EXPLANATION OF THE 100 VERSE POEM ON

The Life of
The Best of Mankind

Imām ʿAli bin ʿAlī bin Muḥammad bin ʿAḍī ʿAlī al-ʿIzz ad-Damascheqī al-Hanafi (792 AH)

Explanation by: Shaykh ʿAbdūr-Razzāq ʿAbdūl-Muḥsin al-ʿAbbād al-Badr
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BRIEF BIOGRAPHY OF THE AUTHOR


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

Birth: He was born on the 22\textsuperscript{nd} day of Dhul-Qa‘dah in the year 1382 AH in az-Zal‘fī, Kingdom of Saudi Arabia. He currently resides in Madinah.

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

Scholarly Certifications: Doctorate in ‘Aqīdah.

The Shaykh (جوهد 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 ‘Allamah Shaykh Ibn Baz (رحمة الله عليه).


## TRANSLITERATION TABLE

### Consonants

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### Vowels

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### Diphthongs

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<td>الع</td>
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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

رَضِيَ الْلَّهُ بِهِ  
May Allah be pleased with him (i.e. a male companion of the Prophet Muhammad)

سَمَّئَهُ وَعَلَىْهُ  
Glorified & Exalted is Allah

مَهْمَىْ اللَّهُ  
(Allah) the Mighty & Sublime

مَهْمَىْ اللَّهُ  
(Allah) the Blessed & Exalted

مَهْمَىْ اللَّهُ  
(Allah) the Sublime & Exalted
<table>
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<th>Arabic Translation</th>
<th>English Translation</th>
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</thead>
<tbody>
<tr>
<td>عَلَيْهِ السَّلَامُ</td>
<td>May Allah send Blessings &amp; Safety upon him (i.e. a Prophet or Messenger)</td>
</tr>
<tr>
<td>صَلَّيُ اللَّهُ عَلَيْهِ وَسَلَّمُ</td>
<td>May Allah send Blessings &amp; Safety upon him and his family (i.e. Du‘ā sent when mentioning the Prophet Muhammad)</td>
</tr>
<tr>
<td>رَحْمَتُ اللَّهِ</td>
<td>May Allah have mercy on him</td>
</tr>
<tr>
<td>رَضِيَ اللَّهُ عَنْهُمْ</td>
<td>May Allah be pleased with them (i.e. Du‘ā made for the Companions of the Prophet Muhammad)</td>
</tr>
<tr>
<td>جَلَّ جَلَالُهُ</td>
<td>(Allāh) His Majesty is Exalted</td>
</tr>
</tbody>
</table>
May Allāh be pleased with her
(i.e. a female companion of the Prophet Muhammad)
All praise belongs to Allah, the Lord of all that exists. I testify that none has the right to be worshiped except Allah alone Who has no partners. I testify that Muhammad is His servant and Messenger. May Allah 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 (ﷺ) of great benefits, blessed effects, and huge fruits which are produced in the Muslim’s worldly life as well as the Hereafter.

His *Sirah* (ﷺ) 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,

> أَلَمْ يَوْمَ كُنْتُمْ رَكُوبًا فِي رُسُلِ اللَّهِ أَشْوَاهُ حَسَنَةً لَّمْ يَرِيَنَّهُمْ الْيَوْمُ وَالْيَوْمَ آخِرُونَ أَذْكُرُ اللَّهَ وَذُكْرِيَ اللَّهَ كَثِيرًا

"Indeed, in the Messenger of Allah (Muḥammad (صلى الله عليه وسلم)) 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-'Ahzāb 33:21]

It deepens love for him in the heart and spreads it. The Prophet (صلى الله عليه وسلم) said,

> لَا يُؤْمِنُ أُحَدُكُمْ حَتّى أُكُونَ أَحْبَبَ إِلَيْهِ مِنْ وَلَدِهِ وَوَلَدِيِّهِ وَالْيَوْمِ الثَّانِي أَجْمعُينَ

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

The *Sirah* of the Prophet (صلى الله عليه وسلم) has a great impact on the servant with regards to emulating him (صلى الله عليه وسلم). Mainly because emulating him (صلى الله عليه وسلم) is a branch of

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1 Related by al-Bukhārī No. (15) and Muslim No. (44) from the Ḥadith of Anas bin Mālik (عائشة).
INTRODUCTION OF THE EXPLANATION

knowledge from his guidance and the learning of his Sirah (عَلَّمَهَا السُّرَائِرَ).

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 (صلى الله عليه وسلم). 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 (صلى الله عليه وسلم) 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 Hadith in Madinah KSA.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

It is known by "Al-'Urjuzah Al-Mi‘iyah" because of the composer's statement at the ending of the poem,

"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-Tahawiyyah which is a great and major benefit. The author of this poem is al-Imam, the Judge, 'Ali bin 'Ali bin Muhammad bin Abi al-Izz ad-Damashaqi 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 Imams in his era.

Among those he took benefit from are al-Imam Ibn Kathir who is the author of books on Sirah and History. Ibn Abi al-Izz took abundant benefit from Ibn Kathir and transmitted from assorted topics from Explanation of 'Aqidah at- Tahawiyyah. He said in every transmission, "Our Scholar, Shaykh Imad Din Ibn Kathir." It is not farfetched that this poem is a summary of what ibn Kathir authored about the Sirah of the Prophet (ṣallallahu 'alayhi wasallam). 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 Kathir (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-Karim, 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 (بِلَادَكَ الْمَكْرِمَ) 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-Razzaq bin ‘Abdul-Muḥsin al-Badr

The city of al-Madīnah

Saturday, 11th of Shawwal 1431 A.H.
الحمد لله الفقير القديم الباهي ثم صلاته على المختار

وتغذ هاَك سيرة الرسول منظومة موجزة الفصول

مؤلَّدة في عاشور الفصيل زبيع الأول عام ألفي

لكنما المشهور الثاني غشوه في يوم الاثنين طلوع فجره

ووافق العشرين من نيسان وقبله حين أبيه خانًا
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

6- وَبَعَدَ عَامَينَ عَدَا فَطَيْمًا جاءت به مَوْضِعَة سَلِيمًا

7- خَلِيْمَة لأَمِهِ وَعَاذَتْ به لأُهُلِها كما أَزَاذَت

8- فُعِدَ شَهْرَينَ انشقاق بَطُهُ وَقَيلَ بَعْدَ أَربَعِ مِن سَنَة

9- وَبَعِدَ سِبْعً مَعَ شَهْرِ جَاءَ وَفَاتُ أَمِهِ عَلَى الأَلْبَاء

10- وَجَدَهُ لأَبِ عَبْدُ المَطْلُبَ بَعْدَ ثَمَانِ مَاتِ مِن غَيْرِ كِذْبٍ

11- ثُمَّ أَمَّ طَالِبٍ الْعَمْم كَفَّل خَدْمَتَهُ ثُمَّ إِلَى الشَّام رَخَل

12- وَذَلِكَ بَعْدَ غَيْبِهِ القَانِي عَشَرَ وَكَانَ مِن أَمْرِ (يَجِيرَا) مَا اشْتَهَر

13- وَساَرَ تَخْوُن الشَّام آَشْرَفُ الأَوْزَى فِي عَامِ خَمْسَةٍ وَعَشَرِين اذْكُرَا
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14 - لآمِنَا خَدِيْجَةٌ مَّتِجَّةٌ وَعَادَ فِيهِ زَايْخَا مَسْتَبِيْحِيْنَ

15 - فَكَانَ فِيهِ عَفُودَةٌ عَلَيْهَا وَنَغْدَةٌ إِفْضَأَوْةٌ إِلَيْهَا

16 - وَوَلْدَةٌ مِنْهَا خَلَأَ إِبْرَاهِيمَ فَالْأَوْلَىُ القَابِسُ حَزْنُ التَّكِبَر

17 - وَخَتَمَ زَيْبَيْنَ وَفَاطِمَةٌ وَأَمَّ كُلِّمَ وَلْهَا خَاتَمَةُ

18 - وَالْطَّاهِرُ الطَّيِّبُ عَبْدُ اللَّهِ وَقَبْلُ كُلِّ اسْمٍ لِفَرِيدٍ زَاهِي

19 - وَالْكُلُّ فِي حَيَاتِهِ ذَاقَوا الْجَمِامَ وَنَغْدَةٌ فَاطِمَةٌ بِضَفِعٍ عَالِمَ

20 - وَنَغْدُ خَفْسِي وَثَلَاثِيْنَ حَضَرُ بَنِيَانَ بَيْتِ اللَّهِ لَمَّا أَنَّ ذَئَرَ

21 - وَخَيْمَةُ وَرَضْدُوا بِمَا حُكِمَ فِي وَضُعُ ذَالِكَ الْحَجَرِ الأَسْوَدَ ثُمَّ
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22- وَبَعْدَ غَمَّةٍ أَرْبَعِينَ أَيَّامَةَ فِي يَوْمِ الْإِثْنَادِ يَقِينُنا فَانْتَقَلْ

23- فِي رَمَضَانِ أَوْ رَهْتِ الأَوْلِ وَسُوُّورَةُ اَبْرَأُ أَوْلِ النَّصْرِ

24- ثُمَّ الْوَضْوءَ وَالصَّلَاةِ عَلَّمَهُ جَنَّاتٌ وَهِيَ رَكَعَةٌ مَّخْكَمَةٌ

25- ثُمَّ مَسَّ عَشُورَ يَوْمًا كَامِلَةٌ فَرَمَّتِ الأَجْنَابُ نُجُومَ هَالِكَةَ

26- ثُمَّ دَعَاهُ فِي أَرْبَعِ الأَعْوَامِ بِالْأَمْرِ جَهَّرًا إِلَى الإِسْلَامِ

27- وَأُرْبَعِ مِنَ الْبَيْنِ وَأَرْبَعُ مِنَ الْبَيْنِ

28- إِلَى بَلَدِ الْجَنَّةِ فِي خَمِسِ عَامٍ وَفِيهِ عَادُوا ثُمَّ عَادُوا لَا مَلَامِ

29- ثَلَاثَةُ هُمُ وَمَائَةُ رَجُلٌ وَمَعَهُمْ جَمَاعَةٌ حَتَّى كَمْلٍ
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30 - وهن عشرون وثمانين ثم قدّمت أسلّم في السادسة خمسة الأسد

31 - وتبعد تسعة من بسيب رسالة مات أبو طالب ذو كفايلة

32 - وتبعد خدبية نوفيات من بعد أيام ثلاثية مضت

33 - وتبعد خمسين ورباع أسلم جن نصيبين وعادوا فاغلما

34 - ثم على سودة أمشى عقدة في رمضان ثم كان بعده

35 - عقد ابنه الصديق في شوال، وتبعد خميسين وعام ثال

36 - أسرى فيه والصلوات فرضت خمسة بخمسين كما قد خفظت

37 - والثبيعة الأولى مع النبي عشروا من أهل طيبة كما قد ذكرؤا
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38 - وَبَعَدَ ثَلَاثَينَ وَخَمسَينَ أَيَّ سَبْعُونَ في الْمَوْصِلِهِ هُذَا ثُمَّا

39 - مِن طَيِّبَةٍ فَباَيِّبٍ ثُمَّ هَجَرَ مَكَّةُ يَوْمَاً ثَلَاثَيْنِ مِنْ شَهْرِ صَفْرَر

40 - فَجَاءَ طَيِّبَةٍ الرَّضُّ يَقِينًا إِذَا كَمَلَ الْثَلَاثُ وَالْخَمِسَينُ

41 - فَبِيَوْمِ الْأَلْسِنَاتِ وَدَامَ فِيهَا عَشْرَ سَبْعِينَ كَمَلَتْ نَجْعِيَةُهَا

42 - أَكُلْ فِي الأُوْلَى صَلَاةَ الْخَضْرِ مِنْ بَعْدِ مَا جَمِعَ فُاسِسْعَ خَبْرِي

43 - ثُمَّ بَيْنِي الْمَسْجِدِ فِي قَبْعَةٍ وَمَسْجِدُ الْمُقَدِّسَةُ الْفَرَاءٍ

44 - ثُمَّ بَيْنِي مِنْ خَوْلِهِ مَسْكَانُ ثُمَّ أَيَّنَّ مِنْ بَعْدِ فِي هَذِهِ السَّنَةُ

45 - أَقَلْ مِنْ نَصْفِ الْدِّينِ سَافَرُوا إِلَى بَلَادِ الْخَيْبِيَةِ حِينَ هَاجَزُوا
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46- وفيه آخى أشوف الأخبار بين المهاجرين والأنصار

47- ثم تبنى بابنة عخير صحبه فشرع الأذان فافتد به

48- وظروة الأنواء بعد في صفر هذا وفي الثانية الغزو اشتهر

49- إلى نواط ثم بذر ووجب تحول القبلة في نصف رجب

50- من بغد ذا الغشيم يا إخواني وفروض شهر الصوم في شعبان

51- والغزوة الكبرى التي بذر في الصوم في سابع عشر الشهر

52- ووجب في ركأة الفطر من بغد بذر بليال عشر

53- وفي ركأة الفطر خلف فادى وكاتبت السنة البيري البسر

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54 - دُفْنَتْ قَبْلَ رَجُولِ السَّفَرِ، زِوجَةُ عَلَمَانَ وَعَرْسُ الطَّفْرِ.

55 - قَاتِلَةٌ عَلَى عَلَيٍّ الفَزْرِ، وَأَسْلَمَ الْعَبَاسُ بِغَدٍّ الأَسْرِ.

56 - وَهُمْ يُقْعِبُونَ عَزْوَهُمْ فِي الأَلْيَنِ وَبِغَدٍّ صَحْبَيْ يَوْمِ عِيدِ النَّبِيِّ.

57 - وَعَزْوَةُ السَّوْيِقِ ثُمَّ قَرْقَةٌ وَالْعَزْوُ في الثَّالِثةِ المُشْتَهِرة.

58 - فِي عَطْفَانِ وَبَنِي سَلَمَّ، وَأُمُّ كَلْثُومُ ابْنَةُ الكَرِيِّمِ.

59 - زَوَّجَ عَلَمَانَ بِهَا وَحَصَةً، ثُمَّ تَزَوَّجَ النَّبِيُّ خَفْصَةً.

60 - وَرَبَضُبَا، ثُمَّ غَزْوَ اِلْآخِدْ في شَهْرِ شُؤُالٍ وَحُمَرَاءِ الأَسْدِ.

61 - فَأَخْرَجَ حُرُمَتُ بَيْنَيْ فَاسَمْعَنَّ، هَذَا وَفِيهَا وَلِدُ السَّبْطِ الحَسَنِ.
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62- وكان في الزاغة الغزو إلى النبي النبي في ربيع أولا

63- وبعدهم رضوان المقدمة وتعظة بكاءم سلمة

64- ومن جهش تم بعد الموعد وبعدها الأحزاب قاسمع وعذد

65- كنا بني فرسنة وفيهم خلف وفي ذات الرقاع علماء

66- كيف صلاة الخوف والقصر النبي وآية الحجاب والسرم

67- قيل ورحمة اليهوديين ومؤلا السبط الرضا الخمين

68- وكان في الخمسة اسمع وثق الإفك في غزو بني المصطلبان

69- ودوهم الجندل فقتل وخص الارب الاحرار بعد وأصل
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70 - وَعَقِدْ رَبِّيَةٌ فِي ذِي الْخَامِسَةِ ثُمَّ بَنَوْا لَحَيَاةٌ بَيْنَ الْمَآءَيْنَ

71 - وَبَعِدْهُ عَسَىٰ عَشرًا وَذُو قُرْدَةٍ وَصَدَّ عَنِ عْمَرِهِ لَمَّا قَضَدَ

72 - وَبَيْعَةُ الرَّضُوْانِ أَوَّلٌ وَثَنَا فِيهَا بَرَدَانَةُ هَذَا بَيْنَا

73 - وَفَرَضْتُ الْحَجَّ بِخُلُفِ فَاشْتَغْلَاهَا وَكَانَ فَنُحْ خَيْرٌ فِي السَّابِعَةِ

74 - وَخَطْرُ لَخَمْ ثَمْرَةٍ الأَفْضِلَةِ فِيهَا وَفَتَحَ خَيْرٌ فِي السَّابِعَةِ

75 - ثُمَّ عَلَى أَمِّ حَيْبَةٍ عَقَدَ وَمُهَرُّهَا عَنَّهَا الْجَيْشَيَّيْ نَقَدَ

76 - وَسَمَّى فِي شَتَاٰ بِهَا هَدِيَّةٌ ثُمَّ اسْتَطَفِّي صَفِّيَّةٍ صَافِيَةٌ

77 - ثُمَّ أَنتُ وَمِنْ بَقِي مُهَاجِرًا وَعَفَّد مَيْثُونَةٍ كَانَ الْآخِرَ
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78 - وَقَبِلَ إِسْلَامٌ أَبِي هُزَيْرَةَ وَبَعْدَ عُمْرَةَ الْقَصَـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّ~

79 - وَالْرُّسُلُ فِي مَحْرَمِ الْمُحْرَّمُ أَيْسَلُهُم إِلَى الْمَلَكِ فَاغْفِلُهُم

80 - وَأَهْبَبْتُ مَارِيَةَ الْمُقْتِلَةَ فِيهِ فِي الْقَامِهِ الْسَّقْرِيَةَ

81 - لِمَوْئِلِ سَائِرَ فِي الصَّيَامِ قَدْ كَانَ فَتْخُ الْبَلَدِ الْحَرَامِ

82 - وَمَعْدَةَ قَدْ أُرْوَدْوا مَا كَانَ فِي يَوْمِ خَتَانِّ نَمَّ نَيْمَ الطَّالِفِ

83 - وَمَعْدَةَ فِي ذِي الْقَضَّةِ اكْتِبَارَةَ مِنَ الْجِبَرُانِ وَاسْتِفْقَارَةَ

84 - وَبِيِّنَةُ زِنَبٍ مَاتَ ثُمَّ مَوْئِلُ إِسْراَهِيمَ فِيهَا خْنَمَا

85 - وَقَبِلَتْ نُورُهَا إِفَانِشَةُ سَوَدَةَ مَا ذَاَّمُ زَمَانًا غَابَشْنَهَا
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86 - وَعَلِيٌّ الْمَبْتَرِ غَيْرِ مَخْتَفِيْيَ وَجَعَ عَنْابٌ بِأَهْلِ الْمُؤْمِنِينَ

87 - لَمْ تُؤْدَّ قَدْ غَزَّا فِي النَّاسِ فَهَذَ مَسْجِدُ الْبَضَّرَاءِ رَافِعًا

88 - وَجَعَ الْبَنَاتِ أَبُو بَكْرٍ وَلَمْ نَلَّ بِمَرَّةٍ عَلَىٰ وَحْمَمَ

89 - أَنَّ لَا يَجْعَلُ مَشْرَكٌ بِعْدَهُ وَلَا يَطْفُعُ غَاءٌ ذَا بَشْرٍ فَعَلَّا

90 - وَجَاءَتِ الْوُفُودُ فِي هَذَا تَشَرَّى هَذَا وَمِنْ نَاسِهَا أَلِيْ شَهْرًا

91 - لَمْ النَّجاشِيُّ نُفِى وَصَلَّى عَلَيْهِ مِنْ طَائِيْبَةِ نَالُ الفَضْلِاء

92 - وَمَاتُ إنْتُزَاهُمُ فِي الْعَامِ الأَخَيْرِ وَالْبَجْلِيُّ أَسْلَمَ وَاسْمَعَهُ جَرِيزُ

93 - وَجَعَّ جَهَّةُ الْوَذَاعُ قَارِئًا وَوَقَفَ الجَمْعَةِ فِيهَا آمِنًا
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94 - وأنزلت في اليوم بكُلّكم (أليّمكم أكملت لكم دينكم)

95 -ومؤت رزقانة بعد عودة والتسع عشر من بعده

96 - وبيوم الأنبياء قضى يقينا إذ أكمل النُّسَاء والنسَينا

97 - والذين في بيته ابنت الصديق في موقعة الوُفا م عن تحقيق

98 - ومدة التمريض خمسة شهور وقيل ثلاث وخمس فاثري

99 - وتنبت الأرجوزة المسببة في ذكر خال أشرف الديبة

100 - صلى عليه الله وعلي صحيحه وآله و phận ثلاث
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VERSE 1: INTRODUCTION

The author (سُهْدَانُ الله) said,

01- أَحْمَدُ اللَّهُ الْقَدِيمُ الْبَارِيُّ ثُمَّ صَلَالَةٌ عَلَى المُخْتَارِ

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

Explanation

The composer of the poem (سُهْدَانُ الله) started with praising Allāh (عَزِيزُ) and extolling Him (سُبِبَانُ) with what He is deserving of. Afterward, he sent the Ṣalāh upon His Messenger and Prophet (صَلَّى اللَّهِ عَلَيْهِ وَسَلَّمُ), the chosen one.
VERSE 1: INTRODUCTION

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

The author (صلى الله عليه وسلم) said,

الله

"Belongs to Allah" The name Allah is one of His Names (عَزَّزُ). 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 (عَزَّزُ). 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 (عَزَّزُ).

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

The composer of the poem (زِيَادُ اللَّه) clarifies this in his explanation of 'Aqidah at-Tahawiyyah where he says,

"As for adding the name al-Qadim amongst the names of Allah (سُبْحَانَاهُ وَتَعَالَى), this is well-known among the majority of the people of theological rhetoric (Ahl-Kalām). Yet, many of the Salaf and Khalaf have renounced it; among them is Ibn Hazim. If the attribute is about a precedence, then Allah (عَزَّزُهُ) 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 (سُبْحَانَاهُ وَتَعَالَى) has the Most Beautiful Names, not just good names."

It would have been more appropriate for the author (زِيَادُ اللَّه) to say, al-Qadir al-Bari (The All-Powerful, The Creator) because al-Qadir is one of the Names of Allah (جَلَّ الْعَلَامَا) and it is mentioned in numerous places throughout the Qur'an. It is fitting to be mentioned with the name al-Bari which indicates the affirmation of power as an attribute belonging to Allah (عَزَّرَحْبَةُ). He (صَبْرُ العَلَامَا) is capable of doing all things. Nothing throughout the heavens or earth can stop Him. If
VERSE 1: INTRODUCTION

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

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

الْبَارِي

"Al-Bārī" This is one of the Names of Allāh (سَبِيلَةُ وَقَالَ) 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 Ṣalah" Allāh’s Ṣalah (سَبِيلَةُ وَقَالَ).

"Upon the chosen one" Upon Muḥammad bin Abdullah, (سَلَّم). 

"The chosen one" He (سَلَّم) is the one selected. Allāh (سَبِيلَةُ وَقَالَ) says,
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“Allah chooses Messengers from angels and from men.” [Surah al-Ḥajj 22:75]

And Allah (ﷻ) says,

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

Muhammad (صلى الله عليه وسلم) is the best of Allah’s creation, May Allah raise his rank and grant him peace.

Ṣalāh from Allah upon his Prophet (صلى الله عليه وسلم) is His praising of him in the company of His high-ranking angels.3

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3 Abu al-Āliyah (أخرجه) said, “The Ṣalāh of Allah is Him praising the Prophet in the company of Angels. As for the Ṣalāh of the Angels it is their supplication.” Reported by al-Bukhāri in Kitāb ul-Tafsir in the chapter concerning the statement of Allah ( سبحانه وتعالى),

“Allah sends His Ṣalāh (Graces, Honors, Blessings, Mercy, etc.) on the Prophet (صلى الله عليه وسلم) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send
VERSE 2: THE MEANING OF SĪRĀH LINGUISTICALLY AND IN TERMINOLOGY

The author (ﷺ) said,

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

your Ṣalāḥ on (ask Allāh to bless) him (Muḥammad ﷺ), and (you should) greet (salute) him with the Islāmic way of greeting (salutation i.e. As-Salāmu 'Alaykum)." [Sūrah al-Ahzāb 33:56]
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE
OF THE BEST OF MANKIND

Explanation

"As to proceed" After giving praise and extolling Allāh and sending Ṣalāh upon the Messenger of Allāh (صلى الله عليه وسلم).

"Take hold" Meaning to seize or grab.

"Of the Sirah of the Messenger" The word Sirah linguistically means a path, either good or bad. So, the Sirah is a path, yet when it is attached to the Messenger (صلى الله عليه وسلم), it now implies the most virtuous Sirah in any respect. There hasn’t been and never will be anything similar to it. What is intended by the term Prophetic Sirah 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" Manzūmah (poem) in the Arabic language comes from the word an-Nazam 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.
"Chapters" This suggests that the events of the Sirah 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 Sirah of the Noble Prophet (صلی الله علیه‌السلام).
VERSES 3-5: THE BIRTH OF THE PROPHET

The author (رضي الله عنه) said,

03- مولده في عاشورآف الطهيرم ربيع الأول عام النفييل

04- لكيما المشهوؤر الثاني عشره في يوم الاثنين طلعوع فجره

05- ووافق المعشهرين من نيسان وقبله خين أبيه خاتا

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

Explanation

In these three verses, the author (رضي الله عنه) mentions the birth of the Messenger (صلى الله عليه وسلم). All of the books of سيرah start with it.

مولدته

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

في عاشوراء الفضيلة ربيع الأول

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

عام الفيل

"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 Allâh. Allâh (سُبْحَانَهُ وَتَعَالَى) 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 major events which occur in them.

"However, what is well-known is the 12th," He was born on the 12th day of the month of Rabi’ al-’Awwal. This alludes to there being a disagreement among the people of knowledge as to which day in the month of Rabi’ 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 (عليه السلام) is on the 8th of Rabī' al-'Awwal. However, others state otherwise."⁴

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

"In the month of the Prophet's birth, there are statements in Ibn Kathir's book 'The 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 Rabī' 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 (عليه السلام) was born in Rabī' al-'Awwal is among the evidences which the people of knowledge mention when stating that the night of his birth (عليه 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.
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 (عليه السلام) 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 ʿAbbās in which he said,

وُلِدَ النَّبِيُّ صلى الله عليه وسلم عام الفيل

“The Prophet (صلى الله عليه وسلم) was born in the Year of the Elephant,”

Al-Ḥākim said,

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

Adh-Dhahābī (رضي الله عنه) said,

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

"It is Şaḥiḥ based upon the conditions of Muslim."\(^7\)

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

وَلَدَتُ أُنَا وَ رَسُولُ اللَّهِ صلى الله عليه و سلم عام الْقِبْلَةَ، فَتَحْنُي لَدَنَا

"The Messenger of Allah (صلى الله عليه وسلم) and I were born in the Year of the Elephant. So, we are the same age."\(^8\)

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.\(^9\)

في يَوْمِ الْأَلْثَنِينِ طَلَّعَ فَجَرَهُ

"On Monday, at the rising of the Sun (Fajr)" His birth was on a Monday. There is a Şaḥiḥ Ḥadîth which affirms this in Şaḥiḥ Muslim\(^10\). It is on the authority of Abi Qatadah al-


\(^8\) In the book, as-Sirah an-Nabawiyah by Ibn Ishâq (1/99) and it is found in the al-Mustadrak of al-Ḥākim (2/603) in which he stated, 'The Ḥadîth is Şaḥiḥ according to the conditions of Imâm Muslim although neither him nor al-Bukhârî reported it.' Shaykh al-Albâni (رحمه الله) graded it to be Ