EXPLANATION OF THE 100 VERSE POEM ON

The Life of The Best of Mankind

Imām ʿAlī bin ʿAlī bin Muḥammad bin ʿAbi ʿAbdullāh al-Izz ad-Damashaqī al-Hanfī (792 AH)

Explanation by Shaykh ʿAbdur-Razzāq ibn ʿAbdul-Muḥsin al-ʿAbbād al-Badr
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BRIEF BIOGRAPHY OF THE AUTHOR


He is the son of the ‘Allāmah and Muhaddith of Madīnah Shaykh ‘Abdul-Muḥsin al ‘Abbād al-Badr.

Birth: He was born on the 22nd day of Dhul-Qa’dah in the year 1382 AH in az-Zal’fi, Kingdom of Saudi Arabia. He currently resides in Madīnah.

Current Occupation: He is a member of the teaching staff at the Islāmic University of Madīnah.

Scholarly Certifications: Doctorate in ‘Aqidah.

The Shaykh (حفظه الله) has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. Fiqh of Supplications & adh-Adhkār.

2. Hajj & Refinement of Souls.

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND


He studied knowledge under several scholars. The most distinguished of them are:


2. The ‘Allāmah Shaykh Ibn Bāz (رحمه الله).


### TRANSLITERATION TABLE

#### Consonants

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EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
OF THE BEST OF MANKIND

Arabic Symbols & their meanings

حفظه الله  May Allah preserve him

راضيًا  May Allah be pleased with him (i.e. a male companion of the Prophet Muḥammad)

سبحانه وتعالى  Glorified & Exalted is Allah

عالٍ وعَظِيمٌ  (Allāh) the Mighty & Sublime

عالٍ وعَظِيمٌ  (Allāh) the Blessed & Exalted

عالٍ وعَظِيمٌ  (Allāh) the Sublime & Exalted
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<td>عَلِيّ الصَّلَاةُ وَالسَّلَامُ</td>
<td>May Allah send Blessings &amp; Safety upon him (i.e. a Prophet or Messenger)</td>
</tr>
<tr>
<td>سَلَوا اللَّهُ عَلَيْهِ وَسَلَّمَ</td>
<td>May Allah send Blessings &amp; Safety upon him and his family (i.e. Du'a sent when mentioning the Prophet Muhammad)</td>
</tr>
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<td>رَحْمَةُ اللَّهِ عَلَيْهِ</td>
<td>May Allah have mercy on him</td>
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<tr>
<td>ﷺ</td>
<td>May Allah be pleased with them (i.e. Du'a made for the Companions of the Prophet Muhammad)</td>
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<tr>
<td>جَلَّ جَلَالُهُ</td>
<td>(Allah) His Majesty is Exalted</td>
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EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

May Allāh be pleased with her
(i.e. a female companion of the Prophet Muhammad)
All praise belongs to Allāh, the Lord of all that exists. I testify that none has the right to be worshiped except Allāh alone Who has no partners. I testify that Muḥammad is His servant and Messenger. May Allāh raise his rank and grant peace upon him, his family, and all his Companions.

To proceed:

It is well-known to every Muslim what lies in studying the Sirah of the Prophet (صلى الله عليه وسلم) of great benefits, blessed effects, and huge fruits which are produced in the Muslim’s worldly life as well as the Hereafter.

His Sirah (صلى الله عليه وسلم) is the most brilliant Sirah to purify the hearts of the believing servants. It is the Sirah of the leader of the pious, the model example for all of mankind, and the leader of all the children of Adam.
Studying his Sirah is a study of the Sirah of the one whom Allah has made as an example for His servants. As Allah says,

 آلذ كان لك في رسول الله أسوة حسنة لمن كان يرجوا الله واليوم

"Indeed, in the Messenger of Allah (Muḥammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." [Surah al-‘Aḥzāb 33:21]

It deepens love for him in the heart and spreads it. The Prophet (sayd) said,

لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس جميعًا

"None of you truly believes until I am more beloved to him than his child, his father, and all the people." ¹

The Sirah of the Prophet (sayd) has a great impact on the servant with regards to emulating him (sayd). Mainly because emulating him (sayd) is a branch of

¹ Related by al-Bukhari No. (15) and Muslim No. (44) from the Ḥadith of Anas bin Mālik (r).
knowledge from his guidance and the learning of his Sirah (عليه السلام).

The people of knowledge, old and contemporary, have authored proses and compositions. Some of these are abridged, and some are extensive. Among these are writings which were intended to be concise, without being extensive and exaggerated. This is so it will be an introduction and key for the beginner to expand upon along the path to this blessed knowledge.

Before us is a beneficial composition and pleasant poem on the Sirah of our Prophet (النبي محمد ﷺ). Its composer takes a concise and succinct approach. It consists of only 100 verses with fluent composition and delightful passages. It entails numerous significant topics in the Sirah of the Noble Prophet (عليه السلام) outlined in beautiful phrases, easy words, and lucid terms.

I studied this poem under my father2 (حفظه الله) grant him enjoyment throughout his life and make him a benefit. Its study, fluency, and the beauty of its words and phrases were delightful to him. My father said,

“This is a beautiful poem. It is very fluent despite its brevity and numerous events in the Sirah.”

---

2 TN: He is referring to his father, Shaykh ‘Abdul-Muhsin al-Abbād al-Badr (حفظه الله), who is a major scholar in Ḥadīth in Madinah KSA.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

It is known by ‘Al-‘Urjūzah Al-Mi’iyah’ because of the composer’s statement at the ending of the poem,

وَتَمَتَّ الأَرْجُوزَةُ السَّبِيْلَةُ
في ذِكْرِ حَالٍ أَشْرَفَ الْبَرِّيْهُ

"The 100-verse poem on the life of the best of mankind is finished."

Its composer was a scholar and Imam of the people of knowledge. He was well-known for his prestige and beneficial writings. Especially, his famous book Explanation of ‘Aqidah at-Tahawiyah which is a great and major benefit. The author of this poem is al-Imam, the Judge, ‘Ali bin ‘Ali bin Muḥammad bin Abī al-‘Īzz ad-Damashaqī al-Hanafi who died in 792 AH.

He grew up upon Islamic knowledge in a house filled with religion and virtue. He was nurtured upon knowledge, love for the scholars, acquiring knowledge, and taking benefit from the Imamas in his era.

Among those he took benefit from are al-Imam Ibn Kathīr who is the author of books on Sirah and History. Ibn Abī al-‘Īzz took abundant benefit from Ibn Kathīr and transmitted from assorted topics from Explanation of ‘Aqidah at- Tahawiyah. He said in every transmission, “Our Scholar, Shaykh Imād Din Ibn Kathīr.” It is not farfetched that this poem is a summary of what ibn Kathīr authored about the Sirah of the Prophet (ṣallallāhu ‘alayhi wa sallam). After examining the following statement, this can be deduced,
INTRODUCTION OF THE EXPLANATION

"As to proceed, take the Sirah of the Prophet," In a poem summarizing the book al-Fuṣūl

It is well-known that the author's scholar, Ibn Kathīr (رحمه الله) has a valuable and beneficial book entitled al-Fuṣūl fi Sirah ar-Rasūl (صلى الله عليه وسلم).

Originally, my explanation of this poem was a series of lessons which were transcribed from recordings. Afterward, according to what was made easy, revisions, refinements, and additions were made despite acknowledging that I am not fit or competent in this field. To Allāh belongs all success, Him alone we rely on, and He is the One who bestows victory for whoever does well seeking Allāh's pleasure. Allāh guides whomever He pleases to the true path and what is correct.

I ask Allāh, al-Karīm, the Lord of the Great Throne, by His Most Beautiful Names and Lofty Attributes that this blessed poem and its explanation be a means of benefit. May He reward its author with the best of recompense and may He reward everyone who aided in the production of this explanation, its revisions, corrections, etc.

He (تَبَارَكَ وَتَعَالَى) hears all supplications, is hoped in that it is answered (i.e., the supplication), and is Sufficient for us, and He is the Best Disposer of affairs (for us). May Allāh raise the
rank of our Prophet Muḥammad, his family, and Companions and grant them peace.

‘Abdul-Razzāq bin ‘Abdul-Muḥsin al-Badr

The city of al-Madinah

Saturday, 11th of Shawwal 1431 A.H.
ARABIC TEXT OF THE 100 VERSE POEM: AL-'URJUZAH AL-MI'YAH FI DHIKR HÄL 'ASHRAF AL-BARIYAH

1- الحمَّدُ لِلَّهِ الفَقِيِّمُ الْبَارِيِّ یۏ فَضَّلَّهُ عَلَى الْمُخْتَارِ

2- وَبَعَدَ هَاهَا سُبْحَانَهُ سَيِّئَةِ الرَّسُولِ ﷺ مَنْظُومَةً مُوخَرَّةً الرُّسُولِ

3- مُؤِلِّدَةً فِي عَاشِرِ القُضِّيْلِ رَبِيعِ الأَوْلِيَّ عَامِ الْفِيْلِ

4- لَكَنَّا امْشِهُوْرُ ثَانِي عَشَرٍ ﷺ فِي يَوْمِ الْيَمِينِ طُنْعُومَ فَجِرَّهُ

5- وَوَافَقَ الْإِمْسَاكَينَ مِنْ نَيْسَانٍ وَفَقَبَّهُ حَيْنَأَبِيَهُ خَانَا
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06 - وَبَعْدَ عَامِينَ غَدا قَطيماً جاءت به مَرْضِعَة سَليمَة

07 - خَليَّة لأمه وعادت به لأهلها كما أرادت

08 - فَبَعْدَ شَهْراًين اشتقاق بطية وقيل بعد أربع من سنة

09 - وَبَعْد سَنت مع شَهْر جاء وفاة أمه على الأئواء

10 - وَجَدَه للآب غَفَّر المَطلِبَ بعَد ثَمانِينَ مات من غير كذِب

11 - ثُمَّ أثو طَالِب الْعَم كَفَل خَدمتُه ثُمَّ إلى الشَّام رَحَّل

12 - وَذَلِك بعد غَامِيه الثاني عَشَر وكان من أمرٍ (بِجيِّسْرا) مَا اشْتَهر

13 - وَسَار نَخو الشَّام أُشرُف الأُورى في غَامِه خَمسَة وعَشَرِين اذْتَكَرَا
ARABIC TEXT OF THE 100 VERSE POEM: AL-'URJUZAH AL-MI’IYAH FĪ DHIKR ḤĀL ’ASHRAF AL-BARIYAH

14 - لأنهُ خديبةً مُتْجِرٌ وَعَادَ في إِيْهَا مُشْتَبِيْنَا

15 - فكَانَ في عفْدَةٍ علَيْهَا وَبَعَدَةٍ إِفْضَاءُ إِلَيْهَا

16 - وَوَلْدَهُ منَهَا خَلَى إِبْرَاهِيمٍ فَأَلْوَلُ القَاسِيَّةُ خَازَ التَّكْرِيْمِ

17 - وَزَيْنَبُ زَقَيَّةٌ وَفَاطِمَةٌ وَأَمَّ كُلَّ شَمْعٍ لِهنَّ خَاتِمَةٌ

18 - وَالطَّاهِرُ الطَّيِّبُ عَبْدُ اللَهِ وَقَبْلَ كُلِّ اسْمٍ لِفَرْدٍ زَاهِي

19 - وَالْكَلِّ في حَيَاتِهِ دَافِعَا الْجَمَامٍ وَبَعَدَةٌ فَاطِمَةٌ يُنْصَّفَ عَامٌ

20 - وَبَعَدَ خَمْسِ وَثَلَاثينَ خَضْرُ بَنِيَانَ بَيْتِ اللَهِ لَمَّا أَنَّ ذَفْرَ

21 - وَعَكَّنَهُ وَرَضِيَ بِهِ حَكُمُ في وَضْعِ ذَالِكَ الْحَجْرِ الأَسْوَدْ ثُمَّ
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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22- وَنُغَدُّ عَمَّا أَرْبَعِينَ أَيَّامًا فِي يَوْمِ الْإِنْثِيَّنِينَ يَقِيّتَا فَانْتَقِلاً

23- فِي رَمَضَانِ أَوْ رَيْبِ الْأَوَّلِ وَسُوْرَةُ افْتَرَأْ أُولُ المُنَزَّلِ

24- ثُمَّ الْوُضُوءُ وَالْصَّلَاةُ عَلَّمَهُ جَنِينُ وَهِيْ رُكْنَانِ مَخْمَمَةِ

25- ثُمَّ مَضَتْ عِشْرُونَ يُوْمًا كَامِلَةً فَرَّمَتِ الْجَنُّ نُجُومُ هَادِئَةً

26- ثُمَّ دَعَا فِي أَرْبَعِ الأَعَوْامِ بِالْأَمَلِ جَهْرَةً إِلَى الْإِسْلَامِ

27- وَأَرْبَعِ مِنّي الْعَشَرُ وَأَلْتَأَا عَشَرُ مِنّي الْرِّجَالِ الصَّحِيْحِ كَلِمَةً هَجَرُ

28- إِلَى بَلَادِ الْخَيْنِشِ في خَمِيسِ عَامِ وَفِيهِ عَادُوا ثُمَّ عَادُوا لَا مِلَامِ

29- ثَلَاثَةِ هَمْ وَبَعْدُانِ رَجُلًا وَمَعَهُمَ جَمَاعَةٌ حَتَّى كُلُّ
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30- وهن عشراً وثمانين ثم قد أسلم في السادسة خفزة الأسد

31- وتعبغ بنسع من سنين رسالتي ما أب طالب ذو كفلاني

32- وتغده خيبسغة نوفيت من بعد أيام ثلاثين مضت

33- وتغده خمسين وزئغ أسلما جن نصبيين وعادوا فاغلما

34- ثم على سودة أمضى عقدة في رضمان ثم كان بغذة

35- عقد ابنه الصديق في شوال وتعبغ خمسين وعام تال

36- أسرئي بك والصلةوات فرضت خمسا بخمسين كما قد خفظت

37- والبيعة الأولى مع النبي عشراً من أهل طيبة كما قد ذكرنا
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38 - وَبَعَدَ رَبُّ أَنْتَ وَخَمِسَ أَئِنِّي سَبَعُونَ فِي الْمُؤْسِمِ هَذَا لِتَبْنَا

39 - مِنْ طَيِّبَةٍ فَبَانُوا فَمَّا حَجَرَ مَكَّةُ يَوْمَ الْخَيْمَةِ مِنْ شَهْرِ صَفْرَر

40 - فَجَاءَ طَيِّبَةُ الرَّضُوُاهُ يقِينًا إِذْ كَمِلَ الْكَلَاثَ وَالْخَمِسَيْنَا

41 - فِي يَوْمِ الْخَيْمَةِ وَدَامَ فِيهَا عُشْرُ سَبِيعَ كُلُّ مَنْ كَلِمَتْ نَخْيِهَا

42 - أَكْمِلَ فِي الْأَوْلَى صَلَاةَ الْخَضْرِ مِنْ بَعْدِ مَا جَعَلَ فَاشْمَعْ خُبْرَي

43 - ثُمَّ بَنَى الْمَسْجِدِ فِي ۖ قَبَاءِ وَمَسْجِدْ الْمُسْتَبَكْ بِالْأَغْرَاءِ

44 - ثُمَّ بَنَى مِنْ حَوْلِهِ مَسْكَانَهُ ثُمَّ أَقِيمَ فِي هَذِهِ السَّنَةُ

45 - أَقِلَّ مِنْ نَصِيفِ الْيَوْمِ سَافَرُوا إِلَى بَلَادِ الْخَيْبَيْشِ يَوْمَ هَاجَرُوا
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46 - وفيه آخى أشتَرِف الأَخْيَار بَيْنَ الْمُهَاجِرِينَ والْأَنْصَارِ

47 - ثم بَنِي بَانْتَة خيْرٍ صَحْبُه بَشَرُّ الأَذَان وَافْتَدَا بِهِ

48 - وَغُرُوزَة الأَبْوَاء بَعْدَ فِي صَفْر هذَا وَفِي الثَّانِيَةِ الغُرُوز اشْتَهَرَ

49 - إِلَى بُوَاطَ ثَمَّ بَذْر وَوَجَبْتْ تَحْوَلَ الْقَبْلَةِ فِي نَصْفِ رَجْبِ

50 - مِنْ بَعْدٍ ذَا الْغُرُوز يَا إِخْوَانِي وَفَرْضَ شَهْر الصَّوْمِ فِي شَغْنَان

51 - والغُرُوزة الأَكْبَرِ الَّتِي بَذْرَ في الصَّوْمِ فِي سَابِع عَشَرِ الشَّهْرِ

52 - وَوَجَبْتُ فِيهِ رَكَّة الْفَطْر مِنْ بَعْدِ بَذْرُ بَلْيَالِ عَشْرٍ

53 - فِي رَكَّة الْمَال خَلَفُ فَتْرُ وَقَاتِل ابْنَهُ الْحُرّ الْبَرّ
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54 - دقية قبل زوجه السفر زوجة عثمان وعرس الظهر

55 - فاطمة على علي القذر وأسلم العباس بعد الأسر

56 - وفِي نفاغ غزوهُم في الأثر وعُد صَحَبِي يَوُم عِيد النحر

57 - غزوة السَّوْبَق لَمْ قَرَقْرَة وَالغُزو في الثالثة المُشْتهرة

58 - في عطافان وبي سلِيم وأم كُلْهُم ابنة الكريم

59 - زوج عثمان بها وخصصة لَمْ تَزوج النبي خصصها

60 - وَزِرْبَبَا لَمْ غَزَا إِلَى أَحَدٍ في شهر شوال وحمرة الأسد

61 - فَأَخْمَرْ خَرَّمْتُ بَيْنَا فَاسِمُّمُن َهَا وَفِيهَا وَلِدَ السُّبُطُ الحسنَ
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62- وَكَانَ في الْزَّائِفَةِ الْعُرْوُةَ إِلَى بَنِي النَّضَرِ فِي زِيْعٍ أُوْلَا

63- وَبَعَدَ مَوْتُ رَبِّيْنِ السَّلَمَةُ وَبَعْدَهَا بِكَاىْ أَمَّ سَلَمَةْ

64- وَبَعِثَ جُنُّسٍ ثُمَّ بَنَّى أَمَّهَا وَبَعْدَهَا أَخْرَابًا فَأَسْمَعْ وَأَعْفَدْ

65- ثُمَّ بَنِي فُرْنِصَتْ وَفِيهِمَا خَلْفُ وَفِي ذَاتِ الرِّقَاعِ عِلَّمَا

66- كَيْفَ صَلاةُ النَّحْوِ وَالْقَصْرُ نَبِيّ وَآيَةُ الْحَجَابِ وَالْمَيْمَم

67- قَيْلَ: وَرَجْعُهُ اْلْيَهُودِيَّينَ وَمَوْلَى السَّيْبَطِ الرَّضَى الْحَسَنِينَ

68- وَكَانَ في الْخَامِسَةِ اسْمَعْ وَقَ قُلَبُ الْمُضْطَلِقْ في غَرْوَةِ بَنِي الْمُضْطَلِقْ

69- وَذَوْمَةُ الْجَنَّةِ قَيْلَ وَحَصَلْ عَفْدُ ابْنَةِ الْحَارِثِ بَعْذَ وَأَنْصَلْ
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70 - وَعَفَّدْ رَبِّيَّةَ فِي ذِي الْخَامِسَةِ ۖ نَمَّ بِنِعْمَتِهَا بِذَٰلِكَ الْحَمَاسَةُ

71 - وَبَعِّدْ اسْتِقْفَاوَةَ وَذُو قَرْثٍ ۖ وَصَدْ عَن غَنْطِهِ لَمَّا قَصَدَ

72 - وَبَيْعَةُ الرَّضْوَانِ أُوْلَى وَتَنَّى فِيهَا بِرِبِّيَّةَ هَذَا بِيْتًا

73 - وَفُرِضْ الْحُجَّ بِخُلُفِ فَاسَمَعَهَا وَكَانَ فَتْحُ خَيْرٍ فِي السَّابِعَةٌ

74 - وَحَظْرُ لَحْمِ الْخَمْرِ الْأَهْلِيَّةِ فِيهَا وَمَنْخَةُ النَّسَبَ الرَّدِيَّةِ

75 - لَمْ عَلَى أَمِّ خَوْبَةِ عَقِدَ وَمُهاَرُّهَا عَنْهَا الْجَادِيُّ نَقِدَ

76 - وَسُمُّ في شَأْنِهَا هَذِينَ ّلَمَّا اسْتُطِفَى صَفِيَّةَ صَفِيَّةَ

77 - لَمْ آتَتْ وَمِن بَقَى مَهَاجِرًا وَعَفُّدْ مُهْمَوْنَةَ كَانَ الْآخَرًا
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78 - وَقَبِلَ إِسْلَامُ أَبِي هُرَيْرَةَ وَبَعَدَ عُمُرَةُ الْقَصْـا الشَـهِيرَةُ

79 - وَالرَّسُولُ ﷺ فِي مُحَرَّمِ الْمُحْرَمَ أَيُّسَلُّهُمْ إِلَىّ الْمُلْوَكَ فَاغْلَمُ

80 - وَأَفْدَيْتَ مَارِيَةَ الْقِبْطِيَّةَ فِيْهِ ﰊِ فِيّ النَّافِئَةِ السَّرِّيَّةَ

81 - لِمُؤْتِيَ سَارِتْ ﰊِ الصَّيَامِ قَدَّ كَانَ فَتْحَ الْبَلَدِ الْخَرَامِ

82 - وَبَعَدَتْ قَدَ أُوْزِدْوَا مَا كَانَ ﰊِ فِيّ يَوْمِ خَيْرِيْنِ نَمَّ يَوْمُ الطَّائِفِ

83 - وَبَعَدَ فِي ذِيّ الْقَفْدَةِ اعْتِمَارَةَ ﰊِ مِنْ الْجِبَرَانَةِ وَاسْتَفْرَاءَةُ

84 - وَبِينَّ مَا كَانَ مَاتُ رَبِيعٌ مُؤْلِدُ إِنْرَاهِيْمَ ﰊِ فِيهَا خَتَمًا

85 - وَوَقَبِلَتْ ثُؤُبُّهَا إِفْاقَتْهَا سَؤْدُهَا مَا ذَاَتُ زَمَامًا غَالِبَةً

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86 - وَغَلِبَ الْمَلِكُ غَيْرِ مَخْتَفِيٍّ وَحَجَّ عَتَابٍ بِأَهْلِ الْمَوْفَقِ

87 - لَمْ تَبْكَ قَدْ غَرَّاً فِي النَّاسِ فَعَلَّهُ وَهْدُ مَسْجِدُ الصَّرَّارِ زَافِعَةٌ

88 - وَحَجَّ بِالنَّاسِ أَبُو بْكَرٍ وَلَمْ تَلا بَرَاءَةً عَلَيْ وَحَمَّ

89 - أَنَّ لَا يَحْجَ مَشْرِكٌ بَعْدَ وَلَا يَطُوفُ غَارِ ذَا بَأْشَرَ فَعَلَا

90 - وَجَاءَتِ الْوَفُودُ فِيهَا نَفْرَى هَذَا وَمِن نِسَاةِ أَلِي شَهْرًا

91 - لَمْ يَنْتَجِشِي نَفَى وَصَلَّى عَلَيْهِ مِن طَيْبَةٍ نَالَ الْفَضْلَ

92 - وَمَاتَ إِنْرَاهِمْ فِي الْغَيْرِ الْأَخْيَرِ وَالْبَجَلِيَّ أَسْلَمْ وَاسْمُهُ جَرْيُزَ

93 - وَحَجَّ جَمِيعَةٌ الْوَدَاعُ قَارِنًا وَوَقَفَ الْجَمِيعَةُ فِيهَا آمِنًا
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94- وَأَنْزَلْتُ فِي الْيَوْمِ بِشَرْرٍ لَكُمْ (أَلْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ)

95- وَمَوَاتُ رَيْحَانَةٍ بَغْدَادَ عَوْدَةٌ وَالْمَسْنَعُ عَشْنُ مَدَّةٍ مِنْ بَعْدِهِ

96- وَيَوْمَ الأَنْفَسَينَ قَضَىٰ بِقِيَّةٍ إِذْ أَكْمَلْ النَّهَاتَ وَالسَّتِّيـنَا

97- وَالْدُّخْنَ في بَيْتِ الْإِبْنِ الصَّدِيقِ فِي مَوْضَعٍ الْاِلْوَفَاةِ عَنْ تَحْقِيقِ

98- وَمَدَّةُ التَّمَرْيِضٍ خَمْسَةٌ شَهْرٍ وَقِيلَ بَلْ ثَلْثٌ وَخَمْسُ فَارِضٍ

99- وَتَمَّتْ الأَرْجُوْحَةُ الْمَيْبَيْةُ فِي ذِكْرِ حَالٍ أَشْرَفِ الْبَيْتَةَ

100- صَلَّى عَلَيْهِ الَّذِي رَأِي وَعَلَى صَخَابِهِ وَآَلِهِ وَمَنْ تَلَّا
VERSE 1: INTRODUCTION

The author said,

01- أنْتَ شَجَرَ للَّهِ الْقَدِيمَ الْبَرِّي غَيْرُ صَالِحٍ عَلَى الْمُكْتَبِرِ

1. All praises belong to Allāh, al-Qadīm al-Bārī,
   
   Afterward, May His Ṣalāh be upon the chosen one.

Explanation

The composer of the poem (رحمت الله) started with praising Allāh (عَزَّوْلاَ) and extolling Him (سَبِيلَ) with what He is deserving of. Afterward, he sent the Ṣalāh upon His Messenger and Prophet (صلى الله عليه وسلم), the chosen one.
VERSE 1: INTRODUCTION

"All praises belong to Allah" Praise is to extol Allah (الله) with love and veneration. Allah (الله) is to be praised because of His Most Beautiful Names and Lofty Attributes. He (الله) is praised because of His blessings which have no enumeration.

The author (الله) said,

الله

"Belongs to Allah" The name Allah is one of His Names (الله). All of His names refer back to Him. Its meaning is the Sole Possessor of divinity and servitude over all of His creation.

This represents divinity with which all of the Attributes of perfection belong to Allah (الله). In turn, this constitutes Him being deserving of deification, servitude, humility, and submissiveness from His servants. The name Allah also represents servitude which is a characteristic of the servant, thereby necessitating the servant's belief in His Lord (الله).

القديم

"Al-Qadim (The Eternal)" This signifies al-‘Awwal (the First) Whom nothing came before Him. The application of this name al-Qadim to Allah here only serves as a report, and it is not to be considered one of Allah’s Most Beautiful Names.
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The composer of the poem (رضي الله عنه) clarifies this in his explanation of ‘Aqidah at-Tahawiyah where he says,

"As for adding the name al-Qadim amongst the names of Allah (سبحان وتعالى), this is well-known among the majority of the people of theological rhetoric (Ahl-Kalâm). Yet, many of the Salaf and Khalaf have renounced it; among them is Ibn Hazim. If the attribute is about a precedence, then Allah (اله) has rightfully proceeded all of creation. Therefore, He is worthy of that attribute which is al-Qadim. However, given that Allah’s Most Beautiful Names are to be used exclusively for praise (with no comparison), and since al-Qadim is not linguistically exclusive to precedence before all creation, it shouldn’t be counted as one of Allah’s (exclusive) Names. Therefore, it is not one of the Most Beautiful Names of Allah. The legislation uses al-’Awwal which is better than al-Qadim because it informs of what springs from it and what comes after it in contrast to the meaning of al-Qadim. Allah (سبحان وتعالى) has the Most Beautiful Names, not just good names."

It would have been more appropriate for the author (رضي الله عنه) to say, al-Qadîr al-Bârî (The All-Powerful, The Creator) because al-Qadîr is one of the Names of Allah (اله) and it is mentioned in numerous places throughout the Qur’ân. It is fitting to be mentioned with the name al-Bârî which indicates the affirmation of power as an attribute belonging to Allah (اله). He (اله) is capable of doing all things. Nothing throughout the heavens or earth can stop Him. If
VERSE 1: INTRODUCTION

Allāh (سَبِيلَة ِبَلاَم) wants to create something, He decrees it with His knowledge and wisdom. Afterward, He brings it into existence according to what He (سَبِيلَة ِبَلاَم) decreed.

So, the word al-Bar means to execute and bring forth what He decreed to exist. It is more suitable to mention al-Qadim (The Eternal) with al-Baqi (The Everlasting). Perhaps what occurred here is a misspelling on part of the scribes and Allāh knows best.

الْبَارِي

"Al-Bari" This is one of the Names of Allāh (سَبِيلَة ِبَلاَم) that is affirmed in the Noble Qur’ān. The meaning of this Name is the Creator, Originator, and Fashioner of the universe.

“Afterward, May His Šalāh” Allāh’s Šalāh (سَبِيلَة ِبَلاَم).

“Upon the chosen one” Upon Muḥammad bin Abdullah, (صَلَّى ٱللَّهُ عَلَيْهِ وَٱلَّذِينَ مَعَهُ).  المُحْتَار

“The chosen one” He (صَلَّى ٱللَّهُ عَلَيْهِ وَٱلَّذِينَ مَعَهُ) is the one selected. Allāh (سَبِيلَة ِبَلاَم) says,
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"Allah chooses Messengers from angels and from men." [Surah al-Hajj 22:75]

And Allah (جَلَّ وَلَطَّال) says,

"And your Lord creates whatsoever He wills and chooses." [Surah al-Qasas 28:68]

Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) is the best of Allah’s creation, May Allah raise his rank and grant him peace.

Ṣalāḥ from Allah upon his Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) is His praising of him in the company of His high-ranking angels.3

3 Abu al-ʿĀliyah (رَضِيَ اللهُ عَنْهُ) said, “The Ṣalāḥ of Allah is Him praising the Prophet in the company of Angels. As for the Ṣalāḥ of the Angels it is their supplication.” Reported by al-Bukhāri in Kitāb ul-Tafsir in the chapter concerning the statement of Allah (سُمُوعَ وَقَانَ) in

"Allah sends His Ṣalāḥ (Graces, Honors, Blessings, Mercy, etc.) on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send
VERSE 2: THE MEANING OF SĪRAH LINGUISTICALLY AND IN TERMINOLOGY

The author (胪یلةالله) said,

2- وَنبِعَ هَالِكَ سَيِّرَةَ الرسول

2. As to proceed: Take hold of the Sīrah of the Messenger, In the form of a poem summarizing chapters.

your Salāh on (ask Allāh to bless) him (Muḥammad صلى الله عليه وسلم)), and (you should) greet (salute) him with the Islāmīc way of greeting (salutation i.e. As-Salāmu 'Alaykum).” [Sūrah al-Aḥzāb 33:56]
"As to proceed" After giving praise and extolling Allāh and sending Šalāh upon the Messenger of Allāh (صلى الله عليه وسلم).

"Take hold" Meaning to seize or grab.

