire in that which he aspired to.

So he strove hard and adhered to the occupation until there came to be from him that which was to come, and so he lived for eighty years; forty years as an unenlightened person and forty as a scholar.”

[Mu’jam al-Buldaan vol 5 p.116]

Ibn Hazm – The Great Spanish Scholar and an Incident that Took Place Earlier in his Life

Imaam adh-Dhahabee mentioned; Abu Muhammad ‘Abdillaah bin Muhammad bin al-‘Arabi said: Ibn Hazm informed me of the reason for his learning Fiqh was that on an occasion he witnessed a janaazah, so he entered the Masjid and sat down and he did not pray, so a man said to him: “get up and pray the Tah-



yyatul Masjid (two rak'ah prayer upon entering the Masjid)" and (at this time) he was twenty six years of age.

He (Ibn Hazm) said: "so I stood up and prayed, then when we returned from the janaazah, I came to the Masjid, and so I proceeded upon (praying) the Tahiyah, so he said to me: 'sit down, this is not a time for prayer.' Meaning; after 'Asr.

So I left in a state of sadness, and I said to the teacher who had nurtured me in education: 'direct me to the home of the Faqeeh Abee 'Abdillaah bin Dahhoon.' Thus I proceeded to him and informed him of that which had occurred with me, and so he directed me to (the book): Al-Muwatta, so I began reading it upon him, then my reading followed in succession upon him as well as other than him for three years."

[*Tadhkirah al-Huffaadh vol 3 p.1150-1151*]

Imaam Adh-Dhahabee – a Statement of Encouragement that Made Seeking Hadeeth Beloved to Him

When he was still young; Imaam Adh-Dhahabee (rahimahullaah) was writing on an occasion, and his teacher Al-Haafidh al-Birzaali passed by him and observed his handwriting, and then uttered a statement to his student,

Imaam Adh-Dhahabee said:

"He is the one who made beloved to me the seeking of hadeeth, for indeed

he saw my handwriting and said: 'your writing resembles the writing of the Muhadditheen (scholars of Hadeeth).' So his statement produced an effect within me, and so I heard (took knowledge) from him and by way of him I was educated in many things."

[*Ad-Durar al-Kaaminah vol 3 p.238-239*]

One Ayah Changed My Life- Fudhayl Ibne Iyaadh:

Al-Fudhayl ibn 'Iyaadh was famous for his piety and worship, but he was not always a practising Muslim. In his early years, Al-Fudhayl was an infamous highway robber; he would prowl in the night for victims on the road from Abu Ward to Sarakhas. Between these two cities was a small village in which lived a girl that Al-Fudhayl was in love with. One night, out of desperation to be with her, Al-Fudhayl climbed the wall of her home.

As he was climbing over it, he heard a voice recite:

"Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah..."

[*Surah Al-adeed 57, Ayah 16*]

At that moment, Al-Fudhayl answered, "O my Lord, the time has indeed come." He returned from where he came and sought refuge near a travelling party on the main road. They were busy engaging in a serious discussion.



Al-Fudhayl heard one of them say, “Let us continue our journey now.”

Another answered, “No, not until the morning, for Al-Fudhayl is lurking on the road somewhere out there, just waiting to rob us.”

Having heard the entire conversation, Al-Fudhayl thought to himself,

“I go around in the night to sin, while a group of Muslims remain here because they fear me. Indeed I feel that Allah has brought me here to them only so that I can reform my character. O Allah, I indeed repent to you!”

[Siyar A’laam an-Nubalaa vol 18 p.199]

The Drunk Man Who Became A Scholar- Abdullah Ibn Maslamah Al Qanabi:

Imam Ibn Qudamah Al Maqdisi (Rahimahullah) mentioned the following incident in his Kitaab al Tawwabeen:

There was an alcoholic who was addicted to alcohol and he used to remain excessively drunk- this young man’s name was Abdullah Ibn Maslamah Al Qanabi.

Upon one occasion, Abdullah was with his friends drinking alcohol and in front of him he saw a sudden rush. He saw a large number of people gathering around someone and this person was seated on his donkey. So Abdullah was curious and wanted to know who this person was.

“Why is everyone crowding around this

individual?” He thought. So he went with a bottle of alcohol in his hand and asked the people around, “Who is this?”

The people replied, “This is a very famous Imam.”

Abdullah asked, “What’s the Imam’s name?”

The people replied, “Imam Shabi (Rahimahullah)”

Abdullah said, “Ok. What does he do?”

So the people said, “He is a Muhaddith”

Abdullah asked, “What’s a Muhaddith?”

So they replied, “A Muhaddith is a person that narrates, memorizes, teaches and acts upon the Hadith of the Prophet Muhammad (sallallahu alayhi wa sallam)”

Thereafter, Imam Shabi (Rahimahullah) was sitting on his donkey and Abdullah went up to him and asked him, “If you are a Muhaddith, tell me, narrate to me one Hadith.”

So Imam Shabi (Rahimahullah) being an Imam, read the situation and saw that Abdullah had a bottle of alcohol in his hand. He narrated a Hadith to him according to his situation and said, “And if you do not feel ashamed, then do whatever you like.”

The translation of the hadith is the following:

Narrated Abu Masood: The Messenger of Allaah (sallallahu alayhi wa sallam) said:



‘One of the sayings of the early Prophets which the people have got is: If you don’t feel ashamed (from Haya’: pious shyness from committing religious indiscretions) do whatever you like.”

[*Sahih al-Bukhari: 6120*]

When Abdullah heard this Hadith, the bottle of alcohol fell from his hands and he said, “Did the Prophet (sallallahu alayhi wa sallam) say this that if you have no shame, do whatever you want?”

He then started asking himself, “Am I a shameless person?”

This Hadith penetrated Abdullah’s heart. He went home and stayed there some days in his room crying, thinking, “What have I done with my life until now? I kept on drinking alcohol, disobeying Allah. “

So he repented to Allaah. He came out of his room and told his mother,

“I am leaving this country. I asked the scholars that I want to acquire the knowledge of Islam. I want to be like Imam Shabi (Rahimahullah), he is a Muhaddith, why am I not a Muhaddith? If Imam Imam Shabi (Rahimahullah) can be a Muhaddith, so can I!”

So he asked the scholars and they said, “Go to Madinah! Imam Malik (Rahima-

hullah) is one of the greatest Imams of this time. If you become his student, then you can become a Muhaddith.”

So Abdullah travelled from Basra to Madinah and he went to Imam Malik and became one of his greatest students. And this very man who was an alcoholic later became the teacher of Imam Bukhari (Rahimahullah) and Imam Muslim (Rahimahullah). He became one of the most famous scholars of his time.

Conclusion:

Ibn al-Qayyim said:

Man’s time is in fact man’s life, for it is the basis that will shape his eternal life in perpetual bliss, or it will shape a life of misery in eternal torment. Time passes more quickly than clouds, so whatever time one spends for the sake of Allah, and by the help of Allah, that is his life. Anything other than that is not counted as part of his life, and even if he lives in this world, he will be living the life of dumb beasts, for if he spends his time in heedlessness and in pursuit of physical desires and false wishes, and the best he can do with his time is to sleep and be idle, then the death of such a person is better for him than living.

Al-Jawaab al-Kaafi (p. 109)





**DIVIDE THE
24 HOURS
IN TO 8 PARTS**

1. Tahajjud to fajr
2. Fajr to zuha time
3. Zuha to 10 am
4. 10 am to zuhar
5. Zuhar to asr
6. Asr to maghrib
7. Magrib to isha
8. Isha to bed & Sleeping time

1. IMPORTANCE OF SLEEP

Sleep from an Islamic perspective

Research done by Ahmed S BaHam-mam

The University Sleep Disorders Center, Department of Medicine, College of Medicine, King Saud University, Riyadh, Saudi Arabia

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Modern sleep scientists believe that sleep deprivation has deleterious effects on mental concentration, memory, mood, and quality of life. In addition, recent data indicate that sleep deprivation impairs endocrine and metabolic functions.

Islam also emphasizes the importance of getting enough sleep.

One Hadith by the Prophet ﷺ in Sahih Al-Bukhari says, “If anyone of you

feels drowsy while praying he should go to bed (sleep) till his slumber is over” (210).

The Prophet ﷺ told one of his companions (Ibn Amr) who was praying the whole night “Offer prayers and also sleep at night, as your body has a right on you” (*sahih bukhari 1874*).

Once the Prophet ﷺ entered the Mosque and saw a rope hanging in between its two pillars. He said, “What is this rope?” The people said, “This rope is for Zainab, who, when she feels tired, holds it (to keep standing for the prayer.)” The Prophet ﷺ said, “Don’t use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sleep” (*Sahih bukhari 1099*).

Another Hadith narrated by Aisha (wife of the Prophet ﷺ) in Musnad Ahmed tells of a woman from the tribe of Bani Asad, who was sitting with Aisha when Allāh’s Apostle ﷺ came to my house and said, “Who is this?” Aisha replied, “She is so and so”. She does not sleep at night because she is engaged in prayer. The Prophet said disapprovingly, “Do (good) deeds which are within your capacity as Allāh never gets tired of giving

Note:

Good start of morning and spending good day depend on early bed time management.



rewards till you get tired of doing good deeds” [25244].

Sleeping manners

There are numerous Muslim sleep traditions that Muslims try to follow in order to be in accordance with the practice of the Prophet (ﷺ) (Sunnah).

Early bedtime and early wake up time

Muhammad (ﷺ) encouraged his companions not to be involved in any activity after Isha prayer (darkness prayer, which is around 1.5-2 hours after sunset). The Prophet (ﷺ) said, “One should not sleep before the night prayer, nor have discussions after it” [Sahih Bukhari 574]. Additionally, Muslims are required to wake up for Fajr prayer, which is about one hour before sunrise. The Prophet did not sleep after Fajr prayer

In addition, the Prophet (ﷺ) told his companions that early morning work is blessed by Allāh.

Perform ablution (wudoo) before going to bed and supplicate

It is reported in Sahih Muslim (Sahih Muslim) that one of the companions said that the Prophet (ﷺ) told him, “Whenever you go to bed, perform ablution like that for the prayer, and lie on your right side” [2710].

And then he asked him to say the night prayers before sleep.

Dusting and cleaning the bed before sleeping

It has been reported that the Prophet (ﷺ) said, “When any one of you goes to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that and then should recite the name of Allāh” [Sahih Muslim 271].

Sleep position

In Islamic culture, some sleep positions are encouraged while others are discouraged based on the practice (Sunnah) and recommendations of the Prophet Muhammad (ﷺ). Thus, many Muslims sleep on their right side, particularly, in the initial part of sleep. Muhammad (ﷺ) said, “Whenever you go to bed, perform ablution like that for the prayer, and lie on your right side” [Sahih Muslim 2710].

In description of the sleep of the Prophet (ﷺ), a Hadith states, “When the Prophet (ﷺ) wants to go to sleep, he puts his right hand under his cheek” [Sahih Muslim 2713]. Modern scientific studies have suggested a beneficial effect of right lateral decubitus position on the heart. In particular, one study assessed the autonomic effect of three sleep positions (supine, left lateral decubitus, and right lateral decubitus) in healthy subjects using spectral heart rate variability analysis.

The results indicated that cardiac vagal activity was greatest when subjects were



in the right lateral decubitus position. In addition, an animal study indicated that vagal stimulation has an antiarrhythmic effect.

Several studies have demonstrated that the recumbent position affects autonomic nervous system activity in patients with congestive heart failure, and that there is attenuation of the sympathetic tone when subjects are in the right lateral decubitus position.

Muslims tend to dislike sleeping in the prone position, and this is discouraged in the Islamic literature, even for infants.

The Prophet ﷺ told a man who was lying on his stomach, “Allāh and his Prophet dislike this position” [*Sunan Al-Tirmidhi* 2768].

Modern medical studies have concluded that infants who sleep in the prone position have a seven-fold increased risk of sudden infant death syndrome (SIDS).

This has led to “back to sleep” campaigns in Britain (1991) and in the United States (1994).

Turning off light before sleep

It is narrated that the Prophet ﷺ said, “Put out lamps when you go to bed, shut the doors, and cover water and food containers” [*Sahih Bukhari* 5301]. This may correspond with current scientific understanding that it is impor-

tant to maintain a dark environment during sleep so as not to disrupt the circadian rhythm.

Yawning

Yawning is an unacceptable behavior for Muslims, especially in public places. If yawning occurs, the yawner is instructed to cover his mouth with his hand. The Prophet said, “Yawning is from Satan. If you are about to yawn, you should try to stop it as much as possible. If you yawn, Satan will laugh” [*Sahih Bukhari* 3115].

Naps (Siestas)

Napping is a cross-cultural practice, and modern sleep scientists believe that napping provides benefits for all ages.

Short mid-day nap (called Qailulah in Islamic culture) is a deeply embedded practice in the Muslim culture, and it takes a religious dimension (Sunnah) for some Muslims. The Prophet Muhammad ﷺ said, “Take a short nap, for Devils do not take naps” [*Sahih Aljamie. Alalbani* 1647].

Another Hadith reported in Sahih Al-Bukhari says, “We used to offer the Jumua (Friday) prayer with the Prophet and then take the afternoon nap” [5923].

Previous research has shown that short daytime naps improve vigilance and cognitive functions, and are beneficial for memory consolidation.



In particular, a nap as short as 10 min can improve alertness and performance for 2.5-4 hours.

A recent study assessed the health effects of napping in 23,681 healthy Greek adults for an average of about six years. After controlling for potential confounders, the researchers concluded that those who napped at least three times weekly for about half an hour had 37% lower coronary mortality than those who did not nap.

Go to: Circadian Rhythm

The Quran frequently presents “day” and “night” as significant signs of the creator (Allāh). The Quran mentions the alternation of day and night in 37 places and in many places asks Muslims to observe the succession of night and day. For example, “And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude” [verse 25.62]. In the Quran, the word “night” always precedes the word “day”, “And We have appointed the night and the day as two signs. Then We have obliterated the sign of the night with darkness, while We made the sign of the day illuminating” [verse: 17.12]. It is clear that the Quran considers humans to be diurnal creatures who need light in the daytime and darkness at night, “And it is He Who makes the night a covering for you, and the sleep a repose, and makes the day Nushūr (i.e., getting

up and going about here and there for daily work, after one’s sleep at night)” [verse: 25.47]. The Quran stresses the importance of the daily pattern of light and darkness and considers the cycle of night and day as a mercy from Allāh, “Say: See ye? If Allāh were to make the Night perpetual over you to the Day of Judgment, what God is there other than Allāh, who can give you enlightenment? Will ye not then hearken? Say: See ye? If Allāh were to make the Day perpetual over you to the Day of Judgment, what God is there other than Allāh, who can give you a Night in which ye can rest? Will ye not then see? It is out of His Mercy that He has made for you Night and Day, - that ye may rest therein, and that ye may seek of His Grace - and in order that ye may be grateful” [verses 28.71-73].

Muslims have five obligatory prayers per day. The first prayer (Fajr) is at dawn (about one hour before sunrise), so Muslims are obliged to wake up early on weekdays and weekends; the last prayer (Isha) is in the evening, about 1.5-2 hours after sunset. Summer nights have earlier dawn and shorter nights, so Muslims may have less night sleep during the summer. Sleep scientists have not yet studied the physiological effects of this, although available evidence suggests a possible seasonality effect in bed times and wake times.

Honma et al. studied 10 healthy male volunteers from Japan and reported



that wake-up time in the summer was 60 min earlier than in the winter and that bedtime was earlier in summer, resulting in a slightly longer total time in bed during the winter than summer.

They also reported that the acrophase (circadian maximum) for core body temperature and plasma melatonin changed with the seasons, with a 2 hour phase delay in winter, compared to summer.

Another study examined nine healthy males at the Antarctic zone for 15

months. The peak phase of melatonin rhythm was phase delayed by 4.1 hours in winter, compared to summer. In addition, the trough phase of rectal temperature rhythm in two of three subjects was phase delayed by approximately 2 hours in winter. However, in this study there was no change in total sleep time in winter, compared to summer.

Seasonal changes in the phase of circadian rhythms are normally due to seasonal changes in the intensity of light and in the times of sunset and sunrise.

2. IMPORTANCE OF SLEEP FROM 9:30 PM TO 1 AM OR 3 AM

Before sleep

(dua before sleeping, maintain the hygiene of mouth and cleaning of body and bed and pillow very dim light and good smell and celebrate the sleep with 4 phases)

Melatonin, often referred to as the sleep hormone, is a central part of the body's sleep-wake cycle. Its production increases with evening darkness, promoting healthy sleep and helping to orient our circadian rhythm.

What is Melatonin?

Melatonin is a natural hormone³ that is produced by the pineal gland in the brain and then released into the bloodstream. Darkness prompts the pineal gland to start producing melatonin while light causes that production to stop. As a result, melatonin helps regulate circadian rhythm and synchronize our sleep-wake cycle with night and day. In doing so, it facilitates a transition to sleep⁴ and promotes consistent, quality rest.

Why to early bed ?

Fact Checked

Medically Reviewed by Dr. Alex Dimitriu

Written by Eric Suni



<https://www.sleepfoundation.org/melatonin>

It is important to note that “darkness” stimulates the pineal gland to secrete melatonin whereas exposure to light inhibits this mechanism [12].

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4334454/>

4 phases of sleeping

There are two main types of sleep:

Non-rapid eye movement (NREM), also known as quiet sleep

Rapid eye movement (REM), also known as active sleep or paradoxical sleep

What It’s Like to Have an Electroencephalogram (EEG)

Entering Sleep

During the earliest phases of sleep, you are still relatively awake and alert. The brain produces what are known as beta waves, which are small and fast. 3

As the brain begins to relax and slow down, slower waves known as alpha waves are produced. During this time when you are not quite asleep, you may experience strange and extremely vivid sensations known as hypnagogic hallucinations. 4 Common examples of this phenomenon include feeling like you are falling or hearing someone call your name.

Another very common event during this period is known as a myoclonic

jerk. If you have ever startled suddenly for seemingly no reason at all, then you have experienced this phenomenon. While it might seem unusual, these myoclonic jerks are actually quite common.

Previously, experts divided sleep into five different stages. Fairly recently, however, stages 3 and 4 were combined so that there are now three NREM stages and a REM stage of sleep.

NREM Stage 1

Stage 1 is the beginning of the sleep cycle and is a relatively light stage of sleep. Stage 1 can be considered a transition period between wakefulness and sleep.

In Stage 1, the brain produces high amplitude theta waves, which are very slow brain waves. This period of sleep lasts only a brief time (around five to 10 minutes).⁵ If you awaken someone during this stage, they might report that they were not really asleep.

NREM Stage 2

Stage 2 is the second stage of sleep and lasts for approximately 20 minutes. During stage 2 sleep:

You become less aware of your surroundings.

Body temperature drops.

Breathing and heart rate become more regular.

The brain begins to produce bursts of rapid, rhythmic brain wave activity



known as sleep spindles. Body temperature starts to decrease and heart rate begins to slow. According to the American Sleep Foundation, people spend approximately 50% of their total sleep in this stage.⁵

NREM Stage 3

During stage 3 sleep:

Muscles relax.

Blood pressure and breathing rate drop.

Deepest sleep occurs.

This stage was previously divided into stages 3 and 4. Deep, slow brain waves known as delta waves begin to emerge during stage 3 sleep. This stage is also sometimes referred to as delta sleep.

During this stage, people become less responsive and noises and activity in the environment may fail to generate a response. It also acts as a transitional period between light sleep and a very deep sleep.

Older studies suggested that bed-wetting was most likely to occur during this deep stage of sleep, but some more recent evidence suggests that such bed-wetting can also occur at other stages. Sleepwalking also tends to occur most often during the deep sleep of this stage.⁶

REM Sleep

During REM sleep:

The brain becomes more active.

The body becomes relaxed and immobilized.

Dreams occur.

Eyes move rapidly.

Most dreaming occurs during the fourth stage of sleep, known as rapid eye movement (REM) sleep. REM sleep is characterized by eye movement, increased respiration rate, and increased brain activity. The American Sleep Foundation suggests that people spend approximately 20% of their total sleep in this stage.⁷

REM sleep is also referred to as paradoxical sleep because while the brain and other body systems become more active, muscles become more relaxed. Dreaming occurs due to increased brain activity, but voluntary muscles become immobilized.

[https://www.verywellhealth.com/the-four-stages-of-sleep-2795920#:~:text=Non%2Drapid%20eye%20movement%20\(NREM,active%20sleep%20or%20paradoxical%20sleep](https://www.verywellhealth.com/the-four-stages-of-sleep-2795920#:~:text=Non%2Drapid%20eye%20movement%20(NREM,active%20sleep%20or%20paradoxical%20sleep)

Right and Wrong patterns of sleep

1. Recommended to start the sleep

Stage of Melatonin (9pm to 12 midnight)

2. Not recommended to start sleep in this time

12 midnight to 3 am, because it is the agitate sleeping phase



3. IMPORTANCE OF TAHAJJUD ACTIVITY IN BOTH WORLDS

Night / Tahajjud Prayer | A Scientific Analysis

Admin Islam and Science/Quran and Sunnah

Tahajjud means waking after sleep and offering prayer at the last portion of the night after some sleep. It's not only the prayer but also a fight against one comfort, its to give up sweet sleep to stand in front of Almighty. This prayer is that amazing power that a person who regularly offer it will fight against any power.

Meaning of Tahajjud

Tahajjud prayer is an optional prayer. It offering time is during the night after waking up from sleep. Meaning of "tahajjud" is "to give up hujud". It means "to give up or leave off sleep". This prayer is most rewarding in all extravagant prayers. In tahajjud prayer supplications are accepted as a person is nearest to Allah at this time.

Is allowed to pray Tahajjud immediate after Isha

It is not condition or manditory to sleep for tahajjud prayer because the time of qiyamul lail starts after Isha Farz salah. Bit the last part of is Afzal time to pray qiyam lail. (Shaikh bin baz)

Scientific Analysis of Tahajjud prayer

In 1990 scientific American published a research paper. The research was carried out in the University of Barcelona, experiments were conducted on animals and human brain during sleep with the help of metal disks (electrodes). This test called EEG detects electrical activity in our brain using small electrodes attached to the scalp. Brain cells are active all the time and can communicate via electrical impulses. Brain cells can send impulses even when we are sleeping. This activity shows up as wavy lines on an EEG recording. The purpose of this research was to study memory patterns after sleep.

Another research publishes in International Journal of Advances in Medical Sciences. Aim of this research was to study the effects of tahajjud on physical and mental health. Data was collected from previous researches for concluding the relation of midnight prayer with stress variables.

Results

Researches show that after taking sleep human memory increases. Prayer at last part of the night is the best time to ask for forgiveness. We can easily recall our sins and repent with a pure heart.

Studies further conclude that difference in a stress response before and after someone performs tahajjud prayer. The stress response will decrease after night



prayer. Body balance is regulated by the hormone system and which in turn regulate the immune system. Levels of Hormone cortisol demonstrates Stress, anxiety, and depression. Tahajud prayer gives a positive perception of the body, this positivity results in balance hormones levels. As prostration at night supply oxygen-rich blood to the brain. So, the secretion of hormone in hypothalamus “adrenocorticotrophic”(ACTH) will be stable. stable (ACTH) causes alpha and beta receptors to move stably and lower cortisol levels. This helps to build a positive immune system.

Tahajud prayer gives a significant effect on the stress response, increase memory, boost positive emotions. It also improves physical health. Similar research shows that night prayer can stabilize high blood pressure.

Meeting Almighty at this peaceful time builds a strong relationship with Him. It will improve mental, physical and spiritual health. May Allah help us all to offer tahajud regularly.

Reference : <https://subjecteducator.com/tahajjud/>

4. SALAH TIME MANAGEMENT OR 5 TIME BREAKS FOR SALAH

(It is necessary to break the monotonous work to avoid stress and for that you need to learn time management)

According to one research that the reason of increasing the suicidal tendencies is because of stress and stress occur because of lack of breaks during the stressful job and corporate workers

and high level management people are becoming the arrest of stress problems and islam commands for breaks for salah five times for salah

For more detail please listen :

<https://www.youtube.com/watch?v=D-2K3dSC7uJc>

5. MEETING WITH ALL HIS WIVES OR FAMILY TIME MANAGEMENT

Some time after asr some time before magrib some time after isha which means we need to maintain balance

between family life, self management and worldly affairs outside the home.





**Part
1**



At the time of Tahajjud and
Break of Dawn some events which
happened with family

AT THE TIME OF TAHAJJUD

To perform a long prostration in the Tahajjud

Narrated `Aisha: Allah's Messenger (ﷺ) used to offer eleven rak`at and that was his prayer. He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur'an) before he would lift his head. He used to pray two rak`at (Sunna) before the Fajr prayer and then used to lie down on his right side till the call-maker came and informed him about the prayer.

Reference : Sahih al-Bukhari 1123

Leaving the night prayer by patient

Narrated Jundab: The Prophet (ﷺ) became sick and did not get up (for Tahajjud prayer) for a night or two.

Reference : Sahih al-Bukhari 1124

The Prophet's exhorting to Tahajjud and Nawafil without making them compulsory.

Narrated Um Salama: One night the Prophet (ﷺ) got up and said, "Subhan Allah! How many afflictions Allaah has revealed tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up (for prayers), perhaps a well dressed in this world may be naked in the Hereafter."

Reference: Sahih al-Bukhari 1126

Standing of the Prophet ﷺ at night

Narrated Al-Mughira: The Prophet (ﷺ) used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave."

Reference: Sahih al-Bukhari 1130

Sleeping in the last hours of the night

Narrated `Abdullah bin `Amr bin Al-`As: Allah's Messenger (ﷺ) told me, "The most beloved prayer to Allaah is that of David and the most beloved fasts to Allaah are those of David. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days."

Reference: Sahih al-Bukhari 1131

Whoever took the Suhur and did not sleep before offering Fajr prayers

Narrated Qatada: Anas bin Malik said, "The Prophet (p.b.u.h) and Zaid bin Thabit took their Suhur together. When they finished it, the Prophet (ﷺ) stood for the (Fajr) prayer and offered it." We asked Anas, "What was the interval be-



tween their finishing the Suhur and the starting of the morning prayer?" Anas replied, "It was equal to the time taken by a person in reciting fifty verses of the Qur'an."

Reference: Sahih al-Bukhari 1134

To prolong the standing posture in the Tahajjud

Narrated Abu-Wail:

`Abdullah said, "One night I offered the Tahajjud prayer with the Prophet (ﷺ) and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet (standing)."

Reference: Sahih al-Bukhari 1135

Narrated Hudhaifa:Whenever the Prophet (ﷺ) got up for Tahajjud prayer he used to clean his mouth (and teeth) with Siwak.

Reference: Sahih al-Bukhari 1136

Satan's tying of knots at the back of the head if one does not offer the night prayer

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third

knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart."

Reference: Sahih al-Bukhari 1142

Sleeping in the first part of the night and getting up in its last part

Narrated Al-Aswad:I asked `Aisha "How is the night prayer of the Prophet?" She replied, "He used to sleep early at night, and get up in its last part to pray, and then return to his bed. When the Mu'adh-dhin pronounced the Adhan, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the prayer)."

Reference : Sahih al-Bukhari 1146

The Salat (prayer) of the Prophet (ﷺ) at night in Ramadan and (in) other months

Narrated Abu Salma bin `Abdur Rahman:I asked `Aisha, "How is the prayer of Allah's Messenger (ﷺ) during the month of Ramadan." She said, "Allah's Messenger (ﷺ) never exceeded eleven rak`at in Ramadan or in other months; he used to offer four rak`at-- do not ask me about their beauty and length, then four rak`at, do not ask me about their beauty and length, and then three rak`at." Aisha further said, "I said, 'O Allah's Messenger (ﷺ)! Do you sleep before offering the witr prayer?' He replied, 'O `Aisha! My eyes sleep but my heart remains awake!'"

Reference: Sahih al-Bukhari 1147



Narrated `Aisha: I did not see the Prophet (ﷺ) reciting (the Qur'an) in the night prayer while sitting except when he became old; when he used to recite while sitting, and when thirty or forty verses remained from the Sura, he would get up and recite them and then bow.

Reference: Sahih al-Bukhari 1148

Narrated `Abdullah bin `Amr: Once Allah's Messenger (ﷺ) said to me, "I have been informed that you offer Salat (prayer) all the night and observe Saum (fast) during the day." I said, "(Yes) I do so." He said, "If you do so, your eye sight will become weak and you will become weak. No doubt, your body has right on you, and your family has right on you, so observe Saum (for some days) and do not observe it (for some days), offer Salat (for sometime) and then sleep."

Reference: Sahih al-Bukhari 1153

Regularity of two Rak'a (Sunna) of the Fajr

Narrated `Aisha: Allah's Messenger (ﷺ) offered the `Isha' prayer (and then got up at the Tahajjud time) and offered eight rak`at and then offered two rak`at while sitting. He then offered two rak`at in between the Adhan and Iqama (of the Fajr prayer) and he never missed them.

Reference: Sahih al-Bukhari 1159

To lie down on the right side after offering two Rak'a (Sunna) of the Fajr prayer

Narrated `Aisha: The Prophet (ﷺ) used to lie down on his right side, after offering two rak`at (Sunna) of the Fajr prayer.

Reference: Sahih al-Bukhari 1160

Whoever talks after offering two Rak'a (Sunna) (of the Fajr prayer)

Narrated `Aisha: After offering the Sunna of the Fajr prayer, the Prophet (ﷺ) used to talk to me, if I happen to be awake; otherwise he would lie down till the Iqama call was proclaimed (for the Fajr prayer).

Reference: Sahih al-Bukhari 1161

What is said about the Nawafil being offered as two Rak'a followed by two and so on

Narrated `Aisha: After offering the two rak`at (Sunna) the Prophet (p.b.u.h) used to talk to me, if I happen to be awake; otherwise he would lie down.

Reference: Sahih al-Bukhari 1162

To talk after offering two Rak'a (Sunna) of the Fajr prayer

Narrated `Aisha: The Prophet (ﷺ) was never more regular and particular in offering any Nawafil than the two rak`at (Sunna) of the Fajr prayer.

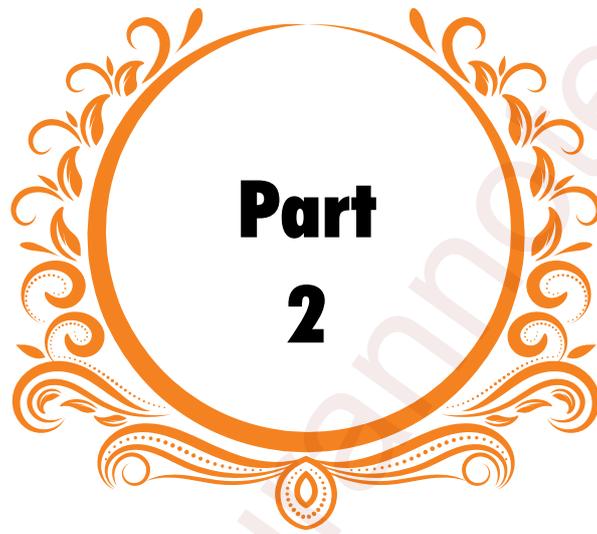
Reference : Sahih al-Bukhari 1163

To offer Salat-ud-Duha when not traveling

Narrated Abu Huraira: My friend (the Prophet) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the Duha prayer, and to offer witr before sleeping.

Reference : Sahih al-Bukhari 1178





**Part
2**



At the time of Tahajjud and
Break of Dawn some events which
happened with family

AT THE TIME OF BREAK OF DAWN

At the Break of Dawn

The very early light of dawn penetrates through the darkness of the night. At the same time, Bilal's voice shatters the silence of the night in Madinah as he makes the call for prayer, the adhan. Allaah's messenger (sallAllaahu alayhi wa sallam) is at that moment asleep, taking a little rest at dawn after having spent much of the night standing up in voluntary night prayer.

[Sahih Bukhari, Hadith No: 246]

Starting the Day by Invoking Allaah:

When Bilal makes his call for prayer, the Prophet wakes up; the first thing he does is to reach for his tooth stick i.e. miswak, and brush his teeth. He then says: "All praise be to Allaah who has given us life after we have been lifeless. To Him all shall return."

[Sahih Bukhari, Hadith No: 6312]

He then responds to the call to the prayer, repeating what the caller says. When the caller says "Allaahu akbar; Allaahu akbar", i.e. "Allaah is Supreme; Allaah is Supreme;" the Prophet says "Allaah akbar; Allaah akbar". When the caller says: "Ashhadu an la ilaha ill Allaah", i.e. "I bear witness that there is no deity other than Allaah", the Proph-

et repeats it preceded by the word "wa ana", which means "I too bear such witness". The caller then says: "Ashhadu anna Muhammad Rasulullaah", i.e. "I bear witness that Muhammad is Allaah's messenger", and the Prophet repeats it preceded by "I too". The caller then urges people saying: "Hayya las Salah; Hayya lal falah", i.e. "Come to prayers; come to success". After each one of these, the Prophet says: "All power acts only with Allaah's permission". The final phrases of the adhan repeat that Allaah is supreme and reassert His oneness. The Prophet repeats these as the caller says them.

The Prophet then adds this supplication: "My Lord, the Lord of this perfect call and due prayer, grant Muhammad the means and that which is best, and raise him to the honourable station you have promised him."

[Sahih Bukhari, Hadith No: 914]

The Prophet then rises. If he needs a bath, he takes one, and if he needs only the ablution, i.e. wudu', he performs it. "Only my eyes sleep, but my heart remains alert"

At times, he may proceed to prayer without performing the ablution. Someone may ask him whether that is right. His answer is: "Only my eyes sleep, but my heart remains alert."

[Sahih Bukhari, Hadith No: 1147]



He then offers the two recommended rak'ah of Fajr. He was never as quick to offer voluntary prayers as in the case of the Fajr prayer. He offers two short rak'ahs. They were so short that one may wonder whether he completed the reading of the first surah, al fatihah, which is obligatory to read in every rak'ah of Islamic prayer.

[Sahih Bukhari, Hadith No: 618]

In the first of these two recommended rak'ahs he normally read Surah 109: "Say: 'Unbelievers! I do not worship what you worship, nor do you worship what I worship. I shall never worship what you worship, nor will you ever worship what I worship. You have your own religion and I have mine.'" (109: 1-6) In the second, he normally read Surah 1 12: "Say: He is Allaah, the One and only Allaah, the Eternal, the Absolute. He begets none, nor is He begotten, and there is nothing that could be compared to Him." (1 12: 1-4) On occasions he read in the first of these two rak'ahs the verse that says: "Say 'all of you]: We believe in Allaah and in what has been revealed to us, and in what was revealed to Abraham, Ishmael, Isaac, Jacob and their descendants,, and in what was given to Moses and Jesus, and in what all prophets have been given by their Lord. We make no distinction between any of them, and to Allaah we have surrendered ourselves." (2:136) or he may read: "Say: People of earlier revelations. Let us come to an agreement which is equitable between

you and us: that we shall worship none but Allaah, that we shall associate no partners with Him, and that we shall not take one another for lords beside Allaah. And if they turn away, then say: Bear witness that we have surrendered ourselves to Allaah." (3: 64) Or: "When Jesus became conscious of their rejection of the faith, he asked: "Who will be my helpers in the cause of Allaah?" The disciples replied: "We are 'your] helpers in Allaah's cause. We believe in Allaah. Bear you witness that we have surrendered ourselves to Him.

Our Lord, we believe in what You have bestowed from on high, and we follow the messenger, so write us down among those who bear witness 'to the truth]." (3: 52-53)

[Sahih Muslim, Hadith No: 826]

The Richest Man of the World:

He was always most keen and most regular in offering these two voluntary rak'ahs before fajr. He used to say: "These two rak'ahs are more precious to me than the whole world and all it contains."

[Sahih Muslim, Hadith No: 725]

If he finds his wife awake after having finished these two rak'ahs, he would talk to her in a friendly and loving way. How happy a wife is when she starts her day with a loving conversation with her husband. If she is still asleep, he would recline on his right side until it is time for the obligatory prayer.

[Sahih Bukhari, Hadith No: 1161]



When Bilal felt that people had assembled in the mosque, he would approach the Prophet's rooms and call out: "Time for prayer, Messenger of Allaah"

[Sunan Nasai: Hadith No: 686; Allama Albane declared this narration as authentic in Sahih Nasai]

A Glance at the Sky:

The Prophet would then proceed to offer the prayer. When he came out of his home, he would look up to the sky and say: "In the name of Allaah. I place my trust in Allaah. My Lord, I appeal for your protection so that I may neither go astray nor be led astray; that I may neither err nor be made to err; that I may neither wrong anyone nor suffer any wrongdoing; and that I may neither behave in ignorance nor suffer ignorant behaviour."

[Sunan Nasai: Hadith No: 5539; Allama Albane declared this narration as authentic in Sahih Nasai]

While Entering the Mosque:

When he entered the mosque, he would say: "In the name of Allaah. Peace be to Allaah's messenger. My Lord, forgive me my sins and open for me the gates of your grace. I seek shelter with Allaah, the Supreme, His noble face and eternal power, against Satan, the accursed."

[Sunan Abu Dawud, Hadith No: 466, Allama Albane declared this narration as authentic in Sahih Abu Dawud]

When Bilal saw the Prophet entering the mosque, he would make the call to start the prayer; i.e. the iqamah, and when the Prophet's companions saw him coming, they would rise for the prayer and stand in straight rows.

[Sahih Bukhari, Hadith No: 638]

He (sallallahu alayhi wa sallam) forgot!

He might come out with his head dripping of water, as he would have just taken a bath. On the odd occasion, he might come out, then the congregational prayer was called and the worshippers stood in their rows and he stood in his place to lead the prayer. He then remembered that he was in the state of ceremonial impurity. He signalled with his hand to his companions and said to them: "Stay in your position". He then went back home, took a quick bath and came out with water dripping off his head.

[Sahih Bukhari, Hadith No: 939]

The Prophet did not conceal such matters or feel embarrassed about them. He was just an ordinary human being whose life reflected all normal aspects of human life. Just like the Qur'an says in reference to the type of messenger Allaah sends to people: "Even if we had appointed an angel as our messenger, we would certainly have made him 'appear as a man.'" (6: 9)



The Straightening of Rows:

When the Prophet stood in his position to lead the prayer, he would ensure that the rows of worshippers behind him were straight.

He would say to them: “Make your lines straight and stand close to each other. Straightening lines is part of the perfection of prayers.”

[Sahih Bukhari, Hadith No: 719]

A Virtuous Supplication at the Beginning of The Prayer:

He then started the prayer saying “Al-laahu akbar,” which means “Allaah is Supreme”. As he said it, he raised his two hands so as to be parallel with his shoulders and then he put his right hand over his left hand. He then said without raising his voice: “My Lord, keep me as far from sin as the east from the west. My Lord, wash off my sins just like stains are washed off a white robe. My Lord, wash sin off me with snow, water and hale.”

[Sahih Bukhari, Hadith No: 744]

The Recitation of The Prophet (sallallahu alayhi wa sallam):

Having said this supplication silently, the Prophet then read aloud the first surah of the Qur’an, al-fatihah, which is required to be read in every rak’ah. He read it very clearly, pausing at the end of every one of its short verses.

He thus read al-hamdu lillahi rabbil ‘alamin, “i.e. praise be Allaah, the Lord of all the worlds”, and paused; Al-Rahman nir Rahim “i.e. the Lord of Grace, the Ever Merciful”, pause; Maliki yawmi-ddin “i.e. Master of the Day of Judgement”, pause, etc.

In his recitation, he elongated vowels, thus made the second ‘a’ of Al-Rahman and the ‘i’ of al-Rahim longer than their equivalents.

After that he read a passage of the Qur’an, choosing a long passage in the first rak’ah and a shorter one in the second. In these two rak’ahs, he read between 60 and 100 verses.

[Sahih Bukhari, Hadith No: 541]

This is in line with the Qur’anic instruction regarding the recitation of the Qur’an in the dawn prayer, i.e. Fajr: “Keep up prayer when the sun is on its decline, in the darkness of the night, and recite the Qur’an at dawn, for the recitation of the Qur’an at dawn is indeed witnessed.” (17: 78)

On Fridays, he usually read Surah 32 in the first rak’ah and Surah 76 in the second.

[Sahih Bukhari, Hadith No: 891]

The Prophet’s (sallallahu alayhi wa sallam) concern for his ummah:

Sometimes, he would add after rising from ruku ‘ ‘i.e. bowing in the second rak’ah a supplication, particularly if



some hardship or calamity had befallen the Muslim community. He prayed to Allaah to remove that hardship and to grant comfort and victory to the Muslim community.

[Sahih Bukhari, Hadith No: 4560]

The poet ‘Abdullah ibn Rawahah, an Ansari companion of the Prophet, described this scene as follows:

“Among us is Allaah’s messenger: as a bright light penetrates through the darkness at dawn, he would be reciting Allaah’s book.”

‘Tasbeeh’ of The Prophet (sallallahu alayhi wa sallam):

When he completed his prayer and finished, he would say while still seated in his place, facing the qiblah ‘i.e. the direction to the Ka ‘ bah in Makkah]:

“I seek Allaah’s forgiveness (repeating it three times). My Lord, You are peace, and peace comes from you. Blessed you are, the Lord of majesty and benevolence”.

[Sahih Muslim, Hadith No: 591]

The Taqwa of The Prophet (sallallahu alayhi wa sallam):

He then turned to his right, or might at times turn to his left. When he faced his companions, the first thing they would hear him say was: “My Lord, spare me your punishment on the day when you resurrect your servants.”

[Sahih Bukhari, Hadith No: 852]

The Prophet (sallallahu alayhi wa sallam) glorifying his Lord:

He would then start his glorification of Allaah, saying:

“There is no deity other than Allaah, the One who has no partners. To Him belong all dominion and all praise. He is able to accomplish everything. No power operates except by Allaah’s will. There is no deity other than Allaah, and we worship none but Him. It is He who bestows all bounty and all grace comes from Him. To Him belong all goodly thanks. There is no deity other than Allaah. We submit to Him only, even though the unbelievers dislike that. Our Lord, none can stop what you grant, and none can grant what you withhold. No endeavour is of use to anyone against you.”

[Sahih Bukhari, Hadith No: 844]

He then glorifies Allaah in the usual forms: subhan Allaah ‘i.e. limitless is Allaah in His glory, alhamdulillah ‘i.e. all praise be to Allaah, and Allaahu akbar ‘i.e. Allaah is Supreme.

[Sahih Bukhari, Hadith No: 843]

The Prophet would then say the main supplications he allocated for the morning. These include: “As we start this morning, all dominion belong to Allaah. All praise be to Him. There is no deity other than Allaah, the One who has no partners. To him belong all dominion and all praise. He is able to accomplish everything. My Lord, I appeal to You to grant me of the goodness of this day



and the goodness of what it encompasses, and the goodness of what follows it. I seek shelter with You against the evil of this day and what follows it. I seek refuge with You against laziness and miserable conditions in old age. Protect me against torment in hell and torment in the grave.”

He repeated these phrases in the evenings, substituting the reference to the morning by a reference to the evening.

[Sahih Muslim, Hadith No: 2723]

Prosperity in the both the worlds:

“My Lord, I pray to you to grant me wellbeing in this life and in the life to come. Grant me your pardon and safety in my faith, life, family and property. Give me shelter to cover my flaws and security to calm my fears. Protect me from the front, back, and right, left and above. I appeal to your greatness that no danger should engulf me from beneath me.”

[Sunan Abu Dawud, Hadith No: 5074, Al-lama Albanee declared this narration as authentic in Sahih Abu Dawud]

He did not omit to say this supplication in the morning and evening.

Dua for ‘Fitness’:

His further supplication included the following: “My Lord, grant me good health in my body; in my hearing; in my

sight. There is no deity other than you. My Lord, I seek your shelter against disbelief and against poverty; I seek your shelter against the torment in the grave. There is no deity other than you.” He repeated these phrases three times morning and evening.

[Sunan Abu Dawud, Hadith No: 5090, Al-lama Albanee declared this narration as ‘Hasan’ in Sahih Abu Dawud]

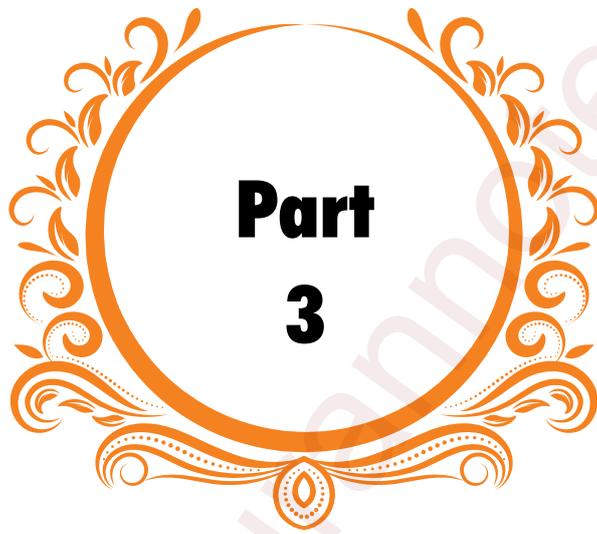
The Companions (may Allaah be pleased with all of them) love for the Prophet (sallallahu alayhi wa sallam):

During this time, servants from all over Madinah would come to the Prophet carrying water containers. They want to have the Prophet’s blessings of their water, requesting him to dip his hand in their water. He put his hand in every container presented to him. They may do this on a very cold morning, and he still put his hand in their vessels.

[Sahih Muslim, Hadith No: 2324]

What a pleasant sight this is: the Prophet with his beaming face looking at these little hands, pure in their childhood, yet requesting the blessing of his hand. Their loving families looked on from a distance, delighted with what they saw. We can almost see them as they approached the Prophet who put his hand in their containers and planted love in their hearts. Happy were those faces that started their day with a glance at the Prophet’s beaming face.





**Part
3**



At the time of Tahajjud and
Break of Dawn some events which
happened with family

IN THE MORNING WITH THE PROPHET:

When the Prophet and his companions have completed their prayers and said their glorifications, the ends of their rows move closer. The Prophet looks all around at his companions while still seated at the spot where he has offered his prayers. As he is facing them, the morning light reveals the brightness of his face. He had a beaming white face, as if the sun was reflected in his face. Anyone looking at him saw truth in his face, just like ‘Abdullah ibn Salam said: “When I examined his face, I realized that his was not the face of a liar.”

A Passionate Admonition after Fajr:

He might start with an admonition, as reported by al-‘Irbad ibn Sariyah: “One day after the Fajr prayer, the Prophet gave us a passionate admonition that

caused tears to spring to people’s eyes who felt very apprehensive. One person said: “Messenger of Allaah, this sounds like the admonition of someone bidding farewell. What would you urge us to do?” He said: “I urge you to remain Allaah fearing, and to listen and obey even if your leader is a black slave. Those of you who live long shall see much controversy. Beware of deviant things, as they lead astray. Whoever of you lives till then should stick to my way [i.e. Sunnah] and the way followed by my rightly-guided successors. Hold on tight to it.”

[Sunan Abu Dawud, Hadith No: 4607]

The Prophet’s admonition was not very frequent. He made it only sparingly, so that they would not get bored.

The Humility of The Prophet (sallallahu alayhi wa sallam):

When his companions were gathered around him, he might turn to them and ask: “Is there anyone ill so that I would go and visit him?” If their answer was in the negative, he might ask: “Is there any funeral I might attend?”

He might enquire about anyone he missed. A black woman used to clean the mosque. The Prophet missed her



one day and enquired about her. He was told that she died. He remonstrated with them, saying: “Why did you not inform me?” It appears that they thought she was of little concern.

They said: “Messenger of Allaah, she died at night and was buried. We did not wish to wake you up.”

The Prophet asked them to indicate her grave, and he went to her grave, offered the prayer for the deceased, praying for her.

[Sahih Bukhari, Hadith No: 458]

The Heart Softening Incident of Thabit ibn Qays ibn Shammas:

One day, the Prophet noticed that his companion Thabit ibn Qays ibn Shammas was missing. He asked: “Why have not we seen Thabit ibn Qays? Is he ill?”

Sa’d ibn Mu’adh said: “He is my neighbour and I have not heard anything about him being ill. Sa’d went to see him and he found him at home, having closed his door and sat there weeping. He asked him what the matter was.

Thabit said: “It is too bad for me. Allaah says: ‘Believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you would speak loudly to one another, lest all your deeds should come to nothing without your perceiving it. (49: 2) I am a man with loud voice. I fear that all my work is undone and I would be destined to hell.

On learning this, the Prophet said to Thabit: “You are not one of them. You shall live well and die well. You belong to the people of heaven.”

[Tafsir Ibn Kathir; Refer to the commentary of the initial verses of Surah Hujurat]

We thus see how he used to enquire about his companions, forgetting none of them. Indeed they all had their special positions. Whoever attended received his share of welcome and care. Those who were absent were not forgotten. Enquiries were made to confirm that they were well. Needless to say, this is extremely important in strengthening social ties and consolidating the feeling of belonging to the community.

The Narration of Dreams:

In this early morning session, the Prophet might ask his companions about their dreams. He would say: “Anyone who saw a dream may wish to relate to me, and I wish to interpret it for him.” They related their dreams, and he interpreted them or said to his companions whatever was of benefit.

A Beautiful Dream of ‘Abdullah ibn Salaam (may Allaah be pleased with him):

One example of this is reported by ‘Abdullah ibn Salaam: “I saw a dream during the life of the Prophet (sallallahu alayhi wa sallam). In my dream I saw myself in a very spacious and splendid



garden, with an iron pillar in the middle of it. The pillar went deep into the earth and reached up to the sky. At the top of the pillar there was a loop at the top. I was told to climb up the pillar. I said: 'I cannot'.

A servant came forward and he lifted the back of my robes. I climbed up to the top and took hold of the loop. I was told to hold tight to it. I then woke up, feeling as if the loop is in my hand. I related this dream to the Prophet. He said to me: "That garden is Islam, and the pillar is the main pillar of Islam. The loop represents a most firm support. It means that you will hold on to Islam until you die."

[Sahih Bukhari]

[A former Jewish rabbi who embraced Islam soon after the Prophet's arrival in Madinah, Abdullah ibn Salam lived 35 years after the Prophet had passed away. During these years certain groups of people turned away from Islam and fought the Muslim state in what is known as 'the wars against the apostates'. Abdullah ibn Sallam remained firm, holding on to the bond of Islam, as the Prophet told him he would do. He remained so until his death.

The Prophet's interpretation of his dream may implicitly suggest that a wave of apostasy would take place, but ' Abdullah would not join those apostates. This may be taken as a sign confirming his status as a prophet]

A Cloud Raining Butter and Honey:

One day the Prophet asked his companions to relate to him their dreams, if any, so that he would interpret them.

One man said: "Messenger of Allaah, I saw tonight a cloud raining clarified butter and honey. There were people trying to catch with their hands what it rained. Some took much and some took little. I saw also a rope rising from the earth to the sky. I saw you holding on to it and climbing up high. Then a man holds it after you and climbs high, then another man holds on to it and climbs high. A third man then takes it but it breaks. It is then retied for him and he climbs up."

Abu Bakr said: "Messenger of Allaah, please let me interpret it."

The Prophet told him to go ahead.

Abu Bakr said: "The cloud is Islam and the shade it gives its people. The butter and honey it rained is the Qur'an, as it is both sweet and rich. As for what people gather of it, there are people who learn much of the Qur'an and others who learn little of it. The rope that stretches from the earth to the sky is the truth that you are advocating. Allaah will raise your status by that truth. After you one man will stick to it and he rises high, and another man does the same.



Then a third man will take it up but it breaks, before it is retied and the man will rise higher. Please, messenger of Allaah, tell me whether I am right in interpreting it or not.”

The Prophet said: “You are right in some aspects and wrong in others.” Abu Bakr said: “By Allaah, let me know where I was wrong.” The Prophet said to him: “Do not say an oath.”

[Sahih Bukhari, Hadith No: 7046]

It should be noted that the dreams the Prophet’s companions related to him were relevant to their main preoccupation and the matter that concerned them most, namely, their faith. Their lives were focused on their faith; they strove for it during the day and took it to bed.

Thus, it was reflected in their dreams. We may wonder much about the Prophet’s companions: how close to him and concerned about him they were. Indeed their preoccupation with him was extended from their wakeful hours to their sleeping time and their dreams. At times, the Prophet might relate to them a dream he saw before adding how it should be interpreted.



Samurah reports that the Prophet asked us one day if any of us saw a dream. We answered in the negative. He said: ‘Last night I saw two men coming towards me, then they took me by the hand to the holy land... ‘”

[Sahih Bukhari, Hadith No: 1386]

The hadith then mentions the dream at length, including some of the conditions of people deserving Allaah’s punishment and the causes of their punishment. The hadith also includes some aspects of the hereafter.

The session included some conversation between the Prophet’s companions, and he took part in their discussion or listened to what they said. They might speak about their pre-Islamic days and their practices that smacked of total ignorance and how they subsequently realized the fallacy such practices involved. They spoke about the enlightenment Islam gave them. As they spoke about these, they might laugh at their own past ignorance. The Prophet might smile, for he, generally speaking, would only smile in most cases. The Prophet normally stayed in the mosque until the sun had risen and was fully resplendent.

The Messenger of Allaah (sallallahu alayhi wa sallam) greets his wives:

The Prophet then proceeded to his wives’ rooms. When he went out of the mosque, he would say: “In Allaah’s name. All peace and blessing may be granted to Allaah’s messenger. My Lord,



forgive me my sins and open to me the gates of your grace.”

The first thing he did as he entered his home was to brush his teeth, so as to clean his pleasant mouth. He would greet his family, saying: “Assalamu ‘alaykum; Peace be to you. How are you, members of this household?”

[Sahih Bukhari, Hadith No: 4794]

He would visit every one of his wives in her room, greeting them all and praying for them, without staying long with any of them. He might even enter the room of any of them only to find her in her place of prayers, and he would leave her to continue.

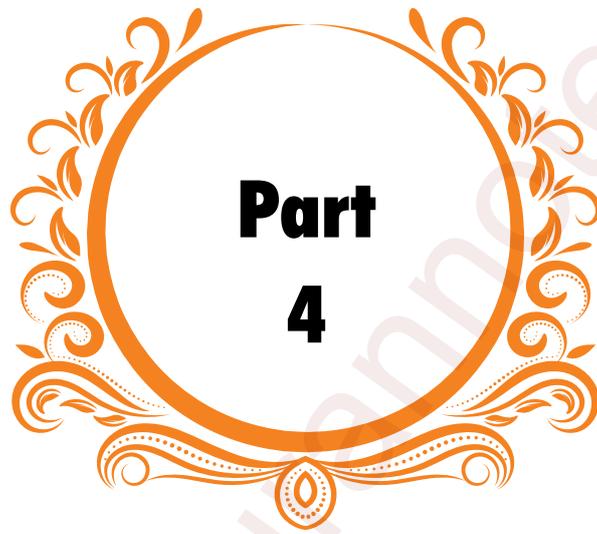
It is reported that he once entered Juwayriyyah’s room and found her at her place of worship, glorifying Allaah. He went out again, leaving her to continue whatever worship she was engaged in.

[Sahih Muslim: 2726]

Sometimes he might want to eat, and he would simply ask: “Do you have anything?” If they had any, they would bring it to him. In most cases, it would be very simple and light food, such as dates, dried milk or hays, or it might be only a drink of milk or some brew. If they had nothing, he would say: “Then I am fasting today.”

[Sahih Bukhari, Hadith No: 1494]





**Part
4**



At the time of Tahajjud and
Break of Dawn some events which
happened with family

GATHERINGS IN THE MOSQUE:

When the Prophet had visited all his wives, he would go back to the mosque. When he entered, he would offer a short prayer as greeting to the mosque. He normally offered this prayer near a pillar called the al-Muhajirin Pillar, which is in the middle of the blessed area, al-Rawdah. The Prophet often chose that spot to offer his voluntary prayers.

[Tabqaat Ibne Saad: 4/307]

He would then sit in the mosque, at al-Rawdah, with his back to A'ishah's room. His companions would gather around him. This meeting was a regular one, known to all so that anyone who wanted something from the Prophet could come and see him then at the mosque. There may be a small or large number of his companions with him, according to the circumstances of each one of them. If there was only a small number, then they would form a circle around him.

If there were many, they would sit in two rows to his right and left, so that any newcomer could come up to him, and anyone who had a question could draw nearer to him.

[Sunan Abu Dawud, Hadith No: 4698, Al-lama Albane declared this narration as authentic in Sahih Abu Dawud]

The Speech of The Prophet (sallallahu alayhi wa sallam):

When he sat with his companions, the Prophet would talk to them. He was the most eloquent of people. Everyone loved to listen to him, as his delivery was fine. He spoke neither too fast nor too slow, choosing to pronounce his words clearly, so that if anyone wanted to count the number of words he uttered, he would find no difficulty.

A'ishah said: "Allaah's messenger did not speak at length as you do. He spoke very clearly so that anyone who sat to listen to him could memorize what he said"

[Sahih Bukhari, Hadith No: 3568]

He often resorted to dialogue, starting with a question. He might pose a question so as to raise their interest in finding out the answer, as when he said: "Shall I tell you which is the gravest of cardinal sins?" They said: "Please do, messenger of Allaah." He said: "To associate partners with Allaah, to be undutiful to parents and perjury."

[Sahih Bukhari, Hadith No: 2654]



Curiosity Enhances Learning:

“Do you know who is a bankrupt?”

He might put a question in order to draw their attention to a more important meaning that might first spring to mind.

One example was when he asked: “Do you know who is a bankrupt?” They said: “A bankrupt is a person who has no money or property.”

He said: “A bankrupt in my community is someone who on the Day of Judgement finds himself with a good record of prayers, fasting, zakat and charity, but during his life on earth he also abused this person, slandered another, unlawfully took money from a third, and might have killed someone and beaten another.

He is made to give each one some of his good deeds in compensation. If his good deeds are exhausted before he could pay off what is due to them, some of their sins are taken away from them and recorded against him. Ultimately, he is thrown in hell.”

[*Sahih Muslim, Hadith No: 2581*]

Powerful Learning is Inquisitive and Reflective:

The tree that is similar to a Muslim:

The Prophet might at times put a question so that they would think hard about the answer.

One day, having received a pot of the mushy stuff found inside the date tree, the Prophet said to those with him: “Tell me which is the tree that is similar to a Muslim: it does not drop its leaves and it gives fruit at all times.” They mentioned various types of trees that grew in different places, but every time they mentioned a tree he told them that it was not.

‘Abdullah ibn ‘Umar, who was the youngest of the Prophet’s ten companions present thought it was the date tree, but he looked at the people around him who included Abu Bakr and his own father. He stopped short of speaking out. Then the Prophet said that it was the date tree.

[*Sahih Bukhari, Hadith No: 61*]

He might repeat some of what he said three times, so as to ensure that it was understood, or to stress its importance. He might even repeat it more often to add to its importance. This took place,



for example, when he enumerated cardinal sins, adding “And also a deliberate falsehood and perjury.” He continued to repeat these words until people wished him to stop, feeling how seriously he condemned it.

[Sahih Bukhari, Hadith No: 5631]

Knowledge Mandates Action:

Sayydiuna Abu’bahr is Sabbaaq – Always First:

The Prophet might at times put a question out of a sudden to his companions in order to end up with an unexpected conclusion.

For example, he once asked them: “Who of you is fasting today?” They were totally unprepared for such a question. Had they known that he might ask them, they all would have fasted that day. Hence, they kept quiet, except Abu Bakr who said that he was fasting. The Prophet asked: “Who of you visited an ill person today?” Again only Abu Bakr said that he did. The Prophet put another question: “Who of you took part in a funeral?” All of them remained silent except Abu Bakr who confirmed that he did. The Prophet asked: “Who today fed a needy person?” All of them remained silent except Abu Bakr who said that he did. The Prophet then said: “If a person combines all four in one day, he would surely be in heaven.”

[Sahih Muslim, Hadith No: 1028]

Usage of Aids for Illustration:

Prophet Muhammad (sallallahu alayhi wa sallam) might sometimes use aids to illustrate his meaning, as he did once when he talked about the disappearance of trust. He said: “A man may go to sleep and the trust is removed from his heart, leaving only a trace like that of burnt skin. He may again go to sleep and the trust is removed from his heart, leaving a trace like that of manual work. Yet it is like a brand of fire that is rolled over your leg and burns it. You see its effect, but there is no substance to it.” He then took a pebble and rolled it over his foot.

[Sahih Bukhari, Hadith No: 6497]

Usage of Drawings for Illustration:

At times he might use a drawing to illustrate his meaning. He once drew a square, with a horizontal line in the middle of it, going through one line to extend beyond the square. He added short lines perpendicular to the line in the middle. He then asked his companions: “Do you know what this is?” They said: “Allaah and His messenger know better.”

He said: “This horizontal line in the middle represents man, and these short lines around it are the adversities that occur to him. They come at him from all sides. If this one misses him, the other will attack him. This square is the end of his life which will eventually catch up



with him. This line that goes beyond the square is his hope. He hopes for things that go beyond his life while death will come sooner.”

[Sahih Bukhari, Hadith No: 6417]

This was a session of education and admonition, but the teaching and the admonition was not given as a one-sided lecture. The Prophet was keen on using dialogue so that the learners could take part in the process. It was an interactive dialogue that aimed to intellectually enrich the learners.

The Messenger of Allaah (sallallahu alayhi wa sallam) consistently seeking Allaah’s forgiveness:

An important feature of this session was the frequent prayer for forgiveness. The Prophet’s companions noted that the Prophet was always declaring his repentance and seeking Allaah’s forgiveness. They might count to 100 the number of times he said this prayer in one session: “My Lord, forgive me and accept my repentance. You alone are the One who accepts repentance and forgive all”

[Sunan Abu Dawud, Hadith No: 1516, Al-lama Albanee declared this narration as authentic in Sahih Abu Dawud]

Neonates near the Prophet (sallallahu alayhi wa sallam):

Young children were brought to him while he was in his morning session at the mosque. He would pray for them

and take a date that he might soften in his mouth and rub with it their gum and teeth, so that they would have a little of his blessed saliva. He gave them names and blessed them.

One case of this was that Abu Usayd Malik ibn Rabi’ah al Sa’idi brought his newborn son, al-Mundhir, to the Prophet. The Prophet placed the child on his thigh while the father was sitting near. The Prophet then was preoccupied with something he was attending to. Abu Usayd gave instructions and someone from his family took the child, away and returned him home. The Prophet was then alerted. He asked: “Where is the child?”

Abu Usayd said: “Messenger of Allaah, we sent him home.” The Prophet asked about his name. The father mentioned it, but the Prophet said: “No. Do not give him this name. Call him al-Mundhir” Abu Usayd complied and called him al-Mundhir.

[Sahih Bukhari, Hadith No: 6191]

The Prophet’s (sallallahu alayhi wa sallam) supplication for Madina:

The Prophet might be also brought the early fruit of the date trees, as dates were the main fruit of Madinah and its people’s staple diet. They were pleased when they saw the first fruits starting to ripen, and they brought it to the Prophet.

When he took it, he would say this sup-



plication: “Our Lord, bless our fruits for us, and bless this our city; bless for us our small measure and bless our large measure: one blessing over another. My Lord, Abraham was your servant, friend and prophet, and I am your servant and prophet.

He prayed you for Makkah and I pray you for Madinah in the same terms as he prayed you for Makkah and double that.”

He would then call the youngest child present and give it that fruit.

[Sahih Muslim, Hadith No: 1373]

A Funny Incident:

A pleasant joke might be said at such times. The fact that the Prophet was serious and that people held him in awe did not stop his companions from spontaneous behaviour or comments.

One day the Prophet was talking to his companions and a Bedouin was present. The Prophet said: “A man in heaven sought Allaah’s permission to plant. Allaah asked him: ‘Are you not given all that you wish for?’ The man said: ‘Yes, my Lord, but I like farming.’ He planted his seeds and within the blink of an eye his plants grew fully and were ready to harvest. The plants were huge like mountains. Allaah said: ‘Here is what you, son of Adam, wanted. Nothing satisfies you.’”

When the Prophet completed his narrative, the Bedouin said: “Messenger of

Allaah, By Allaah this man must have been from the Quraysh or the Ansar. They are the one who like farming. As for us, Bedouins, we have nothing to do with it.” Everyone laughed as did the Prophet.

[Sahih Bukhari, Hadith No: 2348]

It appears that this session was the one when the Prophet received visiting delegations. Travellers normally stayed the night outside Madinah and entered the city in the morning when he was having his morning session with his companions.

The Prophet (sallallahu alayhi wa sallam) receiving delegations:

One such delegation was the one who came from Mudar. They were brought to the Prophet near midday and he immediately saw that they were in desperate poverty. His face looked gloomy as he saw their conditions. After he offered the midday prayer, i.e. Zuhr, with the congregation, he spoke to the people and urged them to give charitable donations. Soon he had two heaps of clothes and food to give away. Another delegation was that of the tribe of ‘Abd al-Qays who came from Al Hasa in eastern Arabia. The Prophet welcomed them, saying: “Welcome to the people of this delegation: you shall be neither humiliated nor in regret.”

[Sahih Muslim, Hadith No: 1017]



Angel Gabriel in the form of a man:

Most probably it was in such a session that the angel Gabriel came to the Prophet in the form of ‘a man whose clothes were exceedingly white and whose hair was exceedingly black. No sign of travelling was to be seen on him and none of those present knew him.’ He asked the Prophet about Islam, Imaan [i.e. faith], Ihsan and the signs of the approach of the Last Hour.

[Sahih Bukhari, Hadith No: 50]

Dhimam ibn Tha’labah- A Heavenly Soul:

Likewise, it was most probably in such a session that Dhimam ibn Tha’labah came to see the Prophet. He sat his camel in the mosque and asked those present: “Who of you is Ibn ‘ Abd al Muttalib?” The Prophet answered him: “I am here.” The man said: “I am putting questions to you and I will be hard. Do not take it too hard.” The Prophet said: “You may put whatever questions you have”. The man said: “I ask you by Allaah, Lord of yours and the Lord of all who were before you: has Allaah sent you as His messenger to all mankind?” The Prophet said: “By Allaah, He has.” The man then asked the Prophet about the major duties of Islam and the Prophet answered him. The man then said: “By Him who has sent you with

the message of truth, I shall neither add to these nor omit any.” When the man left, the Prophet said: “This man has learnt well. He will be in heaven if he is true to his word.”

[Sahih Bukhari, Hadith No: 63]

The Prophet (sallallahu alayhi wa sallam) seeking counsel:

This regular session served as a consultative counsel for the Muslim community when they discussed major events. Here the consultation took place before a decision was taken to face the attacking army of unbelievers in the Battle of Uhud. Here the decision was taken to dig the moat to defend Madinah against the combined forces of the unbelievers and the Jews. Other major matters were discussed here, because no leader consulted his companions as the Prophet did. He did so in compliance with Allaah’s order:

“Consult with them in the conduct of public affairs.” (3: 159)

The Prophet’s companions took turns in attending this regular meeting:

This is mentioned by ‘Umar ibn al-Khattab who reports: “I had an Ansari neighbour in the high areas of Madinah. We took turns in going down to attend Allaah’s messenger, (sallallahu alayhi wa sallam): he went down one day and I went down the next day.



If I went down I told him all that took place on that day, including whatever was revealed of the Quran. If he went down, he would do the same.”

[Sahih Bukhari, Hadith No: 89]

The ‘Simplicity’ of The Prophet (sallallahu alayhi wa sallam):

The Prophet used to sit with his companions in these meetings as one of them. He had no sign to distinguish him. A stranger might come in and he would not know who the Prophet was. He would probably ask who Muhammad was. They could not point out anything to distinguish him other than his bright face. They would say: “He is the one with the white face, reclining there.” The Prophet’s companions later suggested to him that they should make him a low bench of mud so that a stranger coming in will know him. He agreed. This was, however, towards the end of his blessed life, in year 9 AH, which is known as ‘the year of delegations’.

[Sunan Abu Dawud, Hadith No: 4698, Al-lama Albane declared this narration as authentic in Sahih Abu Dawud]

The ‘Communication Skills’ of The Prophet (sallallahu alayhi wa sallam):

The Prophet used to divide his smiles and attention equally among his companions. When they dispersed, each one would think that he was the Prophet’s favourite companion.

The ‘Sharing Nature’ of The Prophet (sallallahu alayhi wa sallam):

Sometimes, food was presented to the Prophet when he was with his companions. They would all share it.

Samurah ibn Jundub reports: “We were once with the Prophet when a tray of tharid was brought to him. He ate of it as did those present. The people continued to eat, group after group, until it was nearly midday.”

A man asked him whether the food in the tray was being replenished. He answered: “Not from the earth. Whatever replenishment there was came only from heaven.”

[Sunan Tirmidhee: Hadith No: 3625; Al-lama Albane declared this narration as authentic in Sahih Tirmidhee]

The ‘Humbleness’ of The Prophet (sallallahu alayhi wa sallam):

Once a sheep was given to him as a gift, at a time when food was scarce in Madinah. He said to his family: “Prepare this sheep, take this bread, cut it in small pieces and make tharid with it.” The Prophet had a large tray called al-Gharra’ which needed to be carried by four men. In the morning when the Prophet and his companions offered the voluntary prayer of midmorning, the tray was brought to him. The people gathered around it. They were too many, so the Prophet sat close. A Bedouin asked disapprovingly: “What way to sit?”

The Prophet said: “Allaah Almighty has



made me a hospitable servant of His. He has not made me a stubborn dictator. Eat of the lower parts and leave the top so that it would be blessed.”

The Great Prophecy:

He then added: “Take of it and eat. By Him who holds Muhammad’s soul in His hand, the lands of Persia and Byzantium would fall to you. Your food will be so plentiful that people would eat without mentioning Allaah’s name.”

[Sunan Abu Dawud, Hadith No: 3773, Al-lama Albane declared this narration as authentic in Sahih Abu Dawud]

How did the Prophet (sallallahu alayhi wa sallam) used to conclude his gatherings?

This session might be long or short, as the situation might require or the circumstances dictate. When it was late morning, the Prophet would rise. Whenever he finished this meeting with his companions, he would conclude by saying:

“My Lord, limitless you are in your glory, and all praise belongs to you. I bear witness that there is no deity other than you. I pray for your forgiveness and I repent of all sin.”

Some people said to him: “We did not previously hear you saying these words.”

He said: “These words ensure the forgiveness of any faults that might have taken place in the meeting.”

His wife, ‘A’ishah asked him: “Messenger of Allaah, I note that you say these

words to conclude your meetings, recitation of the Qur’an and your prayers. Why?”

He said: “For a person who has said something good, these words would be a stamp of his character till the Day of Judgement, and for someone who said something bad, they would offset his bad words.”

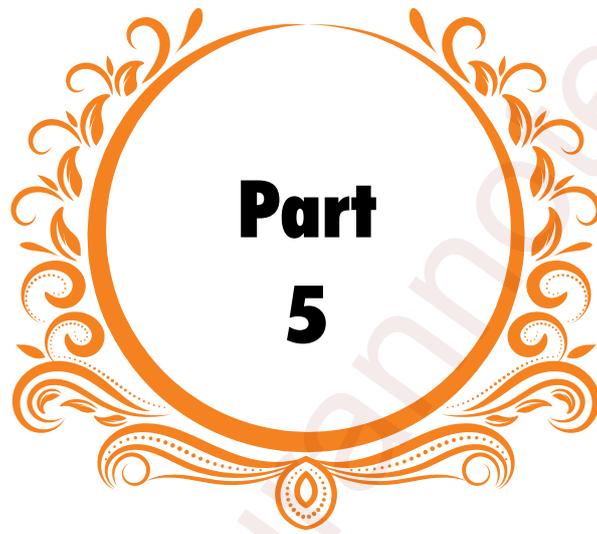
The Prophet rarely left a meeting with his companions without saying these prayers: “Our Lord, grant us the quality of fearing you so as to stop us from disobeying you. Grant us such obedience to you as to take us to Your heaven, and enough faith’ to lighten life misfortunes. Our Lord, preserve for us our hearing, sight and strength throughout our life and make these the last of us. Let our grievance be only against those who are unjust to us, and grant us victory over those who are hostile to us. Let not any calamity that befalls us be in our faith. Let not this world be our main concern or the limit of our knowledge. Do not give power over us to one who has no mercy.”

[Sunan Tirmidhee: Hadith No: 3502; Al-lama Albane declared this narration as ‘Hasan’ in Sahih Tirmidhee]

The Prophet’s companions then dispersed. They either went to attend their business or went home for a short nap before midday.

The Prophet (sallallahu alayhi wa sallam) either went home for a short nap, or walked in the streets of Madinah, may be to respond to an invitation or to visit someone, or to attend to something.





**Part
5**



At the time of Tahajjud and
Break of Dawn some events which
happened with family

SOME EVENTS WHICH HAPPENED WITH FAMILY

- ✦ Teaching his wives on faith
- ✦ Teaching his wives on supplications
- ✦ Teaching his wives on fear of Allah
- ✦ Teaching his wives on voluntary acts of worship
- ✦ Teaching his wives to guard their tongues
- ✦ Teaching his wives to control their tongues
- ✦ Teaching his wives to deal with jealousy
- ✦ Prophet on limited entertainment
- ✦ Teaching his wives on dealing justly
- ✦ Prophet's on treating wives
- ✦ Prophet honoring women by taking suggestion
- ✦ Prophet's gentleness towards wives
- ✦ Prophet Giving Presents and Showing Affection to His Wife's Friends
- ✦ Prophet Helping His wife's In Household Duties

VISITING FRIENDS AND RELATIVES

The Prophet might go during the morning hours to visit some of his relatives or friends. For example, he went sometimes to see his daughter, Fatimah, at home, so that he could see his grandson, al-Hasan ibn ' Ali.

The Prophet (sallallahu alayhi wa sallam) visiting his beloved daughter Sayyida Fatima (may allaah be pleased with her):

Abu Hurayrah reports that the Prophet went out one mid-morning. He found me in the mosque. He took my hand and I went with him. He was reclining on my hand, and we walked without either of us speaking to the other. We first went to the market place of the Jewish tribe, the Qaynuqa'. He went around the market looking at what was going on. He then left, and I remained with him. He reached the yard in front



of Fatimah's home and he sat there. He said: "Where is the little one? Where is the little one? Where is the little one? Call al-Hasan ibn 'Ali to come." No one answered him. Fatimah detained al-Hasan for a while and we thought that she might be washing him and giving him a necklace to wear.

The Prophet then left and I left with him, until we came into the mosque where he sat and covered himself. He then said: "Where is the little one? Call the little one for me." Soon enough, al-Hasan came rushing and he jumped at the Prophet's cover and fell in his lap. They both hugged each other. He kissed al-Hasan and held him at his chest. Al-Hasan put his hand in the Prophet's beard. The Prophet then opened his mouth and the boy put his mouth on the Prophet's mouth. The Prophet said: "My Lord, I love him; so you love him and love anyone who loves him." He repeated this prayer three times.

Tears of Abu Hurayrah (may allaah be pleased with him):

Abu Hurayrah often remembered this scene. He said: "Whenever I saw al-Hasan, tears sprang to my eyes."

[Sahih Bukhari, Hadith No: 2122]

The Prophet (sallallahu alayhi wa sallam) as an 'Arbitrator':

One day the Prophet went to Fatimah's home and asked about her husband, 'Ali,

saying: "Where is your cousin?" She said: "There was some disagreement between us and he left. He sent someone to look for him, and he was then told that 'Ali was asleep in the mosque. He went to the mosque and he saw 'Ali lying there on the ground, with his upper robe having fallen off his side. There was dust on 'Ali's body. The Prophet began to remove the dust off him and said to him: "Get up, Abu Turab. Get up, Abu Turab." [Turab means dust].

[Sahih Bukhari, Hadith No: 441]

Umm Ayman (may allaah be pleased with her) – The Foster Mother of Prophet (sallallahu alayhi wa sallam):

He frequently visited Umm Ayman, his nurse when he was a child. One day he went to visit her and she brought him some food or drink. He either was fasting or he did not want to eat. He returned it without having had any. She moved towards him remonstrating with him, showing her displeasure and raising her voice because he would not eat. Umm Ayman could do that because of her position with him as his nurse when he was young. Her displeasure was due to her great love, just like a mother would remonstrate with her son. All peace and blessings are due to Prophet Muhammad who could tolerate all this with a gentle smile.



The first woman whose dowry was Islam – Umm Sulaym bint Malhan:

He also visited his companions. He would go and visit the weaker elements and those who were ill. He would accept their invitations and at times he would go to them alone.

For example, he accepted an invitation by Mulaykha, Anas ibn Malik's grandmother who invited him to have a meal she had prepared. He visited her and ate of the food she made. He then said: "Now rise so that we can pray together." Anas ibn Malik said: "I took a mat of straw that had turned black because of long usage. I sprinkled some water on it. The Prophet stood up and I stood behind him with an orphan boy, while the old woman stood behind us. The Prophet led us in a prayer of two rak'ahs then left."

[Sahih Bukhari, Hadith No: 380]

A Heart Touching Incident- Think of your household before accepting an invitation:

He might accept an invitation, going with some members of his household. Anas reported that the Prophet had a Persian neighbour who was known for his delicious cooking. In fact, his cook-

ing smelled very appetizing. One day he cooked something for the Prophet and came around to invite him. The Prophet said: "May I bring 'A'ishah with me?" The man said: "No". The Prophet then said: "No". The man came again to invite him, but the Prophet again said: "This one comes with me". The man said "No."

The Prophet said: "No." Once more the man came to invite him and the Prophet once more asked him: "And this one?" On this third occasion, the man said: "Yes." Both of them came fast to his home.

[Sahih Muslim, Hadith No: 2037]

The Prophet's (sallallahu alayhi wa sallam) love for pumpkins:

One day he was invited by a tailor who was an ally of a tribe. Anas said: "I went with Allaah's messenger to partake of his food. He placed before the Prophet some bread made of barley and a stew made with pumpkin and dried meat. The man then went on working. The Prophet ate of the pumpkin and liked it. I saw him choosing the pumpkin around the plate. When I saw that, I took the ones near me and put them in front of him. I did not eat it then, but I have liked pumpkin ever since."

[Sahih Bukhari, Hadith No: 2092]



The Prophet (sallallahu alayhi wa sallam) as a 'Guest':

When invited, the Prophet might go with some of his companions. An example was his visit to 'Itban ibn Malik who requested him to come and offer some prayer in his home.

He said: "Messenger of Allaah, my eyesight has badly weakened. I lead the prayer with my people. When it rains, the valley between me and them will be running fast and I cannot reach their mosque to lead the prayer. I would love that you come over and pray in my house, so that I will make the place where you pray my place of prayer."

The Prophet said to him: "I will do, Allaah willing." He went to him the following day in midmorning. With him were Abu Bakr, 'Umar and a few of his companions.

The Prophet asked 'Itban: "Where would you like me to pray in your home?" 'Itban showed him an area and put a mat of straw there after sprinkling its edges with water. The Prophet led them in the prayer (of two rak'ahs). 'Itban requested the Prophet to stop and have something to eat as he had prepared some food. The Prophet stayed and ate at his place.

[Sahih Bukhari, Hadith No: 425]

The Prophet was keen to please his hosts. He extended his kindness to them all. His fine manners extended his kindness to their children.

The Prophet's (sallallahu alayhi wa sallam) kindness towards the children:

Anas said: "The Prophet was the best man in his manners. He used to come to us to socialize. I had a brother who was only three years of age. We called him Abu 'Umayr. When the Prophet came to us, he would joke and play with him. One day he came to us but found the child sad. He asked my mother: "Umm Sulaym! What is the matter with Abu Umayr? He looks sad and withdrawn".

She said: "Messenger of Allaah, his nughayr with which he played has died." The Prophet went to him, rubbed his head and asked him, "Abu 'Umayr, what happened to the nughayr? Abu 'Umayr, what happened to nughayr?"

[Sunan Tirmidhee: Hadith No: 1989; Al-lama Albanee declared this narration as authentic in Sahih Tirmidhee]

Mahmud ibn al-Rabi ' said: "I recall when Allaah's messenger sparkled my face with some water he took from a pail used to draw the water from a well in our house. I was only five then."

We see how this pleasant play impressed Mahmud so as to remember it after a long time. We may also wonder how the Prophet with all his preoccupations attended to a sad child, asking him about his little bird and how he sought to please other children. How pleased those children must have felt to see the Prophet coming close to them.



How delighted their parents must have felt as they saw their children loved by the Prophet.

The Prophet (sallallahu alayhi wa sallam) pleasing his hosts:

When the Prophet visited any of his companions and ate at his place, he would pray for him and his family.

He once visited Sa'd ibn Ubadah who put before him some bread and oil. The Prophet ate of that, and then said:

“May fasting people break their fast at your place; may devout people eat your food; and may the angels pray for you.”

[Sunan Abu Dawud, Hadith No: 3854, Al-lama Albanee declared this narration as authentic in Sahih Abu Dawud]

Once the Prophet visited Busr bin Abi Busr, when he approached his house, Busr and his wife came out to welcome him. They put a velvety cloth for him to sit on. Busr then said to his wife: “Bring your food”. She brought a plate in which there was flour cooked with butter, water and salt. She placed before the Prophet. He ate of it and they shared the food with him. There remained some food in the plate. The Prophet then prayed for them, saying:

“My Lord, forgive them their sins and bestow your mercy on them. Bless them and grant them abundant provisions.”

[Sunan Muslim: 2042]

‘Pray for my Husband’ – An Interesting Story:

One day the Prophet visited Jabir ibn ‘Abdullah at his home. Jabir said to his wife: “Allaah’s messenger will come around midday. Do not do anything to displease the Prophet, nor talk to him nor ask him anything. He then slaughtered a fat goat he had. When he placed it before the Prophet, he looked at him and said: “Jabir, you seem to know that we love meat.” He ate along with all those who were with him. When the Prophet was about to leave, Jabir’s wife, who was hiding herself somewhere in the house, called out to him and said: “Messenger of Allaah, pray for me and for my husband. The Prophet said: “Allaah’s peace and blessings be with you and your husband.” Later, Jabir said to his wife: “Haven’t I told you not to speak to Allaah’s messenger?” She said: “Would you have thought that Allaah would bring His messenger to my home and then I fail to request him to pray for me and my husband before he left?”

Those noble people, the Prophet’s noble companions, were the recipients of his prayers and blessings. The fact that His messenger lived among them was a great favour Allaah bestowed on them.

As we have seen, his visits were a source of delight for all of them. These visits were an honour to the adults among them, full of care for their children, and a total blessing to them all. At the same



time, his visits were full of education and instruction, aiming to consolidate the right values in their hearts in the Prophet's unique and highly refined way of education.

Never 'lie' to your children:

Abdullah ibn 'Amir ibn Rabi' ah reports: "Allaah's messenger visited us when I was a young boy. I wanted to go out to play. My mother said to me: "Abdullah, come here I want to give you something.' The Prophet asked her: 'What do you want to give him?' She said: 'I am giving him some dates.'

The Prophet said: 'If you do not, your words will be entered in your record as a lie.'"

[Sunan Abu Dawud, Hadith No: 4991, Allama Albane declared this narration as 'Hasan' in Sahih Abu Dawud]

We note here how the Prophet gives this instruction to the mother in order to firmly instil the value of speaking the truth in the child's mind. The child learnt this value fully and reported it to



the Muslim community in later years. Thus you, dear reader, and I have learnt it.

An Important Question of Bashir ibn Sa'd (may allaah be pleased with him):

The Prophet visited Sa'd ibn 'Ubadah. When he sat with him attended by others, Bashir ibn Sa'd said to him: "Messenger of Allaah, Allaah has commanded us to bless you. How do we do it?" The Prophet was silent for some time and some people present wished that the question was not put to him. The Prophet then said to them: "Say: our Lord, bless Muhammad and Muhammad's household just as you blessed Abraham and Abraham's household. Bestow your favours on Muhammad and Muhammad's household just as you bestowed your favours on Abraham and Abraham's household among all mankind. You are the one worthy of praise, the Glorious. As for the greeting, it is just as you know."

[As Saheeha of Allama Albane]

We may wonder at the Prophet's remaining silent for a while. People's minds wandered far and wide. They were eager to hear his answer. Hence, when he gave his answer, they were so keen to learn it that it could not be forgotten. May all peace and blessings be to the best teacher of goodness.

The Prophet (sallallahu alayhi wa sallam) teaching 'Positivity' to his companions:

When the Prophet visited Itban ibn Malik, a large number of people gathered in his home. One man said: "What happened to Malik ibn al-Dukhshum? I have not seen him for a while." Another man said: "He is a hypocrite. He does not love Allaah and His messenger." The Prophet said to him: "Do not say that. Have you not heard him saying, 'there is no deity other than Allaah', seeking only to earn Allaah's pleasure?" The man said: "Allaah and His messenger know best. As for us, we only see him befriending and talking to the hypocrites."

The Prophet said: "Allaah has forbidden that anyone who declares that 'there is no deity other than Allaah', seeking

only to please Allaah, should be thrown in hell."

[Sahih Muslim, Hadith No: 52]

We should reflect on how the Prophet used this visit to teach his companions, and all Muslims, that they must protect the honour of their fellow Muslims. They must not speak ill of them in their absence. His teaching also shows that we must always look at the positive aspects of all people. The most important of these is the belief in Allaah's oneness. This is clearly seen in the Prophet's drawing his listeners' attention to the fact that the man in question had declared his belief that 'there is no deity other than Allaah.'

I wonder how pure our meetings and conversations will be if we abstain from talking ill of everyone who declares that 'there is no deity other than Allaah'.



IN THE LANES OF MADINAH:

The Walk of The Prophet (sallallahu alayhi wa sallam):

The Prophet's walk was marked by strength and purpose. There was nothing in his walk like the affected airs that we often see public figures put on. As he walked, he lifted his legs as if he was pulling them off the ground, and proceeded forward as though he was walking down a slope. Whoever saw him realized that he was neither weak nor lazy. When he turned, he turned with all his body. His companions walked either ahead or around him, but never behind him. No two men ever stepped over his heels.

This was a mark of his humility. He never walked ahead of his companions, leaving them to follow him as done by many leaders. He did not accept that his companions should look humble or trailing him. He simply walked with and among them.

When he walked, he might use a stick or a date branch. He might also hold a small stick or one with a semi-circular top. This was a custom of the Arabs, because such tools were often needed in their community.

The 'Down to Earth' Nature of Prophet (sallallahu alayhi wa sallam):

The Prophet might be met by a maid servant and she would take him by the hand. He would go with her wherever she wanted so as to help her with whatever she needed. He might go with her on her errands, without taking his hand off her hand until she went back.

[Tabqaat Ibne Saad: 1/379-380]

The Smile of The Prophet (sallallahu alayhi wa sallam):

The Prophet smiled whenever he met anyone. Jarir ibn 'Abdullah said:

"Whenever Allaah's messenger met me he would smile to me."

[Sahih Bukhari, Hadith No: 3035]

His was a radiant, welcoming smile, giving the person meeting him a feeling that it was special for him. Jarir appears to have thought that the Prophet did that especially for him and he was keen to report it in appreciation. In fact the Prophet did that with all people.

Abdullah ibn al-Harith ibn Jaz' says: "I never saw anyone who smiled more often than Allaah's messenger (sallallahu alayhi wa sallam)"

[Sunan Tirmidhee: Hadith No: 3641; Al-lama Albanee declared this narration as authentic in Sahih Tirmidhee]

If during his walk the Prophet met some boys, he would greet them and wipe their faces with his hand.



The ‘Blessed Hand’ of The Prophet (sallallahu alayhi wa sallam):

Jabir ibn Samurah reports: “The Prophet went out one day and I was with him. Some boys met him and he wiped the cheeks of each one of them. He also wiped my cheek and I noticed that his hand was cold and smelled fine, as if he had just taken it out of a basket of perfumes. My cheek that the Prophet wiped remained better than my other cheek.”

[Sahih Bukhari, Hadith No: 6247]

The Prophet used to visit the Ansar in their quarters. Boys of the Ansar might come to him and walk around him. He would pray for them, rub their heads and greet them.

The Supplication of The Prophet (sallallahu alayhi wa sallam) for the maids of the Ansar:

One day he passed by the quarters of al-Najjar clan. Maids of the Ansar received him, playing on their tambourines and singing:

We are the maids of the al-Najjr; Muhammad is the best of neighbours

The Prophet said to them: “Allaah knows that my heart loves you. My Lord, bless them all”

[Tabqaat Ibne Saad]

One day he went through the mosque and saw a group of women sitting there.

He greeted them with a sign of his hand.

[Sunan Abu Dawud, Hadith No: 5204, Al-lama Albanee declared this narration as authentic in Sahih Abu Dawud]

How did the Prophet (sallallahu alayhi wa sallam) used to meet his companions?

When the Prophet met anyone of his companions, he would be the first to greet him. He would shake hands with him and pray for him. When he shook hands with anyone, he did not take his hand away until the other person took his hand away. When he met a man and spoke to him, he would not turn his face away from him until that person had turned his face away.

The Prophet would stop to speak to anyone who wished him to stop. A maid or a woman might request him to stop and he would stop to speak to her.

Adi ibn Hatim’s (may allaah be pleased with him) first meeting with the Prophet (sallallahu alayhi wa sallam):

Adi ibn Hatim related in detail his first meeting with the Prophet: “As I was walking alongside him, a woman who had a child with her called out to him, saying, ‘Messenger of Allaah, we have something to say to you.’ They spoke to him privately as he stood with them.



They continued for a long time, until I moved towards him. I thought: 'I am certain that you are no follower of my religion or the religion of al-Nu' man ibn al Mundhir. Had you been a king, no boy and woman could have stopped you as long as this. I felt my heart warming to him.'

[Mujamul Kabir of Tabarani]

The Prophet (sallallahu alayhi wa sallam) teaching "Skinning a Sheep" to a Young Man:

The Prophet was very spontaneous in his walk, affecting no artificial seriousness.

One day he passed by a young man who was skinning a slaughtered sheep. However, the young man did not do his job well. The Prophet went up to him and said: "Move aside so that I will teach you how to do it. I see you do not do it well." The Prophet then put his hand in between the skin and the flesh of the sheep, until it was covered by the shoulder. He then said to him: "This is how you should skin it, young man." He then left him.

[Sunan Ibne Majah: Hadith No: 3179; Al-lama Albanee declared this narration as authentic in Sahih Ibne Majah]

We see how the Prophet was keen to establish means of communication between different generations. He showed

clear interest in their situations and took interest in the details of their lives. We wonder what this young man felt as he saw the Prophet himself taking such an interest in his own private business and helping him to fulfil his own private assignment.

Here we see life at its most simple and spontaneous. This is how the Prophet lived with his companions. In this instance, he took a bite and continued to chew it as he walked. How far removed his behaviour is from that of arrogant and snobbish people! As for the man who was the Prophet's host in this instance, he was very happy.

Perhaps he told everyone whom he met on that day how the Prophet took a bite of his food and ate it in front of him, as though this action was a special medal for him. With such remarkable and spontaneous behaviour, the Prophet must have become very close to people in their lives.

When he wanted to visit some people, he would not directly face the door. He would step aside to the right or left, because houses were small and had no screen behind the door.

Therefore, when the Prophet stood at the door, he would say a greeting: "Peace be to you together with Allaah's grace and blessings." If there was no answer, he would repeat it three times. If there was still no answer, he would leave.



A 'Fascinating Wish' of Sa'd ibn 'Ubadah (may Allaah be pleased with him):

One day the Prophet visited Sa'd ibn 'Ubadah and as he stood at the door he said salamu 'alaykum wa rahmatullah wa barakatuh, [i.e. peace be to you, together with Allaah's grace and blessings]. Sa'd heard the greeting and answered it quietly so that the Prophet would not hear his reply. The Prophet

again said: salamu 'alaykum wa rahmatullah wa barakatuh. Again Sa'd answered quietly. Once more, the Prophet repeated the greeting and Sa'd did the same. The Prophet started to leave. Sa'd quickly joined him and said: "By Him who sent you with the message of the truth, every time you said your greeting I answered it. I only wanted you to offer us more of peace and prayer for Allaah's grace."

[Tabarani]

VISITING THE SICK

The Prophet also visited those who were sick. Indeed, his presence at the time of pain and suffering provided treatment and comforted patients.

The Tearful Eyes of The Prophet (sallallahu alayhi wa sallam):

One example was his visit to Sa'd ibn 'Ubadah when he was ill. The Prophet visited him, accompanied by 'Abd al-Rahman ibn 'Awf, Sa'd ibn Abi Waqqas and 'Abdullah ibn Mas'ud. When the Prophet entered the room, he realized that Sa'd had lost consciousness. His family were around him. The Prophet asked them: "Has he passed away?" They said: "No, messenger of Allaah." The Prophet was tearful. When those present saw him weeping, they also wept. He said: "Do you not hear? Allaah does not punish

anyone for tearful eyes or a sorrowful heart. He punishes for what this [pointing to his tongue] may do, or He may bestow His grace."

[Sahih Bukhari, Hadith No: 1304]

This is just an example of the Prophet's compassion: his eyes were tearful simply because one of his companions lost consciousness. I wonder what were Sa'd ibn 'Ubadah's feelings when he regained consciousness and recovered, then learnt that the Prophet wept when he saw him in that condition.

How did Sa'd sons, relatives and attendants feel to see the Prophet sharing their worry and sadness, feeling as they felt?

He appeared to experience the same feelings of pain and sorrow that they



experienced. Such was the Prophet's compassion. No wonder; Allaah who knows him has described him in these words:

"He is tender and full of compassion towards the believers." (9: 128)

The 'Compassion' of The Prophet (sallallahu alayhi wa sallam):

Another example is his visit to Jabir ibn 'Abdullah.

Jabir reports: "I fell ill. The Prophet came to visit me accompanied by Abu Bakr. They came walking when I was being nursed at my people's quarters, the Salamah clan. He saw me as I had lost consciousness. I was unaware of anything. The Prophet performed his ablution and then sprinkled some of the water he used for his ablution on me. I soon regained consciousness and found Allaah's messenger by my side. I asked him: 'Messenger of Allaah, what shall I do with my property, as I have no immediate heir, neither parent nor child.'

He did not answer me, until the Qur'an-

ic verse explaining the inheritance in such a case was revealed."

[Sahih Bukhari, Hadith No: 6723]

What we should know is that Jabir, the patient who asked the Prophet how his property would be divided should he die in that illness lived around 70 years after the Prophet had passed away. This scene remained present with him.

We need to reflect a little on Jabir's words: "I soon regained consciousness and found Allaah's messenger by my side." As he reports the event, he sounds as if he was looking at him now and relives the surprise.

Nothing is felt more keenly by people than to find you close at hand when they are in pain or feeling weak. Such was the Prophet with his companions. They never missed him at a moment of pain. He was always there to comfort them. Nor did they miss him at a moment of happiness. He was always there to please them. Hence, their unequalled love of him.

THE DAY'S NAP

Late in the morning when midday approached, the Prophet would go to the rooms of the one of his wives who had him that day. When he entered home, the first thing he did was to brush his

teeth and greet his family. He then offered the midmorning voluntary prayer, al-Duha, in four rak'ahs; or he might increase it to six or eight rak'ahs.

[Sahih Bukhari, Hadith No: 1104]



The 'Fasting' of Prophet (sallallahu alayhi wa sallam):

He might find some food at home and he would eat if he had not had breakfast earlier. Food might be offered to him when he is fasting and he would end his fast.

It was narrated that 'Aishah said the Messenger of Allah would come and say: "Do you have any food for breakfast?" and we would say no,

So he would say: "I am fasting."

One day he came to us and we had been given some Hais.

He said: "Do you have anything (to eat)?" and we said: "Yes, we have been given some Hais."

He said: "I started the day wanting to fast," but then he ate.

[Sunan Nasai: Hadith No: 2324; Allama Albanee declared this narration as 'Hasan Sahih' in Sahih Nasai]

The Prophet's (sallallahu alayhi wa sallam) advice to The Mother of Believers i.e. Juwayriyyah:

It was on one such occasion that he once saw his wife, Juwayriyyah, sitting in her place of prayer glorifying Allaah. He had entered her room earlier in the morning, before his usual session with his companions, and found her in the same position. He asked her on this second time: "Have you been in this situation

ever since I left you?" She answered in the affirmative. He said: "But since I left you I said four phrases three times. Had these phrases been weighed against all your glorifications today, they would have been heavier in the scales. These phrases are: "Limitless is Allaah in His glory, and all praise be to Him as many times as the total number of His creation, and as would please Him, and equal to the weight of his Throne, and the ink to write His words."

[Sunan Tirmidhee: Hadith No: 3555; Allama Albanee declared this narration as authentic in Sahih Tirmidhee]

The Prophet (sallallahu alayhi wa sallam) teaching the Women around him:

This was the time when he was alone with his family at home. Yet some women might come to him seeking advice on some religious questions which they would have been too shy to put to him in front of men.

They asked their questions when his wives were present. Thus we learnt his rulings on women's intimate matters.

One case was when a woman from the Ansar came to see him when he was at A'ishah's home. She asked him how a woman should take a bath at the end of her period.

He said: "A woman should bring her water and cleaning material. She then performs the ablution, i.e. wudu', well.



She then pours some water over her head and rubs her head well so as to reach the skin. She then pours water over all her body. After that, she takes a musked piece of cotton and purifies herself with it. The woman asked him: "How does she purify herself with it?"

He said: "Limitless is Allaah in His glory. You purify yourself with it." He felt shy and turned away.

A'ishah said: "When I saw him feeling shy, I drew the woman towards me and told her: you should rub with it the area where the blood discharge was. He heard me and did not object."

[Sahih Bukhari, Hadith No: 314]

The Importance of Asking Questions In Order To Gain Knowledge and Thereby Act Upon It:

Umm Sulaym came once when he was with his wife, Umm Salamah. She asked him: "Messenger of Allaah, if a woman sees herself in a dream having intercourse with her husband, must she take a bath?"

Umm Salamah said to her: "What a shame, Umm Sulaym! You have exposed women in front of Allaah's messenger." Umm Sulaym rejoined: "Allaah does not shy of stating the truth. It is better to ask the Prophet about what is problematic for us than to remain ignorant." The Prophet came in support of Umm Su-

laym, saying to his wife, Umm Salamah: "It is to you that should be said: what a shame! The best of you is the one who asks about what is of concern to her. Yes, Umm Sulaym, she must take a bath if she has a discharge."

Umm Salamah said: "Allaah's messenger, do women have a discharge?" The Prophet said: "What else makes her children similar to her? Women are men's full sisters."

[Sahih Bukhari, Hadith No: 6091]

The Keeness of Ansari Women In Seeking Knowledge:

Ansari women were bold in putting their questions, requesting clarifications. 'A'ishah said of them: "Good women are the Ansari women: shyness has not stopped them from seeking to learn about the religion"

Sometimes, the Prophet might be visited by some of his closest companions for something that might have occurred. Once the Prophet was in his home, lying on his bed wearing a garment that belonged to A'ishah; His thighs or lower legs were exposed.

Abu Bakr came and requested permission to come in. He was admitted with the Prophet remaining in his position. The Prophet attended to the business he came for and then Abu Bakr left.

Omar then came, requested entry, and was admitted with the Prophet remain-



ing in the same position. He had his business attended to and left.

Then 'Uthman came and requested entry. The Prophet sat up and ensured that his clothes were properly worn before admitting 'Uthman. He came in, spoke to the Prophet, had his business attended to and left.

A'ishah said: "Messenger of Allaah, Abu Bakr came in and you did not care to arrange anything, then 'Omar came in and you did the same. When 'Uthman came, you sat up and ensured that you were properly dressed."

The Prophet said: "I feel shy before a man in whose presence angels feel shy; 'Othman is a bashful person and I feared that if I admitted him while I was in that position that his shyness would prevent him from putting his business to me."

[Sahih Muslim, Hadith No: 2401]

The Behaviour of The Prophet (sallallahu alayhi wa sallam) in his Home:

A'ishah described the Prophet's status when he was at home alone with his wife. She said: "When he was in his home's privacy, he was the easiest and most generous of people. He was just a man like any of you, except that he was often smiling and laughing. He was not distinguished from any human being, and he was always attending to his family's needs. He would mend his

shoes and clothes, milk his sheep and would serve him-self. He would do at home what any man would do."

[Sahih Bukhari, Hadith No: 676]

Here we see a scene of spiritual integration in the Prophet's life. His home consisted of one small room for each of his wives. There was little in which his wives needed any help so as to be "attending to his family's needs". Indeed this description reflects the moral summit the Prophet attained, sharing with his family whatever they were doing so that they would feel that the home belonged to all of them and that they shared their life together.

His attitude at home sends many messages that are focused on the care a husband should take of his wife and the importance the Prophet attached to family life. All blessings are due to the one who was for mankind the best of humans, and was the best of people to his family.

Just as there was in the Prophet's home ample space for love and compassion, there was also plenty of opportunity for entertainment, delight and spontaneous behaviour.

Rub Her Face in Return:

One day, Sawdah visited 'A'ishah in her room and the Prophet sat between his two wives. He put one of his legs in 'A'ishah's lap and the other in Sawdah's lap. 'A'ishah had cooked harirah,



which is a dish of very thick soup made of flour. She invited Sawdah to eat of it, but Sawdah said: "I do not fancy it; I am not eating".

A'ishah said: "You shall eat or I shall throw it on your face. Sawdah refused, so A'ishah took some of the food in her hand and wiped Sawdah's face with it. The Prophet laughed and lifted his leg from Sawdah's lap so that she could pay her back. He took some food from the tray and gave it to Sawdah, saying: "Wipe her face." She took some of it and wiped A'ishah's face with it.

The Prophet kept laughing at what they both did. As they were all merrily laughing in that room in the Prophet's home, they overheard 'Umar who was in the mosque, calling out to his son: 'Abdullah ibn 'Umar; 'Abdullah ibn 'Umar!'

The Prophet said to his two wives: "Go and wash your faces, for I think 'Umar wants to come in." 'Umar approached the Prophet's door and said: "Peace be upon you, Prophet, together with Allaah's mercy and blessings. Peace be to you al. May I enter?" The Prophet said: "Come in; come in."

[Musnad Abu Yala: 7/449; Allama Alba-nee declared this narration as authentic in Silsilatul Ahadees us Saheehah: No. 3131]

Such play and relaxed atmosphere was characteristic, of the freedom and openness that the Prophet imparted to Islamic life; "Our faith allows leisure."

Islamic faith allows leisure:

The Prophet used to take a nap until shortly before Zuhr prayer. He took his naps in his homes where his wives lived. He never went into any woman's home other than his wives, except Umm Sulaym. He went into her home and at times took his nap at her place. She was one of his relations he was not allowed to marry. He was asked about this and his answer was: "I feel compassion to her, as her brother was killed fighting with me."

[Sahih Bukhari, Hadith No: 2844]

Scholars are agreed that the Prophet went into Umm Sulaym's home because she was related to him in a way that prohibited marriage between them. They differed, however, on the cause of such prohibition and whether it was due to blood relation between them or due to a relation based on breast-feeding, or whether it was a special case for Allaah's messenger. He never entered any woman's home other than his wives and Umm Sulaym and her sister Umm Haram.

[Al-Nawawi, Sharh Sahih Muslim, Vol. 13, pp. 57-58; Ibn Hajar, Fath al-Bari, Vol. 9, p. 203 & Vol. 11, pp. 78 - 80]

The 'Sweat' of Prophet (sallallahu alayhi wa sallam):

He might enter Umm Sulaym's home and sleep on her couch when she was



not at home. Once, she was told that the Prophet was sleeping on her couch and she went home. It was summer time. The Prophet was profusely sweating to the extent that his sweat gathered over a piece of hide that was on the couch. Umm Sulaym got something to gather that sweat and squeezed it in a bottle.

The Prophet woke up as she was doing that. He asked her what she was doing. She said: "I am taking your sweat and putting it in a bottle. I hope that I will give it to our children for blessing." He told her that she did right and prayed for her.

[*Sahih Muslim, Hadith No: 2331*]

TO QUBA'

Every Saturday, the Prophet went in midmorning to Quba', either riding or walking. He prayed in the mosque there. The people of Quba who belonged to the clan of Awf ibn al-Harith might come to see him in the mosque. They would greet him even when he was praying and he would reply with a signal.

[*Sahih Bukhari, Hadith No: 1191*]

When he went to Quba', he would take his nap at the home of Umm Haram bint Milhan, Umm Sulaym's sister and the wife of 'Ubadah ibn al-Samit. She also was one of his relatives who were unlawful for him to marry.

'Cyprus' will be conquered:

One day, he visited her. She gave him some food and she groomed his hair. As she was doing that, he dozed off. He then woke up smiling. She asked him: "What causes you to laugh, messenger of Allaah?" He said: "I was shown people from among my community, going

on jihad for Allaah's cause, sailing in the sea, like kings on their couches." She said: "Please pray to Allaah to include me with them." The Prophet prayed for her. He then dozed off a second time. Again he woke up smiling. She asked him the reason for laughing and he said again: "I was shown people from among my community going on jihad for Allaah's cause." Once more she requested him to pray that she would be among them. He said: "You are with the first ones." Umm Haram actually travelled in the sea with the Muslim fleet during the reign of Mu 'awiyah ibn Abi Sufyan. After landing in Cyprus, she fell off her mount and died a martyr.

[*Sahih Bukhari, Hadith No: 2788*]

What sort of great news of future events the Prophet was giving in a little hamlet deep in the middle of Arabia, at a time when the Muslim community was in poverty and lack of resources; Yet he was telling his woman companion that his people would be sailing the Medi-

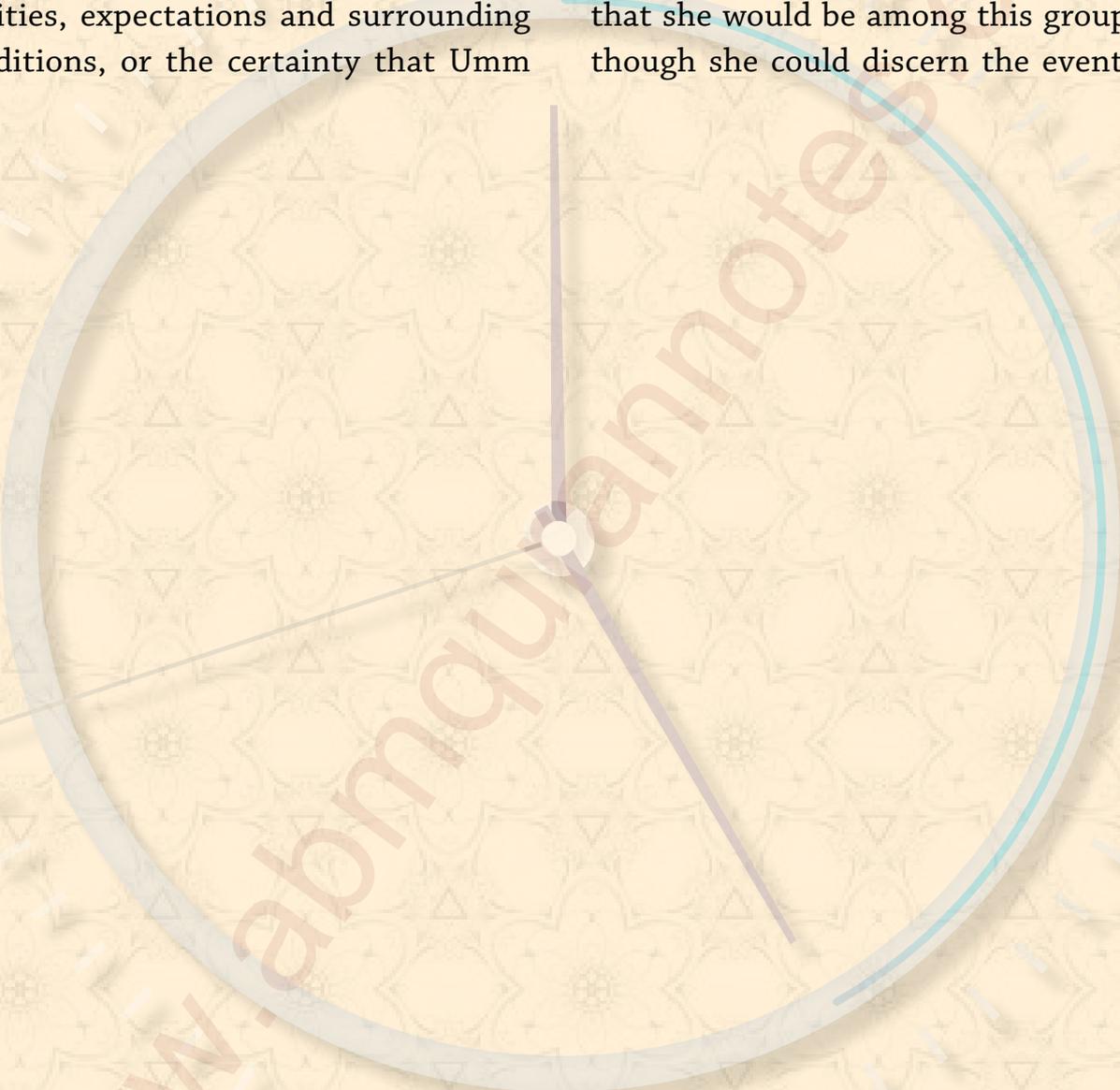


terranean, the sea that was furthest from Madinah, in a state of strength and pride, 'like kings on their couches'.

At that time, seafaring was far removed from the minds of the Arabs, let alone fighting sea battles. Which was more remarkable: this news given by the Prophet which was far beyond all probabilities, expectations and surrounding conditions, or the certainty that Umm

Haram showed when she heard the news?

She did not question the Prophet about it. She did not ask how that could be when the conditions of the Muslim community were so unhelpful. Nor did she ask about the time when it would happen. She simply asked for a prayer that she would be among this group, as though she could discern the event.





“Some events in the life of the prophet Muhammed (sal lal laahu alayhi wa sallam) which highlight the systematic time management approach”



Note : this chapter titled “Some events...” has been taken from the website www.askislampedia.com (Aip search section) please refer for complete references in sha Allaah.

The many events indicate how prophet Muhammad sallallahualaihi Wasallam managed successfully all the affairs with excellence bi iz ni Allaah,

Thus, we can learn the importance of time management and self management in the light of seerat of prophet Muhammed صلي الله عليه وسلم

Events from 571 to 595 CE

571 CE: Birth of prophet Muhammad ﷺ on Monday as an orphan, in Makkah, Saudi Arabia, 9 rabiul awwal

576 CE: Death of Amina, Muhammad's ﷺ mother. He was barely 6 years old then, and His grandfather, `Abdul Muttalib becomes his custodian, who was the chief of his clan Bani Hashim.

578 CE: Death of his grandfather `Abdul Muttalib. His uncle Abu Talib becomes his caretaker.

582 CE: Travels to Syria Abu Talib where a Christian monk predicts his Prophethood.

595 CE: At the age of 25, Muhammad ﷺ get married to Khadija رضي الله عنها who was 40 years old, a noble widow and a wealthy woman, 15 years his senior.

Events from 602 to 615 CE

602-609 CE

Displeased with the coercion, corruption and idolatry predominant in the society, Muhammad ﷺ used to go to a cave called Hira on the popular mountain of Makkah ,a few miles outside Makkah to contemplate and ponder .

610 CE

Allaah subhanahu watala has chosen Muhammad as messenger and prophet as mercy for Allaah and became Prophet during one of the visits to Cave of Hira. The angel Jibra'il عليه السلام appears to him and gave instructions to him to read. The first aayaath "Read, in the name of thy Lord, who created..." (96:1-5) are revealed.

613 CE

Beginning of the preaching and Beginning of persecution and trials of Muslims by the powerful leaders of Quraysh. Some Muslims are murdered (Yasir and his wife Summayah), some beaten on the scorching sands and (like abuz ar, Bilal, Ammar, Khabbab, etc.). رضي الله عنهم

615 CE

Emigration of around 70 Muslims to Abyssinia to flee from persecution and to seek refuge under the Christian King Najashi (Ethiopia).

Events from 616 to 625 CE

616 CE

The Prophet's uncle Hamza رضي الله عنه and Umar رضي الله عنه at their embracing Islam boosting the morale of the Muslims. Seeing the Muslims gaining strength, the Makkan Quraysh unanimously announced to begin an economic social boycott of the Muslims and their protecting tribes. The Muslims got refuge in the valley called Shi'b Abi Talib. The Muslims and the protecting clans got suffered

619 CE

End of hardship of boycott, Deaths of the Prophet's wife, Khadija رضي الله عنها and his Uncle, Abu Talib - his two greatest supporters. The Isra' and Mi'raj take place - Muhammad's ﷺ night journey to Jerusalem and then to the Heavens and a meeting with Allaah ﷻ. Five times prayers (salat) is ordained by Allaah ﷻ for all Muslims

620 CE

Muhammad ﷺ visit to Taif (south of Makkah), but beaten by the miscreants. Six people from Yathrib (Madina) convert to Islam.

621 CE

The first Pledge of `Aqabah by a group of 12 Madinite Muslims, promising to obey Prophet Muhammad ﷺ. Prophet sends Mus`ab ibn Umayr to Madina to preach Islam.

622 CE

The second Pledge of `Aqabah by a group of 72 Madinite Muslims, promising to stand by him even with their lives if so required. Mus`ab رضي الله عنه report that every household but 4 have converted to Islam. Madinites invite Prophet to Madina.

622 CE

The HIJRAH, emigration to Madinah by the Prophet ﷺ and his Makkan followers. Having seen to safe exit of his followers, he was among the last to leave Makkah. This marks the start of the Islamic calendar. After his arrival, the Constitution of Madinah is framed, outlining the rights and duties of the Muslims and the Jews within the Islamic State of Madina. The Prophet ﷺ is recognized as the ruler, judge and arbiter of the Islamic State of Madina.

624 CE

The Battle of Badr between 313 ill-equipped Muslims and 1000 well-equipped Makkan (Quraysh) Kuffar (non believers). The Muslims are victorious. 13 Muslims are martyred and prominent leaders of Quraysh are killed (including Abu Jahl, `Utbah, Shaybah and Walid, leaders of the Quraysh) or captured. Banu Qaynuqa`, one of the Jewish tribes are expelled from Madina for their breach of the Constitution of Madina and a declaration of war on Muslims.

625 CE

The Battle of Uhud between 700 Muslims and 3000 Makkan Quraysh. Ends in stalemate with 72 Muslims martyred. 300 hypocrites desert Muslims. The second Jewish tribe of Banu Nadir, expelled from Madina for their treachery and conspiracies to kill the Prophet ﷺ and rebellion.

Events from 627 to 632 CE

627 CE

The Battle of the Ditch (Khandaq). Madina besieged by 10,000 Makkan and their confederates for a month. A ditch dug by the Muslims prevents the advance of the enemy. Eventually, after some skirmishes, supplies running short, dissension arose in the enemy army ranks and the weather was bad. Seige was lifted. The men of the third Jewish tribe in Madina - Banu Qurayzah are executed according to a judgment of their own law for rebellion against the state of Madina. Their women and children are sold into slavery and move to the oasis of Khyber.

628 CE

The Treaty of Hudaibiyah signed between the Muslims and Makkans with unfavourable terms towards Muslims. The treaty forced the Muslims to return to Madina without performing `umra (lesser pilgrimage). Other terms of the treaty set peace for 10 years between the Quraysh and the Muslims, and forcing any Qurayshis henceforth who would convert to Islam to be given into the custody of the Quraysh in Makkah. The Jews of the oasis of Khyber prepare to invade Madina. The Muslims attack Khyber and conquer it. The Prophet ﷺ sends emissaries to all neighboring kings and emperors of the Middle East to accept Islam. Khalid bin Walid and `Amr ibn al-`Aas رضي الله عنه, two of the greatest generals of the Quraysh embrace Islam but are unable to come to Madina because of the Treaty of Hudaibiyah. Also, the Persian Governor of Yemen accepts Islam.

629 CE

As per the treaty of Hudaibiyah, Muslims go to perform `umrah (the lesser pilgrimage).

630 CE

Allies of the Makkans violate treaty of Hudaibiyah by attacking a clan that is allied to the Muslims. In retaliation, 10,000 Muslims march to Makkah and conquer it without shedding any blood. Abu Sufyan and many other Makkan nobles accept Islam. With the conquest of Makkah, the tribe of Hawazin feel threatened, and start amassing a force to subjugate the Muslims. Two months later, 12,000 Muslims face 30,000 Hawazin at Hunayn. After an initial setback, the Muslims are victorious.

630 CE

Deputations of tribes from all over Arabia come to pay allegiance to Prophet Muhammad ﷺ in Madina. All of Arabia becomes part of the Islamic State.

631 CE

Hajj delegation led by Abu Bakr رضي الله عنه. By this time most of the Arabs all over Arabia have accepted Islam.

632 CE

The Farewell Hajj and the Farewell Address or Last Sermon delivered by the Prophet ﷺ at `Arafat.

632 CE

The completion of the Qur`an and the Prophet's ﷺ message.

Death of Muhammad ﷺ, the Last Messenger of Allaahﷻ, in Madina on the 12th of Rabi` al-Awwal at the age of 63.



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Prophet Muhammad ﷺ in different roles of life



Note : These chapters from 1 to 12 have been taken from the seerath pedia of www.askislampedia.com, please refer for complete references in sha Allaah,

The message of these chapter is to indicate how prophet Muhammad sallallahu alaihi Wasallam managed successfully all the affairs excellence bi iz ni Allaah.

Thus, we can learn the importance of time management and self management in the light of seerat of prophet Muhammed ﷺ

1. EXCELLENT TIME MANAGEMENT SKILLS OF OUR BELOVED PROPHET MUHAMMED (SAL LAL LAAHU ALAYHI WA SALLAM) IN DIFFERENT ROLES OF LIFE.



Generally, a person excels in one field but Prophet Muhammed sal lal laahu alayhi wa sallam excelled in several different domains of life. Thus, we find

that Allaah subhanawataala asks us to follow the Prophet Muhammed (sal lal laahu alayhi wa sallam) in all areas of life,

2. PROPHET MUHAMMAD'S ﷺ - JUSTICE AND EQUALITY

The Prophet ﷺ asked people to be just and kind. As the supreme judge and arbiter, as the leader of Muslims, as generalissimo of a rising power, as a reformer and apostle, he had always to deal with people and their affairs. He had often to deal with mutually inimical and warring tribes when showing justice to one carried the danger of antagonizing the other, and yet he never deviated from the path of justice. In administering justice, he made no distinction between believers and nonbelievers, friends and foes, high and low. From numerous instances reported in the traditions, a few are given below.

Quran

Justice was an aspect of the great character of the Prophet ﷺ who practiced it before Allah, in his dealings with others, relatives and those who were not, his friends, antagonists and even his stubborn enemies. How could not he be fair having had Allah The Almighty address him in the ayath that says (what means): {O you who have believed, be



persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do} *Quran Surah Maidah 5:8 [1]*

Justice with Jews

Abdullaah Ibn Sahl was deputed to collect rent from Jews of Khaybar. His cousin Mahisah accompanied him but, on reaching Khaybar, they had separated. Abdullaah was waylaid and done to death. Mahisah reported this tragedy to the Prophet ﷺ but as there were no eye-witnesses to identify the guilty, he did not say anything to the Jews and paid the blood-money out of the state revenues. [*Al-Bukhaari: 3173*]

The Jews, in spite of their hostility to the Prophet ﷺ were so impressed by his impartiality and sense of justice that they used to bring their cases to him and he decided them according to Jewish law. [*Al Bukhari: 4556*]



3. PROPHET MUHAMMAD ﷺ -THE IDEAL HUSBAND

The family in general and the wife in particular is a precious trust and great responsibility that a Muslim must shoulder and never neglect. In this matter, just like in all others, the Prophet, ﷺ, is an example for all husbands in the way he treated and nurtured his wives. The Prophet, ﷺ, encouraged people to nurture their families; he, ﷺ, said: "Allaah will ask every person about those under his guardianship. (He will ask) whether he protected and preserved them, or squandered them; (this is) the extent to which He will ask man about his family members."

Teaching his wives on voluntary acts of worship

The Prophet, ﷺ, would make his wives accustomed to worship: The Prophet, ﷺ, would train his wives to wake up at night to perform the voluntary night prayers, by waking them up himself. Moreover, his teaching was not limited to prayer, as he, ﷺ, instructed 'Aa'ishah, may Allaah be pleased with her, to spend in charity, saying: "Do not hoard, otherwise, Allaah will withhold from you. (*Sahih al-Bukhari* 1433 / Vol. 2, Book 24, Hadith 513) He, ﷺ, thereby

taught her not to restrict her spending in charity and to be extremely generous. This shows how keen he, ﷺ, was to instruct his wives in recommended matters and not just regarding mandatory matters or prohibitions.

Prophet on limited entertainment

The Prophet, ﷺ, would entertain his wives: 'A'isha said, "Once I went out with the Messenger of Allah on a journey and after we had travelled for some time, he commanded his Companions to go ahead and leave us behind them. When they were far enough ahead he said to me: 'Let us race.' So we raced, and I won. A few years later, and after I had put on some weight, he took me along on another journey, and after we had travelled for some time, he commanded his Companions to go ahead and leave us behind them. When they were far enough ahead he said to me: 'Let us race.' We raced and this time he won, so he said to me: "This one for that one." *Sunan Abi Dawud* 2578 (Book 14, Hadith 2572 / Book 15, Hadith 102) and *Ibn Majah: Vol. 3, Book 9, Hadith 1979 (Book 9, Hadith 2055)*



Family time management

Thus, the Prophet, treated his wives kindly and gently. He, was always smiling at them, joking with them, spending on them generously and entertaining them.

He, would meet all his wives every night in the apartment of the one with whom he would spend that night. He would eat dinner with them all at the same time, and then each of them would go back to her apartment. He used to return home after the 'Ishaa` prayer and conayath with his wife before going to sleep.

Prophet Helping His wife's In Household Duties

Narrated al-aswad bin yazid: I asked `aisha "what did the prophet use to do at home?" She said, "he used to work for his family, and when he heard the adhan (call for the prayer), he would go out." *Sahih bukhari Vol. 7, book 64,*

hadith 276

Narrated al-aswad: That he asked `aisha "what did the prophet use to do in his house?" She replied, "he used to keep himself busy serving his family and when it was the time for prayer he would go for it." *Sahih bukhari vol. 1, book 11, hadith 644, Sahih Bukhari :vol. 8, book 73 and hadith 65*

Amra reported that 'Aisha was asked, "What did the messenger of allah, may allah bless him and grant him peace, do in his house?" She replied, "He was a man like other men. He removed the fleas from his garment and milked his sheep." *Adabul-mufrad Book 1, Hadith 4*

Narrated Aisha(R): Allah's messenger (peace be upon him) used to patch his sandals, sew his garment and conduct himself at home as anyone of you does in his house. He was a human being, searching his garment for lice, milking his sheep, and doing his own chores. *SunanTirmidhi : Hadith 5822*

4. PROPHET MUHAMMAD'S ﷺ EDUCATIONAL METHODS

He taught by practice

One of the most effective ways of teaching is demonstrating by means of practice. People do not forget what they are taught with practice. Teaching by practice is the most fruitful method of teaching. Our Prophet ﷺ saw a boy who

was skinning a sheep and said to him: "Let me teach you." He put his hand between the skin and the meat until he reached up to the armpit of the sheep, and then he said: "Skin it like that, young man!" *Sunan Abi Dawud, book of Purification 185 and Ibn Maja, book of slaughtering, 3179*



Our Prophet showed a man who asked about it how to perform ablution. In some narrations it is said that he repeated it three times. (*Sunan abi Dawud, Taharat, 106*) Teaching by practice engages both the eyes and the ears, and thus helps the information to stick in the mind.

He used to explain making use of drawings

Another way of providing information which will stay permanently in the mind of the learners is to make use of drawings and figures. The right lobe of brain records drawings straight into the photographic memory and it does not forget them for a long time. For that reason, teaching making use of drawings and visual methods encourages the subject matter to be understood well. The Prophet Muhammad ﷺ explained the features of the ways of Allah and Satan by drawing shapes on the ground while sitting together with Jabir (ra). Jabir (ra) told the story as follows: When I was sitting together with the Prophet, he drew a line in front of him and said, “This is it; this is the path of Allah سبحانه و تعالى”. Then he drew two lines to the right of this line and two lines to the left of the same line and said, “And these are the paths of the Satan”. Then he put his hand over the line in the middle and recited the following ayah: “This is my straight path, so fol-

low it, and do not follow other paths, lest they scatter you from His Path. This He has enjoined upon you, that you keep from disobedience to Him in reverence for Him and piety to deserve His protection.” *Quran Surah An’am, 6:153*

He used to repeat things

Underlining and repeating the important points during teaching is an important teaching method for making the subject matter remain in the mind. The learner feels that what is repeated is important. To be able to memorize information, we repeat it. Through repetition the information is transferred from the short term memory to the long term memory. Since the information is strengthened in the mind, it may be easily recalled even if a long time passes. For this reason, when the Prophet Muhammad ﷺ introduced new information to his companions, he often used to repeat it three times and in that way he tried to get the important points to stick in the mind. Also the number of repetitions could change according to the capacity of the interlocutors. Some might get it when it was said just once and some might need more repetitions. Anas (ra) said: “When the Messenger of Allah said a sentence he used to repeat it thrice making sure that it was understood.” *Sahih al-Bukhari Vol1: 94 and Sahih al-Bukhari 6244 (Vol.8: 261)*



He made learners write

Learning by writing is one of the best ways of education. While writing the attention is focused on the subject and you have a text if you want to remember the topic in a detailed way. Writing once is equal to reading ten times. By writing, we engrave the topic both

on the paper and in our minds and hearts. The Prophet Muhammad ﷺ said as follows regarding this issue: “Bind knowledge by writing.” Furthermore, liberation of the prisoners of the war in return for teaching literacy to people shows the significance that he attached to reading and writing. *Musnad Ahmad: Vol.4/ pg 47*

5. PROPHET MUHAMMAD'S ﷺ MODERATION

Another example of time management is to avoid extravagance and exaggeration and maintain the balance between all affairs and

Qur'an

Allah said in Qur'an: “Do not hold back altogether out of miserliness and render yourself blame worthy, nor spend without restraint and exhaust your wealth, thus becoming yourself destitute.” *Qur'an Surah Isra 17:29* Further Allah said in Qur'an: “Who are neither extravagant nor miserly in their spending, but keep a just balance be-

tween the two extremes.” *Qur'an Surah Furqan 25:67*

Hadith

He ﷺ taught, by his own example, the same rule of moderation in eating, in dressing and in worship (ibadah). Abdullah ibn Amr ibn al-'Aas said that once he decided to engage himself in worship all the time; to fast during the day and read the whole Qur'an during the night. His father married him to a young woman. Once his father asked his wife about him, and she replied, “He is a very pious man and never comes to his bed for sleep nor keep any relationship with anyone.” His father became very angry with him and said that he had married him to a very gentle woman and that he had kept her in suspense all this time. But in his enthusiasm for worship, he did not take notice of this. His father complained to Allah's Messenger ﷺ, who said to him, “I have heard



that you fast during the day and pray all night.” He replied that that was right. Then Allah’s Messenger said, “Don’t do that, but instead fast sometimes and eat sometimes; pray during the night and sleep as well, for your body has a claim on you; your eyes have a claim

on you; lack of sleep will weaken them; your wife and children and relatives have a claim on you, too.” Abdullah bin Amer tells that the Prophet said, “Allah likes to see the marks of his bounty on his slave.” *Sahih al-Bukhari 5199 (Vol. 7, Book 62, Hadith 127)*

6. MODERATION IN WORSHIP, FASTING AND MARRIAGE

A similar tradition is reported. Some companions of Allah’s Messenger ﷺ resolved to engage in worship; one said that he would pray all night; another said that he would always fast and never stop; the third said that he would never marry and never have any relations with women. Allah’s Messenger heard about them and said, “I swear by Allah that I fear Allah and realise my responsibilities to Him more than you, but this is my way: I fast sometimes and sometimes I do not fast; I pray during the night and sleep as well; and marry women. Anyone who does not like my way has no relation with me.” *Sahih Muslim 1401 (Book 8, Hadith 3236), Sunan an-Nasa’i 3217 (Vol. 4, Book 26, Hadith 3219).*

Moderation in worldly life

Anas reported Allah’s Messenger ﷺ as saying, “Don’t be too cruel to yourselves, certain nations adopted severity towards themselves so Allah punished them. *Sunan an-Nasa’i 3057 (Vol.*

3, Book 24, Hadith 3059) You can see their remnants in churches and monasteries.” Muhammad forbade asceticism and renunciation of the normal pleasures of life, nor did he like perpetual and formal prayers in isolation. He told people to live the normal lives of ordinary human beings, for service to Allah was done through pure lives in the turmoil of this world. He wanted men to mix with other men, so that they could discipline themselves and learn resistance to evil and uphold the standard of Truth and Justice against heavy odds, wherever necessary.’

To conclude the moderation, at the time the Prophet ﷺ ordered the people to perform acts of worship, he warned them against going to extremes (in practicing religion). He did so in order to prevent them from harming themselves physically or spiritually and from neglecting their other responsibilities and activities. The Prophet peace be upon him asked people to do good actions regularly, no matter how small. He said,

Allah likes the deeds best, even if it is a small, which a worshipper can carry out constantly. If the Prophet saw any

one of his companions being immoderate, he would be displeased and would then instruct him to moderation

7. PROPHET MUHAMMAD'S ﷺ COURAGE

Another example of time management and to avoid from wasting time for virtual fears (which is not actual).

Courage according to various dictionaries it means, bravery or mental or moral strength to venture, persevere, and withstand danger, fear, or difficulty. Courage is one of the best attributes which a man can possess. Courage is one of the noblest characteristics of men. It is the sign of strength, and the dignity of the Ummah (Muslim nation) depends on it. From the seerah of Prophet Muhammad we can find that he was one of the most courageous person among the people. Many a times because of his courage enemies ran away from the battle field.

Stood with bravery

Narrated by Ali(R): When the fighting became fierce and the two armies met, we used to seek the protection of the Prophet(S), would be the nearest to the enemy." *Musnad Ahmad 1042*

It has been narrated on the authority of 'Abbas who said: I was in the com-

pany of the Messenger of Allah (ﷺ) on the Day of Hunain. I and Abd Sufyan b. Harith b. 'Abd al-Muttalib stuck to the Messenger of Allah (ﷺ) and we did not separate from him. And the Messenger of Allah (may peace be upon him) was riding on his white mule which had been presented to him by Farwa b. Nufitha al-Judhami. When the Muslims had an encounter with the disbelievers, the Muslims fled, falling back, but the Messenger of Allah (ﷺ) began to spur his mule towards the disbelievers. I was holding the bridle of the mule of the Messenger of Allah (ﷺ) checking it from going very fast, and Abu Sufyan was holding the stirrup of the (mule of the) Messenger of Allah (ﷺ), who said: Abbas, call out to the people of al-Samura. Abbas (who was a man with a loud voice) called out at the top of the voice: Where are the people of Samura? (Abbas said:) And by God, when they heard my voice, they came back (to us) as cows come back to their calves, and said: We are present, we are present! 'Abbas said: They began to fight the infidels. Then there was a call to The Ansar. Those (who called out to them) shouted: O



ye party of the Ansar! O party of the Ansar! Banu al-Harith b. al-Khazraj were the last to be called. Those (who called out to them) shouted: O Banu Al-Harith b. al-Khazraj! O Banu Harith b. al-Khazraj! And the Messenger of Allah (ﷺ) who was riding on his mule looked at their fight with his neck stretched forward and he said: This is the time when the fight is raging hot. Then the Messenger of Allah (ﷺ) took (some) pebbles and threw them in the face of the infidels. Then he said: By the Lord of Muhammad, the infidels are defeated. 'Abbas said: I went round and saw that the battle was in the same condition in which I had seen it. By Allah, it remained in the same condition until he threw the pebbles. I continued to watch until I found that their force had been spent out and they began to retreat. *Sahih Muslim 1775*



Never took revenge for his ownself

The strength of the Prophet, was never misused, as 'Aa'isha said, "The Prophet never beat anything with his hand, not a woman nor a servant, except if he was fighting in the cause of Allah The Almighty. He also never took revenge from anyone who harmed him, but if the limits of Allah The Almighty were transgressed he would then take revenge for His sake, The Exalted and Glorious." *Sahih al-Bukhari 6786 (Vol. 8, Book 81, Hadith 777)*

Taught dua for courage

Narrated Anas bin Malik(R): The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men." *Sahih al-Bukhari 6369 (Vol. 8, Book 75, Hadith 380)*

8. PROPHET MUHAMMAD'S ﷺ ASCETICISM

Another example to prevent from wasting time

Asceticism means self-denying and to live a very simple life. Asceticism does

not mean renouncing the world, but asceticism here is controlling your worldly desires and submitting yourself to Allah completely by leaving a simple life. The Prophet said, 'Lead an ascetic life



by loving Allah; Turn away from what the people have by loving the people'. Muhammad, Allah's blessing and peace be upon him, was the most ascetic person to the extent that asceticism became one of his virtuous characteristics. The Prophet(S), had the ability to enjoy worldly pleasures for he was the

most honorable person in the sight of Allah The Almighty and if he wished, Allah could have turned mountains into gold and silver for him. Despite this the Prophet(S), was the most ascetic of all people and had the least desire for this worldly life, since the basic necessities were sufficient for him and he was satisfied with tough circumstances. [1] [2]

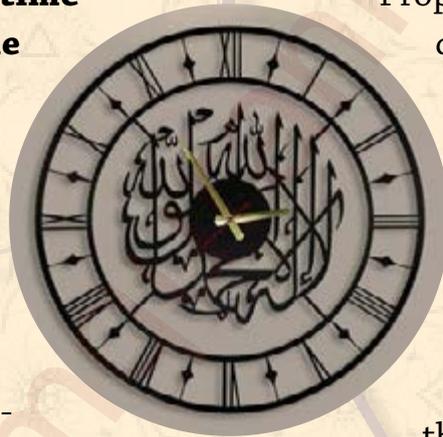
9. PROPHET MUHAMMAD'S LEADERSHIP SECRETS



(Another example to maintain self management and time management through the excellent leadership)

Leadership is the action of leading people. And Over the years, Muslim and non-Muslim historians have written many books about Prophet Muhammad, as a leader, highlighting the divinely guided qualities of his personality as the final messenger of Allaah The Almighty. One such recent book is by British management scholar John Adair, called The Leadership of Muhammad, where he discusses how Prophet Muhammad's understanding of the tribal norms of Arabia helped him become an inspirational and effective leader.

In the book, Adair focuses on the qual-



ities and personality traits that made Prophet Muhammad, an exceptional leader, political authority and a humane role model. Some aspects of the leadership values espoused by the Prophet, that enabled him to transform all of Arabia and subsequently, most of the world with his teachings are given below. [1]

Table of Contents

- ✦ Qur'an
- ✦ Hadith
- ✦ The Prophet, used to lead from the front and lead by example
- ✦ The Prophet, always kept the safety of his Companions in mind
- ✦ The Prophet, believed in the truth of his Message



- ✦ The Prophet, was courageous and encouraging
- ✦ Confidence to Succeed
- ✦ Clear Vision and Mission
- ✦ Deliberations
- ✦ Planning
- ✦ Strong Leadership
- ✦ Intelligence
- ✦ Teamwork
- ✦ Effective Communications
- ✦ Consultation
- ✦ Sharing in Joys and Sorrows of Subordinates
- ✦ Rotational Assignments
- ✦ Temporary Officials
- ✦ Good Administration
- ✦ Giving Compliments
- ✦ Prayers
- ✦ Smiles
- ✦ References

Qur'an

And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us. *Quran Surah 21:73*

And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun" (pious) *Quran Surah 25:74*

And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs. *Quran Surah Sajda 32:24*

Hadith

The Prophet, sallallaahu 'alayhi was sallam, used to lead from the front and lead by example

The Prophet, sallallaahu 'alayhi was sallam, used to lead from the front and lead by example: Ali said, 'In the heat of combat when we met and faced the enemy, we shielded ourselves behind the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and there was no one who was closer to the enemy than he was'. [Ahmad: 2/64]

The Prophet, always kept the safety of his Companions in mind

In the early days of his mission, to spare his followers persecution, he arranged for them to migrate to Abyssinia, which was ruled by a Christian king known for his just rule, for their own safety. He bore the safety and wellbeing of his Companions uppermost in his mind, which is the hallmark of a true leader.

The Prophet, believed in the truth of his Message

The whole life of the Prophet, was spent in establishing and strengthening Islam and delivering the Message that Allaah



The Almighty had entrusted him with. He, never faltered or weakened, not even when faced with countless difficulties, because of his complete faith in Allaah The Almighty. The Companions also believed in Islam with all their hearts. Moreover, one of the reasons Islam continued to spread after the demise of the Prophet, was because they continued to believe in, fight for and uphold Islam.

The Prophet, was courageous and encouraging

In the cave of Thawr, hiding from the polytheists who were pursuing them on their flight to Madeenah, Abu Bakr voiced his apprehension to the Prophet. The Prophet, reassured him and told him that Allaah The Almighty was with them. Certainly, He would never forsake His Messenger, and this was just what happened. The polytheists did not find the Prophet, and Abu Bakr. Thus, we get a valuable lesson here, that the leader should not show despair or hopelessness in front of his followers, but should fill them with confidence and be as encouraging and comforting as possible. [*Sahih Al Bukhari: 3653, Muslim: 2381*]

Confidence to Succeed

Confidence is the key to success. Without confidence, one would be holding back on pursuing one's dreams, sabotaging own efforts, or even refuse to make trials at all. It is the door to make

plans work and take actions. Confidence or i'tiqad was taught by the Prophet (SAW). He always assured his followers that they are the true champions, even in the face of a strong superpower enemy.

Clear Vision and Mission

The Prophet had a vision and mission, and his strategy was very clear and bright. Vision is long-term goal or a dream in the future that we wish to achieve and present with a unanimous determination and tireless work. The strategy is a choice of ways to accomplish a vision or goal. For example, to deal with allies in the Trench War, the Prophet had to dig trenches. [*Sahih Al Bukhari: 4104*]

Deliberations

Qur'an 3: 159 and Qur'an 42: 38 become the foundation of deliberation in Islamic law. The Prophet was a Prophet and Messenger who was always guided by Allah. Despite this, in managing his people, the Prophet still prioritized deliberations among his friends in making decisions. This is one key area to the success of the Prophet as a leader. He used deliberations in resolving various problems of life.

"... and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." *Quran Surah Al'e Imran 3:159*



“... and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;”
[Quran Surah Shura 42:38]

Planning

In carrying out various missions, the Prophet always employed accurate calculations and planning. He started the mission and duties in stages that were very clear. Who does what, where, why, in what way, and when, are not unusual for the Prophet. His principles as applied to planning were very good and helped him attain success in most affairs.

Strong Leadership

What is meant by strong leadership here is decisive leadership that is authoritative, charismatic, and steadfast in upholding the principles of the organization. The Prophet and his friends are persons who have strong leaderships. Leadership is built upon the values, culture and norms, love, obedience, and affection. Strong leadership was enforced by law and discipline, supported with a noble character and full of seriousness.

Intelligence

Another key point to the success is the Prophet's shrewdness in making use of intelligence in various wars. Data monitoring, observations, and audit were then used as an essential tool for decision making, so that decisions are taken based on actual facts.

Teamwork

Teamwork is defined as “a joint action by a group of people, in which each person subordinates his or her individual interests and opinions to the unity and efficiency of the group.” Teamwork is the key to a successful mission of the Prophet. Such cooperation often takes the form of large and small. For example in the hijra to Medina, the Prophet established a small team led by him with the division of duties, responsibilities, authority, and an awesome strategy. (*Sahih Al Bukhari: 3905*)

Effective Communications

Prophet was a very communicative person. His communication usually involved the liver, the feelings, and thoughts; thus his actions were real.



This would ensure that the messages conveyed greatly affect the heart, mind, and soul of his subordinates. Communications made by the Prophet were very diverse, ranging from good words, good deeds as an example, feeding the needy, poor, and even occasionally joked with his friends.

Consultation

Prophet took suggestions on various occasion from his companions. His statement, "And when he seeks your advice, advise him." Sahih Muslim 5379 This means that if he seeks consultation with you regarding some action, as to whether he should do it or not, then advise him with that which you would like for yourself. Thus, if the action is something that is beneficial in all aspects, then encourage him to do that, and if it is something harmful, then warn him against it. And if the action contains both benefit and harm, then explain that to him and weigh the benefits against the harms.

Sharing in Joys and Sorrows of Subordinates

Joy and sorrow are common phenomena in life. A leader must understand it all, so he may demand to have a sensitive nature and care for subordinates and colleagues. The Prophet was the best example on a sensitive issue and concerns for others. He shared in the joys and sorrows with his best friends; in contrary to most leaders of today.

Rotational Assignments

The Messenger of Allah gave tasks to his companions in turns. The primary objective of this action is to train men to occupy a variety of assignments and a variety of different positions. Thus, candidates will be born leaders who are mature and have high-flying hours.

Temporary Officials

One of the Prophet's tips for preparing a great cadre is to appoint temporary officials when he had to leave Madina. The appointment of such has many benefits. Among others, to avoid a vacuum of leadership in an organization in performing their duties, responsibilities, and authority; to view and assess the competence of subordinates in a more serious task; and as a means of promotion or career development.

Good Administration

The Prophet also had a very good administrative system. This is evidenced by the Charter of Medina, Hudaibiya agreement, and preaching through letters to kings. Even the Messenger of Allah had a personal secretary in charge of records and any revelation of what happened in Medina.

Giving Compliments

The Prophet was a human being that always gave praises and motivations to his companions. He had more rewards



than punishments. He provided beautiful and good titles to his wives and friends alike.

Prayers

No matter our expertise, hard work, good plans, strategies, and our sophisticated facilities, we surely need to support with prayers. All these cannot achieve the desired results except with the permission of Allah (SWT). The Prophet understood this, therefore he prayed a lot. He taught us prayers for complete success in this life and hereafter.

Smiles

The Messenger of Allah smiled when

he met his friends, when he was arrested by anger, or even when he was in the judicial council. This pure noble man smiled from his lips softly until the final seconds of his life. No wonder he was able to melt the hearts of his friends, wives and everyone who met him. Such leadership was exemplified by the Prophet.

References

- [1]<http://www.islamweb.net/emainpage/index.php?page=articles&id=173971>
- [2]<http://makorede.wordpress.com/2012/05/25/leadership-secrets-of-prophet-muhammad-p-b-u-h/>

10. PROPHET MUHAMMAD ﷺ AS A POLITICAL LEADER

Prophet Muhammad (peace and blessings be upon him) was both a prophet of Allah and a statesman. His leadership was most comprehensive and dynamic. He was the paragon of virtue and spirituality. He was a noble and compassionate teacher, guide, and reformer. He was a family man. Indeed, he was also a political leader.

Some examples :

Incident of black stone, Always support

for good things (Hilf al fudul), Seeking alliances, Migrations, Offers made to Him Witness of Abu Sufyan before Islam

Lesson:

As a political leader the Prophet (peace and blessings be upon him) unified the Arabian peninsula, established a great state whose capital was Madinah, defeated his enemies, and had most successful military expeditions. However, his real political leadership was in the



realm of morality and spirituality in which he conducted himself perfectly in situations of weakness as well as

strength. His way of dealing in Makkah and Madinah indicates his great political leadership.

11. PROPHET MUHAMMAD'S ﷺ TOLERANCE

The tolerance and kindness of our Prophet Muhammad, ﷺ, was remarkable and not even his worst enemies could deny it. His life was full of incidents that represent tolerance in its clearest definition. To choose some of these incidents as examples is really dif-

ficult, however some of these examples just as a demonstration of how merciful and tolerant he was.

Allah says in the Quran about Prophet Muhammad ﷺ: "We have sent you [O Muhammad], as a mercy for all the worlds." *Quran Surah anbiya 21:107*

12. PROPHET MUHAMMAD ﷺ AND HIS LETTERS

Prophet Muhammad ﷺ wrote letters to various kings and rulers. He ﷺ was a practical man; He himself invited people by using various means of communication available during his time. One of the most convenient ways of communication at that time was letters. Being an Illiterate, Prophet used the best resources. He gathered all those companions who can write for Him.

The story of Heraclius' encounter with Islam (*Sahih Al Bukhari Vol.1:7*)

Letter to the Vicegerent of Egypt, called Cyrus Al-Muqawqas

In the Afternoon

When Bilal called the adhan announcing Zuhr, or midday prayer, the Prophet

would wake up if he were still asleep. He answered the call to prayer, repeating the same phrases. He would then perform his ablution if he needed it before praying four rak'ahs at home. He used to say: "This is an hour at which the gates of heaven are open, and I love that a good deed of mine should be presented."

[Sunan Tirmidhee: Hadith No: 478; Al-lama Albanee declared this narration as authentic in Sahih Tirmidhee]

The Prophet (sallallahu alayhi wa sallam) used to Play with the Children:

The Prophet would wait at home until it was time for the congregational prayer.



He might have some of his grandchildren at home, such as al-Hasan and al-Husayn the sons of his daughter Fatimah, or Umamah the daughter of his daughter Zaynab, and he would be playing with them. When Bilal informed him that it was time for the prayer, he would go out. He might kiss one of his wives as he went out for the prayer.

[Sunan Abu Dawud, Hadith No: 179, Allama Albane declared this narration as authentic in Sahih Abu Dawud]

When he went out, Bilal would call the iqamah, i.e. the start of the congregational prayer. On seeing him coming, the Prophet's companions would rise for the prayer.

They might be surprised to see him coming out, carrying al-Hasan or al-Husayn, or his granddaughter Umamah, on his shoulder. He might place the child next to him as he led the prayer.

The Prophet's (sallallahu alayhi wa sallam) Love for Hasan and Hussain:

On a particular occasion, he came out for the prayer, carrying either al-Hasan or al-Husayn. He put the child down and started the prayer.

During his prayer the Prophet remained long in one of the prostrations, i.e. Sujood. One of his companions, Shaddad ibn al-Had lifted his head a little and saw the child over the Prophet's back as he was in his prostration. When

the prayer was over, people said to the Prophet: "Messenger of Allaah, you were very long in one prostration and we thought that something might have happened or that you might be receiving revelations from on high."

He said: "No, nothing of this happened, but my son mounted on my back and I did not like to hasten him until he came down."

[Sunan Nasai: Hadith No: 1141; Allama Albane declared this narration as authentic in Sahih Nasai]

He might carry the child on his shoulder as he prayed. When he bowed, he would put it down and when he rose to stand up, he would carry it. He did this carrying his granddaughter, Umamah bint Zaynab.

[Sahih Bukhari: 516]

The Recital of The Prophet (sallallahu alayhi wa sallam):

The Prophet used to offer the Zuhr prayer early in its time range. He would read about thirty verses of the Qur'an in each of the first two rak'ahs, making the first rak'ah longer than the second, and would read around half that in the other two rak'ahs.

[Sahih Bukhari: 560]

He might make his prayer very long, to the extent that when the iqamah is called, a person may go to al-Baqi' to relieve himself before going home to



perform the ablution and come to the mosque, joining the prayer when the Prophet would still be in the first rak‘ah.

[*Sahih Muslim: 454*]

He read in secret, but people realized that he was reading as they saw his beard moving. They might at times hear him reading a verse or two a little aloud.

[*Sahih Bukhari: 746*]

The Time for Addressing the People:

When the prayer was over, the Prophet would turn to face his companions. Should there be any event or something unusual, he would address the people after the Zuhr prayer, as this was a time when most people were present. They would have had their day nap. They would be relaxed and would fully appreciate what was being said.

The Generosity of Prophet (sallallahu alayhi wa sallam):

The Delegation of Mudar:

Something of this sort took place when a delegation from Mudar arrived. The Prophet noticed that they suffered poverty and hunger. He was distressed to see them in this condition. He stood on the pulpit and addressed the community after Zuhr prayer. He started with praising Allaah and glorifying Him.

He then said: “Allaah has revealed in His book, the Qur’an:

‘Mankind, fear your Lord, who has created you from a single soul, and from it created its mate, and from the two of them spread abroad so many men and women. Fear Allaah, in whose name you appeal to one another, and be mindful of your ties of kinship. Indeed, Allaah is ever watching over you.’ (4: 1)

He also says: ‘Believers, have fear of Allaah. Let every soul consider carefully what it sends ahead for tomorrow. Remain Allaah-fearing, for Allaah is fully aware of all that you do.’ (59: 1 8)

A person may donate something in money, be it much or little, or he may donate something of his clothes, or a portion of what he has of flour or dates. He went on until he said that a donation might be as little as half a date, encouraging people to be charitable and urging them to come forward with their donations.”

“My Lord, I have delivered your message”:

Another example was his address when Ibn al-Lutbiyyah returned after having completed a mission assigned to him by the Prophet.

He said: “Messenger of Allaah, these here belong to you, and this was given to me as a gift.”

After Zuhr prayer, the Prophet addressed the people.



He started with the declaration of Allaah's oneness, praised Allaah and glorified Him, and went on to say:

"Now, I may employ one of you and assign a task to him. He goes to fulfil it and comes back to say, 'this belongs to you and this is a gift given to me'.

Let him sit in his family home and wait until he receives his gift. By Him who holds Muhammad's soul in His hand, anyone of you who takes something to which he has no right shall come on the Day of Judgement carrying it.

I shall recognize someone carrying a noisy camel, or a mooing cow or a bleating sheep."

He then lifted his hands high and the whiteness of his armpits was visible, and said: "My Lord, I have delivered your message, repeating this three times."

[*Sahih Bukhari: 2597*]

Prepare yourselves for the Day of Judgment:

One day after Zuhr prayer, he stood on the pulpit and mentioned the Last Hour



heralding the Day of Judgement. He stated that it is preceded by very grave matters. Then he said: "Whoever wishes to ask me something should come forward. By Allaah, whatever question you put to me I will answer you, as long as I am standing in this position." Most people were in tears. The Prophet repeated several times his invitation to them to put their questions to him. A man called 'Abdullah ibn Hudhafah of the Sahn clan stood up and said: "Messenger of Allaah, who is my father?" When 'Abdullah had a quarrel or argument with some people, they alleged that he did not belong to his father. The Prophet answered him: "Your father is Hudhafah." When the Prophet had repeated urging them to put their questions, 'Umar sat down and said: "We are happy to believe that Allaah alone is our Lord and to have Islam as our faith and Muhammad as Allaah's messenger." The Prophet then stopped repeating that.

Then he said: "By Him who holds Muhammad's soul in His hand, heaven and hell were shown to me a short while ago against this wall. I have never seen anything of good and evil as I saw today. If you were to know what I know, you would laugh little and cry much." This was the hardest day for the Prophet's companions. They even covered their heads and cried aloud.

[*Sahih Bukhari: 92,540*]



The Prophet (sallallahu alayhi wa sallam) carrying out Hadd Punsihments i.e. Punishments that under Islamic law (shariah) are mandated and fixed by Allaah:

The Prophet also addressed the people after Zuhr prayer on the day when the punishment of adultery was enforced on Ma 'iz

After praising and glorifying Allaah, he said: "Is it going to be that whenever we go on a campaign for Allaah's cause, someone stays behind with our families, making noise like that of a billy-goat. He would give a woman something paltry. By Allaah, by Allaah, should anyone be brought to me for having done so, I will certainly punish him."

He neither prayed for Ma'iz's forgiveness nor spoke ill of him.

[Sahih Muslim: 1692]

It appears that these speeches were given when something important had occurred that should be dealt with immediately. It could not be left until the following Friday when the Prophet addressed the people before the prayer.

The Prophet then returned to his home where he offered a prayer of two rak'ahs, which is the regular recommended prayer after Zuhr.

The Prophet then came out to be with his companions. He might stay with them up to the time when the Asr prayer

was due, as he did when he stayed with the delegation of the 'Abd Qays tribe, staying with them from Zuhr to Asr prayers.

He might go at this time to attend to some needs of the community.

The Prophet (sallallahu alayhi wa sallam) as a 'Reconciler':

On one occasion he was told that the people of Quba', the clan of ' Amr ibn 'Awf, had some conflict and trouble issued between them to the extent that they threw stones at one another. He said to some of his companions: "Let us go and make peace between them." He said to Bilal: "If the Asr prayer falls due and I am not back, tell Abu Bakr to lead the prayer." When it was time, Bilal called the adhan, and when it was time to pray, he said to Abu Bakr that the Prophet must have been detained and the prayer is due. Could you please lead the prayer? Abu Bakr said: "Yes, if you wish." Bilal called the iqamah and Abu Bakr stepped forward and started the prayer. The people in the mosque joined him. The Prophet came at this time and moved forward ahead of the rows until he stood in the front row. The people were clapping, but Abu Bakr did not turn during prayer. When people's clapping increased, he turned his face a little and saw the Prophet. He wanted to move back to allow the Prophet to lead the prayer, but the Prophet signalled him to stay in place. Abu Bakr raised



his hands to heaven, praised Allaah and glorified Him as the Prophet had taught him. He then stepped backward to be in the row and the Prophet stepped forward to lead the prayer. When he finished, he turned towards the people and said: “Why did you clap when something occurred during the prayer. Clapping is allowed only for women. If something happened during prayer, you should only say Subhan Allah, i.e. limitless is Allaah in His glory. Anyone who heard this would turn his face.”

Then he addressed Abu Bakr asking him why he did not continue to lead the prayer when he clearly signalled him to do so. Abu Bakr said: “It is not right that I should lead when the Prophet is present.”

[*Sahih Bukhari: 1218*]

The Prophet (sallallahu alayhi wa sallam) as an ‘Inheritance Divider’:

Another example was when he went to al-Aswaf, to the north of al-Baqi ‘ to see the daughters of Sa’d ibn al-Rabi’ and give them their shares of their father’s estate. They were the first women to inherit their father in Islam. He went to see them in midmorning. He was brought some food that included bread and meat. They had prepared it for him. He ate, as did the people who were with him. He then performed the ablution in readiness for Zuhr prayer. The people with him also performed the ablution.

He led them in Zuhr prayer. After the prayer he sat down to complete the division of the estate among Sa’d’s daughters, until it was time for Asr when this business was completed. They served him what remained of bread and meat. He and the people with him ate, and then he stood up to lead the people in Asr prayer. Neither he nor anyone else needed to perform the ablution again.

[*Sunan Abu Dawud, Hadith No: 2891, Al-lama Albanee declared this narration as ‘Hasan’ in Sahih Abu Dawud*]

Asr: Mid-Afternoon

The Virtue of Four Rakahs before the Asr Prayer:

When the adhan for Asr prayer was called, the Prophet would wait until the people have gathered. He encouraged people to voluntarily pray four rakahs before the obligatory prayer.

He used to say: “May Allaah bestow His mercy on the one who prays four rak’ahs before Asr.”

[*Sunan Abu Dawud, Hadith No: 1271, Al-lama Albanee declared this narration as ‘Hasan’ in Sahih Abu Dawud*]

Expeditious in offering the Asr:

When the people had gathered, he would come out of his home to lead the prayer. He used to offer it at the beginning of its time range, when the sun was still high. Anas reports: “No one was ever



more expeditious in offering the Asr prayer than Allaah's messenger (peace be upon him)."

[Sahih Bukhari: 541]

In this prayer his reading of the Qur'an was about half as much as he used to read in Zuhr prayer.

The Prophet (sallallahu alayhi wa sallam) encouraging his companions to perform righteous deeds:

When he finished his prayer, the Prophet turned to his companions. If he had something to say to them, he would say it. Once he turned to them after finishing Asr prayer and said: "I am not sure whether I should tell you something or not." They said: "Messenger of Allaah, if it is something good, please tell us, and if it is otherwise, then Allaah and His messenger know best."

He said: "Any Muslim who does the ablutions Allaah requires of him and ensures that he does them well and in full, then performs these five obligatory prayers, then these prayers ensure his forgiveness of any sin he might have committed in between them."

[Sahih Muslim: 231]

One day the Prophet offered the Asr prayer and stood up to address them. In his talk

he said: "Whoever of you performs his ablution well then says: 'I bear witness that there is no deity other than Allaah and that Muhammad is Allaah's servant and messenger', shall have all eight doors of heaven open to him. He may enter through any of them. Any Muslim performs his ablution well then stands up and offers two rak'ahs, fully attending to them with his heart and mind, will surely be admitted into heaven."

[Sahih Muslim: 234]

The Prophet's (sallallahu alayhi wa sallam) Visit to His Wives:

Compared with his talks after Zuhr prayer, the Prophet's talk after Asr was much shorter. He realized that people were tired and needed to leave to complete their day's work and to have their dinner ready. When he had finished Asr prayer, he would go to his wives. He would visit them all. He would sit close to each one, and may kiss her without having intercourse with any.

He ended his round at the home of the one whose tum it was on that day. He would be staying that night with her.

[Sunan Abu Dawud, Hadith No: 2135, Allama Albanee declared this narration as 'Hasan Sahih' in Sahih Abu Dawud]



Sometimes all his wives would gather in the home of the one whose turn it was on that day. Perhaps that was in winter time when the days were short and the time between Asr and Maghrib was too short for the Prophet to visit each one of them at her room. In these cases he met them altogether.

Dispute between the wives of the prophet (sallallahu alayhi wa sallam):

On one occasion they gathered in 'A'ishah's home. Zaynab bint Jahsh came over. When the Prophet came in, he put his hand on her. 'A'ishah said: "This is Zaynab", and the Prophet withdrew his hand. The two of them argued and they raised their voices. Soon it was time for prayer. Abu Bakr passed by and he overheard them as they argued. He said aloud: "Come for the prayer, messenger of Allaah, and put dust in their mouths."

The Prophet came out for the prayer. 'A'ishah said: "Now when the Prophet has finished the prayer, Abu Bakr will come over and will be hard on me." When the Prophet finished the prayer, Abu Bakr went over and spoke very hard to 'A'ishah, saying: "How can you do this?"

[Sahih Muslim: 1462]

The Delegation from the ' Abd al-Qays Tribe:

When the Prophet went into his home after Asr prayer, he might offer two rak'ahs of voluntary prayer, although he discouraged offering voluntary prayer after Asr, until Maghrib was due. It happened when a delegation from the ' Abd al-Qays tribe came over to Madinah to tell the Prophet that their people had accepted Islam. He met them after Zuhr prayer. As he was preoccupied with them, he did not offer his regular voluntary prayer of two rak'ahs after Zuhr.

On this occasion, he offered these two rak'ahs after Asr in compensation. Subsequently, he regularly offered them. When he offered a voluntary prayer on one occasion, it was his practice that he would make it regular afterwards. 'A'ishah reports: "By Him who gathered his soul, the Prophet did not abandon these two rak'ahs i.e. the ones after Asr, until he met his Lord."

[Sahih Bukhari: 586]

In most cases he spent the time after Asr at home, with his wives.

The Hardest Day of Prophet's (sallallahu alayhi wa sallam) Life:

During the time the Prophet spent with his wives there was always pleasant family atmosphere. There was also clear pursuit of knowledge and discussion of



various questions and problems. The Prophet always welcomed such questions and answered them fully.

One example was 'A'ishah's question about his hardest experience in his advocacy of Allaah's message and his endeavours to convince people of its truth.

She said: "Messenger of Allaah, did you ever experience a day harder than the Day of Uhud?"

He answered: "I received much ill-treatment from your people. The worst of it was that which I experienced on the day of the 'Aqabah, after I had advocated my cause to Ibn 'Abd Yalil ibn 'Abd Kulal. He rejected me. I left, feeling very depressed and not knowing where I was heading. I only regained my awareness when I reached Qarn al Tha'alib. I lifted my eyes and I saw a cloud over my head. I looked at it and there was Gabriel. He called out to me and said: 'Allaah has heard what your people said to you and how they rebuffed you. He has sent you the angel in charge of the mountains to give him your orders concerning them.'

The angel of the mountains called me and greeted me, then said to me: 'Muhammad, Allaah has heard what your people said to you. I am an angel in charge of the mountains. Your Lord has sent me to you to carry out your

orders. You may say what you wish. If you wish I can close the two mountains over them.'

I said: 'No. I hope that Allaah will create among their offspring people who will worship Allaah alone, associating no partners with Him.'

[Sahih Bukhari: 3231]

This sort of warm discussion between the Prophet and A'ishah reveals how she was interested in everything that was of concern to him. She wanted to learn about his hardest experience so that she could share his feelings.

The Prophet's attitude in this instance was richly rewarded by his Lord. Before the end of his blessed life, his hopes were fulfilled. He saw many sons and daughters of idolatrous parents embracing Islam, worshipping Allaah alone, associating no partners with Him, and demonstrating their readiness to lay their lives in defence of Allaah's messenger and his message.

The Prophet (sallallahu alayhi wa sallam) explaining the verses of quran to his wives:

In Pursuit of Knowledge:

One day he was speaking to A'ishah when he told her: "Whoever is held to account on the Day of Judgement



will be punished.” ‘A’ishah questioned things, particularly when they appeared problematic, as she was eager to learn. When she heard this statement by the Prophet, she raised a question, saying: “But Allaah says of the believers: ‘He who is given his record in his right hand will in time have a lenient reckoning.’” (84: 7-8)

He said: “The verse does not refer to accountability. It refers to presentation of accounts. Anyone who is questioned about his deeds on the Day of Judgment will be punished.”

[Sahih Bukhari: 103]

One day he was speaking to his wife, Hafsa, when he said: “I hope that no one who took part in the Battle of Badr and al Hudybiyah will be in hell.” She said: “Yes, they will, messenger of Allaah.” He reproached her, but she said: “Does not Allaah say in the Qur’an: ‘There is not one among you who shall not pass over it: this is, for your Lord, a decree that must be fulfilled.’” (19: 71) The Prophet said: “Have you, then, not heard Him saying next: ‘But we shall save those who are Allaah-fearing, and leave the wrongdoers there, on their knees.’” (29: 72)

[Sahih Muslim: 2496]

That his wives should raise questions or put counter arguments could only come about after he had encouraged them to question things and think about what they are told. He certainly made dis-

cussion and interaction the only way to form convictions and accept beliefs.

The Benevolence and Warm-Heartedness of Prophet (sallallahu alayhi wa sallam):

Some of his companions might at times invite him to come to their quarters after Asr prayer, as they would be doing something and they loved that he should be with them. He accepted such invitations.

One day after Asr prayer a man from the Salamah clan said to him: “Messenger of Allaah, we are about to slaughter a camel and we would love that you join us.” To them, this was a delightful occasion because meat was scarce in their diet. The Prophet accepted and went with them.

A number of his companions also went with him. On arrival, they found out that the camel had not been slaughtered yet. It was slaughtered then, and was made in many portions. Some of its meat was cooked and they had something to eat before sunset.

[Sahih Muslim: 624]

Reflect on this event. Allaah’s messenger went on a summer day to the Salamah quarters at the north end of Madinah, the furthest quarters from his mosque just to join the people and share their delight at slaughtering a camel. I imagine that he went walk-



ing only to please the people and add to their happiness. The event thus was transformed from merely slaughtering a camel to a visit by the Prophet and sharing with them their delightful occasion. The Salamah people must have talked about this occasion for a long time.

How kind, benevolent and warm-hearted Prophet Muhammad was! He appears keen to seize every pleasant opportunity in order to increase people's delight and happiness. It is this characteristic that gave him his unique position in the lives of his companions.

After Sunset

When Maghrib prayer was called, the Prophet stayed only a short while before he came out. He would find his companions close to the pillars of the mosque, praying its voluntary prayer of two rak'ahs, as he encouraged them to do.

An Abandoned Sunnah:

He used to tell them: "Pray two rak'ahs before the Maghrib prayer." He repeated this three times, but added after the third time, "If you wish".

[Sahih Bukhari: 503]

These are two short rakahs, because the time between the adhan and the start of the congregational prayer at Maghrib was very short.

It's Time for Maghrib:

When the Prophet came into the mosque the prayer was called and he immediately started. He used to pray Maghrib at the beginning of its time range and finished it before the fall of darkness. It is said that when a person left the mosque after Maghrib, the light was still abundant. If he threw an arrow, he could see where it landed.

[Sahih Bukhari: 559]

His recitation of the Qur'an in Maghrib and his prayer was mostly short. He might read a long passage, but this was rare. He once read in Maghrib 'Surah Araaf' and on another occasion he recited 'Surah Tur'. Maghrib was the last prayer he led before he passed away. On that occasion, he recited Surah Mursalat.

[Sunan Abu Dawud, Hadith No: 810-812, Allama Albaneer declared these narrations as authentic in Sahih Abu Dawud]

The Prophet did not sit to talk to his companions after Maghrib:

The Prophet did not sit to talk to his companions after Maghrib as he talked to them after other prayers in the day. This was due to the fact that people needed to go home for their dinner and to rest. When he finished the obligatory prayer, he returned home and offered a prayer of two rakahs which is the regular recommended prayer.



He would then have his dinner, as this was their regular dinner time. They might dine before offering Maghrib prayer, if they were fasting. Hence, the Prophet said: "If dinner is brought forth, start with it before you offer Maghrib. Do not place it ahead of your dinner."

[Sahih Bukhari: 672]

Dining with Poor People:

He often told his companions to take with them some poor people to dine with them. He said: "Whoever has food enough for two people should take a third, and whoever has food for four people should take a fifth or a sixth."

[Sahih Bukhari: 602]

The 'Sacrificing Nature' of Prophet (sallallahu alayhi wa sallam):

He himself might take home ten people to share his dinner, if he had plenty of food. Yet he might go home and find nothing to eat other than some dates and water. Days on end might pass and there is nothing in his home to be eaten by anyone.

[Sahih Bukhari: 2567]

The Fortune of Abu Talha (may Allaah be pleased with him):

Numerous Scholars of hadith narrated that one day a man who looked exhausted and hungry came to him. Signs of starvation and extreme exhaustion

were clearly apparent on his face. He said by looks and words: "Messenger of Allaah, I am in a desperate condition."

The Prophet immediately sent to one of his wives asking whether she had anything to feed this hungry guest. Her answer was, "By Him who sent you with the message of the truth, I have nothing other than water." He sent to another of his wives, and her answer was similar. In fact he sent to every single one of them and their answer was the same. They had nothing but water.

The Prophet then turned to his companions and asked: "Who will take this man as his guest tonight, may Allaah have mercy on him."

Abu Talhah al-Ansari said: "I will take him, messenger of Allaah." Abu Talhah then took him home as his guest.

How did the Prophet (sallallahu alayhi wa sallam) used to eat his food?

The Prophet's food was always placed on a tray on the ground. He never ate at a table. When his food was brought in, he said, "In the name of Allaah", and ate from what was close to him. Never did his fingers move further than what was close to him. He would take his bites with three fingers. He instructed those who were with him to eat from the side of the tray and to leave the middle, saying: "The blessing is there".



Prophet Muhammad was never fussy about his food. He ate what was available. He would ask his wives: "Do you have anything?" They might at times say: "We have nothing". On some occasions, they said: "We only have vinegar". He said: "Wholesome food vinegar is to have with bread." He never found fault with any food. If he liked it, he would eat; otherwise, he would just leave it.

When he sat to eat with his companions, the occasion was never short of some pleasant talk, or a hint of good manners, or knowledge to disseminate.

To give an example, Umar ibn Abi Salamah, the Prophet's stepson was being raised in the Prophet's home. Umm Salamah, the Prophet's wife, was his mother. He used to eat with the Prophet. The Prophet noticed that the boy stretched his hand all over the tray, taking meat from different parts. The Prophet said to him: "Young lad, start your meal with mentioning Allaah's name. Eat with your right hand and from what is close to you." Umar said later: "This was how I ate ever since."

[*Sahih Bukhari: 5376*]

An Amazing Hadith Which Prophet (sallallahu alayhi wa sallam) Narrated While Eating:

One day, a tray of tharid and meat was placed before the Prophet. He took the shoulder, which was the part of lamb he liked best, and had a bite.

He then said: "I shall be the leader of mankind on the Day of Judgement."

He then took another bite and repeated what he said. No one asked him about that. Therefore, he said: "Would you not ask how?" They said: "How is that, messenger of Allaah?" He said: "On the Day of Judgement, Allaah shall gather all people of past, present and future generations in one plane, so that they will hear the caller and will see with their eyes. The sun will come close to their heads and they will keenly feel its heat. They will suffer much as it comes close. People will be in dire difficulty. They can hardly bear or stand the situation. Some of them will say: 'Do you not feel how much we are all suffering? Cannot you think of someone who will intercede for us with our Lord?' Some of them will say: 'Let us go to Adam' "

The Prophet told them the long hadith which speaks of the privilege of intercession with Allaah he is given.

[*Sahih Bukhari: 3340*]

What did Prophet (sallallahu alayhi wa sallam) used to do after finishing his food:

When he finished his food, he licked his fingers. He also instructed people to lick their plates. He said: "You do not know which of your food is blessed."

[*Sunan Tirmidhee: Hadith No: 1803; Al-lama Albanee declared this narration as authentic in Sahih Tirmidhee*]



Attitude of Gratitude:

When the food was removed, he expressed his gratitude to Allaah with a moving supplication:

“Praise be to Allaah, much wholesome and blessed praise. Praise be to Allaah who has given us plenty to eat and much to drink. Our Lord cannot be rewarded or met with ingratitude. We neither turn away from Him nor deny our need of His favours. Our Lord, You are the One who has given us food and drink, riches and possessions, provided us with guidance and life. To You all praise is due for all that You have given us.”

[*Sahih Bukhari: 5458*]

The Prophet rinsed his mouth after food and after drinking milk. He said that milk contains fat.

[*Sahih Bukhari: 211*]

When he dined, he would have a drink prepared for him since the morning; and if he had lunch early in the day, he would have a drink prepared for him since the night before.

[*Sahih Muslim: 1999*]

Pleasant Conversations during the Meals:

If any of his wives was eating with him, he would have a pleasant conversation with her during the meal. In fact, he encouraged this, saying: “If you lift a bite

to put in your wife’s mouth, it earns you the reward of a charity.”

[*Sahih Bukhari: 2742*]

Message of tenderness to his beloved wife:

A’ishah gives us an example of what the Prophet did when he ate with her: “Allaah’s messenger used to call me to eat with him when I was in the period. He would take a bone with some meat over it, swearing that I should eat of it. I would eat some of the meat and put it down. He then took it and ate some meat, placing his mouth where I had placed my mouth. He might then ask for a drink and swear that I should drink before him. I would take it, drink and put it down. He would then take it and drink placing his mouth where I had placed my mouth on the cup.”

[*Sahih Muslim: 300*]

How many messages of love and tenderness such a loving husband sends to his beloved wife, and what level of delight he provides for her. Needless to say, the meal thus provided as much spiritual nourishment as the physical nourishment.



THE NIGHT PRAYER (ISHA)

The Prophet (sallallahu alayhi wa sallam) made things easy for people:

The Prophet stayed at home until Isha prayer was called. He did not proceed immediately to offer this prayer. He waited for the people. If they gathered early, he would offer it then, and if they were late, he would delay the prayer. He preferred to delay this prayer, but he did not wish to make things hard for people.

[Sahih Bukhari: 560]

He once delayed the Isha prayer. ‘Umar came over and called out to him, saying: “Messenger of Allaah, women and children have gone to sleep. The Prophet came out with his head dripping. He wiped the water off his side.

He said: “This is the right time. Had it not been for fear that I would be making things difficult for my community, I would have ordered that they should pray Isha at this time. “

[Sahih Bukhari: 7239]

The Prophet (sallallahu alayhi wa sallam) used to keep his prayers light:

One night, the call to start the Isha prayer was made. A man stood up and said: “Messenger of Allaah, I have

something to say to you.” The Prophet stood with him talking to him. The people waited and some of them even felt drowsy. The Prophet kept his prayer light but ensured that it was perfect.

Anas said: “I have never prayed behind an Imam whose prayer was lighter and at the same time more perfect than Allaah’s messenger.”

[Sahih Muslim: 469]

As he was in prayer, he might hear a child crying while the mother was praying, and he would then recite only a short surah, so that not to make it hard for the mother. He said: “I start the prayer intending to make it long, but I hear a boy crying and I then make the prayer short, because I know how anxious his mother is because of his crying.”

[Sahih Bukhari: 707-710]

When he finished the Isha prayer, he would speak to his companions if there was something to speak about:

For example, one night towards the end of his life, he finished the Isha prayer and stood up.

He said: “Look at this night of yours: by the end of one hundred years from tonight, no one who is alive on the face of the earth today will be alive then.”



Once he delayed Isha prayer, then he led the congregation of his companions and when he finished he addressed them saying: “People have offered their prayers and gone to sleep. You are deemed to be in prayer as long as you are waiting for it.”

[Sahih Bukhari: 847]

One night he much delayed the Isha prayer before coming out to lead the congregation. When the prayer was over, he said to those who attended it: “Wait a little. Rejoice, for Allaah has bestowed on you His grace in that there is no one other than you has been praying at this time.” His companions went home delighted to learn that, for it was very happy news given to them by the Prophet.

[Sahih Bukhari: 567]

The Prophet (sallallahu alayhi wa sallam) preferred not to talk after Isha prayer:

The Prophet rarely talked to his companions after Isha prayer, and when he did, he made his talk short because people were normally tired and needed to go to sleep. Generally speaking, he preferred not to talk after Isha prayer.

[Sahih Bukhari: 568]

When he finished the prayer, the Prophet stayed in his place until the women had left the mosque and went home before he left. When the Prophet rose to go home, the men also rose to go.

[Sahih Bukhari: 849]

IN THE FIRST HALF OF THE NIGHT

A Time of pleasant conversation with his family and companions:

The Prophet then returned home where he would pray the regular sunnah of Isha. He then sat for a short while chatting with his wife in relaxed manner. This was a time of pleasant conversation with his family. He might to some of his companions for an evening of relaxation. On some nights he went

to the Ansar to spend some time with them. Or he might spend some evening time with Abu Bakr and Umar in Abu Bakr’s home. On these occasions, they would talk about the Muslim community and its needs. When he left, they would come out with him, enjoying his company on his way home. They would come into the mosque with him.

[Sahih Bukhari: 4569]



The Prophet (sallallahu alayhi wa sallam) loved listening the Qur'an:

As he walked, the Prophet might pass by one of his companions reciting the Qur'an in the middle of the night with a melodious voice. He would stop to listen to his beautiful recitation.

The Voice of Dawud (alayhis salam)- Abu Musa al-Ash'ari (may allaah be pleased with him):

One night he passed by Abu Musa al-Ash'ari and stopped to listen to him as he read the Qur'an. He met him in the morning and said to him:

"Abu Musa, [you would have been pleased] to see me listening to your recitation last night. You have such a voice as if you have one of the psalms of Prophet Dawud."

[Sahih Bukhari: 5048]

The Melodious Voice of Abdullah Ibne Masud (may allaah be pleased with him):

He went into the mosque one night to find 'Abdullah ibn Mas'ud standing up in night prayer. He was reading Surah Nisa and the Prophet stood listening to his reading. He then said to Abu Bakr and 'Umar: "Whoever loves to read the Qur'an fresh, like it has been revealed, then he should read it as Ibn Umm 'Abd reads it."

[Sunan Ibne Majah: Hadith No: 138; Al-lama Albanee declared this narration as authentic in Sahih Ibne Majah]

The Prophet's (sallallahu alayhi wa sallam) Reverence for the Mosque:

When he entered the mosque, he said a greeting in a voice that would be heard by an awake person but not loud enough to awake a sleeping one. There were always some poor Muslims sleeping in the mosque. He would pray in the mosque before entering his home.

[Sahih Muslim: 2055]

How did Prophet (sallallahu alayhi wa sallam) used to sleep?

When he went home and wanted to sleep, he would take a piece of cloth that was placed at the top of his bed and he would cover himself with it from the waist downwards. He then undressed, hanging his two robes, and joined his wife under their bed covers.

His bed was a mattress of hide filled with fibre, and his pillow, which he shared with his wife, was of the same material.

[Sahih Muslim: 1479]



What did he (sallallahu alayhi wa sallam) used to do when he woke up?

When he went to bed, he would put his tooth stick near his pillow to use it when he woke up. Whenever he woke up, whether he was asleep in the day or night, he would start with brushing his teeth.

[Sahih Bukhari: 245]

The Importance of Siwaak:

When he brushed his teeth, he would give his tooth stick to A 'ishah to wash it, but she would use it first to brush her teeth so that she would have some of his blessed saliva, then she would wash it and give it back to him.

[Sunan Ibne Majah: Hadith No: 4151; Al-lama Albane declared this narration as authentic in Sahih Ibne Majah]

It seems that he wanted his mouth to always be very clean, as he used to speak to the angels. Hence, he did not eat beans and vegetables that had strong smells. If he was asked about this, he would say: "I feel shy with Allaah's angels. These are not forbidden to eat, but I speak to those you do not speak to."

[Sahih Bukhari: 855]

Hence, he wanted his tooth stick close to him, so that he would start with brushing his teeth when he woke up, and he kept it close to him when he went to sleep.

Fulfilling the Rights of Wife:

The Prophet would speak to his wife for a short while. We may imagine the sort of conversation between a loving and noble husband and his longing and loving wife in the quiet night. It is a conversation that imparted love and happiness, and added to the depth of the spiritual bond between the couple.

After this beautiful pillow talk, if he felt a man's need to his wife, they would have intercourse. If his wife was in her period, that would not deprive her of pleasure. He would tell his wife to wrap her waist well and they would have fore-play, but remain short of intercourse.

Needless to say, this gives the wife a feeling that she is wanted and that the natural barrier that prevents intercourse does not stop a married couple from being close and intimate.

[Sahih Bukhari: 302]

Umm Salamah reports: "I was with Al-laah's messenger in bed when I started my period. I crept out from under the bed covers. The Prophet asked me: "Are you in menstruation?" I said: "I have the period that women have." He said: "This is something Allaah has applied to all women." I crept out and did what was necessary and came back.

The Prophet said to me: "Come close and be with me under the cover." He actually drew me closer under his cover.

[Sahih Bukhari: 298]



He would normally have his grand ablution, i.e. ghusl, before going to sleep.

[*Sahih Muslim: 307*]

Alternatively, he would have ablution, i.e. wudu', and go to sleep, leaving his grand ablution to the time when he woke up.

Sometimes, both he and his wife used the same water container to have their grand ablution, dipping their hands in it. She would say to him, 'leave me some', and he would say the same to her. This is again an example of the intimate and pleasant relationship between the Prophet and his wives.

[*Sahih Bukhari: 261*]

Supplicating before going to sleep:

When he lied in bed, he said:

"All praise be to Allaah who has given us food and drink in plenty, and given us shelter. Many are those who have neither enough provisions nor shelter. All praise be to Allaah who has bestowed on me of His grace, and granted me abundant favours. Praise be to Allaah in all situations. My Lord, the Lord of all, the Owner of all, the Allaah of all, to You everything belongs. I seek your protection from the Fire."

[*Sahih Muslim: 2715*]

He then cupped his two hands and blew in them and read the last three short surahs of the Qur'an before wiping with his hands his head, face and the front

part of his body. He repeated this three times.

[*Sahih Bukhari: 5017*]

In bed, the Prophet lied on his right side and placed his right hand under his right cheek. He also said:

"My Lord, by Your name I die and by Your name I live. My Lord, spare me your punishment on the day when you resurrect Your servants."

[*Sahih Bukhari: 6312*]

"In the name of Allaah I put down my side. My Lord, forgive me my sins, humiliate my satan, release me of my bondage, add to the good weight in my scales, and include me among those whom You place with the Supreme Companion."

[*Sunan Abu Dawud, Hadith No: 5054, Al-lama Albanee declared this narration as authentic in Sahih Abu Dawud*]

The Prophet also used to say some supplications when he went to bed. Here are a few examples:

"My Lord, the Lord of the seven heavens, the Lord of the earth, the Lord of the Great Throne, our Lord and the Lord of all, who splits the grain and the fruit-stone, who revealed the Torah, the Gospel and the Qur'an! I appeal to You for shelter against the evil of any wicked one whose forehead is in Your hand. My Lord, You are the First and there is none before You, the Last and there is none after You; You are the Outer



and there is none above You, the Inner and there is none below You. Repay our debts and save us from poverty.”

[*Sahih Muslim: 2713*]

“My Lord, I surrender myself to you, turn my face to You, trust all my affairs to You. By you my back is protected. I make my appeal in fear of You and hope in You. There is no refuge or escape from You except to You. I believe in Your book that You have revealed and in the Prophet You have sent.”

[*Sahih Bukhari: 6315*]

He might also read some surahs of the Qur’an, such as Surah Sajdah, or Surah Mulk, or Surah Zumar, or Surah Bani Israil.

[*Sunan Tirmidhee: 2892, 3405, 3406; Al-*

lama Albanee declared these narrations as authentic in Sahih Tirmidhee]

He then slept. When he was fast asleep, his breathing would be audible. If he turned in bed during the night, he would say:

“There is no deity other than Allaah, the One who conquers all, the Lord of the heaven and the earth and all in between, the Almighty, the Al Forgiving.”

[*Sahih Bukhari: 698*]

Whenever he turned in bed at night, he would pick up his tooth stick and rub his mouth with it before going back to sleep. He would remain asleep until midnight. It seems that this was the longest period of sleep the Prophet had.

[*Sahih Bukhari: 245*]

IN THE DEPTH OF THE NIGHT

When it was midnight or shortly before or after it, the Prophet would wake up. He would sit up and rub his face with his hand to wipe off the effect of sleep. He would take his tooth stick and clean his blessed mouth. He would then lift his eyes to the sky, contemplating in the total silence of the night Allaah’s greatness as it is manifested in His creation. As he did that, he read these verses of the Qur’an:

“Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellects.

Those who remember Allah standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], ‘Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire.

Our Lord, whoever that You make enter the Fire will surely have been disgraced by You, and the wrongdoers will have no helpers.

Our Lord, we have indeed heard a summoner calling to faith, declaring, “Have faith in your Lord!” So we believed. Our



Lord, forgive us our sins and absolve us of our misdeeds, and make us die with the pious.

Our Lord, give us what You have promised us through Your apostles, and do not disgrace us on the Day of Resurrection. Indeed You do not break Your promise.'

Then their Lord answered them, 'I do not waste the work of any worker among you, whether male or female; you are all on the same footing. So those who migrated and were expelled from their homes, and were tormented in My way, and those who fought and were killed —I will surely absolve them of their misdeeds and I will admit them into gardens with streams running in them, as a reward from Allah, and Allah—with Him is the best of rewards.'

Never be misled by the bustle of the faithless in the towns.

It is a trivial enjoyment; then their refuge is hell, and it is an evil resting place.

But those who are wary of their Lord —for them shall be gardens with streams running in them, to remain in them [forever], a hospitality from Allah; and what is with Allah is better for the pious.

Indeed among the Peo-

ple of the Book there are surely some who have faith in Allah, and in what has been sent down to you, and in what has been sent down to them. Humble toward Allah, they do not sell the signs of Allah for a paltry gain. They shall have their reward near their Lord; indeed Allah is swift at reckoning.

O you who have faith! Be patient, stand firm and close [your] ranks, and be wary of Allah so that you may be felicitous."

[Surah Imran: 190-200]

The Prophet then rose and took a hanging water skin. He opened it and poured some water into a jug he had. Then he performed the ablution fully but making sure to economize in the use of water. He then put on his two robes and took off the cloth with which he wrapped his waist. He then started his night prayer.

[Sahih Bukhari: 183]

He might say some glorifications of Allaah and supplications before starting his night prayer in order to put him fully in the atmosphere of night worship.

A'ishah reports that when the Prophet woke up he would repeat these phrases ten times:

Allahu akbar 'Allaah is supreme';

Alhamdulillah 'All praise be to Allaah';



Subhan Allahi wa bihamdihi ‘Limitless is Allaah in His glory, the Praised One’;
Subhan al-Malik al-Quddus ‘Limitless in His glory is the Sovereign, the Holy One’

Astaghfiru Allah ‘I seek Allaah’s forgiveness’;

La ilaaha ill’al Allah ‘there is no deity other than Allaah’.

He would then say ten times: “My Lord, I seek refuge with you from the narrowness of this world and from tightness on the Day of Resurrection.” He then started his prayers.

[Sunan Abu Dawud: 766; Allama Albanee declared this narration as Hasan Sahih in Sahih Abu Dawud]

He started his night prayers with two light and short rak’ahs. The Prophet kept his prayers short when he led a congregation, but when he prayed alone, his prayer was longer than all people.

In fact, his night prayer was the longest he offered in all aspects, the start, the Qur’anic recitation and the supplication. This he did in compliance with Allaah’s instruction to him: “Stand in prayer at night, all but a small part of it.” (73: 2)

[Sahih Bukhari: 708]

When we look carefully at his night prayer we feel that he was fully absorbed in his prayer. All his feelings, sensation and address were focused on

it, as if his spirit moved up to the Highest Society to give him the light that comes from Allaah.

He seems to be looking at Allaah’s Throne and speaking to Him in a one-to-one situation. His praise of his Lord is the most expressive and his gratitude is the greatest people feel. His supplication sums up all that people pray for. There is no wonder. He was the one who went on the night journey, when the gates of the seven heavens were opened to him. He rose to a level where he heard the divine pens as they wrote down what was going to happen.

[Sahih Bukhari: 349]

Prophet Muhammad had the best knowledge of Allaah, the most perfect belief and the most certain of what he believed in. He spoke the clear truth when he said:

“I am the one who is most Allaah fearing and who knows Allaah best among you.”

[Sahih Bukhari: 20]

He would start his prayer as one who glorifies his Lord, loves Him and aspires to be with Him.

His opening of the prayer, therefore, was with the most expressive phrases of glorification and praise, such as:

“My Lord, the Lord of Gabriel, Michael and Israfil, the Originator of the heavens and the earth, You have full knowledge of what is witnessed and what is im-



perceptible. You are the arbiter between Your servants on all that they differed. Guide me, with Your permission, to the right course concerning which people differ. You are the One who guides whomever He pleases to the right path.”

[Sahih Muslim: 770]

Another example of the supplications with which he started his prayer runs as follows:

“Our Lord, all praise is due to You. You are the light of the heavens and the earth and all creatures therein. All praise is due to You. You are the Master of the heavens and the earth and all creatures therein. All praise is due to You. You are the King of the heavens and the earth and all creatures therein. All praise is due to You. You are the truth; Your promise is true; the meeting with You is true; Your word is true; heaven is true; hell is true; the prophets are true; Muhammad is true; and the Last Hour is true. My Lord to You I submit myself; in You I believe; on You I rely; to You I return; over You I dispute; to You I resort for decision; forgive me what I committed in the past and what I may commit in future; what I committed in private or in public and what You know better than I. You are the One who puts forward and who puts back. There is no deity other than You. No power operates except with Your permission.”

[Sahih Bukhari: 1120]

Yet another opening supplication was:

“I have turned my face with pure and complete devotion to Him who brought the heavens and the earth into being. I am not one of those who associate partners with Allaah. My prayers, my worship, my living and my dying are for Allaah alone, the Lord of all worlds. He has no partners. Thus have I been commanded, and I am one of those who surrender themselves to Him. My Lord, You are the King; there is no deity other than You. You are my Lord and I am Your servant. I have wronged myself and I acknowledge my sin; forgive me all my sins, for none forgives sin except You. Guide me to the best manners, for none guides to the best manners except You. Keep me away from the worst manners, for none turns away from them except You.

I respond to You. All goodness is in Your hand, and evil is not Yours. I live by You and to You. Blessed and glorified You are. I seek Your forgiveness and to You I turn in repentance.”

[Sahih Muslim: 771]

In his night prayer, the Prophet used to recite the Qur’an clearly and with a slow pace. Whenever he read a verse that spoke of Allaah’s mercy, he would pray for mercy, and when he read a verse that mentioned punishment, he would appeal to Allaah to spare him that, and when he read a verse that affirmed Allaah’s glory, he would glorify Allaah.

[Sahih Muslim: 772]



When he stood for night prayer, he would make his prayer long. ‘Abdullah ibn Mas ‘ud reports:

“I prayed with Allaah’s messenger one night, and he continued standing for so long that I was about to do something rude.”

People asked him what he was about to do. He said: “I thought of sitting down and leave the Prophet.”

[Sahih Bukhari: 1135]

The Prophet might recite long surahs of the Qur’an in his night prayer, praying only a small number of rak ‘ahs. His night prayers were never more than 13 rak ‘ahs.

[Sahih Bukhari: 1147]

When he bowed, his ruku ‘ was nearly as long as his standing up.

[Sahih Muslim: 772]

He said in his ruku’:

“My Lord, to You I bow; in You I believe; to You I surrender myself; on You I rely. You are my Lord. My sight, hearing, flesh, blood, brain, bones, nerves and my step submit to Allaah, the Lord of all the worlds. Al glory belongs to the Almighty, the Supreme. Glorified and Holy is the Lord of the angels and the spirit.”

[Sahih Muslim: 771]

Towards the end of his life, he used to frequently say in his ruku ‘ and prostration:

“All glory belong to You, our Lord, and all praise. My Lord, forgive me.” ‘A’ishah asked him why he did so.

He said:

“My Lord told me that I would be seeing a clear signal in my community, and that when I saw it, I should say ‘All glory be to Allaah and al praise. I seek Allaah’s forgiveness and turn to Him in repentance’.

I have seen it: ‘When Allaah’s help and victory come, and you see people embracing Allaah’s religion in large numbers then extol your Lord’s limitless glory, and praise Him, and seek His forgiveness. He is the One who accepts repentance.’” (1 10: 1 - 3)

This was a signal that his life was approaching its end when he would be gathered to Allaah, the Supreme Companion.

[Sahih Bukhari: 817]

His prostration, i.e. sujud, was nearly as long as his ruku ‘. During his prostration he would say all types of supplication.

He told us: “A human being is closest to Allaah when he is in prostration; therefore, say much supplication when prostrated.”

[Sahih Muslim: 482]

During his prostration, he would say:

“My Lord, to you I prostrate myself; in you I believe; to you I surrender myself;



you are my Lord. My face is prostrated to the One who created it, fashioned it, giving it a comely appearance and placed in it sight and hearing. Exalted be Allaah, the best of creators. My Lord, forgive me all my sins: major and minor, old and new, public and private. My Lord, I appeal to you to grant me your pleasure rather than displeasure, your pardon rather than punishment. I seek refuge with you against your punishment. I cannot praise you enough; I praise you as you have praised yourself. Glorified and holy is the Lord of the angels and the spirit.”

[*Sahih Muslim: 483*]

What a noble person Prophet Muhammad was. He addressed his Lord alone in the deep silence of the night, repeating his praises of Him, glorifying Him, asserting His Allaah head and Lordship and humbling himself before Him. To what sublime horizon did Muhammad’s spirit yearn and rise as he said these glorifications and devoted himself wholeheartedly to Him. We can imagine that all the mountains on earth listened to him, and the stars in the sky were watching him. Then they would whisper to one another that this was the man who was told in Allaah’s revelations: “Remember your Lord’s name and devote yourself wholeheartedly to Him.” (73: 8)

Prophet Muhammad continued to spend his night time reading the Qur’an with devotion, saying a passionate appeal to

Allaah and repeating heart-felt glorifications until only one-sixth of the night remained.

He would have then completed his night prayer and only the witr prayer remained. He would then wake up his wife so that she would pray witr with him. He prayed the witr in three rak’ahs, reading Surah Ala in the first, Surah Kafirun in the second and Surah Ikhlas in the third. He might occasionally add Surahs Falaq and Naas in the third rak’ah.

[*Sunan Abu Dawud: 1423; Allama Albane declared this narration as authentic in Sahih Abu Dawud*]

At the end of his witr prayer, he would say:

“My Lord, I appeal to You to grant me Your pleasure rather than displeasure, Your pardon rather than punishment. I seek refuge with You against Your punishment. I cannot reckon Your favours; nor can I praise You enough; I praise You as You have praised Yourself. Glorified and Holy is the Lord of the angels and the spirit.”

[*Sunan Abu Dawud: 1427; Allama Albane declared this narration as authentic in Sahih Abu Dawud*]

When he finished witr, he would say: “All glory belongs to the King, the Holy.” He repeated it three times, making the third one longer.

[*Sunan Nasai: 1699; Allama Albane de-*



clared this narration as authentic in Sahih Nasai]

Prophet Muhammad prayed at night in his room which had nothing of the comforts of easy living. He might pray on a small straw mat or he prayed with nothing to prostrate on other than his wife's mattress. He would pray and she would be sleeping in front of him. There were no lights at home at the time. When he prayed, he would touch his wife and she would pull her leg away. When he stood up, she stretched her leg again.

[Sahih Bukhari: 379]

On odd occasions, the Prophet might go out to offer his night worship in the mosque. Perhaps he did so for something that might have occurred. I think he might have feared to wake up his wife, if she was fast asleep.

A'ishah reports: "I missed the Prophet in bed one night, and I went out to look for him. My hand fell on the bottom

of his feet as they were raised in the mosque. He was saying:

"My Lord, I appeal to You to grant me Your pleasure rather than displeasure, Your pardon rather than punishment. I seek refuge with You against Your punishment. I cannot praise You enough; I praise You as You have praised Yourself."

[Sahih Muslim: 486]

She also said: "I missed the Prophet one night and I thought that he might have gone to one of his other wives.

I sought him and then returned home. I found him in either ruku ' or prostrating himself and saying:

"All glory be to You, my Lord, and all praise. There is no deity other than You" I thought to myself. 'How noble you are, messenger of Allaah. You are preoccupied with something and I am preoccupied with a totally different thing."

[Sahih Muslim: 485]

A WALK IN THE DEPTH OF THE NIGHT

Prophet Muhammad might go out towards the end of the night, when it is the best time for night worship, to the home of his daughter fatimah and her husband ' Ali.

He would call out to them: "Will you not get up and pray?" 'Ali reported that he once said to the Prophet: "Messenger of Allaah, we pray only what has been

made obligatory to us. Our souls are in Allaah's hand. If He wishes to bring us alive, He will do so."

Ali added that the Prophet left when he said that and did not speak to him. He then heard that as he left, the Prophet He struck his thigh and said: "We pray only what has been made obligatory to us; 'Man is, above all else, always given



to contention.” (18: 54)

[Sahih Bukhari: 1127]

Towards the end of his life, he used to go during the night to the cemetery at al-Baqi’ and pray for the dead buried there.

The first of these occasions was the one reported by ‘A’ishah:

“When it was the night when the Prophet was staying with me, he turned and put off his top garment, took off his shoes and put them near his feet, placed the edge of his lower garment on bed and lay in bed. He stayed only until he thought I had gone to sleep. He then took his top garment quietly and very quietly put on his shoes, opened the door and went out, then he closed the door without making a sound.

I immediately put on my shirt, covered my head, put on my robes and went out following him.

He went to al-Baqi’ where he stood long, then he lifted his arms three times.

He then turned and I turned, walked fast and I walked fast, started to jog and I jogged, and then increased his speed and I did the same.

I was faster than him and went in. I was hardly in bed when he entered.

He said: ‘What is the matter with you, ‘A’ishah?

You seem agitated.’ I said there was nothing.

He said: ‘You shall tell me, or I will be told by Allaah who knows al.’

I said: ‘Messenger of Allaah, you are dearer to me than all else.’

Then I told him all. He said: ‘Were you then that blackness I saw ahead of me?’

I said I was.

He poked me once in the chest hurting me and said: ‘Have you thought that Allaah and His messenger might be unfair to you?’

I said: ‘Whatever people will hide will be known to Allaah. Yes, I did.’

He said: ‘Gabariel came to me when you saw what I did and called me out, hiding this from you. I answered him and kept that from you. He would not enter your room when you have taken off your clothes. I felt that you had gone to sleep and I did not wish to wake you up, thinking that you might feel lonely [when I had gone].

He told me Allaah’s order to go to al-Baqi’ and pray for the forgiveness of those buried there.”

A’ishah continues: “I asked him how I should address those in the graves.

He said that I should say:

‘Peace be to the people of this place who are Muslims and believers. May Allaah bestow mercy on those of us who have gone ahead and those who will go later. We shall, Allaah willing, be joining you.’

After that, he used to go out every



night towards the end of the night to al-Baqi ‘.

He would say: ‘Peace be to you in a place of believing people. You have met what you have been promised. You are awaiting the morrow. We shall join you, Allaah willing. My Lord, forgive the people in Baqi ‘ al Gharqad .”

[Sahih Muslim: 974]

How admirable this Prophet was when he went out quietly in the depth of the night and stood before the graves of his companions who had died without seeing the great victory of Islam when people started to embrace it in flocks.

They went to their Lord when the Muslim community was still small in number, going through hardship and facing

the determined onslaught of their enemies. They passed away, having received no reward in this present life.

At that time, the Prophet was receiving delegation after delegation from all over Arabia. Yet, neither these delegations nor the expansion of the area of Islam prevented him from thinking about those that had gone ahead. He dedicated a part of the time of his rest to stand before their graves, remembering their faces and raising his arms to pray for them.

At the time, the Prophet was about to bid his final farewell to this present life. He was bidding farewell to both the dead and the living in readiness to go to the Supreme Companion.

A NAP BEFORE DAWN

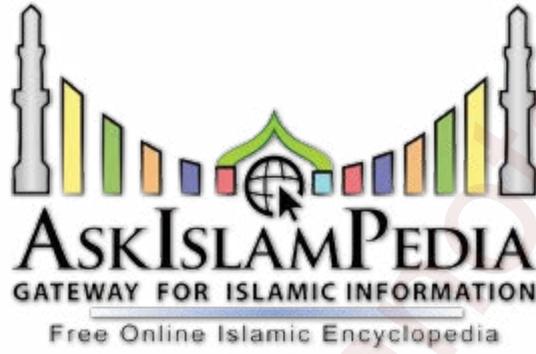
When the night hours had passed and there remained only the last part of it, just about one-sixth of it, the Prophet would then go again to bed, to rest his body after a long night spent in prayer, supplication, glorification of Allaah, showing care for the close relatives and the departed companions. He would have just a short nap to prepare himself for the fajr, i. e. dawn, prayer and the business of the day. Thus, the hour at the break of dawn is passed with the Prophet fast asleep. ‘A’ishah, the mother of all believers, says:

“Whenever the Prophet was with me at night, he would be asleep at the break of dawn.”

[Sahih Bukhari: 1133]

The Prophet enjoyed this nap until the light of dawn has penetrated the darkness of the night when Bilal would make the adhan for fajr prayer, breaking the stillness of Madinah. The Prophet was awakened by the adhan to start a new day that was blessed with the air of prophethood, enlightened by the light of the Islamic message.





Author

شیخ ارشد بشیر عمری مدنی سلمہ اللہ

Shaikh Arshad Basheer Umari Madani

Hafiz, Aalim, Faazil (Madina University, KSA), MBA.

Founder & Director of AskIslamPedia.com

Chairman: Ocean The ABM School, Hyd.

+91 92906 21633 (whatsapp only)

www.abmqurannotes.com | www.askislampedia.com | www.askmadani.com