"Of the Sīrah of the Messenger" The word Sīrah linguistically means a path, either good or bad. So, the Sīrah is a path, yet when it is attached to the Messenger (عليه السلام), it now implies the most virtuous Sīrah in any respect. There hasn’t been and never will be anything similar to it. What is intended by the term Prophetic Sīrah is mentioning the reports of the Prophet (صلى الله عليه وسلم) from the time of his birth until his death.
VERSE 2: THE MEANING OF SIRAH LINGUISTICALLY AND IN TERMINOLOGY

"The Messenger" Muhammad (صلى الله عليه وسلم) is the seal of the Prophets and the Leader of the first and last of mankind.

"A poem" Manżūmah (poem) in the Arabic language comes from the word an-Naẓam which means to gather and arrange. It is said, to gather and arrange things together. So, what is intended here is cadential speech that rhymes.

Among the benefits of poetry is that it helps with gaining mastery over the knowledge and memorizing it. For this reason, the people of knowledge took great consideration in poetry dealing with the Islamic arts, arranging them with beautiful and rhythmic verses. This is that which aids the student of knowledge in memorizing and mastering it.

"Summarizing" Meaning concise. The composer of this poem maintained brevity in this poem without contradiction. Rather, despite its brevity and few verses (only 100), it covers significant events of the Sirah. Whatever wasn’t mentioned in the poem is alluded to in what is cited.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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"Chapters" This suggests that the events of the Sīrah have
been arranged in chronological order, one chapter following
another without the wording 'chapter' in between events.
However, this poem, with respect to its arrangement, comes
in successive chapters in presenting the Sīrah of the Noble
Prophet (عليه السلام).
VERSES 3-5: THE BIRTH OF THE PROPHET

The author (رضي الله عنه) said,

3. His birth was on the eminent 10th of Rabi' al-'Awwal in the Year of the Elephant.
4. However, what is well-known is the 12th on Monday at the rising of the Sun (Fajr).
5. Which corresponds with Naysān and before him, his father passed away.
Explanation

In these three verses, the author (رسال الله ﷺ) mentions the birth of the Messenger (صلى الله عليه وسلم). All of the books of Sirah start with it.

"His birth" The Prophet’s (صلى الله عليه وسلم) birth.

"On the eminent 10th of Rabī’ al-‘Awwal" This is referring to the 10th day in the month of Rabī’ al-‘Awwal.

"The Year of the Elephant" The year is well-known as ‘the Year of the Elephant’ because of the story in which Abrahah came to Makkah to destroy the Sacred House of Allāh. Allāh (سبحانه وتعالى) says,
VERSES 3-5: THE BIRTH OF THE PROPHET

"Have you (O Muhammad) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the K'abah at Makkah]. Did He not make their plot go astray? And sent against them birds, in flocks, striking them with stones of Sijjil. And made them like an empty field of stalks (of which the corn has been eaten up by cattle)." [Surah al-Fil 105:1-5]

This is the year which is known as the Year of the Elephant. From the customs of the Arabs and the people, in general, is to label the years with majors events which occur in them.

"However, what is well-known is the 12th," He was born on the 12th day of the month of Rabī‘ al-‘Awwal. This alludes to there being a disagreement among the people of knowledge as to which day in the month of Rabī‘ al-‘Awwal he was born. The author mentions here the 10th and the 12th, but he alludes to the 12th being accepted among the people of knowledge.
Likewise, it is stated, "Verily his birth (عليّه السلام) is on the 8th of Rabi' al-’Awwal. However, others state otherwise." ⁴

Shaykh al-Albānī (رحمه الله) mentioned in his book Ṣaḥīḥ as-Sīrah,

"In the month of the Prophet’s birth, there are statements in Ibn Kathir’s book ʾThe Beginning and the End,’ all of which are attributed to his birth, yet have no chain of narrators. It is possible to analyze them and weigh them against the science of Ḥadīth terminology. When doing so, we find only one statement mentioning, ‘Surely, his birth is on the 8th of Rabi’ al-’Awwal, and Mālik and others report it with a chain of narrators that is Ṣaḥīḥ on the authority of Muḥammad bin Jubayr bin Mu’tim who is 2nd generation Muslim. Perhaps the Islāmic Historians grade this statement as Ṣaḥīḥ and rely heavily upon it. Yet the major of scholars still state that it is on the 12th and Allāh knows best.’” ⁵

This difference of opinion concerning the exact day in which he (عليّه السلام) was born in Rabi’ al-’Awwal is among the evidences which the people of knowledge mention when stating that the night of his birth (عليّه السلام) doesn’t result in a legislated ruling or legislated action. Otherwise, had this resulted in a legislated ruling or action/deed, then surely

⁵ Ṣaḥīḥ as-Sīrah page 13.
VERSES 3-5: THE BIRTH OF THE PROPHET

there wouldn’t be this difference of opinion mentioned in all of the history books over the exact day of his birth.

Anyone who claims he is absolutely certain about a specific day in the month of Rabī‘ al-‘Awwal in which the Prophet (Gearad al-salam) was born has no clear-cut proof to that claim.

“The Year of the Elephant” There are texts concerning this matter. Among them is one al-Ḥākim mentions in his book al-Mustadrak, on the authority of Ibn ‘Abbās (Garad al-salam) in which he said,

وَلَدَ الَّذِي صَلِّ اللهُ عَلَيْهِ وَسَلَّمَ عَامَّ الْفِيْلِ

“The Prophet (Gearad al-salam) was born in the Year of the Elephant,”

Al-Ḥākim said,

“This Ḥadīth is Ṣaḥīḥ based upon the conditions of al-Bukhārī and Muslim although neither reported it.”

Adh-Dhahabī (Garad al-salam) said,

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

“It is Ṣaḥīḥ based upon the conditions of Muslim.”

Ibn Ishaq reported from al-Ḥākim and others, on the authority of Qays bin Makhramah (ر) in which he said,

وُلِدَنَا وَرَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفِيْلِ، فَنَحْنُ لَدَيْنَا

“The Messenger of Allah (صلى الله عليه وسلم) and I were born in the Year of the Elephant. So, we are the same age.”

Thus, the Prophet (صلى الله عليه وسلم) was born in the Year of the Elephant. However, there is a dispute on which day after the incident of the Elephant he was born. What is well-known is that it was fifty days after.

في يَوْمِ الْإِلْبَسِ تُطْلُوعُ فَجْرُهُ

“On Monday, at the rising of the Sun (Fajr)” His birth was on a Monday. There is a Ṣaḥīḥ Ḥadīth which affirms this in Ṣaḥīḥ Muslim. It is on the authority of Abi Qatadah al-...

8 In the book, as-Sīrah an-Nabawīyyah by Ibn Ishāq (1/99) and it is found in the al-Mustadrak of al-Ḥākim (2/603) in which he stated, ‘The Ḥadīth is Ṣaḥīḥ according to the conditions of Imam Muslim although neither him nor al-Bukhārī reported it.’ Shaykh al-Albānī (رحمه الله) graded it to be Ḥasan in his book Ṣaḥīḥ as-Sīrah page 13 in his book as-Silsīlah as-Ṣaḥīḥah No. (3152).
10 No. (1162).
VERSES 3-5: THE BIRTH OF THE PROPHET

Ansārī (عَلَيْهِ السَّلَام) that the Prophet (عَلَيْهِ السَّلَام) was asked about fasting on Mondays. He said,

دَالَّ يَوْمَ وَلَدَتَ فِيهِ وَبَعَثْتُ فِيهِ. أُوْلَّىَ عُلَيْهِ فِيهِ

"This is the day on which I was born and the day on which I was sent (with the Message of Islam) and the day on which I received Revelation."

So, Monday is the day on which he (عَلَيْهِ السَّلَام) was born, and it is the day in which he received Revelation, and it is the day on which he migrated from Makkah to al-Madinah, and it is the day in which he arrived in al-Madinah, and the same day he passed away (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم). All of this is outlined by the composer of the poem in its proper place throughout this blessed poem.

وَوَافَقَ العِشْرِينَ مِنْ نَيْسَانًا

"Which corresponds with Naysān" This month is also called April which is the fourth month in the solar months of the year. As-Suhaylee stated in the book *ar-Rawdh al-Anuf* ,

"The scholars of mathematics state that his birth coincides with solar calendar ‘Naysān’ which is twenty days into this month."¹¹

¹¹ In the book *ar-Rawdh al-Anuf* which is an explanation of Ibn Hishām’s book *as-Sirah an-Nabawiyyah* (2/159).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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Based upon this, the composer of the poem (رضي الله عنه) says here, “Which corresponds with Naysān.”

The author (رضي الله عنه) continues,

وَقَبْلَهُ حَينَ أَبيهُ حَاتِرًا

“And before him, his father passed away” The pronoun in the statement ‘and before him’ refers to the Prophet (عليه السلام), meaning before he was born (عليه السلام).

“His father passed away” His father’s appointed term approached and he passed away while the Prophet (عليه السلام) was in his mother’s womb according to what is correct.

The people of knowledge differ whether his father’s passing occurred while he (عليه السلام) was in his womb or after his birth. What is correct is that his father passing was while he was still in his mother’s womb. This is what Ibn Išāq was absolutely certain of in his book as-Sīrah; although others don’t mention it.
The author (ﷺ) said,

6. And he was weaned after two years; his wet nurse, Halimah, brought him healthy.
7. to his mother, and she (Halimah) returned to her family with him as she wanted.

Explanation

6-7: HIS SUCKLING

6. And he was weaned after two years; his wet nurse, Halimah, brought him healthy.
7. to his mother, and she (Halimah) returned to her family with him as she wanted.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"After two years" Upon completing two years from his birth (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

"He was" He became.

"Weaned" The boy's weaning is a part of the suckling process. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was suckled for two full years. Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) says,

"The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling." [Sūrah al-Baqarah 2:233]

"His wet nurse brought him healthy" His wet nurse brought him to his mother in Makkah, healthy and free of any disease. Nor was he suffering from any malady. He was in excellent health and sound growth.
VERSES 6-7: HIS SUCKLING

"Halîmah" was the daughter of Abî Dhu'ayb as-Sadiyyah and she was the wet nurse of the Prophet (صلى الله عليه وسلم). There is a difference of opinion concerning her and her husband’s Islam.

"To his mother" In Makkah.

"And she (Halîmah) returned to her family with him" This was because she was very much delighted with him (صلى الله عليه وسلم) and saw amazing blessings and good in his presence, of which she wasn't accustomed to from any other child that she suckled before.

So, when she arrived with him to visit his mother, she wanted to persuade her to keep him longer. Some reports mentioned that she pointed out the good weather there and that she feared of the epidemics in Makkah.

Hence, she convinced his mother to let her return with him, and his mother did so out of compassion for her son.
"As she wanted" This matter is something she wanted to do immediately upon arriving with him to visit his mother.
VERSE 8: THE INCIDENT WHEN HIS CHEST SPLIT OPEN

The author (رضي الله عنه) said,

٨٠٨- قُبِّضَ شَهْرَانِينَ اِنْشَقَاقَ بَطْنُهُ وَقِيلَ بَعْدَ أَنْتِهِ مِنْ سُنَّةٍ

8. After two months, his stomach was split open. Some say after he was four years old.

Explanation

The author (رسول الله ﷺ) mentions here the incident of the Prophet’s chest being split open for the first time. That it occurred two months after Halimah returned with him from visiting his mother. Others state that verily it occurred after turning four years old.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Ibn Isḥāq reported from a group of the Companions of the Messenger of Allāh (صلى الله عليه وسلم) that they said to him, 'O Messenger of Allāh! Tell us about yourself. He said,


"Yes, I am the supplication of my father, Ibrāhīm and the glad tidings of my brother 'Īsā. My mother saw a light illuminating the castles of Sham when she was pregnant with me. I was suckled in the house of Banū S'ad Ibn Bakr. One time, my brother and my brother was behind our house tending to our sheep when two men wearing white clothes came to us with a gold basin filled with ice. So, they grabbed me and cut open my stomach and took out my heart. They cut open my heart took out a black blood-clot and threw
it away. They then washed my heart and stomach with the ice until it was clean.

Then one of them said to the other, 'balance him with ten people from his 'Ummah. So, he made me equivalent to them. Then he said, balance him with one hundred people from his 'Ummah and the other one made me equivalent to them. Then he said, 'balance him with one thousand people from his 'Ummah. So, he made me equivalent to them. Then he said, 'leave him, for by Allah if you balanced him to His 'Ummah then he will be equivalent to it.'"

Ibn Kathir said about this narration that it has a strong chain of narrators.12

What gives evidence to that is what is mentioned in Şâhiḥ Muslim13:

"Al-Adîn bin Mâlik, An Rasûl Allâh ﷺ said, 'Peace be upon you. Allah's Messenger ﷺ ordered me to weigh him against his 'Ummah. If a person weighs him against ten of his 'Ummah then his heart will be equivalent to them. Then he said, balance him with hundred people from his 'Ummah and the other one made me equivalent to them. Then he said, 'balance him with thousand people from his 'Ummah. So, he made me equivalent to them. Then he said, 'leave him, for by Allah if you balanced him to His 'Ummah then he will be equivalent to it.'"

12 In the book, The Beginning and the End (3/413) and Shaykh al-Albâni (رحمه الله) graded it to be Şâhiḥ in the book Şâhiḥ as-Sîrah (page 17); also look in his book as-Sâhiḥah (1546, 1545).
13 Şâhiḥ Muslim No. 162
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"Anas bin Malik reported that Jibril came to the Messenger of Allah (ﷺ) while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said:

That was the part of Shaytān in you. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother (i.e. his nurse) and said: Verily Muḥammad has been murdered. They all rushed toward him (and found him all right) His color was changed, Anas said: I myself saw the marks of a needle on his breast."

His noble chest was cut open more than once. Al-Ḥāfiẓ Ibn Ḥajr mentioned in his book Fath al-Bāri١⁴ that his chest was cut open three times:

1. The first time happened in his early childhood. Ibn Ḥajr said, “He was brought up in a perfect circumstance which protected him from the Shaytān” as mentioned in the hadith: “This was the part of Shaytān in you.”

١⁴ Fath ul-Bari (7/205)
VERSE 8: THE INCIDENT WHEN HIS CHEST SPLIT OPEN

2. The next time occurred upon becoming a Prophet to increase his nobility in order to receive what would be revealed to him with a strong and most clean heart.
3. The third time occurred upon making the ascension to the heaven in order to prepare him for his private meeting with Allāh.

The book *Subul al-Hudā wal-Rashād* authored by as-Ṣāliḥī\(^{15}\) mentions,

"The incident of his noble chest (صلى الله عليه وسلم) being split open occurred four times. The second time that it happened was when he (صلى الله عليه وسلم) was ten years old."

The Prophet (صلى الله عليه وسلم) was the most delightful person. Ibn al-Qayyim ( ראלה) said in his book *Zād-Ma ād*\(^{16}\),

"His guidance (صلى الله عليه وسلم) invited to beneficence, truthfulness, and goodness. Based upon that, he (صلى الله عليه وسلم) was the most delightful, wholesome, and pleasant person. Indeed, truthfulness and doing acts of goodness had an amazing effect on easing the chest, attachment to what Allāh gave him in opening his heart for Prophethood, Messengership, special characteristics, and abstracting the blood clot from him."

\(^{15}\) (2/82)
\(^{16}\) (2/23)
Afterward, Ibn al-Qayyim set aside a complete chapter with tremendous and huge benefit on mentioning the causes for his delightfulness and his perfection (صلى الله عليه وسلم) in character.
The author (رضي الله عنه) said,

وَبَعْدَ سَتَّتَ مَعَ شُهْرِ جَاهَةٍ وَفَاتَهُ أُمُّهُ عَلَى الأَبْوَاءِ

9. And after six years and one month, his mother passed away in al-Abwa'.

Explanation

وَبَعْدَ سَتَّتَ

"And after six years" meaning six years after his birth (رضي الله عنه وسلم).

مَعَ شُهْرِ جَاهِي

"And one month" in addition to the six years.
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His mother took him with her to visit his maternal uncles from Bani an-Najjar in al-Madina. On the return from al-Madina, while heading to Makkah, his mother passed away in al-Abwa’.

Ibn Ishâq\(^{17}\) after mentioning his return (سليسلة) to his mother following being nursed by Halimah,

“The Messenger of Allah (صلى الله عليه وسلم) was with his mother, Āminah Bint Wahb, and his grandfather, ‘Abdul Muttalib bin Hishâm, under Allah’s guard and protection in which Allah cultivated him in an excellent manner due to what Allah wanted. So, when the Messenger of Allah (صلى الله عليه وسلم) reached the age of six, his mother Āminah Bint Wahb passed away.”

Ibn Ishâq said,

‘Abdullâh bin Abî Bakr bin Muḥammad bin ‘Amr bin Hazm narrated to me that the mother of the Messenger of Allah (صلى الله عليه وسلم), Āminah, passed away when he was six years old in al-Abwa’ which is located in between Makkah and al-Madina. She reached his maternal uncles from Bani Adi an-Najjar to visit them. She passed away on her return to Makkah with her son.

Imâm ’Aḥmad related on the authority of Buraydah bin al-Husayn (رضي الله عنه) who said,

\(^{17}\) As-Sirah an-Nabawiyyah of Ibn Hishâm (1/182-183)
VERSE 9: THE PASSING OF HIS MOTHER

"I went out with the Prophet (تُسِّلِّمُوعِسْمَلِلّٰهُ ﷺ) until we came upon a place in Waddān. He said, ‘Stay where you are until I come back to you.’ The Prophet left, and after some time he returned to us. He said, ‘Indeed, I went to the grave of Umm Muḥammad, and I asked My Lord for intercession on her behalf. So, He prohibited me from doing it; and I used to forbid you to visit graves, but (now) visit them.’”¹⁸

Imām Muslim related from the Ḥadith of Abū Hurayrah (رضي الله عنه) that he said,

"The Prophet (تُسِّلِّمُوعِسْمَلِلّٰهُ ﷺ) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her, but it was not granted to me,

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and I sought permission to visit her grave, and it was
granted to me. So visit the graves, for that makes you
mindful of death."19
VERSE 10: THE PASSING OF HIS GRANDFATHER ABDUL-MUTTALIB

The author (رضي الله عنه) said,

10. His grandfather, by way of his father, ‘Abdul-Muttalib, after eight years truly died.

Explanation

"His grandfather, by way of his father" is the one who assumed responsibility for him after his mother passed away. He took guardianship of him and showed more preference for him over his own children. His grandfather
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had him sit in his gatherings. He held a great position with his grandfather.

بَعْدَ تَمَّانٍ مَاتَ

"After eight years, he died" His death (i.e., his grandfather) was eight years after his birth (صلى الله عليه وسلم) and two years after his mother’s passing.

مِنْ غَيْبِ كَذِبْ

"Truly" that this matter has been acknowledged, well-known, and affirmed in the books of Sirah.

Ibn Ishaq said,

“So, when the Messenger of Allah (صلى الله عليه وسلم) reached eight years old, his grandfather ‘Abdul-Muttalib bin Hashim died.”

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20 As-Sirah an-Nabawiyyah by Ibn Hisham (1/183).
The author said,

11. \( \text{ثُمَّ أَنْبَأَ ابْنِ قُلْلَةَ أَبُو طَالِبِ الْعَمَّ كَفَّلَ خَدْمَتَهُ ثُمَّ إِلَى الْشَّامِ رَحَنَ} \\

12. \( \text{وَذَلِكَ بَعْضَ عَامِهِ الْثَّاني عَشَرَرُ وَكَانَ مِنْ أُمَّرِ (بِجِيْرَة) مَا أُشْتَهِرُ} \\

11. Afterward, his uncle Abū Tālib provided care for him. Then he traveled to Shām (Syria).
12. This happened after twelve years, and this matter became famous due to the order of a knowledgeable (person).
"Afterward, His uncle Abū Tālib provided care for him"

This statement means that when death approached his grandfather Abdul-Muttallib, he entrusted the Prophet’s (صلى الله عليه وسلم) custodianship to his uncle, Abū Tālib, who was the full brother (i.e., same father & mother) as his father, Abdullah. His uncle was well-known for his great attention to and care for the Prophet (صلى الله عليه وسلم). So, he assumed the custodianship of the Prophet (صلى الله عليه وسلم). Whoever reads the books on Sirah and Islamic history will discover amazing events concerning the matter of this man aiding and supporting the Noble Prophet (صلى الله عليه وسلم) despite him remaining upon his religion even until his death.

Ibn Ishaq said,

"The Messenger of Allah (صلى الله عليه وسلم) was under the care of Abū Tālib after the passing of his grandfather Abdul-Muttallib as he entrusted him to do so. Mainly, due to Abū Tālib and the Prophet’s father being full brothers in which their mother was Fatimah Bint Amr. Abū Tālib took over the responsibility of the Messenger of Allah.”

VERSES 11-12: HIS UNCLE ABŪ TALIB’S CUSTODIANSHIP OF HIM

"Then he traveled to Shām (Syria)" This statement here mentions the first journey of the Prophet ( ﷺ) to Shām with his uncle, Abū Tālib in the early years of his life. This journey illustrates his uncle’s great concern and care for him.

وَذَالِكَ بَعْدَ عَامٍ اثْنَيْ عَشْرٍ

“This happened after twelve years,” Meaning twelve years after his birth (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

وَكَانَ مِنْ أَمْرِ بَحِيرًا

“Due to the order of a knowledgeable (person)” Meaning a monk.

مَا اشْتَهَرُ

“This matter became famous” Due to amazing events and brilliant signs.

Ibn Kathīr (رضي الله عنه) said about this event,

“His uncle took him on a journey to Shām on business—when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was 12 years old—and this illustrates his kindness towards him. Due to him not having anyone who could care for him if he left him
Makkah. His uncle and those who traveled with him to Shām noticed signs in the Prophet (صلى الله عليه وسلم) that increased his uncle taking care of him and having a stronger concern for him. As for what at-Tirmidhi relates in his Jāmi with a chain of narrators, all of which are trustworthy: from the clouds providing shade for him (صلى الله عليه وسلم), the trees leaning towards him giving him shade, and the knowledgeable monk giving his uncle glad tidings (that his nephew will become a Prophet) and ordered his uncle to return to Makkah so that the Jews would not see him and aspire evil towards him.”

This event was reported in length in Jāmi at-Tirmidhi from the Ḥadīth of Abū Mūsā al-Ashʿarī and was declared Ḥasan. Ibn Ḥajr said that its chain of narrators is strong. Al-Ḥakim, Al-Bayhaqi, and others declared it to be Şaḥīḥ.

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22 In the book, al-Fusūl by Ibn Kathir pg. (57).
VERSES 13-15: HIS LEAVING FOR SHĀM ON BUSINESS WITH KHADĪJAH’S WEALTH

The author (ﷺ) said,

13. وَسَارَ نَخْوَ الْشَّامِ أَشَرَفُ الْوَزْرَىَّ فِي عَامٍ خَمْسَةٍ وَعَشْرَينَ اذْكُرًا

14. لَآفَّنَا خَدِيْجَةَ مُنْتَجَرًا وَعَادَ فِيهِ رَابِحاً مُتِبْعَثِرًا

15. فَكَانَ فِيهِ عَقْدُهُ عَلَيْهَا وَبُغْدَةٌ إِفْضَأَوْةٌ إِلَيْهَا

13. And remember when the best of mankind set out towards Shām, upon turning twenty-five years old.
14. For our mother, Khadījah, as a businessman. He returned profitable and rejoiced.
15. In that year, he married her and consummated his marriage with her.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Explanation

The author mentions in these three verses the Prophet's second journey to Shām (Syria). The purpose of the journey was business on behalf of Khadijah (رضي الله عنها). She heard reports of his virtuous demeanor, trustworthiness, honesty, and loyalty. So, she wanted to do business with her wealth whereas he (رضي الله عنه) would have her wealth and do business with it. He then left for Shām. The author (رضي الله عنه) said,

وَسَارَ نَحْوَ الْقَام

"Set out towards Shām" In order to do business with Khadijah's (رضي الله عنها) wealth.

أَشْرَفُ الْوَرَى

"The best of mankind" Meaning he is the most virtuous and excellent of them, the head and leader of mankind (رضي الله عنه).
VERSES 13-15: HIS LEAVING FOR SHAM ON BUSINESS WITH KHADJAH’S WEALTH

"Upon turning twenty-five years old" Meaning when he reached the age of twenty-five, he left for his second journey to Sham to do business with Khadijah’s wealth.

Al-Ḥāfiẓ Ibn Kathīr said,

“He then left for Sham a second time with the wealth of Khadijah Bint Khuwaylid as a loan in the company of her servant Maysarah. He, Maysarah, saw astonishing things from him. So, upon returning, he informed her of what he saw. Upon hearing that, she requested to wed him due to what she hoped of good that Allah would bring about through their marriage. Afterward, the Messenger of Allah married her when he was twenty-five, and she was forty.”

“For our mother, Khadijah” This statement ‘our mother’ is with respect to her becoming a wife of the Prophet. Allāh says,

الإِمَّةُ خَدْجَيٍّ

23 In the book, al-Fusūl fi Sirah ar-Rasūl (pg. 58).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

“And his wives are their (believers’) mothers (as regards respect and marriage).” [Surah al-Ahzab 33:6]

مُّتَّجِرًا

“As a businessman” Meaning he (عليه السلام) would do business with her wealth as a loan. It is also called a ‘silent partnership,’ whereas one person has the wealth and the other does the business.

وَ عَادَ فِيهِ

“He returned” The Prophet (صلى الله عليه وسلم) returned from the business trip with Khadijah’s (رضي الله عنها) wealth.

رَابِحًا

“Profitable” Because the business on that journey yielded returns. So, he (عليه السلام) returned,

مُسْتَبْشِرًا

“Rejoiced” Meaning he was happy and joyful over what Allah (سبحانه و تعالى) facilitated during this journey of good and earnings.

فَكَانَ فِيهِ
"In that year" Meaning the twenty-fifth year of his life (عليه السلام).

"He married her and consummated his marriage with her." He (عليه السلام) married the Mother of the Believers, Khadijah (رضي الله عنها), and consummated the marriage.

She (رضي الله عنها) was the first woman that he married. He didn’t marry another while he was married to her. She had many virtues and characteristics. Among which is mentioned in Sahih al-Bukhari and Muslim, on the authority of 'A’ishah (رضي الله عنها) in which she said,

"I did not feel jealous of any of the wives of the Prophet (صلى الله عليه وسلم) as much as I did of Khadijah, though I did not see her, but the Prophet (صلى الله عليه وسلم) used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of
Khadījah. When on occasion I said to him, 'You treat Khadījah in such a way as if there is no woman on earth except Khadījah,' he would say, 'Khadījah was such-and-such, and from her I had children.'"  

24 Related by al-Bukhārī No. (3818) and Muslim No. (2435).
The author (الله) said,

\[
16 - \text{ولدت منْها خلَّاٰ إبراهيم.}
\]

16. All of his children were from her except Ibrāhīm. The first child was al-Qasim who held a status of honor.

**Explanation**

"His children" The word *wuldu* (children) is the plural of *walad* (a child) and can be applied to male children as well as female children. Allāh says,

\[
(يُوصِينَكُمْ ﷲ أنْ تَأْتِيَ الْأَوْلِيَاءَ ﷲ بِمَثْلِ حُكْمِ الْآبَيْنِ)
\]

"Allah commands you as regard your children’s (inheritance); to the male, a portion equal to that of two females." [Sūrah an-Nisā’ 4:11]
"Were from her" Meaning from Khadijah (رضي الله عنها).

الخالا إبراهيم

"Except Ibrahîm" His mother was Mâriyah al-Qibtiyyah (رضي الله عنها).

فالآول القاسم

"The first child was al-Qâsim" The first of all of his children and why he (عليه السلام) was given the kunya Abû al-Qâsim.

خاز الفكرم

"Who held a status of honor" He obtained a position of honor.

The author (رضي الله عنه) then continued,

 وزينب رقیة وفاوظمة وام كلمهم لهن خاتمة

17. And then Zaynab, Ruqayyah, Fâtimah, and Umm Kulthûm were the last of them.
Explanation

These are the four daughters of the Prophet (ﷺ). All of which accepted Islam and made migration with the Messenger of Allah (ﷺ).

Ibn Sa'd related in the book at-Tabaqāt25 with a chain of narrators going back to Ibn 'Abbās (رضي الله عنه) who said,

"The first of who was born from the Messenger of Allah's (ﷺ) children in Makkah before receiving Prophethood was al-Qāsim. He was named after him (Abū al-Qāsim). Afterward, he had Zaynab, then Ruqayyah, Fātimah, and Umm Kulthūm. In al-Islām he had 'Abdullāh who was named at-Ṭayyib at-Ṭāhir. Khadijah Bint Khuwaylid was the mother of all of them."

"And Umm Kulthūm was the last of them" She was the youngest daughter of the Prophet (ﷺ), although

25 (1/133).
there is differing amongst the people of knowledge concerning this matter.

Ibn ‘Abdul-Barr (رضي الله عنه) mentioned in his book al-Istī‘āb\(^{26}\),

“The area of differing concerning the youngest daughter of the Messenger of Allah (صلى الله عليه وسلم) is abundant. However, the differing as it pertains to the oldest is odd. Although the correct position concerning the oldest daughter is that it is Zaynab.”

Ibn Ḥajr (رضي الله عنه) mentioned in his explanation of Sahih al-Bukhārī, Fath al-Bārī,

“What is agreed upon concerning his children is that they are: al-Qāsim whom the Prophet (صلى الله عليه وسلم) was named after. He passed away when he was young before the Prophethood or shortly thereafter. He had four daughters of which are: Zaynab, Ruqayyah, Umm Kulthūm, and then Fātīmah. Although some narratives mention, Umm Kulthūm was younger than Fātīmah.”\(^{27}\)

The author (رضي الله عنه) then continued,

\[\text{18-} \text{والطَّاهِر الطَّيِّب} \text{ عبد الله} \text{ وقيل} \text{ كل} \text{ اسم لفَزْد} \text{ زاهي} \]
VERSES 16-18: HIS CHILDREN

18. And at-Ṭāhir at-Ṭayyib is ʿAbdullāh, although some say each name represents individually a splendid (person).

Explanation

The names at-Ṭāhir and at-Ṭayyib are two nicknames of ʿAbdullāh and are not the names of two other sons of the Prophet (ṣallallāhu ʿalayhi wa sallam).

“Although some say each name represents individually” This is another statement which the author mentions in order to declare it Daʿīf28(weak), which is that these three names are for three individuals. So, based upon this statement his sons would be four.

28 As Ibn Ḥajr said in his book *Fath ul-Bārī* (7/162):

“ʿAbdullāh was born after prophethood. He was also called at-Ṭāhir and at-Ṭayyib. While others hold the weak position that those two names are of his brothers who passed away when they were young.”
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

“A splendid (person)” Meaning beautiful and radiant.
VERSE 19: ALL HIS CHILDREN PASSED AWAY DURING HIS LIFETIME EXCEPT FOR FĀTIMAH

The author (kinsaAllah) said,

19. All of them tasted *himām* during his life. Although Fātimah passed away a half a year after him.

Explanation

"All of them" Meaning all of his children.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

في حَيَاتِهِ

“During his life” meaning, the Prophet’s (صلى الله عليه وسلم) life.

ذَاقُوا الْحَمَامِ

“Tasted himām” Meaning death. Some of them tasted death early, before his Prophethood, while some passed away after, more specifically, after the Prophet (صلى الله عليه وسلم) made the migration to Madīnah. With the exception of Fātimah who passed after him. This is why the author then mentioned,

وَ بَعْدَهُ قَاطِمَةٌ بِنْصَفِ عَامٍ

“Although Fātimah passed away a half a year after him” Meaning six months after the death of the Prophet (صلى الله عليه وسلم).

The Ḥadith mentioned in Ṣaḥīḥ al-Bukhārī and Muslim mentions on the authority of ‘Ā’ishah (رضي الله عنها),

أَنَّ قَاطِمَةَ رَضِيَ اللهُ عَنْهَا عَاشَتْ بَعْدَ رَسُولِ اللهِ صَلَّى اللهَ عَلَيْهِ وَ سَلَّمَ سِتَّةَ أَشْهَرٍ
VERSE 19: ALL HIS CHILDREN PASSED AWAY DURING HIS LIFETIME EXCEPT FOR FĂTIMAH

“That Fătimah (�) lived up to six months after the Messenger of Allah (صلى الله عليه وسلم).”

There is another Ḥadīth mentioned in Ṣaḥīḥ al-Bukhārī and Muslim on the authority ‘Ā’īshah (زن) in which she said,

“Once Fatimah came walking, and her gait resembled the gait of the Prophet (صلى الله عليه وسلم) The Prophet (صلى الله عليه وسلم) said, ‘Welcome, O my daughter!’ Then he made her sit on his right or on his left side, and then

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29 Related by al-Bukhārī No. (4240 & 4241); and Muslim related it No. (1759).
he told her a secret, and she started weeping. I asked her, 'Why are you weeping?' He again told her a secret, and she started laughing. I said, 'I never saw happiness so near to sadness as I saw today.' I asked her what the Prophet (صلى الله عليه وسلم) had told her. She said, 'I would never disclose the secret of Allah's Messenger (صلى الله عليه وسلم).’ When the Prophet (صلى الله عليه وسلم) died, I asked her about it. She replied, 'The Prophet (صلى الله عليه وسلم) said: 'Every year Jibril used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So, I started weeping. Then he said, 'Don't you like to be the chief of all the ladies of Paradise or the chief of the believing women? So, I laughed for that.'"30

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30 Related by al-Bukhārī No. (3623 & 6286); and Muslim related it No. (2450).
VERSE 20: HIS WITNESSING THE POLYTHEISTS BUILDING THE K'ABAH

The author (سُلَيْمَانُ رَضِيَ اللهُ عنه) said,

20- وَبَعْدَ خَمْسِ وَثَلاَثِينَ حَضَرَ بَنَيَّانَ بَيْتِ اللهِ لَمْ يَا أَنْ دَفْر

20. After reaching thirty-five years, he was present at the building of the house of Allāh after it was destroyed.

Explanation

The author (سُلَيْمَانُ رَضِيَ اللهُ عنه) mentions in this verse the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) witnessing the construction of Allāh’s Sacred House. This incident occurred when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) reached thirty-five years old.

Ibn Ishaq said,
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

“When the Messenger of Allah \( \text{رسول الله سلم} \) reached thirty-five years old the people of Quraysh gathered to build the K‘abah.”

An event occurred to the structure of the K‘abah, and it had become faulty and fragile because of a huge flood that weakened its foundation and cracked its walls. So, its structure needed to be rebuilt anew. The Prophet \( \text{رسول الله سلم} \) was present and witnessed its reconstruction. It is authentically reported that he took part in transporting the black stone as mentioned in Sahih al-Bukhārī and Muslim. On the authority of Jābir bin ‘Abdullāh \( \text{جبريل بن عبد الله} \) (said,


“When the Ka‘bah was built, the Prophet \( \text{رسول الله صل الله عليه وسلم} \) and ‘Abbās went to bring stones (for its construction). Al-‘Abbās said to the Prophet, ‘Take off your waist sheet and put it on your neck.’ (When the Prophet \( \text{رسول الله صل الله عليه وسلم} \) took it off) he fell on the ground with his

31 As-Sirah an-Nabawiyyah by Ibn Hishām (1/210).
VERSE 20: HIS WITNESSING THE POLYTHEISTS BUILDING THE K'ABAH

eyes open towards the sky and said, 'Give me my waist sheet.' And he covered himself with it.'\textsuperscript{32}

\textsuperscript{32} Related by al-Bukhāri No. (3829); and Muslim related it No. (340).
VERSE 21: THE QURAYSH APPOINTING THE PROPHET TO ARBITRATE OVER WHERE TO PLACE THE BLACK STONE

The author (رحمة الله) said,

21- وَحَكَمَهُوَا وَرَضُّوْا بِمَا حَكَمُ في وَضْعِ ذَٰلِكَ الْحُجْرِ الأَسْوَدِ فَمَثَّلُ

21. They appointed him and were content with his decision on placing the black stone there.

Explanation

A serious disagreement took place between the tribes of Quraysh when it came to placing the black stone. Who amongst them will place the black stone in its place? They all understood the holiness of this stone, its status, and virtue. Every tribe wanted to acquire this honor and based upon that they argued and differed intensely over this matter. So, they appointed the Prophet (عليه السلام) to arbitrate, and
VERSE 21: THE QURAYSH APPOINTING THE PROPHET TO ARBITRATE OVER WHERE TO PLACE THE BLACK STONE

they were content with his decision. In doing this, it increased him in prestige and status.

Ibn Ishaq said,

"Afterward, the tribes of Quraysh gathered the stone for its construction. Every tribe gathered in each group, and they built its structure. When the construction reached the corner of where the black stone would be placed, they began to argue. Every tribe wanted to raise the black stone up to its place alone. Their debating and forming groups reached the point of them preparing to fight. Banū 'Abdul-Dar brought close a bowl filled with blood and them along with Banū Adi bin Ka’b bin Luawi came to a mutual agreement about death. So, they all put their hands in the bowl of blood. They called this the ‘spoonful of blood.’ The Quraysh remained like this for 4 to 5 days. Afterward, they gathered in the masjid to discuss and demand justice. Some of the scholars of narration alleged that Abū Umayyah bin al-Mughirah bin ‘Abdullāh bin ‘Umar bin Makhzūm in that year was the eldest of the Quraysh. He said, ‘O group of Quraysh! Let us appoint, concerning what we disagree upon, the first person to come through the door of the masjid as arbitrator over us. So, they did and the first person to enter the masjid was the Messenger of Allāh. When they saw, him they said, ‘This is the trustworthy one, we are content. This is Muḥammad.’ When he came to them, they
informed him of what happened. He said, ‘Bring me a cloth.’ So, it was brought to him, and he took a corner and placed the black stone in the center. Then he said, every tribe should take a corner of the cloth.’ They then lifted it up together until they all reached the corner where the black stone was to be placed. Then he (صلى الله عليه وسلم) lifted the stone with his hand and put it in.”  

This is what Ibn Ishaq (رضي الله عنه) mentioned which is attested to by what Imam ’Ahmad (رضي الله عنه) related on the authority of Mujahid from his master, that he was one of those who built the K‘abah in the Pre-Islamic era. He said,

“I had a stone that I carved by hand, and I would worship it besides Allâh (تبارك و تعالى). So, I bought some curdled milk which is priceless to me and poured it into stone. Then a dog shows up and licks it, lifted its leg and urinates. So, we were building the K‘abah until we reached corner for the black stone; and no one could find the stone. All of a sudden it appeared in the middle of the stones we were using shining. So, a group amongst the Quraysh said, ‘We will place it in the corner.’ And another group said, ‘We will place it in the corner.’ So, they said, “Appoint amongst yourself an arbitrator.” They continued, “The first person to appear

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33 as-Sirah an-Nabawiyyah by Ibn Hishām (1/214-215).
34 Related by Imam ’Ahmad in his Musnad No. (15504). Shaykh al-Albānī (رضي الله عنه) said in his book Sahih as-Sirah, “this narration has a good chain of narrators”
VERSE 21: THE QURAYSH APPOINTING THE PROPHET TO ARBITRATE OVER WHERE TO PLACE THE BLACK STONE

through the gate will arbitrate for us." Then the Prophet (صلى الله عليه وسلم) arrived (through the gate), and they said, 'The trustworthy one has come to you.' So, they informed him of what happened, and he placed the black stone in a cloth. He (صلى الله عليه وسلم) told each group to take a section, and he placed the black stone in the corner."
VERSE 22: HE WAS SENT WITH THE MESSAGE OF ISLĀM UPON BECOMING FORTY YEARS OLD

The author (رضي الله عنه) said,

22- وَبَعْدَ عَامٍ أَرْبَعِينَ أَعْوَامًا فَانْفَعَلا

22. After turning forty years, he was sent as a Messenger. With certainty, it happened on Monday.

Explanation

وَ بَعْدَ عَامٍ أَرْبَعِينَ أَعْوَامًا

"After turning forty years, he was sent as a Messenger"
Meaning after reaching forty years of age, he was sent as a
VERSE 22: HE WAS SENT WITH THE MESSAGE OF ISLĀM UPON BECOMING FORTY YEARS OLD

mercy to all of existence and was a bearer of glad tidings and a warner to all mankind.

This matter is related on the authority of Ibn ‘Abbās, Jubayr bin Mut‘im, and others among the Companions (ṣaḥīḥ) as well as the second-generation Muslims. Sahih al-Bukhārī and Muslim mentions the hadith of Ibn Abbaas (ṣaḥīḥ) in which he said,

بُعِثَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِأَرْبَعِينَ سَنَةً، فَمَكَّتَ بِمَكْكَةَ قَلاَتَ عَشَرَةَ سَنَةَ يُوحِي إِلَيْهِ، ثُمَّ أُمِّرَ بِالْهِجْرَةِ فَهَاجِرَ عَشْرَ سَبَيْنَ، وَمَاتَ وَهُوَ ابْنُ قَلاَثِ وَسِتَّيْنَ

“Allah’s Messenger (ṣaḥīḥ) started receiving the Divine Inspiration at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate, and he lived as an immigrant for ten years and then died at the age of sixty-three (years).”

في يَوْمَ الْإِثْنَيْنِ

“On Monday” Meaning the day he received revelation was on Monday.

35 Sahih al-Bukhari No. (3902) and Sahih Muslim No. (2351).
"With certainty" Meaning it is accurately affirmed, and there is no differing concerning the day. This is affirmed in the authentic hadith from the Messenger of Allah (صلى الله عليه وسلم) on the authority of Abū Qatādah al-Ansārī (رضي الله عنه) when the Messenger of Allah (صلى الله عليه وسلم) was asked about fasting on Mondays and he (صلى الله عليه وسلم) said,

دَائِكَ يَوْمَ وُلِدْتُ فِيهِ وَبَعْتُ فِيهِ وَأَنزَلْتُ عَلَيْ فِيهِ

"This is the day on which I was born and the day on which I was sent (with the Message of Islam) and the day on which I received Revelation."\(^{36}\)

\(^{36}\) Sahih Muslim No. (1162).
VERSE 23: DIFFERING REGARDING THE MONTH IN WHICH HE WAS SENT WITH THE MESSAGE OF ISLĀM

VERSE 23: DIFFERING REGARDING THE MONTH IN WHICH HE WAS SENT WITH THE MESSAGE OF ISLĀM

The author (رضي الله عنه) said,

23- في رمضان أو ربيع الأول وسورة إفرأ أوول المتنزل.

23. In Ramaḍān or Rabi al-‘Awwal and Surah Iqrā was the first of what was revealed.

Explanation

في رمضان أو ربيع الأول

"In Ramaḍān or Rabī al-‘Awwal" This statement alludes to an actual disagreement about the month in which the Prophet (صلى الله عليه وسلم) was sent to mankind after the agreement that he was sent on a Monday.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Ibn al-Qayyim (رضي الله عنه) said in his book Zād al-Mā‘ad,

"There is no disagreement that he (صلى الله عليه وسلم) was sent as a Prophet on Monday. However, the disagreement lies in the month he was sent. Some scholars say, 'It was on the eighth of Rabī al-‘Awwal, 41 years after the Year of the Elephant.' And this statement is that of the majority. Some other scholars say, 'Rather, it occurred in the month of Ramadan.' And they justify their position with the statement of Allāh (سُبْحَانَهُ وَتَعَالَ)

شَهْرُ رَمَضَانِ الَّذِي أَنْزَلَ فِيهِ الْقُرْآن

"The month of Ramadan in which was revealed the Qur‘ān." [Surah al-Baqarah 2:185]

"They say, 'This is the first of what Allāh honored him with by revealing the Qur‘ān to him.' So, based upon this that second group follows their opinion. The first group says in response to that agreement, 'The Qur‘ān was only revealed all at once in the month of Ramadan on the Night of Decree to Bayt ul-Izzah. Afterward, it was revealed over the course of 23 years depending on various circumstances.'

وَسُورَةُ أَقْرَأَ أَوَّلَ الْسُّمَّرَلَ

37 Zād al-Mā‘ad (1/77-78)
“And Surah Iqra’ was the first of what was revealed” Surah Iqra’ (also called Surah A’laq) was among the chapters of the Qur’ân revealed upon the Noble Messenger (ﷺ) as affirmed in Sahih al-Bukhârî and Muslim on the authority of ‘Â’ishah (رضي الله عنها).\textsuperscript{38}
VERSE 24: JIBRĪL TEACHING THE PROPHET HOW TO PERFORM WUḌŪ’ & THE ȘALĀH

The author (رسومنلة) said,

24- نَمَّ الْوُضْوءَ وَالصَّلَاةَ عَلَّمَهُ جَبِيلٌ وَفِي رُكْعَتَانِ مَخْكَمَةٌ

24. Afterward, Jibril taught him the Wuḍū’ and Șalāh, which is two complete units (of prayer) made obligatory.

Explanation

This is the beginning stages of how the Prophethood started. Ibn Ishaq (رسومنلة) said,

“Some of the people of knowledge related to me that when the Șalāh was first made a religious obligation upon the Messenger of Allāh (صلى الله علیه وسلم) Jibril (عَلِيَّ السَّلامُ)
VERSE 24: JIBRIL TEACHING THE PROPHET HOW TO PERFORM WUḍū’ & THE ŠALĀH

came to him when he was in an elevated place in Makkah. Jibril struck a section of the valley with his heel and there burst forth a spring. So, Jibril (عَلِيٌّ ﷺ) started to perform Wuḍū’ while the Messenger of Allāh (صَلَّى ﻋَلَيْهِ ﻭَṢَلَّ ﷺ) was watching to learn how to perform ablution for Šalāh. Afterward, the Messenger of Allāh (صَلَّى ﻋَلَيْهِ ﻭَṢَلَّ ﷺ) performed Wuḍū’ just like he saw Jibril do. Then Jibril stood to pray, and the Messenger of Allāh (صَلَّى ﻋَلَيْهِ ﻭَṢَلَّ ﷺ) stood next to him to pray with him. Afterward, Jibril (عَلِيٌّ ﷺ) left. Later on, the Messenger of Allāh (صَلَّى ﻋَلَيْهِ ﻭَṢَلَّ ﷺ) came to Khadijah and performed Wuḍū’ to show her how to make ablution for Šalāh just like Jibril showed him. She then performed Wuḍū’ just as the Messenger of Allāh (صَلَّى ﻋَلَيْهِ ﻭَṢَلَّ ﷺ) showed her. Then He (صَلَّى ﻋَلَيْهِ ﻭَṢَلَّ ﷺ) led her in Šalāh just as Jibril lead him in Šalāh.”

As-Suhaylī said in the book ar-Rawd al-ʿUnuf,

“This Ḥadīth pertaining to Sirah is Maqtū‘. It similarly has no basis in legislated rulings. Although its chain of narrators goes back to Zayd bin Ḥāritha, this Ḥadīth has a chain of narrators which revolves around Abdullah bin Luhayyah which is weak and not accepted.”

39 As-Sirah an-Nabawiyyah by Ibn Hishām (1/262).
40 (3/13)
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

The Ḥadīth of Zayd which Imām ʿAḥmad, Ibn Mājah, al-Ḥākim, and others mentioned is on the authority of Zayd ibn Hāritha, the slave of the Prophet (ṣallallāhu ʿalayhi wa sallam) in which he said,

أَنَّ جِبْرِيلَ (عَلَيْهِ السَّلَامُ) أَتَاهُ فِي أَوْلِ مَا أُوْحِيَ إِلَيْهِ، فَعَلَّمَهُ الْوُضُوْعَ وَ الصَّلَاةَ، فَلَمَّا فَرَغَّ مِنَ الْوُضُوْعِ أَخْذَ غُرْفَةً مِّن مَّاءٍ قَنَضَحَ بِهَا فَرَجَهُ.

“That Jibrīl (ʿalīhi ʿsal) came to the Prophet (ṣallallāhu ʿalayhi wa sallam) at the beginning and taught him how to perform the Wuḍūʾ and Ṣalāh. When he completed the Wuḍūʾ, he took a small scoop of water and wet his private part.”

As for the chain of narrators which has ibn Luhayah, it is weak although it is followed. Based upon this Shaykh al-Albānī (ra) mentions it in his book as-Silsilah as-Ṣaḥihah.

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42 No. (841)
VERSE 25: SHOOTING STARS SENT DOWN ON THE JINN TWENTY DAYS AFTER THE REVELATION BEGAN

The author (رضي الله عنه) said,

25- نَمَّ مَضَتَّ عَشْرَونَ يَوْمًا كَامِلَةً فَرَمَتُ الْجَنِّ نُجُومًا هَائِلَةً

25. After twenty complete days had passed, terrifying stars were cast down on the Jinn.

Explanation

نَمَّ مَضَتَّ عَشْرَونَ يَوْمًا كَامِلَةً
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
OF THE BEST OF MANKIND

"After twenty complete days had passed" Meaning from the time the Prophet (صلى الله عليه وسلم) was sent with the message of Islām.

"Cast down on the Jinn" Those Jinn who tried to eavesdrop on the Revelation.

"Stars" Meaning shooting stars. Allāh (سُبُ写着ُقُلْتُمُّ تَعَالَى) informed us of the Jinn after guarding the heavens with shooting stars,

وَأَنَا لَا مَسِنَا السَّمَاءَ فَوَجَدَهَا مُلْتَحَ حَرْسًا شَيْدًا وَسُنُحَا وَأَنَا كَ


\[\text{وَأَنَا لَا مَسِنَا السَّمَاءَ فَوَجَدَهَا مُلْتَحَ حَرْسًا شَيْدًا وَسُنُحَا وَأَنَا كَ}\]


"And we have sought to reach the heaven, but found it filled with stern guards and flaming fires. ‘And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.’ [Sūrah al-Jinn 72:8-9]

"Terrifying" Meaning it is a dreadful matter in which it is not known from what direction one is suddenly attacked.
VERSE 25: SHOOTING STARS SENT DOWN ON THE JINN TWENTY DAYS AFTER THE REVELATION BEGAN

Ibn al-Jawzi said,

“"The scholars of Sirah have stated, ‘The Quraysh saw stars being cast down twenty days after the Messenger of Allah (صلى الله عليه وسلم) was sent with the message of Islam.”

Imam 'Aḥmad, at-Tirmidhi and others related on the authority of Ibn ‘Abbas (رضي الله عنه) that he said,

“Kān al-Ǧinn yīḍaṣūn ʿalā al-ṣamāʾ yīṣmūn al-wūḥū, ʿaša ʿalā l-kalimah zaradū fībihā yīṭṣaʿ, Fāʿalā l-kalimah fīṭṭukūn ḥakkā, ʿaša ʿaša zaradū fīṭṭukūn baʿāṭalaʿ, ʿalā l-bīʿa ʿrūʾūl allāh ʿalīyīh wa ʿṣlām mīṣnū wa muqāʿāduhūm, ʿaša ʿaša zaradū fīṭṭukūn baʿāṭalaʿ, ʿalā l-bīʿa ʿrūʾūl allāh ʿalīyīh wa ʿṣlām mīṣnū wa muqāʿāduhūm, ʿaša ʿaša zaradū fīṭṭukūn baʿāṭalaʿ, ʿalā l-bīʿa ʿrūʾūl allāh ʿalīyīh wa ʿṣlām mīṣnū wa muqāʿāduhūm. ʿaša ʿaša zaradū fīṭṭukūn baʿāṭalaʿ, ʿalā l-bīʿa ʿrūʾūl allāh ʿalīyīh wa ʿṣlām mīṣnū wa muqāʿāduhūm, ʿaša ʿaša zaradū fīṭṭukūn baʿāṭalaʿ, ʿalā l-bīʿa ʿrūʾūl allāh ʿalīyīh wa ʿṣlām mīṣnū wa muqāʿāduhūm.

"The Jinn use to go up in the heavens to eavesdrop on the Revelation. When they heard a statement, they would add nine to it. The statement is the truth and what they added was falsehood. When the Messenger of Allah (صلى الله عليه وسلم) was sent with the message, the Jinn were prohibited from sitting and listening. So, they mentioned this to Iblīs, and

43 In the book Sifah as-Safiuali (1/85).
no stars were cast down on them before. Iblīs said to them, 'This is only happening due to a matter occurring on the earth.' So, he dispatched his army, and they found the Messenger of Allah (صلى الله عليه وسلم) standing in prayer between two mountains. When they returned, they told Iblīs it was in Makkah. He said, 'This is the occurrence which happened on the earth.'

44 Related by ʿAḥmad in Musnad No. (2977), at-Tirmidhi No. (3324) and he (at-Tirmidhi) said, "It is Ḥasan Šāhīḥ". Shaykh al-Albānī (رحمه الله) graded it Šāhīḥ.
The author (رَحْمَةُ اللَّهِ عَلَيْهِ) said,

۲۶- نَسِدَ فِي أَرْشَعَ الأَعْوَامِ بِالْأَمْرِ جَهْرَةً إِلَىِّ الإِسْلَامِ

26. Afterward, he propagated in the fourth year, openly calling to Islām as commanded.

Explanation

The author points out that the beginning of the Prophet’s open call to Islām occurred in the fourth year after being sent the message of Islām. Before that, he (عليِّهِ السَّلَاتُ وَالسَّلَامُ) called to the religion of Islām in secret.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Ibn al-Qayyim (ز怎么说) said in the book Zād al-Maʿād,

"He (صلى الله عليه وسلم) took on the propagation of calling to Allāh (شبيعة وثكال) in secret for three years. Afterward, Allāh revealed,

قَأْضِيَّ عِنْ يَمِينِكَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

"Therefore, proclaim openly (Allāh’s Message Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikin (polytheists, idolaters, and disbelievers, etc. - see V.2:105).” [Sūrah al-Hijr 15:94]

So, he (صلى الله عليه وسلم) started to openly give his Da’wah and publicly declared enmity to his people and what they were upon. So, the harm upon him and the Muslims increased until Allāh allowed them to make two migrations."45

45 (1/86).
The author (رضي الله عنه) said,

27. Four women and twelve men, all of them migrated.

28. To the land of Habashah in the fifth year; and during that time they returned. Afterward, they went back without warning.

Explanation

و زايعٌ مِن النَّسَاء وَأَثَنَا عَمَّرْ مِن الرَّجَال
"Four women and twelve men" This is the number of those who migrated the first time.

"All of them migrated to the land of Habashah" They, the men and women, migrated to the country of Habashah.

"In the fifth year" After the Prophet (عليه السلام) was sent with the message of Islām.

"And in it, they returned" Meaning in the same year.

"They returned" Meaning to Makkah. This was because it had reached them that the situation there was better and the harming had stopped. So, they returned to Makkah from al-Habashah. When they came close to arriving in Makkah, it became clear the situation was the opposite of that. Some of them entered Makkah while some of them returned back to al-Habashah.
VERSES 27-28: MIGRATION TO HABASHAH

"Afterward, they went back" Meaning to the land of al-Habashah.

لا مَلَم

"Without warning" Concerning this matter.
The author (ﷺ) said,

29. ۳۸۳ رَضِيَ اللَّهُ عَنْهُمْ رَجُلٌ وَمَعْهُمْ جَمَاعَةٌ حَتَّى كَنَّـل

30. وَهُمْ غَضِبُرُ وَمَنَّا نَمَّيْتُمُ قَدْ آسَلْتُمُ فِي السَّادِسِ خَمْرَةَ الْأَسْدِ

29. There were eighty-three men and with them was a group.
30. There was eighteen. In the sixth year, Hamzah the Lion accepted Islām.

Explanation
VERSES 29-30: THE SECOND MIGRATION TO HABASHAH & HAMZAH BIN ABDUL-MUTTALIB ACCEPTING ISLÂM

"There were eighty-three men" This is the number of those migrating on the second migration.

"There was eighteen" Meaning women on the second migration.

Ibn al-Qayyim said in his book Zâd al-Ma'âd 46,

“When the number of Muslims increased, and the disbelievers began to fear that, their harming of him and torture of the Muslims increased. So, the Messenger of Allâh allowed them to migrate to al-Habashah. He said, 'There is a king where no one person is wronged under his rule.' So, twelve men and four women made the migration. Among them was Uthmân bin Affân who was the first to leave along with his wife Ruqayyah, the daughter of the Messenger of Allâh. They resided in al-Habashah in the most excellent circumstances. Later, news reached them that the Quraysh accepted Islam, although this news was a lie. So, when they returned to Makkah, it was told to them that the situation had

46 (1/97-98)
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

become worse than before. Some of them returned to al-Habashah while a group entered and encountered severe harm from the Quraysh. Among those who entered Makkah was ‘Abdullāh bin Mas‘ūd. Later, they were allowed to migrate a second time to al-Habashah. So, eighty-three men and eighteen women migrated. They resided there under an-Najāshi under the most excellent living conditions. The Quraysh were made aware of this, so they dispatched ‘Umar bin al-‘Ās and ‘Abdullāh bin Abū Rabī‘ah in order to plot against them before the ruler, an-Najāshi. Although, Allāh hurled their plot back at them."

ثُمَّ قَدْ أَسَلَّمَ فِي السَّادِسِ

"In the sixth year, Hamzah the Lion accepted Islām." The sixth year after the Prophethood, when the Messenger of Allāh entered the house of al-Arqam. Others state that it occurred in the second year of Prophethood.

خصَّةُ الأَسَدُ

"Hamzah the Lion" He is the parental uncle of the Prophet (صَلَّى اللَّهُ عَلِيْهِ وَسَلَّمُ) and his brother by way of suckling. His accepting Islām aided the religion and gave might to the Muslims.

After a few short days, ‘Umar bin al-Khaṭṭāb (رَضِيَ اللَّهُ عُنْهُ) accepted Islām, and with those two accepting Islām there
VERSES 29-30: THE SECOND MIGRATION TO HABASHAH & HAMZAH BIN ABDUL-MUTTALIB ACCEPTING ISLAM

was a great victory. Allâh strengthened Islâm and the Muslims with these two.
VERSES 31-32: THE PASSING OF HIS UNCLE ABÛ ṬÂLÎB AND HIS WIFE KHÂDĪJAH

The author (رضي الله عنه) said,

31. After nine years into being sent as a Messenger, his uncle Abû Ṭâlib who took care of him died.
32. After his passing, Khâdîjah also passed away after only three days.

Explanation
VERSES 31-32: THE PASSING OF HIS UNCLE ABU TÀLIB AND HIS WIFE KHADIJAH

The author (رسول الله) mentions in these two verses the death of Abu Talib and his wife Khadijah which happened in the ninth year.

"Years into being sent as a Messenger" Meaning from the time of him (رسول الله) being sent with the message of Islam. It being the ninth year.

"His uncle Abu Talib who took care of him died" Abu Talib was the one who took on the responsibility of caring for the Prophet (صلى الله عليه وسلم) after his grandfather ‘Abdul-Muttalib passed away. He would strengthen and support the Prophet (صلى الله عليه وسلم).

"After his passing, Khadijah also passed away" According to a well-known statement that the scholars of Sirah have.

Ibn Kathîr (رحمه الله) said in the book The Beginning and the End47,

"The chapter on the death of Abu Tàlib, the uncle of the Prophet (صلى الله عليه وسلم), and afterward the passing of the
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

wife of the Messenger of Allāh (ﷺ), Khadijah Bint Khuwaylid (رضي الله عنها). Some scholars stated that she passed away before him, although what is well-known is that he passed away first. They both showed compassion to him. His uncle, Abū Ṭālib, showed outward compassion to him, while she showed inward compassion to him. He was a disbeliever, yet she was a truthful believer (رضي الله عنها).

Ibn Ishaq (رضي الله عنه) said,

“Afterward Khadijah and Abū Ṭālib passed away in the same year. Several calamities befell the Messenger of Allāh (ﷺ) after the passing of Khadijah as she was a genuine advisor to him in dealing with difficult situations. He would find comfort in her. Likewise, he encountered difficulties with the passing of his uncle Abū Ṭālib as he was a backer and refuge for him as well as a force and help against his people. This incident happened three years after the migration to al-Madinah. So, with the passing of Abū Ṭālib, the Quraysh were able to achieve their aspirations of harming the Messenger of Allāh (ﷺ) that wasn’t possible when Abū Ṭālib was alive.”

من بعد أيام ثلاثين مصت

“After only three days passed” The scholars of Sirah agree that Khadijah (رضي الله عنها) and Abū Ṭālib both died in the same year. However, they did disagree as to who died first and the
VERSES 31-32: THE PASSING OF HIS UNCLE ABU TALIB AND HIS WIFE KHADIJAH

time between their deaths. What is well-known is that Khadijah (رضي الله عنها) passed away three days after Abu Talib.

Ibn Kathir (رمي الله عنه) said,

"Al-Bayhaqi stated, 'It was conveyed to me that Khadijah passed away three days after Abu Talib.' 'Abdullah bin Mandah mentioned this in his book al-Ma’rifah, and our Shaykh Abu ‘Abdullah al-‘Afiz mentioned it as well.'"48

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VERSE 33: THE JINN OF NAŞİBİN
ACCEPTING ISLĀM

The author (رحمه الله) said,

33- وَبَعَدَ خَمِيسينَ وَرَبَعٍ أَسْلَمْا جَنَّ نَصِيبِينَ وَغَادِرَانَ فَاعَلُوا

33. After fifty and one-fourth, a group of Jinn from Naşibin accepted Islām and returned to advise.

Explanation

وَ بَعْدَ خَمِيسِينَ

"After fifty" Meaning after fifty years from the time of his birth (عليه السلام وعِلَّمَهُ).
VERSE 33: THE JINN OF NAṢĪBĪN ACCEPTING ISLĀM

"And one-fourth" Of a year, which is three months.

"A group of Jinn from Naṣībīn accepted Islām" Three months after the Prophet (ṣallāl-lāhū wa sallam) reached the age of fifty this group of Jinn accepted Islām. This is what several people of knowledge have mentioned in the books of as-Sīrah.

Ibn al-Jawzi said in the book Sifah as-Safwah⁴⁹,

"When the Messenger of Allāh (ṣallāl-lāhū wa sallam) reached three months after turning fifty a group of Jinn from Naṣībīn arrived and accepted Islām."

It is also mentioned in the thousand-verse poem on as-Sīrah by al-Ḥāfīz al-ʿIrāqi⁵₀,

\[
\text{وَ بَعْدَ أَنَّ مَضَتُ لَهُ خَمْسُ سُوَّةٌ}
\]

\[
\text{يَقُرَّاً فَيْ صَلَاتِهِ نَزَّلَهَا}
\]

\[
\text{وَ رَجَعُوا فَأَسْتَمَعُوا وَ أَسْلَمُوا}
\]

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⁴⁹ (1/108).
⁵₀ Page (64).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"After fifty years and three months passed, a group of Jinn from Naṣībīn went to him while he was reciting the Qur'ān in Salah in a date-palm tree. They listened and accepted Islām. Afterward, they returned to warn their people."

This occurred after his (sallAllahu 'alayhi wa sallam) journeyed to at-Ṭā'īf.

Ibn Kathīr (rahimahullāh) said in his Tafsīr51,

"Muḥammad bin Ishāq mentioned on the authority of Yazīd bin Rūmān from Muḥammad bin K'āb al-Quraẓī the story of when the Messenger of Allāh (sallAllahu 'alayhi wa sallam) journeyed to at-Ṭā'īf to call them to Allāh (ta'ālā) and their nonacceptance of him. The story is mentioned in length, and a great supplication is mentioned therein,

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفِي وَقَيلَةَ حَبِيلِي

"O' Allāh! I only complain to You of my weak strength and insufficient stratagem..."

Until the ending of the supplication.

When he (sallAllahu 'alayhi wa sallam) left them, he spent the night under a date-palm tree. He stood up to make Salah, and he

VERSE 33: THE JINN OF NAŞİBİN ACCEPTING ISLĀM

recited these verses of the Qur’ān. The Jinn from Naşibin listened.”

"Naşibin" This is a country between Turkey and Syria.

"And returned to advise" Meaning they returned to their people as warners and callers to the Tawhid of Allāh (Sallallāhu 'Alaihi wasallām) just as what Allāh (Sallallāhu 'Alaihi wasallām) says,

(46:29) And (remember) when We sent towards you (Muḥammad (صلى الله عليه وسلم)) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qur’ān when they stood in the presence thereof, they said: “Listen in silence!” And when it was finished, they returned to their people, as warners.” [Sūrah al-‘Aḥqāf 46:29]

This statement is proof that the Prophet (صلى الله عليه وسلم) was sent to all of Mankind and Jinn.
VERSES 34-35: MARRYING SAWDAH BINT ZAM‘AH AND THEN ‘Ā’ISHAH

The author (رضه الله عليه) said,

34- نُمّ علی سَوْدَةٍ أُمْضِي عَقْدَةٍ فِي رَمَضَانَ نُمّ كَانَ بُغْدَةٌ

35- عَقْدُ ابْنَةِ الصَّدِّيقِ فِي شَوْالِ

34. Afterward, he completed his marriage contract to Sawdah in the month of Ramaḍān. After it.
35. He married Bint as-Ṣiddiq in the month of Shawwāl...

Explanation

نُمّ علی سَوْدَةٍ
VERSES 34-35: MARRYING SAWDAH BINT ZAM’AH AND THEN ‘Â’ISHAH

"Afterward, to Sawdah" This statement is attached to the previous statement that mentions the passing of Khadijah, the wife of the Prophet (صلالحمدلله عليه وسلم). She was the only wife whom the Prophet (صلالحمدلله عليه وسلم) did not marry another while married to her. Some short period after her passing,

أَمْضَى عَمْدَةً

"He completed his marriage" To Sawdah Bint Zam‘ah bin Qays al-Qurashiyah (رضيالله عنه). She was previously married to as-Sakran bin ‘Umar (رضيالله عنه). They both were among those who migrated to al-Habashah. When they returned to Makkah, they resided there until he (رضيالله عنه) passed away.

The Prophet (صلالحمدلله عليه وسلم) married Sawdah and completed his marriage contract,

في رَمَضَانٍ

"In Ramadân" Before his migration (صلالحمدلله عليه وسلم) to al-Madinah. Some mention two years prior to his migration while others say three years.

Among her characteristics is that she opted to give her day to ‘Â’ishah (رضيالله عنها) as an act of selflessness due to the Prophet’s (صلالحمدلله عليه وسلم) love for ‘Â’ishah. That occurred when she became older, and the Prophet (صلالحمدلله عليه وسلم) decided to
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divorce her. So, she chose to remain his wife to enjoy the favor of being his wife (in the Hereafter).

"After it" Meaning after completing his marriage contract to Sawdah.

"He married Bint as-Siddiq in the month Shawwāl" Meaning ‘Ā’ishah Bint Abī Bakr as-Siddiq (رضي الله عنها). He (رضي الله عنه وسلم) married her in the month of Shawwāl before the migration. Some mentioned that it was two years before, while others say that it was three. She was six years old at the time of their marriage, and the Prophet (رضي الله عنه وسلم) didn’t consummate the marriage until his initial arrival in al-Madīnah when she was nine years of age.

Some of her characteristics (رضي الله عنها) are:

• She is the most beloved wife of the Prophet (رضي الله عنه وسلم).

• She is the only virgin that he married.

• The Revelation sometimes would be revealed to the Prophet (رضي الله عنه وسلم) while he was with her under her bedcover.
VERSES 34-35: MARRYING SAWDAH BINT ZAM'AH AND THEN 'A'ISHAH

- Her innocence from the lie she was accused of was sent down in a Revelation (verse) from Allah and recited in His book (سُنُنَةُ وَتَقَالَانِ).
- She is the most knowledgeable wife of the Prophet (عليه السلام) as it pertains to Islamic jurisprudence. Rather, she (رضي الله عنها) is the most knowledgeable woman of this 'Ummah.
- The Prophet (صلى الله عليه وسلم) passed away in her house while lying on the upper part of her chest (رضي الله عنها).
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VERSES 35-36: THE NIGHT JOURNEY &
ASCENSION

The author (رضي الله عنه) said,

2nd hemistich of 35: After fifty and following one year.

36. He made the night journey, and the Salah was made
a religious obligation. Five for fifty as it has been
preserved.
The author mentioned in this hemistich (half line of verse) and the line of poetry that follows the night journey and ascension of our Prophet (عليه السلام). 

وَبَعْدَ خَمِسِينَ وَعَامٍ تَالِ

"After fifty and following one year" Meaning after fifty-one years from his birth.

Ibn al-Jawzi said,

"When he reached the age of fifty-one and nine months he made the night journey."52

The author’s statement,

أَسْرِيُّ يِهَ

"He made the night journey" Meaning from Makkah to Bayt al-Maqdasah. In the same night, he ascended above the seventh heaven, and there the five daily Salah was made a religious obligation "Five for fifty."

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52 In the book, Sifah as-Safwah (1/35).
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"Five" Actually performed.

"For fifty" Rewarded fifty (Ṣalāh).

"As it has been preserved" By the authentic Sunnah of the Messenger of Allāh (ṣallā ʿalayhi ʿwassalūm).

Ibn Kathir (رحمَّاهُ اللّه) said,

"The Messenger of Allāh (ṣallā ʿalayhi ʿwassalūm) physically made the night journey as it has been authenticated by the statements of the Companions and scholars of Islām. He made the night journey from Masjid al-Harām to Bayt al-Maqdas riding on al-Burāq and accompanied by Jibril (ṣallā ʿalayhi ʿwassalūm). He landed there and led the Prophets in Ṣalāh at Bayt al-Maqdas.

Afterward, he ascended that night from there to the lowest heaven. Then he went the next heaven. Then to the third and then to the one that followed. Then he went to the fifth heaven and then to the one that followed. Then he went to the seventh heaven. He saw the Prophets at their stations. Afterward, he ascended
VERSES 35-36: THE NIGHT JOURNEY & ASCENSION

to the Sidrah al-Muntahā where he saw Jibrīl in the original image in which Allāh created him. Then Allāh made a religious obligation upon him the prayers that night.”53

53 In the book, al-Fusūl fī Sīrah ar-Rasūl page (69).
VERSE 37: THE FIRST PLEDGE OF ALLEGIANCE AT AL-‘AQABAH

The author (رضي الله عنه) said,

37- والبيعة الأولى مع النبي عَلَّيْهِ الْحَمْدُ فَنَفَّذَ ذَكْرَا

37. The first pledge of allegiance was with twelve from Taybah as it has been mentioned.

Explanation

"The first pledge of allegiance" Meaning the first pledge of allegiance at al-‘Aqabah\(^{54}\) which was,

\(^{54}\) TN: this is a placed located outside of Makkah.
VERSE 37: THE FIRST PLEDGE OF ALLEGIANCE AT AL-'AQABAH

"With twelve" Men who were,

"From Taybah" Meaning from al-Madinah.

"As it has been mentioned" In the books concerned with the Sirah of the Prophet ( صلى الله عليه وسلم ).

Ibn Ishāq said,

“When Allāh ( عَزَّوَجَاللهِ ) wanted to make His religion the uppermost, strengthen his Prophet ( صلى الله عليه وسلم ), and fulfill His promise to him, the Messenger of Allāh ( صلى الله عليه وسلم ) went out to the festival of al-Ḥajj where he met a group of the al-Ansār. So, he presented himself to the Arab tribes just as he does at every festival of al-Ḥajj. So, when he was at al-'Aqabah, he met a small group of from the tribe al-Khazraj. Allāh wanted good for them, and they accepted and responded to what the Messenger of Allāh ( صلى الله عليه وسلم ) called them to, and they believed in him. Afterward, they left returning to their people.”

Then Ibn Ishāq continued,
"When they returned to their people in al-Madinah, they conveyed to the people about the Messenger of Allah (سَلَّمُحَرَّمُهُ وَسُلْطَٰنُهُ) and they propagated the religion of Islām, and it spread amongst them. The Messenger's (سَلَّمُحَرَّمُهُ وَسُلْطَٰنُهُ) name was mentioned in every house of al-Ansār until the following year. A group of twelve from the al-Ansār came to the festival of al-Ḥajj and met the Messenger of Allah (سَلَّمُحَرَّمُهُ وَسُلْطَٰنُهُ) at al-‘Aqabah—the place of the first pledge at al-‘Aqabah—and made a covenant with the Messenger of Allah (سَلَّمُحَرَّمُهُ وَسُلْطَٰنُهُ) to uphold the women’s pledge of allegiance which came before the religious duty upon them concerning war."

What is understood by Ibn Ishaq statement, 'to uphold the women’s pledge of allegiance' is that they made a covenant with the Prophet (سَلَّمُحَرَّمُهُ وَسُلْطَٰنُهُ) to uphold the women’s pledge of allegiance mentioned in Sūrah al-Mumtaḥinah.

56 Allah (سَلَّمُحَرَّمُهُ وَسُلْطَٰنُهُ) says,

"O Prophet! When believing women come to you to give you the Bai’a (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not
VERSE 37: THE FIRST PLEDGE OF ALLEGIANCE AT AL-'AQABAH

The Ḥadith related in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim on the authority of ʿUbādah bin as-Ṣāmit (رضي الله عنه) that he said,

"I was among those Nuqabāʾ (selected leaders) who gave the Pledge of allegiance to Allah’s Messenger (ﷺ). We gave the oath of allegiance, that we would not join partners in worship besides Allah, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allah has forbidden, would not commit robbery, would not disobey (Allah and His Messenger), and if we fulfilled this pledge we would have Paradise, but if

commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any Ma'ruf (Islamic Monotheism and all that which Islam ordains) then accept their Baiʿa(pledge), and ask Allāh to forgive them, Verily, Allāh is Oft-Forgiving, Most Merciful."

[Sūrah al-Mumtaḥinah 60:12]
we committed any one of these (sins), then our case will be decided by Allah."

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VERSES 38-39: THE SECOND PLEDGE OF ALLEGIANCE AT AL-‘AQABAH

The author (رضي الله عنه) said,

38. وَنَعْدُ عَشَرَينَ وَفَمَانِينَ أَنْ نَسْبَعُونَ فِي الْمُؤْسِمِ هَذَا لِبَيْتًا

39. مِنْ عَيْبَةٍ فَبِيَابِعْوا ثُمَّ هَجِزْ مَكَّةَ يُؤْمِنَ الْعَشَرَينَ مِنْ شَهْرِ صَفْرٍ

38. After fifty-two (years), there arrived seventy during the festival. This is well established.
39. They came from Taybah making their pledge. Afterward, he migrated from Makkah on Monday in the month of Safar.

57 Sahih al-Bukhāri No. (3893) and Sahih Muslim No. (1709).
VERSES 38-39: THE SECOND PLEDGE OF ALLEGIANCE AT AL-ʿAQABAH

Explanation

وَبَعْدَ سِتَّةٍ وَحُمَيسينَ

"After fifty-two (years)" From the birth of the Prophet (صلى الله عليه وسلم).

آتى

"There arrived" To him (i.e. the Prophet صلى الله عليه وسلم).

سبعون

"Seventy" Meaning men.

في الْمُوسِم

"During the festival" Of al-Ḥajj.

هَذَا ثَبِينَا

"This is well established" In the authentic aḥādīth.

They arrived,
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"From Taybah making their pledge" Meaning to the Prophet (عليه السلام) and the second time at al-‘Aqabah.

"Afterward, he migrated" He, meaning the Prophet (عليه السلام).

"From Makkah on Monday in the month of Safar." This is one of the statements regarding this matter. Although, there are some scholars who say it occurred in Rabî al-‘Awwal.

Ibn Kathîr (رحمه الله) said in his book The Beginning and the End58,

"His migration (عليه السلام) was in the month of Rabî‘ al-‘Awwal thirteen years into his Prophethood (عليه السلام). This occurred on a Monday as related by Imâm ’Ahmad on the authority of Ibn 'Abbâs that he said, ‘Your Prophet was born on a Monday. He left Makkah on a Monday. He received Prophethood on a Monday. He entered al-Madinah on a Monday, and he passed away on a Monday.’"

58 (4/443-444).
VERSES 40-41: HIS MIGRATION TO AL-MADĪNAH

The author (رحمه الله) said,

40. فِجَاءَ طَبِيبَةٌ الرَّضَا يَقِينَا إِذّ كَمَلَ الْكُلَّ وَالْخَمْسِينَ

41. فِيَيَوْمِ الْعِشْرَينِ وَدَامَ فِيهَا عَشْرَ سَبْعُينَ كَمَلَتْ نَحْكِيهَا

40. He arrived in Taybah pleased for certain as he completed fifty-three.
41. On a Monday (he arrived) and remained therein for a complete ten years as we have reported.

Explanation

۴۰-۴۱ فِجَاءَ طَبِيبَةٌ الرَّضَا يَقِينَا إِذّ كَمَلَ الْكُلَّ وَالْخَمْسِينَ

۴۰-۴۱ فِيَيَوْمِ الْعِشْرَينِ وَدَامَ فِيهَا عَشْرَ سَبْعُينَ كَمَلَتْ نَحْكِيهَا
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"He arrived in ِTaybah" Meaning the Prophet arrived in al-Madinah as an immigrant.

الرضا

"Pleased" The Prophet (صلى الله عليه وسلم) is described as having a perfect state of contentment and satisfaction with Allāh (سُبْحَانَهُ وَتَعَالَى).

يقينا

"For certain" That this a matter well established and affirmed.

إِذ كَمَلَ الْقَلَاتَ وَالْحَمْسِينَ

"As he completed fifty-three" Of his life (صلى الله عليه وسلم).

في يَوْمِ الْإِنْتِيَانِ

"On a Monday" His entering al-Madinah was on a Monday. Al-Ḥākim said,
VERSES 40-41: HIS MIGRATION TO AL-MADĪnah

“Narrations have reached the level of being reported by numerous narrators that his leaving from Makkah and entering al-Madīnah was on a Monday.” 59

وَدَامَ فِيهَا عَشْرَ سَبَيْنَ

“And remained therein for ten years” Until he passed away (تَمَّ الْعَدَلَ) "A complete" A total of ten years.

كُلَّا

“As we have reported” In accordance to what has been mentioned in various versions of the Ḥadith concerning this matter.

On the authority of Ibn ʿAbbās (يَا بُلَكَ) that he said,

“The Messenger of Allah (صَلَّى الله عَلَيْهِ وَسَلَّم) was sent with the Message of Islam at the age of forty. He remained in Makkah for thirteen years receiving Revelation. Afterward, he was ordered to migrate, in which he did

so for ten years, and he passed away at the age of sixty-three."60
VERSE 42: THE ŞALÂH WAS MADE INTO FOUR UNITS AFTER BEING TWO UNITS

The author (رحمه الله) said,

42- أكمل في الأولى صلاة الحضير من بعده ما جمع فاسمع خيري

42. The Şalâh made by the resident was perfected within the first. After it was assembled, so listen carefully.

Explanation

"Was perfected within the first" Meaning the first year after the migration of the Prophet (عليه وعلي آلها السلام).

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“Salāh made by the resident” It was perfected. Hence, Salāh Zuhr, ‘Asr, and ‘Ishā became four units of Salāh.

The Ḥadīth related in Ṣaḥīḥ al-Bukhārī and Muslim on the authority of ‘Ā’ishah (رضي الله عنها) that she said,

فُرِضَت الصلاة ركعتين، ثم هاجر النبي صلى الله عليه وسلم ففرضَت
أربعًا، وتركَت صلاة السفر على الأولى

“Originally, two Rak‘at were prescribed in every prayer. When the Prophet (صلى الله عليه وسلم) migrated (to Madīnah) four Rak‘at were enjoined, while the journey prayer remained unchanged (i.e. two Rak‘at).”

Meaning the Salāh Zuhr, ‘Asr, and ‘Ishā which were two Rak‘at became four Raka‘āt. The Salāh performed while traveling remained two Rak‘at according to what was before the migration.

مِنْ بَعْدِ مَا جَمَعَ

“After it was assembled” Meaning the Prophet (عليه السلام والسلام) praying Salātul Jumu‘ah was only performed in al-Madinah after his migration. As for Salātul Jumu‘ah, it was established in al-Madinah before his migration.
VERSE 42: THE ŠALĀH WAS MADE INTO FOUR UNITS AFTER BEING TWO UNITS

“So, listen carefully” Meaning with comprehension and acceptance.

Ibn Kathīr (رَحْمَةُ اللَّهُ عَلَيْهِمَ) said,

“When he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) left Qubā’, he was riding on his she-camel al-Qaswā’ on the day of Jumu‘ah. The Sun’s zenith had approached when he was in the community of Banū Sālim bin ‘Awf. So, he led the Muslims in Šalātul Jumu‘ah there in a valley named Rānūnā’. This was the first Jumu‘ah that the Messenger of Allāh (صَلَّی اللَّهُ عَلَیهِ وَسَلَّم) led the Muslims in al-Madinah or anywhere else. Because—and Allāh knows best—he nor his Companions were able to gather in Makkah in order to establish a single Jumu‘ah that had a sermon and series of admonitions. Only because of the severe opposition and harm they would face.”61

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

VERSE 43: THE BUILDING OF MASJID QUBĀ’

The author (رضي الله عنه) said,

43. Afterward, he built the masjid in Qubā’ and the beautiful Masjid of al-Madinah.

Explanation

"Afterward, he built the Masjid" This is well-known.

"In Qubā’" This is a well-known district located roughly six kilometers south of the Prophet’s masjid. So, the first thing
VERSE 43: THE BUILDING OF MASJID QUBĀ’

that he (ﷺ) did upon arriving in this district—in which he settled in the house of Banū ‘Umar bin ‘Awf—was building this blessed masjid.

This demonstrates the obligation that the masjid has which it should the primary concern of the Muslim. If he lives in an area, the masjid should be at the forefront of what he must have in mind.

Ibn Kathir (رضي الله عنه) said in his book The Beginning and the End,

“When the Prophet’s camel descended in al-Madinah, the first place he went to was the house of Banū ‘Umar bin ‘Awf which is in Qubā’—as previously mentioned—so he stayed there more days than some scholars have stated. Some say it was for twenty-two nights, while others say it was for eighteen nights, and some say it was roughly ten nights. Mūsā bin ‘Uqabah said it was three nights. The most well-known time was what Ibn Ishāq and others have mentioned that the Prophet (صلى الله عليه وسلم) stayed with them from Monday until Jumu‘ah. He built during the extent of that time—as we mentioned earlier—Masjid Qubā’ which is a noble and praiseworthy place of worship. Allāh revealed about it,
"Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure" [Sūrah at-Tawbah 9:108]

Just like we discussed the affirmation of that in the Tafsir⁶², we also mentioned the Hadith in Ṣaḥīḥ Muslim⁶³ the Prophet’s masjid in al-Madīnah...."⁶⁴

وَ مَسْجِدُ الْمَدِينةِ الْقُرَاءَ

"And the beautiful Masjid of al-Madīnah." He (صلى الله عليه وسلم) built the Masjid of al-Madīnah. He (صلى الله عليه وسلم) had purchased the land which used to be a place for dehydrating dates owned by Suhayl and Sahl, two orphaned boys under the care of Asʿad bin Zurārah (رضي الله عنه). The Prophet’s (صلى الله عليه وسلم) she-camel used to kneel down there. So, he built the masjid in that place. As it is mentioned in Ṣaḥīḥ al-Bukhārī⁶⁵, he (صلى الله عليه وسلم) would bring milk to those building and took part in its construction. They used to say while working,

⁶² Tafsir ibn Kathir (4/212-216).
⁶³ Ṣaḥīḥ Muslim No. (1398).
⁶⁴ (4/516).
⁶⁵ Ṣaḥīḥ al-Bukhārī No. (3932).
اللَّهَمَّ إِنَّ الأَجْرَ أُجْرُ الْآخِرَةِ وَارْحَمَ الْأَنْسَارَ وَالْمُهَاجِرَةَ

"O Allāh! Indeed, the reward for building this will be given in the hereafter. So, have mercy upon the al-Ansār and those migrated."
VERSES 44-45: BUILDING THE PROPHET'S DWELLINGS

The author (رضي الله عنه) said,

44. فَبَنَى مِنْ حَوْلِهِ مَسَاكِنَةً تَمَّ آتِيَ مِنْ بَعْدٍ فِي هِذِيِ السَّنَةُ

45. فَأَقَلُّ مِنْ نَصْفِ الْذِّينَ سَافَرُوا إِلَى بَلَادِ الحُجَّاجِ جِنَّ هُمْ هَاجَزُوا

44. Afterward, he built his dwellings around it. Then arrived after that in this year.
45. Less than half of those who traveled to the land of al-Habashah when they migrated.

Explanation
VERSES 44-45: BUILDING THE PROPHET’S DWELLINGS

"Afterward he built" Meaning the Prophet (صلى الله عليه وسلم).

"Around it" Meaning around the Prophet’s masjid.

"His dwellings" Meaning a house for Sawdah, then another house for ‘Ā’ishah (رضي الله عنها) in preparation to consummate his marriage to her. Afterward, every time the need for a new house came, he built it next to his masjid (صلى الله عليه وسلم).

Adh-Dhahabi (رضي الله عنه) said,

"It wasn’t conveyed to us that he (صلى الله عليه وسلم) built nine houses when he initially built the masjid. Nor did I consider he did that. He only wanted to build one house for Sawdah, the Mother of the Believers. Then he didn’t need another house until he consummated his marriage to ‘Ā’ishah (رضي الله عنها) in the month of Shawwāl in the second year after his migration. So, it is
understood that he may have built the houses at different times."  

His dwellings were modest. Al-Bukhārī mentions in his book *al-Adab al-Mufrad* on the authority of Dāwūd bin Qays (iwho  said,  

رَأَيْتُ الْمُحْجُرَاتِ مِنْ جَرْبَٰدِ النَّخْلِ مَعْشِيَّةً مِنْ خَارِيجِ يُسْوَجَ الشَّغْرِ،  
وَأَظُنُّ غَرْضَ الْبَيْتِ مِنْ بَابِ الْمُحْجُرَةَ إِلَى بَابِ الْبَيْتِ حَوَّاً مِنْ سَبْعَ أَوْ  
سَبْعَ أَذْرُعٍ، وَأَظُنُّ سُمْكَةُ بَيْنِ  
الْقَطَانِ وَالسَّبْعَ حَتَّى ذَلِكَ  

“I saw that the rooms were made from the stumps of palm trees covered on the outside with smoothed hair. I think that the width of the house from the door to the door of the house was about six or seven spans. The width of the room inside was ten spans. I think that the ceiling was between seven and eight, or there about.”  

٨٦٨٧  

٨٦ He said this statement in his summarization of the book *ar-Rawḍ al-Unuf* entitled *Babal ar-Rawḍ* just as it is mentioned in the book, *Subul al-Hudā wa ar-Rashād* (3/506) and (13/56).  

٨٧ Al-Adab al-Mufrad No. (451); and Shaykh al-Albānī (رحمه الله) graded his chain of narrators to be Ṣaḥīḥ in his book Ṣaḥīḥ al-Adab al-Mufrad (Hadith #352).
VERSES 44-45: BUILDING THE PROPHET’S DWELLINGS

"Then arrived after that in this year" Meaning among those who migrated.

أَقَلْ مِنْ نَصْفِ الَّذِينَ سَافَرُوا

"Less than half of those who traveled" Meaning less than half of those who migrated the second time to the land of al-Habashah, whereas their number was above eighty men and eighteen women.

As-Ṣāliḥī said in the book, Subul al-Hudā68, 

"Those who migrated from Makkah resided in the land of al-Habashah under the ruler an-Najāshī in excellent care. ‘Abdullāh bin Mas‘ūd returned back to Makkah too soon. When the Muslim heard that the Prophet (ṣallāللللهُ عَلَيْهِ وَسَلَّم) migrated to al-Madinah, thirty-three men and eight women followed."

So, if there were thirty-three men and eight women who followed the Prophet (ṣallāللللهُ عَلَيْهِ وَسَلَّم) from the land of al-Habashah that is less than half of the men and women who made the migration to the land of al-Habashah the second time.

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68 (2/524).
VERSE 46: UNITING THE MUHĀJIRŪN AND THE ANSĀR AS BROTHERS

The author (ṣallallaahu ‘alayhi wa sallam) said,

46. In it, the best of the best united the Muhajirun and Ansār as brothers.

Explanation

"In it" Meaning in this year, the first of the migration.

"The Muhajirūn and Ansār" To bring comfort to each of them and rid them of feeling estranged, separated from their
VERSE 46: UNITING THE MUHĀJIRŪN AND THE ANSĀR AS BROTHERS

family and kinfolk. Also, to strengthen their bond of one another.

Ibn al-Qayyim (رحمه الله) said in his book Zaad al-Ma‘ād,

"Afterward, the Messenger of Allah (صلى الله عليه وسلم) united the Muhājirūn and Ansār as brothers in the house of Anas bin Mālik. There were ninety men. Half of them from the Muhājirūn and half of them from the Ansār. He untied them as brothers to bring comfort and that they can inherit from one another aside from their kin up until the battle of Badr. When Allāh revealed,

واولوا الأرحام بعضهم بعض.. اولب بعض في كتابه

"And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance)." [Surah al-Ahzāb 33:6]

Then the inheritance reverted back to the kinfolk aside the previous joining of brotherhood." 69

This religious brotherhood was cited by the al-Ansār in the most delightful examples of selflessness. Allāh (سُبْحَانَهُ وَتَعَالَى) praised their nobility and super level of selflessness in a verse from the Qur’ān. Allāh (سُبْحَانَهُ وَتَعَالَى) says,


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EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"And those who, before them, had homes (in Al-Madīnah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness; such are they who will be successful."

[Sūrah al-Ḥashr 59:9]

Even to the point that one of the al-Ansār relinquished half of his wealth to his brother from the al-Muhājirūn. Al-Bukhārī related on this subject on the authority of Anas (radiyallāhu‘anhu) who said,

قَدِيمَ عَبْدُ الرَّحْمَنِيَّ بْنُ عُوْفٍ فَآخَى النَّبِيُّ صلى الله عليه وسلم بْيَتَهُ وَبَيْنَ سَعْدٍ بْنِ الرَّبيعِ الأنصَارِيِّ فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالهُ فَقَالَ عَبْدُ الرَّحْمَنِيَّ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ دُنْيَاكَ وَآخِرَهَا فَرَبَيْحُ شَيْطَانًا مِّنْ أَقْطَرِ وَسَمَّى قَرْأَةُ النَّبِيُّ صلى الله عليه وسلم بَعْدَ أَيَامٍ عَلَيْهِ
"When 'Abdur-Rahman bin 'Awf came to Madīnah and the Prophet (صلى الله عليه وسلم) established the bond of brotherhood between him, and Sa'd bin Ar-Rabī-al-Ansārī, Sa'd suggested that 'Abdur-Rahman should accept half of his property and family. 'Abdur Rahman said, "May Allah bless you in your family and property. Guide me to the market." So 'Abdur-Rahman (while doing business in the market) made some profit of some condensed dry yogurt and butter. After a few days, the Prophet (صلى الله عليه وسلم) saw him wearing clothes stained with yellow perfume. The Prophet (صلى الله عليه وسلم) asked, "What is this, O 'Abdur-Rahman?" He said, "O Allah's Messenger (صلى الله عليه وسلم)! I have married an Ansār woman." The Prophet (صلى الله عليه وسلم) asked, "What have you given her as Mahr?" He (i.e. 'Abdur-Rahman) said, "A piece of gold, about the weight of a date stone." Then the Prophet said, give a *walimah* (post wedding banquet), even if you only use one sheep." 70

70 Sahih al-Bukhari No. (3937) and (5072).
VERSE 47: THE CONSUMMATION OF HIS MARRIAGE TO ‘Ā’ISHAH & THE ’ADHĀN WAS LEGISLATED

The author (書いて) said,

47- ثمَّ بَنَى بَيْتَهَا خَيْرٌ صَحِيحٌ وَشُرُّ عَلَيْهِ الأذَانُ فَأَفْتَتَهُ بِهِ

47. Afterward, he consummated his marriage to the daughter of his best companion, and the ’Adhān was legislated, so follow him.

Explanation

"Afterward he consummated" Meaning the Prophet (صلى الله عليه وسلم) consummated (his marriage) in the first year of his migration to al-Madinah according to the author’s and a
group of scholars' opinion, although some scholars say it was in the second year of the migration.71

"To the daughter of his best companion" Meaning to ‘A’ishah (خواجة).  

"His best companion" Meaning Abū Bakr as-Šiddīq (خواجة).  

Her age at that time was nine. Al-Bukhārī and Muslim related a Ḥadīth on the authority of ‘A’ishah (خواجة) in their Sāḥīḥ in which she said,

The Prophet (ﷺ) engaged me when I was a girl of six (years). We went to Madīnah and stayed at the home of Bani-al-Hārith bin Khazraj. Then I got ill, and my hair fell down. Later on, my hair grew (again) and my mother, Umm Rūmān, came to me while I was playing in a swing with some of my girlfriends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house, I saw some Ansārī women who said, “Best wishes and Allāh’s Blessing and good fortune.” Then she entrusted me to them, and they prepared me (for the marriage). Unexpectedly, Allāh’s Messenger came to me in the forenoon, and my mother handed me over to him, and at that time I was a girl of nine years of age.”

72 Šāhīḥ al-Bukhārī No. (3894) and Šāhīḥ Muslim No. (1422).
VERSE 47: THE CONSUMMATION OF HIS MARRIAGE TO ‘Ā’ISHAH & THE ‘ADHĀN WAS LEGISLATED

“And the ‘Adhān was legislated” Meaning for the Ṣalah. Before its legislation, the people wait for the time of the Ṣalah. When they felt the time was approaching, they headed to the masjid. The Ḥadith of Ibn ‘Umar (رضي الله عنه) related by al-Bukhārī and Muslim in their Sahih in which he said,

كان المسلمون حين قدموا المدينة ينتظرون فيتحيرون الصلاة، ليس بنادينه لها فتكلموا يوما في ذلك فقال بعضهم اتجدوا نافوسا مثل تأقوس النصارى وقائل بعضهم بل بوقة مثل قرون اليوهود فقال عمر أولا تبعثون رجلا بنادي بالصلاة فقائل رسول الله صلى الله عليه وسلم يا بلال فنادى بالصلاة

“When the Muslims arrived at Madīnah, they used to assemble for the prayer and used to guess the time for it. During those days, the practice of ‘Adhān for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians. Others proposed a trumpet like the horn used by the Jews, but ‘Umar was the first to suggest that a man should call (the people) for the prayer. So, Allah’s Messenger (صلى الله عليه وسلم) ordered Bilal to get up and pronounce the ‘Adhān for prayers.”

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73 Sahih al-Bukhārī No. (604) and Sahih Muslim No. (377).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

The intent of the statement, 'pronounce the 'Adhān for the prayers' is the well-known 'Adhān. Rather, what is intended is that it is said, 'as-Ṣalāh gather!' and they gathered. It is mentioned in the book, at-Tabaqāt74 that Ibn S'ad from ‘Urwah bin az-Zubayr, Zayd bin Aslam, and Sa‘īd bin al-Musayyib said,

“...In the time of the Prophet ( صلى الله عليه وسلم), before the command of the 'Adhān came, the people gathered when an announcer said, ‘as-Ṣalāh, gather!’”

Then after that ‘Abdullāh bin Zayd (رضي الله عنه) had a dream and told it to the Prophet (صلى الله عليه وسلم). In this dream, he heard the words of the 'Adhān ‘Allāh Akbār Allāh Akbār’ to the ending. So, the Prophet (صلى الله عليه وسلم) said,

إِنَّهَا لَرَوْيَةٌ حَقُّ إِنْ شَاءَ اللَّهُ فَقُمَّ مَعَ بِلَالٍ فَأَلْقِ عَلَيْهِ مَا رَأَيْتُ فَلَيُؤْدِنَّ

بيِّ فإِنَّهُ أَنْدَى صَوْنًا مَّثَلًّ

“It is a genuine vision, and he then should use it to call people to prayer, for he has a louder voice than you have.”75

Hence, the well-known 'Adhān was legislated.

74 (1/246)
75 Related by Abū Dāwud No. (499); and at-Tirmidhi No. (189); and Ibn Maajah No. (706). Shaykh Al-Albānī (رحمه الله) graded it Ḥasan.
VERSE 47: THE CONSUMMATION OF HIS MARRIAGE TO 'Ā'ISHAH & THE 'ADHĀN WAS LEGISLATED

"So, follow him" Because he is the Imam of the pious, the model and example for the believers. Likewise, it has been legislated for the Muslim to follow the caller of the 'Adhān and repeat after him except for the part when the caller of the 'Adhān says, 'Hayy ala Salah, Hayy ala Falāh' one should say after, 'Laa hawla wa Laa quwah illa billah' (We have no strength or power except by means of Allah) as mentioned from the Messenger of Allah (ﷺ) (613).

The author (اللَّهُمَّ جَعَلْهُ مُهَادِنًا) said,

48. وَغَزْوَةُ الأَنْبِيَاءِ بَعْضُهُمْ فِي صَفْرَاءِ هِذَا وَفِي التَّاسِعِيْنَ الغَزْوَاءِ اِشْتَهَرَ

49. إِلِى بُنَوَاطِ ثَمَّ بَذْرُ وَوَجَبَتْ تَحَوَّلُ الْقِبْلَةِ فِي نَصْفِ رَجِبٍ

50. مِنْ بَعْدِ ذِي الْغَضِبَةِ يَا إِخْوَانِي وَفُرِظَ شَهْرُ الصَّمُوْمِ فِي شَعْبَانٍ

48. Then the military campaign of al-'Abwā' was in Safar. In the second, this military campaign became well-known.

49. Afterward, was Buwāṭ, then Badr. In the middle of Rajab, the Qiblah was changed.

50. O' my brothers! Then after that was Dhūl 'Ushayr and then the obligation to fast the month of Ramaḍān came in Sh‘abān.

Explanation

The author begins here the discussion concerning the military campaigns of the Noble Prophet (رضي الله عنه). Before discussing the topic, it is befitting to call to our attention to the significance of learning his military campaigns (رضي الله عنه) and its tremendous benefit.

Al-Khaṭīb al-Baghdādī related in his book al-Jāmiʿ li Akhlāq ar-Rāwi on the authority of ʿIṣmāʿīl ibn Muḥammad bin ʿAbl Waqqāṣ az-Zuhri al-Madārī who said,

“My father would teach us about the military campaigns of the Messenger of Allāh (رضي الله عنه), and he would count them to his raiding parties and us. And he would say, ‘My dear son, these are the achievements of your forefathers so don’t forget them.’

77 No. (1590).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
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Al-Khaṭīb al-Baghḍādī related from Zayn al-ʿĀbidin ‘Alī bin al-Ḥusayn bin ‘Alī that he said,

“We would learn about the military campaigns and raiding parties of the Prophet (صلى الله عليه وسلم) just like we would learn a Sūrah from the Qur’ān.”

The military campaigns of the Prophet (صلى الله عليه وسلم) were numerous. Some of which, he took part in himself and some military campaigns, expeditions, and raiding parties which he didn’t take part in.

Al-Bukhārī and Muslim both related on the authority of Abī Ishāq as-Sabīʿī who said,

فَلِتْ لِزَيْدَ بْنِ أَرْقَمِ رَضِيَ اللَّهُ عَنْهُ حَكَمَ عَزَا رَسُولُ اللَّهِ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ شَبْعَ عَشَرَةٍ فَرَأَزَ حَكَمَ عَزَاوُت أَنْتُ مَعَهُ قَالَ سَبْعَ عَشَرَةَ عُزْرَةٍ

“I said to Zayd bin Arqam (رضي الله عنه): How many military campaigns did the Messenger of Allāh (صلى الله عليه وسلم) undertake? He said: Nineteen campaigns. I asked him: On how many campaigns did you

78 No. (1591)
accompany him? He said: On seventeen campaigns."\(^79\)

Al-Ḥāfiẓ Ibn Ḥajr said in his explanation of this Ḥadith,

"As for his statement in the Ḥadith ‘nineteen’, it is referring to the military campaigns that the Prophet (ṣallālāhu ‘alaihi wa-sallam) went out on himself where he fought or not. However, Abū Y‘alā related by way of Abū az-Zubayr on the authority of Jābir (radiyallāhu ‘anhu) that the number of military campaigns was twenty-one and its chain of narrators is Ṣaḥīḥ, and its origin was in Ṣaḥīḥ Muslim. So, based upon this, Zayd bin Arqam (radiyallāhu ‘anhu) failed to mention two, or he counted two military campaigns as one. However, ibn S‘ad extended the number of military campaigns which the Messenger of Allāh (ṣallālāhu ‘alaihi wa-sallam) was in himself to twenty-seven and al-Wāqidi followed him in that. This is in line with what Ibn Ishāq counted except that he didn’t separate al-Qurā from the battle of Khaybar. As for the expeditions and raiding parties, Ibn Ishāq counted thirty-six and al-Wāqidi counted forty-eight. Ibn al-Jawzī related in the book at-Talqīh fifty-six and al-Mas‘ūdī counted sixty. Our Shaykh conveyed to us in the poetry on as-Sīrah that it increased to seventy and with al-Hākim in the

\(^79\) Ṣaḥīḥ al-Bukhāri No. (3949) and Muslim No. (1254). The narrator said at the ending, “I said, ‘Which of them was first?’ He said, ‘al-‘Ushayr.’”
book *al-Iklil* it increased to one-hundred. Perhaps he intended to add the military campaigns together.”

“Then the military campaign of al-'Abwā' was in Safar” This military campaign occurred in the month of Safar in the second year of the migration. It was also called the military campaign of Waddān. Both of these places are near each other. Al-'Abwā' is about twenty-four miles from al-Madinah. Although no fighting occurred in this military campaign; rather peace was made with the leader of Banī Damrah bin ʿAbdul Manāh bin Kinānah, Majdi bin ʿUmar.

“In the second” Meaning the second year of the migration.

“The military campaign became well-known” This was mainly because the Muslims gained power and support. So, fighting became prescribed. That was the starting point, and its fame occurred in the second year of the Prophet’s (ṣallallāhu ʿalayhi wa sallam) migration to al-Madinah.

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"Afterward it was Buwāṭ" Meaning that then the Messenger of Allāh (ṣallī Allāhū 'alayhi wa sallam) made an attack in the month of Rabī’ al-‘Ākhir to Buwāṭ. He wanted to obstruct one of the business caravans to the Quraysh so it would reach Buwāṭ from the direction of Rawdā. Afterward, he returned to al-Madinah without encountering any traps. He remained in there for the rest of Rabī’ al-‘Ākhir and some of Jumāda al-Ulā.

“Then Badr” Meaning afterward, he went to the first military campaign in Badr in the month of Jumāda al-Ulā. This military campaign was also called Safawān. This is because Kurz bin Jābir al-Fihri made a raid on some livestock in al-Madinah. So, the Messenger of Allāh (ṣallī Allāhū 'alayhi wa sallam) left out seeking him until he reached a valley called Safawān in a section of Badr. Kurz bin Jābir slipped away, and the Prophet (ṣallī Allāhū 'alayhi wa sallam) wasn’t able to catch him, so he returned back to al-Madinah.

"In the middle of Rajab, the Qiblah was changed." The people of knowledge didn’t disagree that the changing of the
Qiblah from *Bayt al-Maqdas* to the noble K'abah happened in the second year of the Hijrah before the big battle in Badr. However, they do disagree as to the month. Some scholars say it happened in Sh'abân. Others say it happened in Jumâda al- 'Ákhir and others say it occurred in Rajab as the author (الله) said, which is the statement of the main group of scholars. Al-Ḥâfîz Ibn Ḥajr said in his explanation of Ṣâḥîh al-Bukhârî *Fath al-Bârî*\(^{81}\),

"The changing of the Qiblah occurred in the middle of the month of Rajab in the second year according to the most correct opinion. So, based upon this the main group of scholars is absolutely certain of the matter as well. Also, al-Ḥâkîm related it with a Ṣâḥîh chain of narrators leading back to Ibûn 'Abbâs (رضي الله عنه)."


returned back to al-Madinah without encountering any traps.

وَفَرَضَ شَهْرُ اِلْصَّوْمِ فِي شَهْرَ شَبْانِ

"And then the obligation to fast the month (of Ramaḍān) came in Sh’abān" In the second year of the migration after the Qiblah was changed to the K’abah a month ago. This was in the month of Sh’abān.

VERSE 51: THE BIG MILITARY CAMPAIGN IN BADR

The author (رضي الله عنه) said,

51- وَالْغَزْوَةُ الْكَبْرَىْ الَّتِي بَدْرٍ في الصَّيْمَةِ في سَابِعِ عَشْرِ الشَّهْرِ

51. The biggest military campaign, which was in Badr, happened while fasting on the seventeenth of the month.

Explanation

"The biggest military campaign, which was in Badr" This was the first of the major military campaigns in which war between the Muslims and the disbelievers broke out. The Prophet (صلى الله عليه وسلم) originally came out to encounter a caravan for the Quraysh returning from Shām (Syria) on
business in the company of Abū Sufyān. So, Abū Sufyān appealed for help from the Quraysh in Makkah. The Quraysh sent aid to them. So, they made preparations and left out to encounter the Prophet (صلى الله عليه وسلم), and the caravan fled. The Prophet (صلى الله عليه وسلم) and the polytheists met each other in the famous Battle of Badr. The killing occurred, and there was battling between both sides. Allāh (سُبْحَانَهُ وَتَعَالَى) granted the believers a clear victory and the disbelievers were utterly defeated. The disbelievers fled from the believers. The Muslims captured a group of seventy and killed a group of seventy. The majority of those killed were the supporters, senior leaders, and distinguished individuals in this battle. On the night of the fighting, the Prophet (صلى الله عليه وسلم) pointed out those senior fighters and indicated the specific places as affirmed in Sahih Muslim in which he said, 'This is the fighter such and such. Not a single person made a mistake in the place which the Noble Prophet (صلى الله عليه وسلم) specified. The Muslims obtained great spoils in this battle. It was the day of Furqān as Allāh (بِنَاءَرَةٍ وَفَتَالَةٍ) called it in the Qur’ān. Because Allāh made a distinction between the truth and falsehood. The Muslims were strengthened, and the disbelievers were humiliated. Dread and fear were cast in the hearts of the enemies and adversaries of Islam on that day.

في الصَّوْمِ في سَابِعِ عَشْرِ السَّهْرِ

"While fasting on the seventeenth of the month" Meaning the military campaign was on the seventeenth of the blessed month of Ramaḍān in the second year after the Hijrah.
VERSES 52-53: THE RELIGIOUS OBLIGATION OF ZAKĀT AL-FITR AND ZAKĀT OF THE WEALTH

The author (رضي الله عنه) said,

52. وَوَجَبَتْ فِيهِ زَكَاةُ الْفِطْرِ مِنْ بَعْضِ بَنَادِرِ بَلَيْلَيْلاً عَشَرٍ

53. وَفِي زَكَاةِ الْمَالِ خُلْفُ فَاذَرٍ

52. At that time, Zakāt al-Fitr became an obligation, ten nights after Badr.
53. And understand that regarding Zakāt on the (Muslim's) wealth is a disagreement.

Explanation

وَوَجَبَتْ فِيهِ
VERSES 52-53: THE RELIGIOUS OBLIGATION OF ZAKĀT AL-FITR AND ZAKĀT OF THE WEALTH

“(It) became an obligation at that time.” Meaning in the month of Fasting (Ramaḍān).

"Zakāt al-Fitr" Meaning al-Fitr from the blessed month of Ramaḍān is a Sā‘a of food obligatory upon the young, the old, male, female, free, and the slave to give. This Zakāt is called Zakāt al-Fitr because it associated with breaking one’s fast in the blessed month of Ramaḍān.

“Ten nights after Badr” Meaning that Zakāt al-Fitr was made an obligation near the end of Ramaḍān, ten days after the military campaign of Badr. The Battle of Badr was on the seventeenth day and ten days after that, but before the ending of the month by two or three days, this Zakāt was made an obligation.

Ibn Jarir at-Tabari (رضي الله عنه) said,

“In the second year, the Muslims were ordered to pay Zakāt al-Fitr. Some say, ‘Indeed, the Prophet صلى الله عليه وسلم addressed the people a day or two before the Eid and ordered them to it.’”

83 In the book, the History of the 'imāms and Kings (2/18).
"Regarding Zakāt on the (Muslim’s) wealth" This is a religious duty on a portion of one’s wealth.

"Is a disagreement" Meaning there is a disagreement among the people of knowledge as to when it was made obligatory. A group of scholars say, ‘It was in the second year of the Hijrah of the Prophet (ṣallallāhu ‘alayhi wa sallam).’"

Imām Ibn Kathir (رحمه الله) said in his book The Beginning and the End,

"In this year, as more than one of the latter scholars mentioned, the Zakāt on the Muslim’s wealth was made obligatory." 

"And understand" Meaning learn about this matter.

54 In the book, The Beginning and the End (5/54).
VERSES 53-55: THE PASSING AWAY OF RUQAYYAH, FĀTIMAH’S MARRIAGE TO ‘ALI, AND AL-‘ABBĀS ACCEPTING ISLĀM

The author ٌُ (رَحْمَةُ اللَّهِ عَلِيْهَا) said,

53 - وَمَاتَ ابْنَةُ النَّبِيٍّ الْبَرّ  

54 - رَقِيَّةٌ فِيْلِ زَوْجَةِ السَّفَرِ، زُوْجَةُ عُثْمَانَ وَعَرْسُ الطَّهْرِ  

55 - فَاطِمَّةٌ عَلَى عَلِيْنِ الدُّرِّ، أَسْلَمَ الْعَجِّاسُ بَعْدَ الأَشْرِ  

The 2nd half of verse 53. The daughter of the Truthful Prophet died.

54. Ruqayyah, the wife of ʿUthmān (died) before his return from traveling, and the wedding of the chaste.

55. Fātimah to the noble ʿAli. And al-ʿAbbās accepted Islam after being captured.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Explanation

وَ مَاتَتْ ابْنَتُ الْحَقِيقِ الْبَرِّ

"The daughter of the Truthful Prophet died" (عليه السلام) Meaning Ruqayyah (رضي الله عنها).

قبل رُجُوع السَّفَر

"Before his return from traveling" Meaning before the army returned to al-Madinah after having fought. The Prophet (صلى الله عليه وسلم) stayed on the outskirts for three days after the battle as it was customary for him as affirmed in Saḥiḥ al-Bukhārī and Saḥiḥ Muslim85 whenever he conquered a people he would stay in their outskirts for three days and then return. So, after staying on the outskirts, he left with the captives of war and the spoils earned from the Battle of Badr heading toward al-Madinah. He (عليه السلام) dispatched ahead of him two people bearing glad tidings of victory and triumph, ‘Abdullāh bin Rawāhah (رضي الله عنه) was sent to the

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85 Saḥiḥ al-Bukhārī No. (3065) and Saḥiḥ Muslim No. (2875).
VERSUES 53-55: THE PASSING AWAY OF RUQAYYAH, FÁTIMAH’S MARRIAGE TO ‘ALI, AND AL-‘ABBĀS ACCEPTING ISLĀM

upper part of al-Madīnah and Zayd bin Hāritha (رضي الله عنه) to the lower part of al-Madīnah. Usāmah bin Zayd (رضي الله عنه) said,

“We received news of victory and triumph over those who ascribe partners to Allāh, reject and disbelieve in Him when we were burying Ruqayyah, the daughter of the Messenger of Allāh (صلى الله عليه وسلم).”

زوجة عثمان

“The wife of ‘Uthmān” Bin ‘Affān (رضي الله عنه). He stayed back with her in al-Madīnah as ordered by the Prophet (صلى الله عليه وسلم) to tend to her. Because the Prophet left out for battle when she was sick and based upon this, he (صلى الله عليه وسلم) gave ‘Uthmān his share of the spoils of Badr.86

وَ

“And” This refers to following the completion of the Battle of Badr...

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"The wedding of the chaste" Meaning the pure virgin woman...

فاطمة

"Fatimah" Meaning the daughter of the Prophet (صلى الله عليه وسلم).

عَلَى عَلَيٍّ النَّجد

"To the noble ‘Ali" Meaning he had attained a high and lofty status. He was ‘Ali bin Abi Ṭalib (رضي الله عنه) the parental cousin of the Prophet (صلى الله عليه وسلم).

The Ḥadīth related in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim attesting to the marriage of ‘Ali to Fātimah after the military campaign of Badr is that ‘Ali (رضي الله عنه) said,

كَانَتِ لِي شَارِفٌ مِّن نِّصْبِيَّ مِنْ الْمَغْفُومِ، وَكَانَ النَّجِيُّ صَلِى الله عَلَيْه وَسَلَّمُ أَعْطَانِي شَارِفًا مِّنَ الْمُجَمَّسِ، فَلَمَّا أَرَدْتُ أَنْ أُبْنَيَّ بِقَاطِمَةٍ عَلَيْهَا السَّلَامُ، بَنَيْنِي رَسُولُ اللهِ صَلِى الله عَلَيْه وَسَلَّمُ وَأَعْدَتُ رَجُلًا صَوَاعًا مِّنْ نَبِيّ قَبْلَ إِنْفَقَاعِهِ أَرَدْتُ أَنْ أُبْنَى بِقَاطِمَةٍ عَلَيْهَا السَّلَامُ، وَأَسْتَعِينَ بَيْنِي وَلِيَةٌ عُرْسِي

“I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet (صلى الله عليه وسلم) had given me another she-camel from the
fifth of which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatimah, the daughter of the Prophet, I made an arrangement with a goldsmith from Banū Qaynuqa' that he should go with me to bring Ḫ)[khir (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet.”87

“And al-'Abbās accepted Islām” He was the parental uncle of the Prophet (صلى الله عليه وسلم).

“After being captured” Whereas he was among those who were captured in this battle. However, the scholars differ in the time of him accepting Islām. Some of them say it was after his capture and the author (رحمه الله) was absolutely certain of it. Although, other scholars say that he definitely accepted Islām beforehand and that he came with disbelievers’ army on this military campaign unwillingly and he kept his Islām hidden. What Imām Ahmad and others related to this matter attest to this. In which al-'Abbās (رَحْمَةُ اللَّهِ عَلَيْه) said,

87 Ṣaḥīḥ al-Bukhārī No. (2089) and Ṣaḥīḥ Muslim No. (1979).
"Indeed, I was Muslim before this battle, and they (disbelievers) forced me to accompany them."\(^{88}\)

\(^{88}\) Related by Imam Ahmad No. (3310).
VERSE 56: THE MILITARY CAMPAIGN OF BANU QAYNUQA' AND THE LEGISLATION OF SLAUGHTERING

The author (رضي الله عنه) said,

56- وَقَضَّنَا قَتْلَاءً غَرَّوْهُمْ فِي الاِنْفُرَ وَبُعِّدَ ضَحْيَتَهُمْ يَوْمَ عِيدِ النَّحْرِ

56. And their military campaign with Qaynuqa' was at the wells. After that, he slaughtered on the day of Eid al-Nahr.

Explanation

“And their military campaign with Qaynuqa' was at the wells” Banu Qaynuqa' is one of three Jewish tribes that were in al-Madinah. When the Prophet (صلى الله عليه وسلم) made Hijrah to
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

al-Madinah, he made peace with the Jew. They concluded the peace treaty, and it was written down. Banū Qaynuqā‘ were the first to violate the treaty. So, the Prophet (النبيّ ﷺ) attacked them at the wells of Badr in the middle of the month of Shawwāl. They later surrounded them for fifteen nights from the middle of Shawwāl until the beginning of Dhūl al-Qīdah. Allah (تاَتِىُحَلُّو تَقَالُى) cast fear in the hearts of Banū Qaynuqā‘, and they surrendered to the Prophet (النبيّ ﷺ). He ordered that they be shackled and he intended on killing them. However, ‘Abdullāh bin Abi Ubay who openly declared his Islam urged the Prophet not to kill them. So, the Prophet (النبيّ ﷺ) ordered them that they be removed from al-Madinah.89

وَبَعْدَ صَحَتِ يَوْمٍ عِيْدٍ النَّحْرِ

"After that, he slaughtered on the day of Eid al-Nahr." Meaning, after the military of Banū Qaynuqā‘, he slaughtered on the month of Dhūl Hijjah on the day of the Blessed Eid al-’Aḍḥā in the second year of Hijrah. Ibn al-Athīr said,

"On the day of Eid al-’Aḍḥā, the Messenger of Allah (صَلَّى ﷺ عَلَى هُمْ وَسَلَّمُ) slaughtered in al-Madinah. He came out before the Muslims and led them in Salah and then

89 Look in the book, as-Sirah an-Nabawiyah by Ibn Hishām (1/808-811).
slaughtered two sheep. And some scholars say it was one sheep.”

That was the beginning of this religious rite.
VERSE 57: THE MILITARY CAMPAIGN OF AS-SAWĪQ

The author (رضي الله عنه) said,

57- وَغَزْوَةُ السَّوِيِّقَ نَمْ فَرَقَةٌ وَالْغَزْوَةُ فِي التَّالِئَةِ الْمُشْهُرَةَ

57. The military campaign of as-Sawīq, then Qarqarah. These military campaigns happened famously in the third.

Explanation

"The military campaign of as-Sawīq" This is when Abū Sufyān returned with the disbelievers of Quraysh after being afflicted with defeat in the military campaign of Badr. He made an oath not to wash his head with water until he took revenge. So, he prepared two hundred men and horses and
headed out to al-Madinah from the direction of Najd. When he came to al-Madinah from the east, he came upon a district which the Jews lived in called al-‘Urayd which is a well-known Valley with this name even up until now located in the eastern part of al-Madinah. He took up quarters with Sallām bin Mishkam of the Jews. So, he provided Abū Sufyān with food and drink and information on the people. When the morning came, he burned a number of small palm trees in al-Madinah, cut them down, and destroyed them to take revenge. He also killed a man from the Ansār and his ally, then fled. The people learned about what happened, and the Prophet (صلى الله عليه وسلم) left searching for him and left Abū Lubābah in charge over al-Madinah. Sometime after, he (صلى الله عليه وسلم) reached Qarqarah al-Kudr⁹¹, and he left returning back to al-Madinah as he didn’t catch Abū Sufyān. As for Abū Sufyān and those with him, they fled on the path leaving their provisions which had as-Sawīq which is fine flour in order to lighten their load, and they would be able to flee from the Prophet (صلى الله عليه وسلم) and his Companions (ر) that came out searching for him. Instead, the Companions (ر) of the Messenger of Allāh (صلى الله عليه وسلم) found an abundance of provisions left by the polytheists and the majority of it was Sawīq which is why this military campaign was called as-Sawīq.⁹²

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⁹¹ TN: Is an area close to al-M‘adin which is about 110 miles outside of al-Madinah. Taken from the book *al-Fusūl* by Ibn Kathīr pg. (107).
"Then Qarqarah" The military campaign of Qarqarah al-Kudr. It is apparent that the fact that the author connected the mention of this military campaign to the military campaign of as-Sawiq shows a difference between the two. And al-Wāqidi and ibn S’ad demonstrate that as well. Whereas, they both made a chapter for the military campaign of as-Sawiq and another chapter for the military campaign of Qarqarah al-Kudr. They both dated the military campaign of as-Sawiq to have occurred in Dhul Hijjah and the military campaign in the month of al-Muharram. 

Although, there are some scholars who hold the opinion that they are actually one military campaign. Ibn Kathîr (r.h.a) said,

“The military campaign of as-Sawiq was in the month of Dhul Hijjah which is the military campaign of Qarqarah al-Kudr.”

"Military campaigns" This is plural.

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VERSE 57: THE MILITARY CAMPAIGN OF AS-SAWĪQ

في الثالثة المُستَهُرة

"Happened famously in the third" Meaning the third year of the Hijrah and they were famous and abundant as will be illustrated later by the author (رضي الله عنهم).
58. In the same year was Ghatafan, Banu Sulaym, and Umm Kulthum Bint of the Noble...

59. ...married 'Uthman and then he (the Prophet) distinguished him. Afterward, the Prophet married Hafshah.

60. And Zaynab, then he fought at 'Uhud in the month of Shawwal and Hamra' al-'Asad.
In the same year was Ghaṭafān" Meaning the military campaign of Ghaṭafān which is also called the military campaign of Dhū ʿAmar because the Prophet (صلى الله عليه وسلم) went to this place from the direction of Najd. This is close to the well-known district in our time called an-Nukhayl which is close to seventy-four and a half miles east of al-Madīnah. This military campaign happened in the first part of the third year of the Hijrah, and the Prophet (صلى الله عليه وسلم) stayed there for the whole month of Safar, then returned to al-Madīnah without encountering any fighting.\(^9^5\)

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“Banū Sulaym” Meaning the military campaign of Banū Sulaym. This happened shortly after his break from the military campaign of Badr. When he returned to al-Madinah, he only stayed there for seven nights. Then he fought Banū Sulaym. He reached one of their wells called al-Kudr and stayed there for three nights. Afterward, he returned to al-Madinah without encountering any fighting. This military campaign was in the second year after the Hijrah, not the third.

“And Umm Kulthūm Bint of the Noble Prophet married ‘Uthmān, and then he (the Prophet) distinguished him” Meaning the Prophet (ﷺ) married ‘Uthmān bin ‘Affān (رضي الله عنه) to his daughter, Umm Kulthūm (رضي الله عنها). He was previously married to her sister Ruqayyah (رضي الله عنها), and she passed away shortly after the military campaign of Badr while being married to him. So, based upon this, he was given the name Dhul Nūrayn. He achieved this distinguishing quality which no other in the world shares in since no person has ever married two daughters of a Prophet one after the other except ‘Uthmān bin ‘Affān (رضي الله عنه).

“Afterward, the Prophet married Hafṣah” She was the daughter of ‘Umar bin al-Khaṭṭāb (رضي الله عنه). Ibn Kathīr said in the book al-Fuṣūl,
"Afterward he married Ḥafṣah Bint ʿUmar al-Khaṭṭāb in the third year after the Hijrah."\(^{96}\)

Imām al-Bukhārī related on the authority of ʿAbdullāh bin ʿUmar that he told us about when ʿUmar bin al-Khaṭṭāb said,
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

“When (my daughter) Ḥafṣah Bint ‘Umar lost her husband Khunays bin Ḥudhāfah As-Sahmī who was one of the companions of Allah’s Messenger (صلى الله عليه وسلم) and had fought in the Battle of Badr and had died in Madīnah, I met ‘Uthmān bin ‘Affān and suggested that he should marry Ḥafṣah saying, “If you wish, I will marry Ḥafṣah Bint ‘Umar to you,” on that, he said, ‘I will think it over.’ I waited for a few days, and then he said to me, ‘I am of the opinion that I shall not marry at present.’ Then I met Abū Bakr and said, ‘If you wish, I will marry you, Ḥafṣah Bint ‘Umar.’ He kept quiet and did not give me any reply, and I became angrier with him than I was with ‘Uthmān. Some days later, Allah’s Messenger (صلى الله عليه وسلم) demanded her hand in marriage, and I married her to him. Later on, Abū Bakr met me and said, “Perhaps you were angry with me when you offered me Ḥafṣah for marriage, and I gave no reply to you?” I said, ‘Yes.’ Abu Bakr said, ‘Nothing prevented me from accepting your offer except that I learnt that Allah’s Messenger (صلى الله عليه وسلم) had referred to the issue of Ḥafṣah and I did not want to disclose the secret of Allah’s Messenger (صلى الله عليه وسلم), but had he
VERSES 58-60: MILITARY CAMPAIGNS OF GHATAFÂN AND BANÜ SULAYM, UMM KULTHÙM MARRIES 'UTHMÂN, THE PROPHET MARRIES ḤAFṢAH BINT 'UMAR THEN ZAYNAB AND THE MILITARY CAMPAIGNS OF 'UḤUD AND HAMRAA'

(i.e. the Prophet) given her up I would surely have accepted her.” ⁹⁷

“And Zaynab” Meaning the Prophet (عَلَيْهِ السَّلَامُ) married Zaynab Bint Khuzaymah al-Hilāliyah after marrying Ḥafṣah. Ibn Ishaq (رَجُلُ اللَّهِ) said,

“Afterward, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) married Zaynab Bint Khuzaymah al-Hilāliyah, the mother of the poor, after Ḥafṣah. She was previously married to al-Husayn bin al-Hārith or his brother at-Tufayl bin al-Hārith bin ‘Abdul-Muttalib bin ‘Abdul Manāf. She passed away in al-Madinah and was the first of his wives to pass away after the Hijrah. The Messenger of Allah did not have any children by her.” ⁹⁸

“Then he fought at ‛Uḥud in the month of Shawwāl” In the third year after the Hijrah. It was a great battle in which Allah (عَزَّوْا) tested his believing servants and made distinct

⁹⁷ Ṣaḥīḥ al-Bukhārī No. (5122).
⁹⁸ In the book, as-Sīrah an-Nabawiyyah (1/281).
the believers from the hypocrites who outwardly displayed Islam after the Battle in Badr. So, the Battle of 'Uḥud came to distinguish the ranks. In this military campaign, seventy Muslims died as martyrs. Among them was the leader of the Martyrs, Hamzah bin 'Abdul-Muttalib (رضي الله عنه). In this battle, the Messenger of Allāh (صلى الله عليه وسلم) was wounded in the face, his lower right lateral incisor broken by a rock, and his helmet was smashed. Sixty verses in Sūrah 'Āli 'Imrān were revealed concerning the day of 'Uḥud, and the first of it was,

“And (remember) when you (Muḥammad ﷺ) left your household in the morning to post the believers at their stations for the Battle (of 'Uḥud).” [Sūrah 'Āli 'Imrān 3:121]

From Allāh’s supreme wisdom and His Sunnah regarding His Messengers and their adherents is that the tide turns in their favor and at other times it turns against them. However, the final outcome belongs to them. If they were victorious all of the time, the believers and non-believers would enter into their ranks, and the genuine person cannot be distinguished from those who are not. If they were defeated all of the time, the purpose and objective behind the sending of the Messenger would not be achieved. So, the Allāh’s supreme wisdom mandates that both matters occur in order to distinguish those who follow and obey the truth from those
VERSES 58-60: MILITARY CAMPAIGNS OF GHATAFÂN AND BANÚ SULAYM, UMM KULTHŮM MARRIES 'UTHMÂN, THE PROPHET MARRIES ḤAFṢAH BINT 'UMAR THEN ZAYNĀB AND THE MILITARY CAMPAIGNS OF 'UḤUD AND HAMRAA' who specifically pursue appearances and victory. This is what happened in the Battle of 'Uḥud, and the final outcome was in favor of the believers.

"And Hamrā' al-'Asad" This happened directly after the military campaign of 'Uḥud and the Muslims were still suffering and wounded. Whereas, the Messenger (صلى الله عليه وسلم) was tasked with leaving immediately in pursuit of the enemy to terrify them. He ordered that only those who were present at 'Uḥud accompany him. So, everyone who left out with the Messenger (صلى الله عليه وسلم) attended 'Uḥud with the exception of Ģābir bin 'Abdullāh whose father appointed him over his family and daughters in al-Madinah; and his father was martyred in 'Uḥud. So, he sought permission from the Messenger of Allāh (صلى الله عليه وسلم), and he allowed him to come out to the military campaign of Hamrā' al-'Asad.

Hence, the Muslims advanced immediately as ordered by the Messenger of Allāh (صلى الله عليه وسلم), although they were burdened with wounds until they reached Hamrā' al-'Asad which is place twenty kilometers south of al-Madinah. Allāh (سُبْحَانَهُ وَتَعَالَ) says about this event,
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"Those who answered (the Call of) Allah and the Messenger (Muḥammad  صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward." [Sūrah ‘Ālī ʿImrān 3:172]
VERSE 61: THE PROHIBITION OF INTOXICANTS

The author (رضي الله عنه) said,

61. Certainly, intoxicants were made impermissible, so listen carefully. In this the grandson, al-Hasan was born.

Explanation

"Intoxicants were made impermissible" This was in the third year after the Hijrah which is well-known among many of the people of knowledge. Although some people of knowledge stated that it was made impermissible in the
fourth year after the Hijrah some short time after the military campaign of Banū an-Naḍīr.

"Certainly" Meaning it was an undeniable matter which has not skepticism or doubt. Allāh ( سبحانه وتعالى) says about it,

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansāb, and Al-Azlām (arrows for seeking luck or decision) are an abomination of Shayṭān's (Satan) handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful.” [Surah al-Mā' īdah 5:90]

"So, listen carefully" Meaning with full acceptance and submission.

"In this" Meaning the third year.
VERSE 61: THE PROHIBITION OF INTOXICANTS

"The grandson was born" Meaning the grandson of the Prophet (صلى الله عليه وسلم)...

...al-Hasan

"...al-Hasan" bin ‘Ali bin Abi Ṭālib (رضي الله عنه).

Ibn Ḥajr (رحمه الله) said in the book, al-Isābah,

"Al-Ḥasan bin ‘Ali bin Abi Ṭālib bin ‘Abdul-Muttalib bin Hāshim bin ‘Abd Manāf al-Ḥashimi is the grandson of the Messenger of Allāh (صلى الله عليه وسلم), the coolness of his eyes, and the leader of the believers. Abū Muḥammad (i.e. al-Ḥasan) was born in the middle of Ramadān in the third year after the al-Hijrah. Ibn S‘ad, Ibn al-Barqī, and others said it happened in Shābān while others say that his birth was in the fourth year and others say that it happened in the fifth year."\(^{99}\)

\(^{99}\) In the book, al-Isābah (2/534-535).
VERSE 62: THE MILITARY CAMPAIGN OF BANŪ AN-NAḌĪR

The author (رضي الله عنه) said,

وَكَانَ فِي الْرَّابِعَةِ الْعَظُومُ إِلَى بَيْنِ التَّضَيُّصِ فِي رَبِيعٍ أُوْلَا

62. In the fourth was the military campaign of Banū an-Naḍīr in of Rabī’ al-‘Awwal.

Explanation

"In the fourth" Meaning in the fourth year after the Hijrah, after the military campaign of ’Uḥud. The author follows the position of Ibn Isḥāq\(^{100}\) regarding this matter. Although

\(^{100}\) Look in the book, Sirah Ibn Hishām (2/993).
VERSE 62: THE MILITARY CAMPAIGN OF BANÜ AN-NAḌİR

‘Urwah bin az-Zubayr and a-/Zuhri hold the view that it happened before the military campaign of ’Uḥud101.

الغُزْوُ إِلَى بَني النَّدْر

"The military campaign of Banū an-Naḍîr" Meaning with the Jews, Banū an-Naḍîr.

في رَبِيع أُوْلَا

"In Rabī al-’Awwal" Meaning in the month of Rabī al-’Awwal.

The cause of this military campaign was that a man from the Companions of the Prophet (صلى الله عليه وسلم) killed two men who had a treaty with the Prophet (صلى الله عليه وسلم) which he was unaware of. So, the Prophet (صلى الله عليه وسلم) said, “Indeed, I will pay the blood money for those two killed.” The Prophet (صلى الله عليه وسلم) left out with Abū Bakr, ‘Umar bin al-Khattab, and a group of his Companions (صلى الله عليه وسلم) to the Jews, Banū an-Naḍîr to aid them in paying the blood money because of the alliance they had with each other. They said, ‘Yes’ and the Jews gathered while the Prophet (صلى الله عليه وسلم) was sitting amongst them. The Jews conferred and said, ‘Which man will throw this heavy grinding stone at Muḥammad and kill him! The most wicked of them, ‘Umar bin Jihâsh — may Allâh

101 Look in Šâhîḫ al-Bukhârî along with its explanation Fath ul-Bârî (7/330).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

curse him—came forth. At that instance, Jibril came down by the command of the Lord of all that exists, to His Messenger and informed him of what the Jews were planning to do to him. So, the Messenger of Allah (صلى الله عليه وسلم) stood up and left immediately returning back to al-Madinah.

Afterward, he prepared for battle with them because they broke the covenant and acted treacherously towards the Messenger (صلى الله عليه وسلم) with the greatest form of betrayal and planned to kill him. So, he left out to fight them and besieged them for six nights. Allah (صلى الله عليه وسلم) cast in their hearts fear, and they begged the Messenger of Allah to expel them and spare shedding their blood on the basis that they only take their weapons and they leave all of their wealth. So, he agreed. Allah (صلى الله عليه وسلم) revealed about them in Sūrah al-Hashr

VERSE 63: THE DEATH OF HIS WIFE, ZAYNAB, UMM OF THE MASĀKĪN AND HIS MARRIAGE TO UMM SALAMAH

The author (رحمَّهُ الله) said,

63. And afterward, the death of Zaynab the previous. Later he married Umm Salamah.

Explanation

وَبَعْذُ

“And afterward” Meaning after the Battle of Banū an-Nadîr.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"The death of Zaynab" Bint Khuzaymah al-Hilāliyah, Umm of the Masākīn, the wife of the Prophet (ṣallallāhu ʿalayhi wasallām).

"The previous" Meaning the previously mentioned wife in this poem, whereas the mentioning of the Prophet’s marriage to her sometime before.

Al-Ḥāfiẓ Ibn Ḥajr (رحمهالله) said in his book, al-Isābah,

"The Prophet (ṣallallāhu ʿalayhi wasallām) didn’t consummate his marriage to Zaynab until he done so with Ḥafṣah Bint ‘Umar. Afterward, she remained with him only for two or three months; then she passed away."¹⁰³

It was transmitted by Ibn al-Kalbi that the Prophet (ṣallallāhu ʿalayhi wasallām) married her in the month of Ramaḍān in the third year after the Hijrah and she resided with him for eight months. Then she passed away in the month of Rabi al-ʿĀkhir in the fourth year after the Hijrah.

¹⁰³ In the book, al-Isābah (13/426-427).
VERSE 63: THE DEATH OF HIS WIFE, ZAYNAB, UMM OF THE MASĀKĪN AND HIS MARRIAGE TO UMM SALAMAH

“Later he married Umm Salamah” Bint ’Umayyah Bin al-Mughirah al-Qurashiyyah al-Makhzūmiyyah. She was among those who accepted Islam early, and her husband was Abū Salamah Bin ‘Abdul al-‘Asad Bin al-Mughirah. They both migrated to al-Habashah where she gave birth to Salamah. Afterward, they returned to Makkah and then migrated to al-Madinah. Her husband had migrated to al-Madinah before she did, and when he passed away the Messenger of Allāh (صلى الله عليه وسلم) married her.

Ṣaḥīḥ Muslim mentions on the authority of Umm Salamah (رضي الله عنها) that she said,
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"I heard the Messenger of Allah (صلى الله عليه وسلم) say: If any Muslim who suffers some calamity says, what Allah has commanded him," We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him something better than it in exchange. When Abū Salamah died, she said: What Muslim is better than Abū Salamah whose family was the first to emigrate to the Messenger of Allah (صلى الله عليه وسلم) I then said the words, and Allah gave me His Messenger (صلى الله عليه وسلم) in exchange. She said: The Messenger of Allah (صلى الله عليه وسلم) sent Ḥātib Bin Abū Balṭa‘ah to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependent), and I am of jealous temperament. He (the Noble Prophet) said: So far as her daughter is concerned, we would supplicate to Allah, that He may free her (of her responsibility) and I would also supplicate to Allah to do away with (her) jealous (temperament)."

This was after the passing away of Zaynab (زينب). Al-Ḥāfiẓ Ibn Ḥajr (الحاك) said in his book al-Isābah,

"Ibn S‘ad mentioned in the biography of Umm Salamah with a chain of narrators which is broken concerning the Prophet’s proposal to her. She said, ‘He married

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104 Ṣaḥīḥ Muslim No. (918).
105 TN: meaning one of the narrators in the chain is missing.
VERSE 63: THE DEATH OF HIS WIFE, ZAYNAB, UMM OF THE MASĀKĪN AND HIS MARRIAGE TO UMM SALAMAH

me, then moved me to Zaynab Bint Khuzaymah’s, Umm al-Masākin, house after her passing.’’

106 Al-Isābah (13/427).
VERSE 64: HIS MARRIAGE TO ZAYNAB BINT JAḤSH AND THE MILITARY CAMPAIGNS OF BADR MAW‘ĪD AND AL-KHANDAQ

The author (رضي الله عنه) said,

64. And Bint Jaḥsh, then Badr Maw‘īd. After it was al-Aḥzāb so listen and count.

Explanation

“And Bint Jaḥsh” Meaning he (عليه السلام) married Zaynab Bint Jaḥsh al-‘Asadiyyah (رضي الله عنها) in the fourth year after the Hijrah according to the author’s statement (رضي الله عنه) and others.
Although, others stated it was in the third year after the Hijrah and others have stated it was in the fifth year after the Hijrah.107

The verse concerning the Hijab was revealed because of her. She was previously married to the Prophet’s freed slave, Zayd Bin Hārithah. Allāh (jel2j£UUi) said about her,

VERSE 64: HIS MARRIAGE TO ZAYNAB BINT JAḤSH AND THE MILITARY CAMPAIGNS OF BADR MAW’ID AND AL-KHANDAQ

“So, when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage.” [Sūrah al-Ahzāb 33:36]

The one who married her to him was the Lord of all that exists as affirmed in Sahih al-Bukhari on the authority of Anas Bin Mālik (رضي الله عنه),

فَكَانَتْ تَفْتَخِرُ عَلَى أُزْوَاجِ النَّبِيِّ صلى الله عليه وسلم تَفْقُولُ رَوْجَحُتُنَّ
أَهْلُكُنَّ وَرَوْجِيْنِي الله مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ

“She used to boast to the wives of the Prophet (رسالَةِ اللهِ عَلِيْهِ وَسَلِيمَ): ‘Your families married you (to him) while

EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Allah married me (to him) from above the Seven Heavens."\(^{108}\)

She was the first of his wives to die after his passing away (السلام عليه). Sahih al-Bukhari and Sahih Muslim related on the authority of ‘A’ishah (رضي الله عنها) that she said, the Messenger of Allah (صلى الله عليه وسلم) said,

أُسْرِعُ عَسْكَرَنَّ حَاقَنًا بي أَطُولُ حَسَنٍ يَدًا. قَالَتْ فَخَلَّتْ يَتَطَاوَلُ آيِتَهُنَّ أَطُولُ يَدًا. قَالَتْ فَكَانَتْ أَطُولُنا يَدًا زَيَّنَتْ لأنَّها كَانَتْ تَعَمَّلُ يَبْيِدهَا وَتَصَدَّقَتْ

"One who has the longest hands amongst you would meet me most immediately (i.e., died after him first). She further said: They (the wives of Allah’s Messenger) used to measure the hands as to whose hand was the longest and it was the hand of Zaynab that was the longest amongst them, as she used to work with her hand and Spend (that income) on charity."\(^{109}\)

"Then Badr Maw‘id" Meaning afterward was the military campaign of al-Maw‘id which is also called ‘The Last Battle of Badr.’ This is mainly because the military campaigns

\(^{108}\) Sahih al-Bukhari No. (7420).
\(^{109}\) Sahih al-Bukhari No. (1460) and Sahih Muslim No. (2452).
associated with Badr were three: the first, the greatest, and the last. It is said that it was called *Badr al-Maw‘id* because they made a mutual promise to meet there after the battle of ‘Uḥud. So, the Prophet (ﷺ) left for al-Maw‘id and remained there for eight nights; and the disbelievers of Quraysh left from Makkah led by Abū Sufyān until they camped in Majannah close to az-Zaharan. Afterward, it became apparent to return to Makkah. So, he said, ‘O people of Quraysh! There is nothing that will make you prosper except for a productive year where you cultivate the trees and drink milk; and indeed, this year has been barren. So, I am returning back to Makkah and so should you.’ So, the polytheist of Quraysh returned.110

“After it” Meaning after the military campaign of Badr al-Maw‘id was the military campaign of al-Ahzāb which is also called ‘the military campaign of al-Khandaq.’ Ibn Kathîr (رحمه الله) said in his book *al-Fuṣūl*,

“Allâh tested his believing servants in this battle. He excited and strengthened the ’Îmān in the hearts of His ’Awliyâ‘. He also made evident what the hypocrites were concealing, exposing them, and punishing them severely. So, Allâh sent down His support and aided

His believing servants. Ultimately crushed the Ahzāb and raised His army in esteem. Allāh turned their rage against them and shielded the believers from the polytheists’ evil plot. All of this was from His bounty and favor. He prevented them from waging war against the believers after that legislatively and out of His Divine Decree. Rather, He caused the disbelievers to be defeated and made His group victorious. All praise belongs to Allāh alone, the Lord and Master of all that exists. This military campaign happened in the fifth year after the Hijrah in the month of Shawwāl according to what is correct based upon the statements of scholars of Islāmic history and battles.”

Ibn al-Qayyim (رحمه الله) authenticated this and cited numerous evidence to that.

There are some people of knowledge who believe it happened in the fourth year of the Hijrah. Among them were Mūsā Ibn Uqbah (رحمه الله) and Ibn Ḥazīm (رحمه الله) who said, “No doubt it happened in that year” and this is the opinion of the author (رحمه الله) which he points out this differing later.

The reason for the military campaign of al-Khandaq occurring was that a small group of Jews from Banū an-Naḍīr whom the Prophet (صلى الله عليه وسلم) ousted from al-
Madinah to Khaybar. They went out to the Quraysh in Makkah, and they incited them to wage war against the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) and promised to aid them, and they acceded to their request. So, the Jews headed to Ghaṭafān and appealed to them, and they acceded also.

So, the Quraysh, their chief Abū Sufyān bin Harb, and from Ghaṭafān Uyanah bin Hisn headed out. All of them in total of ten thousand men; and when the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) heard about their moving toward al-Madinah he ordered the Muslims to dig trenches between the polytheists and al-Madinah. This was based on the suggestion of Salmān al-Fārisī. The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) and three thousand people of al-Madinah headed out taking protection in the trenches according to what is accurate, and they put their backs to Mount Sala‘114. The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) ordered the women and children to take cover in the blockhouses of al-Madinah and put Ibn Umm Maktūm (rah) in charge over them.

Banū Qurayza broke the alliance they had with the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam). So, this matter became distressing to the Muslims, and the danger had become enormous. Their affair was just as Allāh (ʿalāhimā) says,
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"There, the believers were tried and shaken with a mighty shaking." [Sūrah al-Ahzāb 33:11]

Afterward, Allāh changed the affair in the Muslims’ favor and humiliated the disbelievers and broke up their strength and unity. He sent down the armies and the wind on them shaking them up, and they left that night.\(^\text{115}\)

“So, listen” Meaning to these tremendous reports about the military campaigns of the Prophet (صلى الله عليه وسلم)....

“And count” Meaning have great concern for learning about what was mentioned in the number of (military campaigns) and their dates.

\(^{115}\) In the book, *al-Fusūl* by Ibn Kathir pg. (137-140) summarized.
VERSES 65-67: THE MILITARY CAMPAIGN OF BANū QURAYZHĀH

The author (رحمه الله) said,

65. Afterward, Banū Qurayzhāh and within them, both is some differing. Also, there was Dhāt ar-Riqa’116 which he instructed...

66. ...how to perform the Salāh of Fear and shorten the prayer as ascribed. And the verse concerning the Hijāb and at-Tayammum.

67. It was said, “His stoning two Jews and the birth of the delightful grandson al-Ḥusayn.”

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116 TN: Dhāt ar-Riqa’ literally means the Campaign of Rags.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
OF THE BEST OF MANKIND

Explanation

"Afterward" Was the military campaign of....

"Banū Qurayţah" We previously mentioned that they violated the treaty during the military campaign of al-Khandaq and aided and supported the Quraysh in fighting against the Messenger So, when he finished with al-Ahzāb, he attacked them (Banū Qurayţah).

Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim related a Ḥadīth on the authority of ‘Ā’ishah (رضي الله عنها),

أَنَّ رَسُولَ اللهِ صَلِى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْجِعْ بَيِّنَاتَ الْخُنْدَقِ وَوَضَعَ السَّلَاحُ وَاغْتَسَلَ، فَأَتَاهُ جُبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الْفَيْضُ وَقَالَ رَأَيْتُ الْفَيْضَ وَضَعَتْ السَّلَاحُ، فَوَأَلَّهُ مَا وَضَعْتُهُ. قَالَ رَسُولُ اللَّهِ صَلِى اللَّهُ عَلَيْهِ وَسَلَّمَ "فَأَلَّهَنَّ" قَالَ
"When Allah’s Messenger (ﷺ) returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Jibril whose head was covered with dust, came to him saying, “You have put down your arms! By Allah, I have not put down my arms yet.” Allah’s Messenger (ﷺ) said, “Where (to go now)?” Jibril said, “This way,” pointing towards the tribe of Banu Qurayzah. So Allah’s Messenger (ﷺ) went out towards them.” 117

Al-Bukhari and Muslim also related a Ḥadīth on the authority of Ibn ‘Umar (رضي الله عنه) who said,

“Qa’l al-nabī صلى الله عليه وسلم لَنَا لَمَا رَجَعَ مِنَ الأَحْزَابِ “لاّ يُصْلِّيّنَ” أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةِ.” فَأَذَكَّرَ بَعْضَهُمُ الْعَصْرَ فِي الْطَرْيقِ فَقَالُوا بَعْضُهُمْ لَا نُصْلِّيّ حَتَّى تَأْتِيْهِمَا وَقَالُوا بَعْضُهُمْ لَنْ نُصْلِّيَّ أَمْ يُرَدْ مِنَا ذَلِكَ قَدْ ذَكَّرَ لِلَّهِ صلى الله عليه وسلم فَلَمْ يُعْتَفَ وَاحِدًا مِنْهُمْ

“When the Prophet (ﷺ) returned from the battle of Al-Ahzab (The confederates), he said to us,

117 Sahih al-Bukhari No. (2813, 4117, & 4122) and Sahih Muslim No. (1769).
"None should offer the ‘Asr prayer but at Banū Qurayţah.” The ‘Asr prayer became due for some of them on the way. Some of them decided not to offer the Salāḥ but at Banū Qurayţah while others decided to offer the Salāt on the spot and said that the intention of the Prophet (صلى الله عليه وسلم) was not what the former party had understood. And when that was told to the Prophet (صلى الله عليه وسلم) he did not blame anyone of them.”

The Jewish tribes’ violation of the treaty came immediately after significantly major battles which revolved between the Prophet (صلى الله عليه وسلم) and the polytheists. Banū Qaynuqā‘ happened after the military campaign of Badr. Banū an-Naḍīr happened after the military campaign of ’Uḥud, and Banū Qurayţah happened after the military campaign of al-Ahzāb.

"And within them, both is some differing” Meaning differing in the date of these two military campaigns. Al-Ahzāb and Banū Qurayţah have a contradiction amongst the scholars of Islāmic history as evidence points to previously.

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118 Ṣaḥīḥ al-Bukhārī No. (4119 & 946); and Ṣaḥīḥ Muslim (1770).
VERSES 65-67: THE MILITARY CAMPAIGN OF BANÙ QURAYZH

"There was Dhat ar-Riqā‘" Meaning there was the military campaign of Dhat ar-Riqā‘ which happened before the military campaign of Najd due to fighting with Banû Muḥārib and Banû Tha‘labah from Ghatafan. The reason for it being called Dhat ar-Riqā‘ is because they fastened their feet with rags due to the severe heat. Sahih al-Bukhari and Sahih Muslim relate a Ḥadīth of Burdah from Abū Mūsā (r) who said,

“We went out in the company of the Prophet (صلى الله عليه وسلم) for a military campaign, and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin, and my feet became thin, and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the military campaign was named Dhāt-ur-Riqā‘ as we wrapped our feet with rags.” When Abū Mūsā narrated this (Ḥadīth), he felt regretful to do so and said, as if he disliked having disclosed a good deed of his."
However, there is differing concerning the time in which this military campaign took place. The correct position is just as Ibn al-Qayyim\textsuperscript{119} and Ibn Kathir\textsuperscript{120} have said that it took place after the military campaign of al-Khandaq. Among the matters which prove this is that Ibn 'Umar \textsuperscript{121} was given permission from the Prophet \textsuperscript{122} to fight for the first time on the day of al-Khandaq. This has been affirmed in \textit{Ṣaḥīḥ al-Bukhārī} and \textit{Ṣaḥīḥ Muslim} that he said,

\textit{I took part in a military campaign towards Najd along with Allah's Messenger}.\textsuperscript{121}

Ibn 'Umar \textsuperscript{121} also mentioned the \textit{Ṣalāh} of fear.

\textit{Which he instructed} Meaning the Prophet \textsuperscript{122} taught.
VERSES 65-67: THE MILITARY CAMPAIGN OF BANŪ QURAYZHĀH

"How to perform the Șalâh of Fear" Meaning the Prophet ﷺ instructed how to perform the Șalâh of fear in this military campaign.

Ibn al-Qayyim ﷺ said,

"In the same fashion, Ibn Ishaq and a group of historians on the date of this military campaign noted that this issue is very difficult. It has been authenticated that the polytheists hindered the Messenger of Allah ﷺ on the day of al-Khandaq from performing Șalâtul ʿAsr until after the setting of the sun. So, based on this, it is apparent that the first prayer that he prayed due to fear was in ʿUsfân just as a Ḥadîth authenticated by at-Tirmidhi that the Prophet ﷺ performed the Șalâh of fear in Dhât ar-Riqâ‘ which happened after ʿUsfân. And there is no differing that the military campaign of ʿUsfân was after al-Khandaq. Also, what strengthens this is that Abû Hurayrah and Abû Mûsâ witnessed the military campaign of Dhât ar-Riqâ‘."122

"Shorten the prayer" Meaning the shortening of the four-unit prayers.

122 Zād al-Maʿād (3/250-252) in summarized form.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"As ascribed" Meaning ascribed to him (عليه السلام) in the occurrences during the fourth year after the Hijrah.

Ibn al-Athîr (رضي الله عنه) said,

"It was said, 'Indeed the Salah was shortened in the fourth year after the Hijrah.'"\textsuperscript{123}

و

"And" The revelation of....

آية الحجاب

"The verse concerning the Ḥijāb" Ibn Kathîr (رضي الله عنه) said in his book, al-Fusûl:

"There is no differing that it was revealed the morning after he (صلى الله عليه وسلم) consummated his marriage to Zaynab Bint Jaḥsh."\textsuperscript{124}

However, the time in which he consummated his marriage to her has differing concerning it as outlined prior.

\textsuperscript{123} 'Asad al-Ghâbah (1/29).
\textsuperscript{124} Al-Fusûl pg. (157).
VERSES 65-67: THE MILITARY CAMPAIGN OF BANÜ QURAYẒAH

"And" The revelation of the verse...

"...Concerning at-Tayammum" This was in the same year.

The reason for it being revealed was that 'Ā'ishah lost her necklace on one of the military campaigns. Some scholars say that it happened in the fourth year just as the author (رحمت الله) views and others say that it happened immediately after the military campaign of Banū al-Mustaliq.¹²⁵

"It was said, 'His stoning two Jews'" Meaning this is one of the occurrences in the fourth year after the Hijrah in which he (صلی‌الله علی‌هی) stoned two Jews.

Ibn al-Athīr (رحمه‌الله) said,

"In that year, the Messenger of Allāh (صلی‌الله علی‌هی) stoned a Jewish man and woman. Its story is well-known."¹²⁶

Al-Bukhārī and Muslim both related the Ḥadīth of 'Abdullāh bin 'Umar (رضی‌الله عنه) that the Messenger of Allāh (صلی‌الله علی‌هی) said,

¹²⁶ 'Asad al-Ghabah (1/29).
“What do you find in the Taurat (Torah) for one who commits adultery? They said: We darken their faces and make them ride on the donkey with their faces turned to the opposite direction (and their backs touching each other), and then they are taken round (the city). He said: Bring the Tawrah (Torah) if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning, the person who was reading placed his hand on the verse pertaining to stoning and read (only that which was) between his hands and what was subsequent to that. ‘Abdullah bin Salim who was at that time with the Messenger of Allah (nu) said: Command him (the reciter) to lift his hand. He lifted it, and there was, underneath that, the verse pertaining to stoning. Allah’s Messenger (nu) pronounced judgment
VERSES 65-67: THE MILITARY CAMPAIGN OF BANU QURAYZAH

about both of them, and they were stoned. ‘Abdullah bin ‘Umar said: I was one of those who stoned them, and I saw him (the Jew) protecting her (the Jewess) with his body.”127

"And the birth of the delightful grandson al-Ḥusayn" In the fourth year after the Hijrah.

Al-Ḥāfiz Ibn Ḥajr (رحمه الله) said in his book, al-Isâbah,

"Al-Ḥusayn bin ‘Alî bin Abū Tālib ibn ‘Abdul-Muttalib bin Hāshim bin ‘Abd Manāf al-Hāshimi Abū ‘Abdullāh, the grandson of the Messenger of Allah and the coolness of his eyes. Az-Zubayr and others have said, ‘He was born in the month of Shawwāl in the fourth year after the Hijrah. Others say that it was in the sixth year and others say that it was in the seventh year, although they have no firm evidence.’"128

The most correct opinion is that he was born in the fourth year after the Hijrah of which the author (رحمه الله) was absolutely certain of.

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127 Sahih al-Bukhârî No. (3635 & 6841) and Sahih Muslim No. (1699).
128 Al-Isâbah (2/547).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

VERSE 68: THE INCIDENT OF AL-'IFK (THE SLANDER OF 'Ā'ISHAH)

The author (رساللاه) said,

68. ëُوَكَانَ في النَّهَاسِنَةِ اسْمَعْنَ وَثَقَ الأَفْكَ في غَزْوِ بَيْبُ الْمُصْطَلَقِ

68. Listen and trust that al-'Ifk (the slander of 'Ā'ishah) occurred in the fifth year during the military campaign of Banū al-Mustāliq.

Explanation

In the fifth year after the Hijrah is when the incident of al-'Ifk occurred in which an accusation was thrown at the Mother of the Believers, 'Ā'ishah (رضي الله عنها). Allāh (عَزَّوْجَلَهُمَا) sent down verses proving her innocence from this slander which are present in the Book of Allāh (عَزَّوْجَلَهُمَا) to the point that she (رضي الله عنها) said out of modesty when these noble verses were revealed,
VERSE 68: THE INCIDENT OF AL-'IFK (THE SLANDER OF 'Ā'ISHAH)

وَلَمْ أَؤْمِنَ بِنَفْسِي كَانَ أُحْسَنُ مِنَ الَّذِينَ يَتَّلَّكُمُ اللَّهُ فِي بَيْتِهِمْ يُتَّقُونَ

"For I considered myself too unimportant to be talked about by Allah in the Divine Revelation that was to be recited."  

Ibn Kathır (النحاس) said in his tafsir concerning this matter,

"The scholars of Islam (النحاس) have unanimously agreed that whoever reviles her after this innocence and throws accusations at her which are mentioned in these verses has indeed disbelieved because he is in opposition to the Qur'ān."  

في عَرْوَتِي الْمُصْتَلِبِيَّ

"During the military campaign of Banū al-Mustāliq" This military campaign was in the fifth year after the Hijrah as cited by the author (النحاس); although some (scholars) say it was in the sixth year after Hijrah.

The tribe of Banū al-Mustāliq is a portion of Banū Khuzā'ah. Al-Mustāliq is the name of their grandfather. This military campaign was also called al-Muraysi' because the Prophet (النبي) encountered them at this well named al-Muraysi' which is a place near the valley of Qudayd in the direction of the beach. Allāh (الله) defeated them, and

129 Collected by al-Bukhārī in his Šahih No. (4141 & 7500).
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some of them were killed; and the Prophet (النبي محمد ﷺ) captured women, children, livestock, and sheep.
VERSE 69: THE MILITARY CAMPAIGN OF DŪMAH AL-JANDAL AND HIS MARRIAGE TO JUWAYRIYAH BINT AL-HĀRITH

The author (رحمه الله) said,

69. And Dūmah al-Jandal was before and what took place afterward was his marriage to Bint al-Hārith and its consummation.

Explanation

“And Dūmah al-Jandal” It is a place in which its name remains even up until our day and time that is located within al-Jawf district.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"Was before" The military campaign of Banū al-Mustaliq. This is because Dūmah al-Jandal happened in Rabī’ al-’Awwal in the fifth year after the Hijrah. Whereas Banū al-Mustaliq took place in the same year, however, it was in the month Shawwāl just as Ibn al-Qayyim131 (rizq Allah) and people of knowledge were certain of.

"And what took place" Immediately after the military campaign of Banū al-Mustaliq was...

"His marriage" The Prophet’s (sallallaahu 'alayhi wa sallam) marriage...

"To Bint al-Hārith" She is Juwayriyah Bint al-Hārith (رضي الله عنها) who was among those captured in Banū al-Mustaliq. She fell under the shares (war booty) that Thābit bin Qays (رضي الله عنه) obtained. So, he bound her to him until she had paid a price for her freedom. Later, the Messenger of Allāh (صلى الله عليه وسلم) paid for her and married her. Upon his marriage to her, she

131 In the book, Zād al-Ma'ād (3/256).
VERSE 69: THE MILITARY CAMPAIGN OF DŪMAH AL-JANDAL AND HIS MARRIAGE TO JUWAYRIYAH BINT AL-HĀRITH

obtained her freedom as well as one hundred people from the tribe of Banū al-Mustāliq as a show of generosity and being the in-laws of the Messenger of Allāh (صلى الله عليه وسلم).

"Afterward" Meaning after the military campaign of Banū al-Mustāliq....

"And its consummation" Meaning he (صلى الله عليه وسلم) consummated his marriage to her (Juwayriyah Bint al-Hārith).
VERSE 70: HIS MARRIAGE TO RAYḤĀNAH BINT ZAYD AND THE MILITARY CAMPAIGN OF BANŪ LIḤYĀN

The author (رضى الله) said,

70- وَعَفِّدَ رَيْحَانَة فِي ذِي الْخَامِسَةِ ثُمَّ بَنَوْنَ لِحَيَانَ بَلَدَةِ السَّادِسَةَ

70. And the marriage to Rayḥānah in the fifth. Afterward, was Banū Liḥyān which was the beginning of the sixth.

Explanation

"And the marriage to Rayḥānah" She was Bint Zayd (زينب زيد) who was among the captives of Banū Qurayzah. She was from his portion of the spoils of that war. So, he freed her and married her. This is one statement of the people of knowledge which is the view that the author (رضى الله) holds.
VERSE 70: HIS MARRIAGE TO RAYHĀNAH BINT ZAYD AND THE MILITARY CAMPAIGN OF BANū LIḤYĀN

Although another group of scholars say, ‘Rather, she was his female servant, and he had sexual relations with her as she was a part of what he owned. Ibn al-Qayyim (رحمه الله), Ibn Kathir\(^{132}\) (رحمه الله), and others give preference to this opinion. As-Ṣāliḥi said,

“Based on this (evidence) she was among the Prophet’s (صلى الله عليه وسلم) share (property).”\(^{133}\)

في ذي الخامسة

“In the fifth” Meaning the fifth year after the Hijrah.

ثمَّ بنو لحِيَانٍ بدءَ السَادِسة

“Afterward was Banū Liḥyān which was the beginning of the sixth” Meaning after the military campaign of Banū Liḥyān which was in the month of Jumāda al-Ulā in the sixth year after the Hijrah according to the most correct opinion as cited by al-Ḥāfīẓ Ibn Kathīr (رحمه الله) in his book al-Fusūl\(^{134}\).

This military campaign was to take revenge on the delegation of ar-Rajīʿ. However, they took cover in the mountains and eventually the Prophet (عليه السلام) left

\(^{132}\) Look in the book, Zād al-Ma‘ād (1/113) by Ibn al-Qayyim; and al-Fusūl by Ibn Kathīr pg. (238-239).

\(^{133}\) Subul al-Hudā wa ar-Rashād (12/138).

\(^{134}\) Al-Fusūl pg. (151).
them, returning back to al-Madinah without any fighting ensuing.
VERSE 71: HIS MAKING DU‘Ā FOR RAIN

VERSE 71: HIS MAKING DU‘Ā FOR RAIN

The author (عليه الصلاة و السلام) said,

71- وَبَعْدَهُ اسْتِسْقَاُوْهُ وَذُو فَرْدٍ يُصُدُّ عَنْ غُمَرَهُ آمَّا فَصُدُّ

71. Afterward, he made Du‘ā for rain and Dhū Qarad, and when he headed to perform ‘Umrah, he was prevented from doing so.

Explanation

وَبَعْدَهُ

"Afterward" Meaning after that (previously mentioned line).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
OF THE BEST OF MANKIND

“He made Du‘a for rain,” Ibn al-‘Athîr (رضي الله عنه) said,

“In that year—the sixth year after the Hijrah—the people were stricken with a drought. So, the Messenger of Allah (صلى الله عليه وسلم) made Du‘a for rain, and they received it.”135

Ibn al-Qayyîm (رضي الله عنه) mentioned in his book Zâd al-Ma‘âd136 that the Prophet (صلى الله عليه وسلم) made Du‘a for rain during some of the military campaigns against the polytheists in an unspecified year. He (صلى الله عليه وسلم) said,

“Indeed, he (صلى الله عليه وسلم) made Du‘a for rain during some of the military campaigns if the polytheists got to the well before they did and the Muslims were stricken with thirst and complained about it to the Messenger of Allah (صلى الله عليه وسلم). Some of the hypocrites said, ‘If he was really a Prophet surely he would make Du‘a for rain for his people just like Mûsâ did for his people.’ When this got back to the Prophet (صلى الله عليه وسلم), he said, ‘Did they actually say that perhaps your Lord will give you all water.’ He then spread out his hands and made Du‘a, and he didn’t place his hands down from making Du‘a until the clouds shadowed them and began to

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135 Asad al-Ghabâh (1/29).
136 Zâd al-Ma‘âd (1/458).
VERSE 71: HIS MAKING DU'Ā FOR RAIN

rain. So, the water quickly filled up the valley, and the people drank from it, quenching their thirst.”

The Ḥadīth was related by Abū ‘Awwānah in his Sahīh on the authority of ‘Ā’ishah Bint S’ad bin Abū Waqqāṣ from her father (رضي الله عنهم).

وَ دُوَّرَ قُرْدُ

“And Dhū Qarad” Meaning the military campaign of Dhū Qarad which was a few nights after the military campaign of Banū Liḥyān. Al-Ḥāfiẓ Ibn Kathīr (رحمه الله) said in his book al-Fuṣūl,

“Afterward his return to al-Madīnah, ‘Uyaynah bin Ḥisn raided the camels owned by the Prophet (صلى الله عليه وسلم) in Banū ‘Abdullāh bin Ghaṭafān which was in the forest. So, they herded the camels and killed the shepherd who was from Ghifār and took his wife. The first to be warned about them was Salamah bin ‘Umar bin al-‘Akwā’ al-‘Aslami. He then sent out on foot in search for them, and no one had proceeded him. So, when he encountered them, he began to shoot arrows at them saying,

أَنَا ابن الأَكْوَعَ، وَالْيَدُومُ يَوْمٌ الرَّضَعَ

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137 No. (2514).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

'Take these (arrows)! I am Ibn al-'Akwa' and today is the day the vile will perish.'

They dropped everything they had in their hands. When the scream was heard in al-Madīnāh, the Messenger of Allāh (صلى الله عليه وسلم) and a group met up with Sa‘lāmah bīn al-‘Akwa’. They reclaimed the camels, and the Prophet (صلى الله عليه وسلم) reached a well which was called Dhū Qarad. So, he slaughtered one of the camels, and they stayed there one day and night then returned to al-Madīnāh.”

وجَلَّدَ

"He was prevented" Meaning the Prophet (صلى الله عليه وسلم) ....

عَنْ عُمْرَتِهِ لَمَا قَصَدَ

"When he headed to perform ‘Umrah" In Makkah which was in the sixth year after the Hijrah during the military campaign of al-Hudaybiyyah. Whereas, he (صلى الله عليه وسلم) headed out with a thousand or so of his Companions (رَضِيَ الله عَنْهُمْ). This ‘Umrah was not facilitated for them on this trip. However, they made an agreement with the Quraysh with stipulations that the ‘Umrah will be made in the following year. So, he (صلى الله عليه وسلم) didn’t perform ‘Umrah

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138 Al-Fuṣūl pg. (151-152).
VERSE 71: HIS MAKING DU'A FOR RAIN

during this military campaign. This truce between them and the polytheists was considered among the tremendous victories as Ibn Mas'ūd (ﷺ), and others said.¹³⁹

¹³⁹ Look in the book, al-Fuṣūl by Ibn Kathir (ﷺ) pg. (159-161).
VERSE 72: THE PLEDGE OF AR-RIḌWĀN

The author (رضي الله عنه) said,

٧٢ - وَنُبِعْتُ الْرَّضْوَانِ أُوْلٌ وَبَنِى فِيهَا بِرَنَاحَةَ هَذَا بَيْتًا

72. First was the pledge of ar-Riḍwān, and during that he consummated with Rayḥānah, this has been made evident.

Explanation

"First was the pledge of ar-Riḍwān" Meaning before the truce of al-Hudaybiyyah. Because when the Prophet (صلى الله عليه وسلم) dispatched ʿUthmān (رضي الله عنه) to Makkah to negotiate with the Polytheists with regards to performing ʿUmrah, it was relayed that ʿUthmān (رضي الله عنه) was killed. So, the Prophet (صلى الله عليه وسلم) received a pledge from his noble Companions to fight. This particular pledge was called ar-Riḍwān, in which Allāh (سبحانه وتعالى) revealed about it,
VERSE 72: THE PLEDGE OF AR-RIWDÂN

"Indeed, Allah was pleased with the believers when they gave their Bai'â (pledge) to you (O Muhammad) under the tree, He knew what was in their hearts, and He sent down As-Sakînah (calmness and tranquillity) upon them, and He rewarded them with a near victory." [Surah al-Fath 48:18]

"And during that, he consummated" Meaning this year (the 6th year after the Hijrah).

"With Rayhânah" Meaning Bint Zayd (رضي الله عنها) who was mentioned earlier. Ibn al-Qayyim (رحمة الله عليه) cited earlier that she one of his slaves and not his (رضي الله عنه) wife.

"This has been made evident" Meaning concerning the reports mentioned on this issue.
VERSE 73: THE OBLIGATION OF AL-HAJJ AND THE CONQUEST OF KHAYBAR

The author (ﷺ) said,

73- وَفُرِضَ الْحَجُّ بِخَلْفِ فَاسَمَتِهِ وَكَانَ فَتْحُ خَيْبَرُ فِي السَّابعَةِ

73. Al-Ḥajj was made obligatory, so listen concerning this matter as there is differing. The conquest of Khaybar was in the seventh.

Explanation

وَ فُرِضَ الْحَجُّ

"Al-Ḥajj was made obligatory" This was during the sixth year after the Hijrah...
VERSE 73: THE OBLIGATION OF AL-ḤAJJ AND THE CONQUEST OF KHAYBAR

“There is differing” Pertaining to this matter.

Al-Ḥāfiẓ Ibn Kathīr (رحمه الله) said in the book al-Fusul,

“The obligation of al-Ḥajj was made in the sixth year according to statements from some of the people of knowledge, and according to other scholars, it was in the ninth year. Some say it was in the tenth year although this statement is strange.”

The conquest of Khaybar was in the seventh” Meaning in the seventh year after the Hijrah of the Prophet صلى الله عليه وسلم which is the statement of the main body of scholars.

Ibn al-Qayyim (رحمه الله) said in his book Zād al-Maʿād,

“Mūsā bin Uqbah said, ‘When the Messenger of Allāh returned to al-Madīnah from al-Hudaybiyah, he remained there roughly twenty nights or so. Afterward, he headed out to Khaybar on a military campaign. Allāh جلَّ وحَلِيمَهُ had promised it to him (i.e., its conquest) when he was in al-Hudaybiyah. Mālik said, ‘The conquest of Khaybar was during the sixth year, although the main body of scholars agree that it happened in the seventh year after the Hijrah.’”

140 Al-Fusul pg. (206).
141 Zād al-Maʿād (3/316).
VERSE 74: MAKING IMPERMISSIBLE TAMED DONKEY MEAT AND MUTAH (TEMPORARY) MARRIAGE

The author said,

74. During that was the prohibition of tamed donkey meat and the vile temporary marriage to women.

Explanation

"Prohibition of" Eating...

"Tamed donkey meat" Was...
VERSÉ 74: MAKING IMPERMISSIBLE TAMED DONKEY MEAT AND MUTAH (TEMPORARY) MARRIAGE

فيها

“During that” Meaning in the seventh year after the Hijrah.

وَمُنَّعَتِ النَّسَاءَ

“Temporary marriage to women” The prohibition of temporary marriage to women in that year.

الرِّدِيَّة

“The vile” Meaning that it is corruptive.

This prohibition was legislated on the day of Khaybar. This matter has been noted in numerous ahādīth. Sahīh al-Bukhārī and Muslim related on the authority of ‘Ali bin Abī Ṭālib (رَضِيَ اللَّهُ عَنْهُ),

أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ يَضَاحِكَةِ المُنَّعَةِ يَوْمَ خَيْبَرٍ، وَعَنْ حُمَّامِ الْحُفْرِ الأَهْلِيَّةَ

“That the Prophet (صلى الله عليه وسلم) on the Day of Khaybar forbade temporary marriage to women, and (he also forbade) the meat of tame donkeys.”

142 Related by al-Bukhārī No. (5115); and Muslim No. (1407).
The author (رضي الله عنه) said,

75- لم علّي أم حبيبّة عقّد ومهرها عنه النجاشي نقد.

75. Afterward, he married Umm Ḥabībah, and an-Najāshī paid her dowry in cash on his behalf.

Explanation

عَقْدُ

"Afterward Umm Ḥabībah" Meaning Ramlah Bint Abi Sufyān (رضي الله عنه).

"He married" Meaning the Prophet (عليه السلام) married her.
VERSE 75: HIS MARRIAGE TO UMM ḤABĪBAH BINT ABĪ SUFYÂN

"And an-Najāshī paid her dowry in cash on his behalf"
Meaning that an-Najāshī is the one who settled her dowry on behalf of the Prophet (ṣallāllāhū wa sallam).

Ibn al-Qayyim (رحمهالله) said in the book Zād al-Ma‘ād,

"Afterward, he married Umm Ḥabībah. Her full name is Ramlah Bint Abi Sufyān Sakhr bin Harb al-Qurashiyah al-Umayiyah. Some scholars say that her name was Hind. He married her when she was in the land of al-Habashah as an immigrant. An-Najāshī gave her a dowry of four hundred dinār, and she was given over to him (i.e., in marriage) from there."143

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143 Zād al-Ma‘ād (1/109).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

VERSE 76: HE WAS POISONED BY THE MEAT AND HIS MARRIAGE TO SAFIYYAH BINT HUYAYY

The author (رضي الله عنه) said,

76. During it, he was poisoned by meat that was gifted to him. Afterward, he chose Safiyyah who was a share.

Explanation

"He was poisoned" The Prophet (安宁عله عليه السلام) was poisoned.

"By meat" The meat in which poison was placed therein.
VERSE 76: HE WAS POISONED BY THE MEAT AND HIS MARRIAGE TO SAFIYYAH BINT HUYAYY

“During it” Meaning the seventh year after the Hijrah upon the conquest of Khaybar.

“Was gifted to him” Meaning a Jewish woman gifted it to the Prophet (صلى الله عليه وسلم). The Ḥadith concerning this is in Sahih al-Bukhari and Sahih Muslim on the authority of Anas bin Malik (رضي الله عنه) and others.

“Afterward he chose” The Prophet (صلى الله عليه وسلم) choose...

“Safiyyah” She was Safiyyah Bint Huyay (رضي الله عنها).

“Who was a share” Meaning he acquired her from the spoils of Khaybar. So, she accepted Islām and the Prophet (صلى الله عليه وسلم) freed her and later married her. The Ḥadith

144 Sahih al-Bukhari No. (2617) and Sahih Muslim No. (2190).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

centering this is in Saḥīḥ al-Bukhārī and Saḥīḥ Muslim\textsuperscript{145} from the Ḥadīth of Anas bin Mālik (عائشة بنت مالك).

\textsuperscript{145} Saḥīḥ al-Bukhārī No. (371) and Saḥīḥ Muslim No. (1365).
VERSE 77: JA‘FAR AND THE COMPANIONS’ ARRIVAL FROM AL-HABASHAH AND HIS MARRIAGE TO MAYMŪNAH BINT AL-ḤĀRITH

The author (رحمَ الله) said,

77. Afterward, she arrived as well as those remaining migrators, and his marriage to Maymūnah was the last.

Explanation

“Afterward she arrived” Meaning Umm Ḥabibah (رضِيَ الله رَحْمَتَهَا).
"As well as" Arrived...

"Those remaining migrators" In al-Habashah who were Ja’far bin Abi Ṭālib and his companions (RAL-JN) (SAH). The Prophet (SAH) said to Ja’far,

ما أَدْرِي أَنَا بُقْدُوم جَعْفَر أَسْرَى، أَوْ يُقَطِّع خَيْبَر

"I didn’t know which was more secret, the arrival of Ja’far or the conquest of Khaybar.”

"Was the last" He (RAL-JN) didn’t marry anyone after her.

Ibn al-Qayyim (RAL-JN) said in Zād al-Ma‘ūd,

"Afterward he (RAL-JN) married Maymūnah Bint al-Ḥārith al-Hilāliyah who was the last one he married. He married her in Makkah after performing his makeup ‘Umrah according to the most correct opinion."

146 Related by at-Tabarānī in the book, al-Mujāt al-Ka‘ūr (22/100) No. (244); and Shaykh al-Albānī (RAL-JN) said in his book as-Silsilah as-Sahihah (6/335) its chain is good.
147 Zād al-Ma‘ūd (1/113).
VERSE 78: ABŪ HURAYRAH’S ACCEPTANCE OF ISLĀM

The author (بُخطَتْ وَقُلُّ الله) said,

78- وَقَبِلَ إِسْلَامَ أَبِي هُزَيْرَةَ وَبَعَدَ غُمُرَةُ الْفُضُّا الشَّهِيرَةَ

78. Before it Abū Hurayrah accepted Islām. Afterward, it was the well-known makeup ‘Umrah.

Explanation

“Before it” Meaning before that ...

إِسْلَامٌ أَبِي هُزَيْرَةَ

“Abū Hurayrah accepted Islām” His acceptance of Islām was a short time before the conquest of Khaybar. He came to
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

the Prophet (صلى الله عليه وسلم) in Khaybar although he didn’t participate in the military campaign.148

وَبَعْدُ

"After it" Meaning after the military campaign of Khaybar was the....

غُمَرَةُ الْقَصَا السَّهِيرَةُ

"The well-known makeup ‘Umrah" This was when the Prophet (صلى الله عليه وسلم) returned to al-Madinah from Khaybar. He stayed there until the month of Dhūl Qa’dah. So, he left out for the makeup ‘Umrah in that month, and he traveled until he reached Makkah. He performed ‘Umrah, circumambulated the Ka’bah, and completed his ‘Umrah.149

VERSE 79: SENDING MESSENGERS TO THE VARIOUS RULERS

The author (الله ﷺ) said,

79 - والرَّسُولُ في مَّحْرَم الْمَحْرَمِ أَرْسَلْنَاهُمْ إِلَى الْمُلُوكَ فَأَعْلَمُ

79. The messengers in the sacred al-Muharram. He sent them to various rulers, so they could come to understand.

Explanation

وَ الرَّسُولُ

"The Messengers" Among the noble companions (الرَّضُوُّ). This word is a direct object for an omitted verb.

في مَّحْرَم الْمَحْرَمِ
"In the sacred al-Muharram" Meaning the sacred month of al-Muharram which one of the four sacred months.

"He sent them" (صلى الله عليه وسلم) When he returned from al-Hudaybiyah.

"To various rulers, so come to understand" Whereas, he dispatched a number of his Companions (رضي الله عنهم). Every one of them took a letter to one of the rulers. So, he sent 'Umar Bin Umiyyah ad-Damrah (رضي الله عنه) to an-Najashi the ruler of al-Habashah, Dihyah al-Kalbi (رضي الله عنه) was sent to Caesar, the ruler of Rome. He sent 'Abdullah bin Hudhafah as-Sahzri to Kisra, the ruler of Persia. He sent Ťatib bin Abi Baltah to Al-Muqawqis, the ruler of Egypt. He sent others150 as well.

On the authority of Anas (رضي الله عنه),

ألئن تبي الله صلى الله عليه وسلم كتب إلى كسرى وإلى قيس وإلى التاجاشي وإلى كل جبار يدعوههم إلى الله تعالى

VERSE 79: SENDING MESSENGERS TO THE VARIOUS RULERS

“That the Prophet of Allah (صلى الله عليه وسلم) wrote to Kisrâ (King of Persia), Cæsar (Emperor of Rome), an-Najâshî (King of Abyssinia) and every (other) tyrant inviting them to Allah, the Exalted.”

151 Related by Muslim No. (1774).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

VERSE 80-81: AL-MUQAWQIS GIFTED MĀRIAḤ AL-QIBṬĪYAH TO THE PROPHET AND RAIDING PARTY SENT TO MUṬTAH

The author (ﷺ) said,

80 - وأُهْدِيَتْ مَارِيَّةُ الْقِبْطِيَةُ فِي هِيَ وَفِي الثَّامِنَةِ السَّبْعِ

81 - لِمُؤْتِيَةٍ سَارَتْ وَفِي الصَّيْامِ قَدْ كَانَ فَنْخُ الْبَلَدِ الْحَرَامِ

80. During that, Māriah al-Qibtiyah was gifted; in the eighth the raid...
81. ...was directed on Mu’tah. During the fasting, the conquest of the sacred land was made.

Explanation

وَ أُهْدِيَتْ مَارِيَّةُ الْقِبْطِيَةُ
"Mariah al-Qibtiyah was gifted" Al-Muqawqis, the ruler of Alexandria, Egypt gifted her to the Prophet (صلى الله عليه وسلم).

"During that" Meaning in the month of Al-Muharram in the seventh year after the Hijrah. When the Prophet’s letter arrived al-Muqawqis replied, ‘This is good.’ He came close to accepting Islam, but he didn’t. So, he gifted Mariah to the Prophet (صلى الله عليه وسلم).

"In the eighth" Meaning in the eighth year after the Hijrah.

"The raid was directed on Mu’tah," Ibn Kathir (رحمه الله) said,

"During the month of Jumâda al-‘Âkhir in the eighth year after the Hijrah, the Prophet (صلى الله عليه وسلم) dispatched commanders to Mu’tah which is a village in the land of Shâm (Syria).”

The Prophet (صلى الله عليه وسلم) had informed his Companions (رضي الله عنهم) what occurred in this raid. Just as what Sahih al-

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152 Al-Fusûl fi Sirah ar-Rasûl pg. (170).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Bukhari mentioned on the authority of Anas bin Malik (ラーホーン) in which he said,

خَطَبَ النَّبِيُّ صلى الله عليه وسلم قَالَ "أَحَدُ الرَّأْبَةِ زَيْدُ فُصِيبُ، ثُمَّ أَحَدُهَا جَعَفْرُ فُصِيبُ، ثُمَّ أَحَدُهَا عَبْدُ اللَّهِ بْنُ رَوْاحَةٍ فُصِيبُ، ثُمَّ أَحَدُهَا خَالِدٌ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمَرَةٍ فَفُجِّحَ لَهُ - وَقَالَ - مَا يُسُرُّنَا أَنْهُمُ عِنْدَنَا " قَالَ أَيُّوبُ أَوْ قَالَ " مَا يُسُرُّهُمُ أَنْهُمُ عِنْدَنَا وَعُيَيْنَا تَدْرُفُانِ.

"The Prophet (صلى الله عليه وسلم) delivered a sermon and said, "Zayd (Bin al-Ḥarīthah) took the flag and was martyred, and then Ja'far (Bin Abi Ṭalib) took the flag and was martyred, and then 'Abdullah bin Rawahah took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet (صلى الله عليه وسلم) further added, "It would not please us to have them with us." Ayyub, a sub-narrator, added, "Or the Prophet, shedding tears, said, 'It would not please them to be with us.'"153

"During" The month of...

153 Sahih al-Bukhari No. (3063).
VERSE 80-81: AL-MUQAWQIS GIFTED MÁRIAH AL-QIBTÍYAH TO THE PROPHET AND RAIDING PARTY SENT TO MU’TAH

"Fasting" in the eighth year after the Hijrah\textsuperscript{154}.

"The conquest of the sacred land was made." This was the conquest Allah (سُبُحَاهُ وَتَعَالَّ) mentioned in several places of the Qur'ân. From the verses is,

\begin{quote}
لَا يَضُرُّكُمُ مِنْ أَنكَفَّ مِنْ قَبْلِ الْفَتْحِ وَقَتُّلَٰ أُوْلَٰىٰ الْأَوْلَىٰ أَعْظَمُ دَرْجَةً مِّنَ

أَلْدِينَ أَنْقَفُواَ مِنْ بَعْدُ وَقَتَّلُواَ
\end{quote}

"Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterward." [\textit{Sūrah al-Ḥadīd} 57:10]

\textsuperscript{154} Look in the book, \textit{Sirah ibn Hishām} (2/1229).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

VERSE 82: THE MILITARY CAMPAIGNS OF ḤUNAYN AND AT-ṬĀ'IF

The author (رَحْمَةُ اللَّهِ عَلَيْهِ) said,

82- وَبَعْدَهُ قَدْ أُوْزِدُوا مَا كَانَ فَيْ يَوْمٍ حَنِينٍ ثُمَّ يَوْمٌ الطَّائِفٍ

82. After it, they have mentioned what happened on the day of Ḥunayn, then on the day of at-Ṭā’if.

Explanation

"After it" Meaning after the conquest of Makkah in the eighth year after the Hijrah.
VERSE 82: THE MILITARY CAMPAIGNS OF ḤUNAYN AND AT-ṬĀ’IF

"They have mentioned" Meaning the people of knowledge in the field of Sirah and military campaigns in their authorings.

ما كان في يوم حنين

"What happened on the day Ḥunayn" It is also called 'the military campaign of 'Awṭās' which both places are between Makkah and at-Ṭā'īf. This military campaign was named after the place where it occurred which is also named Hawāzan. Because they arrived to fight the Messenger of Allāh (ṣallalla الله عا عليه وسلم).155

ثم يوم الظائف

"Then on the day of at-Ṭā'īf" Meaning the military campaign of at-Ṭā'īf which was in the month of Shawwāl on the eighth year whereas the Prophet (ṣallalla الله عا عليه وسلم) returned from Ḥunayn and didn’t enter Makkah until he came pass at-Ṭā'īf. So, they surrounded the enemy in at-Ṭā'īf, and they were well fortified against the Prophet (ṣallalla الله عا عليه وسلم). So, he returned to Makkah without any fighting ensuing.156

The author said,

وَبَعَدُ في ذَي الْقُفْعَةِ ٱلْزِّيْبِـمَـةَ وَٱلْبِـيْـفُرَاةَ

83. After Dhul Qa‘dah, his ‘Umrah was made from al-Ji‘rânah and his stay.

Explanation

"After" The month of....

ذِي الْقُفْعَةِ

"Dhul Qa‘dah" Was ...

اعتِمَارَةُ
VERSE 83: THE ‘UMRAH MADE FROM AL-JI’IRRĀNAH

“His ‘Umrah” (عَلَىٰ الْمُسْتَقَرَّةَ)... من الْجِيّرَانَة

“Made from al-Ji’irranah” This is a place between Makkah and at-Ta’if which is closer to Makkah.

“And his staying” Meaning his staying in al-Ji’irranah for roughly ten nights. Afterward, he started to perform his ‘Umrah from there; and when he concluded his ‘Umrah, he left for al-Madinah leaving ‘Attāb bin ’Asīd in charge of Makkah. He was under twenty years old at the time.

159 Look in the book, Zād al-Ma‘ād (1/126).
VERSE 84: THE PASSING OF HIS DAUGHTER ZAYNAB AND THE BIRTH OF HIS SON IBRĀHĪM

The author (الرسول عليه السلام) said,

وَبَنَّتِي زَيْنَبُ مَاتَ ثُمَّ مَوْلُدُ إِبْرَاهِيمُ فِيهَا حَتَّى

84. And his daughter Zaynab passed away, then the birth of Ibrāhīm for sure during it.

Explanation

وَبَنَّتِي زَيْنَبُ مَاتَ ثُمَّ

"And his daughter Zaynab passed away" Meaning the death of Zaynab Bint of the Prophet (صلى الله عليه وسلم).

ثُمَّا

"Then" Meaning shortly after, by a few months...
VERSE 84: THE PASSING OF HIS DAUGHTER ZAYNAB AND THE BIRTH OF HIS SON IBRĀHĪM

"The birth of Ibrāhīm" Meaning the son of the Prophet (صلى الله عليه وسلم).

"During it" Meaning in the eighth year after the Hijrah.

"For sure" Meaning with full certainty that her passing was in the first part of the year and his son's birth was in the latter part of the year.

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VERS 85: SAWDAH GIVES HER DAY TO ‘Ā’ISHAH

The author (رضي الله عنه) said,

85 - وَهَكَذَا ظَيِّنُتْهَا لِغَفَارَتِهَا سُوءَتُهَا ما ذَا مَتْ زَمَانَا غَافِرَتُهَا

85. Sawdah gives her turn to ‘Ā’ishah as long as she lives.

Explanation

The Mother of the Believers, Sawdah (رضي الله عنها), gave her days and nights to the Mother of the Believers, ‘Ā’ishah (رضي الله عنها), seeking to please the Prophet (صلى الله عليه وسلم) and to remain with him. Imam at-Tirmidhî related in his Jâmi‘ from the Ḥadîth of Ibn ‘Abbâs (رضي الله عنه) who said,

حَبْسَتِ مَّعِي بِأَيَّامِي لِغَفَارَتِهَا وَلِيُؤْفَكْ إِلَيْهِمْ نُفُورٌ مَّعَ حَبْسِهَا وَلِيُصُلِّّحَهَا وَلِأَصْلَحَ حَبْسَهَا وَلِأَصْلَحَ حَبْسَهَا

عليهما أن يصليهما بينهما صلحتا وأصلتح حبستا
VERSE 85: SAWDAH GIVES HER DAY TO 'Ā'ISHAH

“Sawdah feared that the Prophet (ﷺ) was going to divorce her, so she said: ‘Do not divorce me, but keep me and give my day to ‘Ā’ishah.’ So, he (ﷺ) did so, and the following was revealed: ‘There is no sin on them both if they make terms of peace between themselves, and making peace is better.’” [Sūrah īn-Nisā’ 4:128]161

161 No. (3040). Imām at-Tirmidhi said, “This Ḥadīth is Ḥasan Gharib” and Ibn Ḥajar graded its chain of narrators to be Ḥasan in his book al-Isābah (13/506).
VERSE 86: THE MINBAR WAS BUILT FOR THE PROPHET

The author (رضي الله عنه) said,

86. The minbar was built in the open, and ‘Attab led the Muslims on Hajj.

Explanation

"The minbar was built" The one on which the Prophet (عليه السلام و تعالى) delivered his sermon on.

"In the open" Meaning in a plain area of the masjid.
VERSE 86: THE MINBAR WAS BUILT FOR THE PROPHET

Ibn al-‘Athir (رضي الله عنه) said,

"During the eighth year of the Hijrah, the Messenger of Allah’s (صلى الله عليه وسلم) minbar upon which he delivered his sermon on was worked on. Previously, he would deliver his sermon on a tree stump. So, the tree stump began to whine until the people heard it. So, the Messenger of Allah (صلى الله عليه وسلم) came down off of it and placed his hand on it to calm it down. It was the first minbar in Islam." 162

Sahih al-Bukhari related on the authority of Jābir bin ‘Abdullah (رضي الله عنه) who said,

أَنَّ اِمْرَأَةَ مِنِ النَّصَارَىٰ قَالَتْ لِرَسُولِ اللَّهِ صَلِّي الله عَلَيْهِ وَسَلَّمَ يَا رَسُولُ اللَّهِ أَلَا أَجِدُكَ لَكَ شَيْئًا تَفْعَدُ عَلَيْهِ فَإِنَّ لِي غَلَامًا نَّجَارًا. قَالَ "إِنَّ شَيْيَتْ". قَالَ فَقَعَىْتُ لَهُ الْمِنْبَرُ. فَلَمَّا كَانَ يُؤْمِنُ الْجَمَاعَةُ فَعَدَّ الْمِنْبَرُ صَلِّي الله عَلَيْهِ وَسَلَّمَ عَلَيْهِ حَتَّى كَانَ كَأَثْرُ أَنَّهُ تُنْشَقَّ، فَقَعَىْلَ الْمِنْبَرُ صَلِّي الله عَلَيْهِ وَسَلَّمَ حَتَّى أَخْذُهَا فَمُضَحَّمَهَا إِلَيْهِ، فَجَعَلَهَا ثَنَىً أَنْبَيْنِ الصَّبْرِ الْذِّي يَسْكَنُهَا حَتَّى اسْتَقْرََ. قَالَ "بَصُّتْ عَلَىٰ مَا كَانَ تَسْمَعُ مِنَ الْذِّكْرِ"

"That a woman from the al-‘Ansār said to the Messenger of Allah (صلى الله عليه وسلم), O Allah’s Messenger

162 Asad al-Ghābah (1/30); also look in the book Tārīkh al-Islām by adh-Dhahabi (al-Maghāzī pg. 621)
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

(صلى الله عليه وسلم)! Shall I make something for you to sit on, as I have a slave who is a carpenter?” He replied, “If you wish.” So, she got a minbar made for him. When it was Friday the Prophet (صلى الله عليه وسلم) sat on that minbar. The date-palm stump near which the Prophet (صلى الله عليه وسلم) used to deliver his sermons cried so much so that it was about to burst. The Prophet (صلى الله عليه وسلم) came down from the minbar to the stump and embraced it, and it started groaning like a child being persuaded to stop crying and then it stopped crying. The Prophet (صلى الله عليه وسلم) said, “It has cried because of (missing) what it use to hear of the religious knowledge.”

وَخَدَّ عَتَابُ

“'Attab” Meaning Ibn 'Asid.

Ibn Ḥajr said in his book al-Isābah,

“He accepted Islām at the conquest of Makkah and the Prophet (صلى الله عليه وسلم) placed him in charge over Makkah when he marched on Ḥunayn and continued. Some of the historians mention, ‘He placed him in charge over Makkah after he returned from at-Ṭā‘if and

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163 Sahih al-Bukhari No. (2095).
VERSE 86: THE MINBAR WAS BUILT FOR THE PROPHET

led the people in Hajj in the same year of the conquest of Makkah.”

"Led the Muslims" ibn Kathir said,

"He ('Attāb ibn 'Asīd) was the first Muslim 'Amīr to lead the people in Hajj.”

\[164\] Al-Isābah (7/62).
\[165\] Al-Fuṣūl fi SIRAH ar-Rasūl pg. (189).
VERSE 87: THE MILITARY CAMPAIGN OF TABŪK

The author (رحمه الله) said,

87- نَمَّ نَبُوَّكَ قَدْ غَرَّا في النَّاسِيْعَةَ وَفَدَ مَسْجِدَ الْضَّرَّارِ رَافِعَةَ

87. After he had carried out a military expedition in Tabūk during the ninth; and he destroyed Masjid ad-Ḍirār removing it.

Explanation

"Afterward he had carried out a military expedition in Tabūk during the ninth" Meaning the Prophet (صلى الله عليه وسلم) carried out a military expedition in the ninth year after the Hijrah.

Al-Ḥāfiẓ Ibn Kathīr (رحمه الله) said in the book al-Fuṣūl,
“When Allah revealed to His Messenger the verse,

فقِنِّئِلَوَأَلْدِينْ عِنْدَكَ لَا يُؤْمِنُونَ بِاللهِ وَلَا يَسِيرُونَ الْآخِرَةِ وَلَا يُحْرِمُونَ مَا حَرَّمَهُ اللَّهُ وَرَسُولُهُ وَلَا يَسِيرُونَ دِينَ أَلْلَهِ مِن أَلْدِينِ أَوْلًا أَسِّتَبَّ حَتَّى يُعَطُّوا الْجُزَاءَ بِعَدَدٍ وَهُمْ صَبِيرُونَ

“Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.” [Sūrah at-Tawbah 9:29]

The Messenger of Allah (صلى الله عليه وسلم) urged the people of al-Madinah and those surrounding areas amongst the bediouns to take part in Jihād. He informed them about the military expedition of Rome which happened in the month of Rajab during the ninth year of the Hijrah. When Allah's Messenger (صلى الله عليه وسلم) intended to set on an expedition he kept it as a secret except for this expedition (Tabūk). Indeed, he announced to them this expedition, so they prepare because of the strength of their enemies and great numbers they will be up against. At that time, the fruits had ripened during an
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

arid year. So, the Muslims prepared for that...and when they reached there (Tabûk) they didn’t encounter any fighting. The thought of taking them into the land of Shâm during this year would be burdensome to them, so he made up his mind to return.”

“Masjid ad-Dirâr” Upon his return from Tabûk.

“Removing it” Meaning he removed the harm in which this masjid was built for.

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166 Al-Fuṣūl pg. (190-191).
VERSE 88-89: ABŪ BAKR LEADS THE PEOPLE IN ḤAJJ

The author (اللَّهُمَّ ) said,

88. Abu Bakr led people in Ḥajj. There ‘Ali recited the disownment and commanded...

89. ...that not a single polytheist performs Ḥajj afterward. Nor circumambulate it naked. They both did this from an order.

Explanation

وَحَجَّ بِالنَّاسِ أَبُو بَكْرٍ وَقَدْ نَلَى بِتَرَاءَةٍ عَلَيْيَ وَحَتَّمُ

"Abū Bakr lead the people in Ḥajj" In the ninth year after the Hijrah.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

وَّمَّمَّنَ تَلاَّ بَرَاءَةٌ عَلَيْهِ

"There 'Ali recited the disownment" Meaning 'Ali recited the verse there,

"Freedom from (all) obligations (is declared) from Allah and His Messenger (صلى الله عليه وسلم) to those of the Mushrikūn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty." [Sūrah at-Tawbah 9:1]

وَحَتَّمٌ

"And commanded" This was a decisive order...

آنَ لَا يَجْعَلَ مُشْرِكٌ بَعْدَ وَلَا يَطْفَفْ عَارٍ

"That not a single polytheist performs Ḥajj afterward nor circumambulate it naked" This was because the polytheists still remained upon their previous circumstance of Shirk during al-Ḥajj.

Sahīḥ al-Bukhārī and Sahīḥ Muslim related the Ḥadīth of Abū Hurayrah (رضي الله عنه) in which he said,
VERSE 88-89: ABU BAKR LEADS THE PEOPLE IN HAJJ

“Abu Bakr, on the day of Nahr (i.e. slaughtering of animals for sacrifice), sent me in the company of others to make this announcement: “After this year, no pagan will be allowed to perform the Hajj, and none will be allowed to perform the Tawaf of the Ka’bah undressed. Then Allah’s Messenger (صلى الله عليه وسلم) sent ‘Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surah Bara. Abu Hurayrah added, “So ‘Ali, along with us, recited Bara (loudly) before the people at Mina on the Day of Nahr and announced; “No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka’bah in a naked state.”

“Abu Bakr and ‘Ali did this from an order.” Meaning Abu Bakr and ‘Ali (صلى الله عليه وسلم) did this from the Prophet’s (صلى الله عليه وسلم) command.

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167 Sahih al-Bukhari No. (4655) and Sahih Muslim No. (1347).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

VERSE 90: THE YEAR OF THE DELEGATIONS AND HIS VOW TO ABSTAIN FROM HIS WIVES

The author (ṣallāullāhū ‘alāhi) said,

90. The delegations arrived during it in succession, and he vowed to stay away from his wives for a month.

Explanation

"The delegations arrived during it" Meaning in the ninth year after the Hijrah. This year was called, the ‘Year of the Delegations’ because of the abundant number of delegations that came to the Prophet (ṣallallāhū ‘alāhi).
VERSE 90: THE YEAR OF THE DELEGATIONS AND HIS VOW TO ABSTAIN FROM HIS WIVES

“In succession” Meaning one delegation after another. Ibn Kathir (رحمَاهُ الله) said,

“The delegations followed in succession during this year and after it visiting the Messenger of Allah submitted to Islam. Entering the religion of Allah in droves.”168

“And he vowed to stay away from his wives for a month.” Just as what is mentioned in Sahih al-Bukhari and Sahih Muslim,

“The Prophet (صلى الله عليه وسلم) vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days, he went either in the morning or in the afternoon to his wives. Someone said to him “You vowed that you would not go to your wives for one month.” He replied, “The month is of 29 days.”169

168 Al-Fuṣūl pg. (196).
169 Sahih al-Bukhari No. (1910) and Sahih Muslim No. (1085) from the Hadith of Umm Salamah (رضي الله عنها).
"He vowed to stay away from his wives" The Prophet (peace be upon him) made an oath to abstain from having sexual relations with them for one complete month.
VERSE 91: THE PROPHET PERFORMED THE ABSENTEE JANĀZAH ṢALĀH FOR AN-NAJĀSHĪ

The author (رحمَ الله) said,

91 - ْنَمَّ الْتَجَاشَيْيَ ْنَعِيَ وَصَلَّى عَلَيْهِ مِنْ طَيْبَةِ نَالَ الفُضْلَا

91. Afterward, he announced the passing away of an-Najāshī, and he performed the absentee Janāzah Ṣalah for him in Ṭaybah as he attained virtue.

Explanation

“Afterward an-Najāshī” He was the ruler of al-Habashah to where the noble Companions (رضي الله عنهم) made Hijrah; and received sanctuary and aid.
"He announced" Meaning that Prophet (صلى الله عليه وسلم) informed his Companions (رضي الله عنهم) of the death of an-Najāshī.

وَصَلَّ عَلَيْهِ

"And he performed for him" The absentee Janāzah Salah.

مِنْ طَيِّبَةِ نَالَ الفَضْلَا

"In Taybah as he attained virtue" Meaning that he attained this virtue from al-Madinah by the Prophet (صلى الله عليه وسلم) performing the Janāzah Salah over him and his Companions (رضي الله عنهم) performed it behind him (صلى الله عليه وسلم).

Sahih al-Bukhari and Sahih Muslim related,

أَلَّا رَسُولُ اللَّهِ صلى الله عليه وسلم نَيْقَ الْحَجَاشِيِّي فِي الْيَومِ الَّذِي ماتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ يِهِمْ وَرَكَبَ أَرْبَعَا

"Allah’s Messenger (صلى الله عليه وسلم) informed (the people) about the death of An-Najāshī on the very day he died. He went towards the Musalla (praying area), and the people stood behind him in rows. He said four Takbîrs (i.e. offered the Funeral prayer)." 170

170 Sahih al-Bukhari No. (1245) and Sahih Muslim No. (951).
VERSE 92: THE DEATH OF IBRĀḤĪM THE SON OF THE PROPHET AND JARĪR BIN ʿABDULLĀH AL-BAJALĪ ACCEPTING ISLĀM

The author (رحمهالله) said,

92. Ibrahim passed away in the last year, and al-Bajali accepted Islam, his name was jarir.

Explanation

"Ibrāhīm passed away in the last year" This was the tenth year after the Hijrah.

Ibn Ḥajr (رحمهالله) said in his book al-Isābah,
"Ibrāhim, the son of the leader of mankind, Muḥammad bin ‘Abdullāh bin ‘Abdul-Muttalib bin Ḥāshim and his mother was Māriah al-Qibtiyah, was born in the month of Dhūl al-Ḥijjah during the eighth year of the Hijrah and passed away in the tenth year after the Hijrah." 171

أَسْلَمُ وَاسْمُهُ جَرِيرُ

"He accepted Islam and his name was Jarir" Bin ‘Abdullāh al-Bajali, the noble Companion (رسول الله ﷺ). He accepted Islam during this year. Al-Waqidi was certain that he visited the Prophet (صلى الله عليه وسلم) during the month of Ramaḍān in the tenth year of the Hijrah and the Prophet (صلى الله عليه وسلم) dispatched him to Dhūl Khalaṣah172.

171 Al-Isābah (1/337).
172 TN: Dhūl Khalaṣah was an idol which was worshipped in the pre-Islamic era. When the Prophet (صلى الله عليه وسلم) conquered Makkah and Jarir bin 'Abdullāh al-Bajali (رسول الله ﷺ) accepted Islam, he was sent to destroy it.
The author (رضي الله عنه) said,

93. He performed the Farewell Hajj joined; and during it, al-Jumu‘ah coincided.

**Explanation**

«He performed Hajj» The Prophet (صلى الله عليه وسلم) performed it in this year which is the tenth year after the Hijrah.

«The Farewell Hajj» this Hajj was called this because he (صلى الله عليه وسلم) bid farewell to his Companions in it where he said,
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

“For I do not know whether I would be performing Hajj after this Hajj of mine.”\(^{173}\)

His Hajj (صلى الله عليه وسلم) was...

قَارِنًا

“Joined” According to what is correct from the statements of the people of knowledge, the meaning of ‘joined’\(^{174}\) is that he combined his ‘Umrah and Hajj. So, he made the Talbiyah\(^{175}\) for the Hajj and ‘Umrah together; and he (عليه السلام) brought his sacrificial animal (for slaughter).

Ibn al-Qayyim (رحمه الله) said in his book Zād al-Ma‘ād,

“Indeed, he (عليه السلام) entered into a state of Ihram joining the ‘Umrah and Hajj in some twenty decisively Sahih ahadith on this matter.”\(^{176}\)

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\(^{173}\) Related by Muslim No. (1297) from the Ḥadīth of Jābir bin ‘Abdullāh (رضي الله عنه).

\(^{174}\) TN: This is also called at-Tamatau ‘where one brings his slaughter to the Miqāt. He combines his ‘Umrah and Hajj; he puts on his Ihram and performs his ‘Umrah first. Then he takes a break where he takes off his Ihram; later he puts his Ihram on for Hajj and makes the Talbiyah (Labbayka ‘Umrah wal Ḥajj). Completes his Hajj then slaughters his animal.

\(^{175}\) TN: Meaning, he said, Labbayka Umrah wal Ḥajj.

\(^{176}\) Zād al-Ma‘ād (2/107-122).
VERSE 93: THE FAREWELL ḤAJJ (PART 1)

And during it, al-Jumu‘ah coincided” Meaning the day of ‘Arafah in that year (10th year after the Hijrah) was on al-Jumu‘ah.

Sahih al-Bukhari and Sahih Muslim related on the authority of ‘Umar bin al-Khattab (رضي الله عنه) who said,

أَنَّ رَجُلًا مِنَ الْيَهُود قَالَ لَهُ مَا أَمْرُ الْمُؤْمِنِينَ، أَيْنَ ﴿فِي كِتَابِيَتَا مُثْقُرُونِهَا﴾ لَوْ عَلَّمَنَا مَعْمَّرُ الْيَهُودَ تَزَلَّتْ لَا تَعْتَدَّنَا ذَلِكَ الْيَوْمُ عِينًاءً. قَالَ أَنَّ أَيْنَ ﴿قُلْ أَيُّضِبُتْ لَكُمْ إِلَى الْإِسْلَامِ﴾ مَا أَيْتَأَرَّ أَنْ كَلَّمَكُمُ الْيَهُودُ وَأَنْتَمُّ ﴿قُلْ أَيُّضِبُتْ لَكُمْ إِلَى الْإِسْلَامِ﴾ وَرَضَيْتُ لَكُمْ إِلَى الْإِسْلَامِ

“Once a Jew said to me, “O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration.” ‘Umar bin Al-Khattab asked, “Which is that verse?” The Jew replied, “This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.” [Sūrah al-Mā‘ídah 5:3]. Umar replied, “No doubt, we know when and where this verse was revealed to the Prophet. It was
Friday, and the Prophet (صلى الله عليه وسلم) was standing at ‘Arafah (i.e. the Day of Ḥajj).”\(^{177}\)

\(^{177}\) Sahih al-Bukhari No. (45) and Sahih Muslim No. (3017).
The author (رضي الله عنه) said,

94. Glad tidings for you: all were revealed on this day: "This day I have perfected your religion for you."

Explanation

On this day, the evening of ‘Arafah this noble verse was revealed,

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." [Surah al-Ma‘idah 5:3]

The Hadith of ‘Umar bin al-Khattab (رضي الله عنه) that was previously mentioned illustrates this point.
"Glad tidings for you all" This was good news which was announced to them on that day when Allāh ( سبحانه و تعالى) has perfected their religion. So, they will not need any other religion besides it; nor will they need any other prophet besides their Prophet (عليه السلام).
The author (رضي الله عنه) said,

95. The passing away of Rayhānah was after his return, and nine lived for some time after him.

Explanation

"The passing away of Rayhānah"

"Was after his return" Meaning after the Prophet's (عليه السلام) return from al-Hajj. It has been previously mentioned that she was among what Allah bestowed upon him from spoils of Banū Qurayzah. She was among his slaves and not among his wives.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Al-Ḥāfiẓ Ibn Ḥajr (رحمه الله) said in his book al-Isabah,

"She (Rayḥānah) passed away six months before the Prophet (صلى الله عليه وسلم) died. Although some historians say, she passed away upon the Prophet’s (صلى الله عليه وسلم) return from performing his Farewell Ḥajj. This is the opinion of the author (رحمه الله).”

Ibn al-Qayyim (رحمه الله) said in his book Zād al-Ma‘ād,

“There is no difference amongst the scholars that the Prophet (صلى الله عليه وسلم) passed away having nine wives in which he would split his time up with eight of them.”

With the exception of Sawdah, his wife who gave her nights to ʿĀ’ishah (رضي الله عنها).

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178 Al-Isabah (13/402-403).
179 Zād al-Ma‘ād (1/114).
VERSES 96-98: THE PROPHET'S PASSING AWAY, HIS BURIAL IN 'A'ISHAH'S HOUSE, AND THE EXTENT OF HIS ILLNESS

The author (الله) said,

96. ـ وَتَوَّمَ الْإِنْثَيْنِ َفَضِيلَتَيْ بَقِينَا ِإِذْ أَكْمَلَ الْقَلَاثُ وَالسَّتِيْنَا

97. ـ وَالدُّفُّنُ فِي بَيْتِ ابْنَةِ الصَّدِيقِ فِي مُوْضِعِ الْوُفَّةِ عَنْ تَحْقِيقِ

98. ـ وَمَدَّةُ الْتَمْرِيضِ خَمْسَاءِ شَهْرٍ وَقِيلَ بَلْ ثَلََثَ وَخَمْسَينَ فَاذْرِي

96. On Monday he passed away, for certain. Upon him completing sixty-three.
97. The burial was in the house of Bint as-Ṣiddiq. In the place where he died, upon affirmation.
98. The extent of illness was two-fifths of a month. Others say, rather, it was a third or a fifth, so understand.
**Explanation**

"On Monday, he passed away" Meaning that he died on Monday...

"For certain" As this is the day in which he was born, the day he was sent as a Messenger, and the day he died. His death was forenoon on Monday in the month of Rabi’ al-‘Awwal.

Al-Bukhārī and Muslim both related on the authority of Anas bin Mālik (r),

> أَنَّ أَبَا بَكْرٍ، كَانَ يُصَلِّيُّ لَهُمْ فِي وَجْعِ رَسُولِ اللَّهِ صلى الله عليه وسلم الَّذِي نُؤْفَى فِيهِ حَتَّى إِذَا كَانَ يَوْمُ الْإِنْتَيْثِينَ - وَهُمْ صُفُوفُ فِي الصَّلَاةِ - كَشَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم سِيَرَ المُحَجَّرَةَ فَنَظَرَ إِلَيْنَا وَهُوَ قائمٌ كَانَ وَجْهُهُ وَرَقَةٌ مُضْحَفَةً ـ ثُمَّ تَبَسَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم صَلَاً - قَالَ بُهْتُنَا وَخَنُّونَ فِي الصَّلَاةِ مِنْ فَرَجَ بِحُرُوجِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَنَحْصِنُ أَبُو بَكْرٍ عَلَى عَقِيبِهِ لِيَصِلَ الصَّفَّ
VERSES 96-98: THE PROPHET'S PASSING AWAY, HIS BURIAL IN 'A'ISHAH'S HOUSE, AND THE EXTENT OF HIS ILLNESS

"Abū Bakr led them in prayer due to the illness of the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) of which he died. It was a Monday, and they stood in rows for prayer. The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) drew aside the curtain of ('A'ishah's) apartment and looked at us while he was standing, and his (Prophet's) face was (as bright) as the paper of the Holy Book. The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) felt happy and smiled. And we were confounded with joy while in prayer due to the arrival (among our midst) of the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) Abū Bakr stepped back upon his heels to say prayer in a row perceiving that the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) had come out for prayer. The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) with the help of his hand signed to them to complete their prayer. The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) went back (to his apartment) and drew the curtain. He (the narrator)
said: The Messenger of Allah (صلى الله عليه وسلم) breathed his last on that very day.”

"Upon him completing sixty-three" Meaning that he passed away at the age of sixty-three years old. Sahih al-Bukhari and Sahih Muslim related the Hadith of 'A'ishah (رضي الله عنها),

"The Prophet (صلى الله عليه وسلم) died when he was sixty-three years old."  

Sahih Muslim mentions on the authority of Anas bin Mālik (رضي الله عنه) who said,

"That Allah’s Messenger (صلى الله عليه وسلم) died when he was sixty-three years old, and so was the case with

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180 Sahih al-Bukhari No. (4448) and Sahih Muslim No. (419) with his wording.
181 Sahih al-Bukhari No. (3536 & 4466) and Sahih Muslim No. (2349).
VERSES 96-98: THE PROPHET’S PASSING AWAY, HIS BURIAL IN ‘A’ISHAH’S HOUSE, AND THE EXTENT OF HIS ILLNESS

Abū Bakr, and so was the case with ‘Umar who was also sixty-three (when he died).” 182

“الدفن في بيت ابنت الصديق” Meaning that he was buried in ‘A’ishah’s house, in her room.

“The burial was in the house of Bint as-Ṣiddiq” Meaning that he was buried in ‘A’ishah’s house, in her room.

“In the place where he died” Because it has been affirmed from him in the Hadith in which he said,

“A Prophet is never to be buried in any place except where he died.” 183

So, he was buried there...

182 Sahih Muslim No. (2348).
183 Related by Imam ‘Ahmad in his Musnad (27) from the Hadith of Abū Bakr as-Ṣiddiq (ṣallallaahu `alayhi wa sallam). It is also found in Sahih al-Jami’ No. (5201).
"Upon affirmation" Meaning upon verified knowledge and clear evidence.

Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim related on the authority of `Ā’ishah (رضي الله عنها) that she said,

أَنْ كَانَ رَسُولُ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَامُ لَيْتَأْفَقُ يُقُولُ "أَبُوُنَا أَنَا الْيَوْمَ إِنْ أُتُومَ أُمَّةُ عَالِمَةً. قَالَتْ فَلَمَّا كَانَ يُوْمُ رَبِّي بَيْنَ يَوْمِيَ وَحْيِيَ وَحْيِيَ".

“That Allah’s Messenger (صلى الله عليه وسلم) during his last illness) inquired: Where I would be tomorrow, where I would be tomorrow (thinking, that the turn of ‘Ā’ishah was not very near) and when it was my turn, Allah called him to his Heavenly Home, and his head was between my neck and chest.”\(^\text{184}\)

At-Tirmidhī related in his book Ash-Shamā’il and an-Nisā’i related in as-Sunan al-Kubrā’ with a Ṣaḥīḥ chain of narrators from Salim bin ‘Ubayd who said,

“The Messenger of Allāh (صلى الله عليه وسلم) fainted when he was sick; then he woke up” the narrator mentioned a long Ḥadīth. Within it, the people said to Abū Bakr, “O Companion of Allah’s Messenger! Did you bury Allah’s Messenger (صلى الله عليه وسلم)? He said, ‘Yes’ and they said, ‘Where?’ he replied, ‘In the place where Allāh

\(^\text{184}\) Ṣaḥīḥ al-Bukhārī No. (1389) and Ṣaḥīḥ Muslim No. (2443).
VERSES 96-98: THE PROPHET’S PASSING AWAY, HIS BURIAL IN ‘À’ISHAH’S HOUSE, AND THE EXTENT OF HIS ILLNESS

took his soul. Indeed, Allah only took his soul in a pure place.’ They understood that he was telling the truth.”185

وَمُدَّةً الْتَّنَبَّعَ بَيْنَهَا

“The extent of illness” Meaning the time of the Prophet’s sickness that led to him passing away.

خمسة شهور

“Was two-fifths of a month” One-fifth of a month is six days and two-fifths of a month is twelve days. This is one statement.

وَقَيْلُ: بِلِّ ذَلِكَ

“Others say, rather, it was a third” Of a month which is ten days.

وَخَمْسُ

“A fifth” Of a month which is six days. The sum of the last two statements is sixteen days. Perhaps what he intended by ‘a fifth’ is roughly (that amount of days).

185 Ash-Shamā il No. (397) and Sunan al-Kubrā No. (7119).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Ibn Kathîr (رحمه الله) said in his book *al-Fûsûl,*

"He remained in pain for twelve days. Others say fourteen days." ¹⁸⁶

Al-Ḥâfîz Ibn Ḥajr (رحمه الله) said in *Fath al-Bârî,*

"The people of knowledge differ over the extent of his illness. The majority of them are of the opinion that it was thirteen days while some add a day or take a day away, and others said it was ten days." ¹⁸⁷

"So, understand" Meaning learn and study about this matter.

¹⁸⁶ *Al-Fûsûl* pg. (201).
¹⁸⁷ *Fath al-Bârî* (8/129).
VERSES 99-100: THE CONCLUSION

The author (الله) said,

99. وَتَمَّ الْأَرْجُوْحَةُ الْعَبْرَةِ في ذُكْرِ حَالٍ أَشْرَفِ الْبَرِّيَةِ

100. صلى عليه الله رَبّي وَعَلَى مَخْابِهِ وَآلهِ وَمَنْ تَلا

99. The 100-verse poem on mentioning the life of the best of mankind has been completed.
100. May Allāh, my Lord send His #abah upon him, his Companions, his family, and whoever follows them.

Explanation

"The 100-verse poem has been completed" This is because the number of lines are one hundred and this is the reason why it was named that.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"On mentioning the life of the best of mankind" Meaning the Noble Prophet (عليه السلام). This is a splendid poem summarizing selected moments of the noble Prophet’s سيرة (Sirah, along with meticulous concern over citing the events of the Sirah while mentioning the dates (of them).

"May Allah, my Lord send His سلْه upon him" The author concludes this good and beneficial poem with sending the صلَّى الْحَمْدَ لِلَّهِ وَسَلَّمَ upon the Messenger of Allah (عليه السلام).

"Upon his Companions, his family" Who are noble and honorable (رضي الله عنهم).

"And whoever follows them" Meaning follows them in excellence until the Day of Judgement.

I ask Allah, al-Karim (the Generous), the Lord of the Tremendous Throne to reward the author, the Imam Ibn Abi al-‘lzz al-Hanafi (رحمه الله) with the most excellent of rewards for this splendid poem. May Allah make it heavy on his scale of good deeds on the day when he meets Allah (جَلَّ وَفَاتَ). May Allah elevate his rank and cause us all to benefit by what we
VERSES 99-100: THE CONCLUSION

learn. May Allāh make what we learn a proof for us and not against us, and May He guide us to the straight path.

"O Allāh! Verily we ask You for consistent 'Īmān, beneficial knowledge, and upright guidance."\(^{188}\)

O Allāh! Grant us Tawfiq (success) to what You love and are pleased with from straightforward statements, righteous deeds, and Allāh knows best.

May Allāh raise the rank of His servant and Messenger, our Prophet Muḥammad, his family, and all of his Companions and grant them peace.

\(^{188}\) This supplication was related by ibn Abī Shaybah in the book al-Īmān No. (106). On the authority of Muʿāwiyah bin Qurrah who said, "Abū ad-Dardāʾ (الذرذ) use to mention this (supplication). Muʿāwiyah said, 'So, we believe that some 'Īmān is not consistent, some knowledge is not beneficial, and some guidance is not upright.'" Allāh’s aid is sought.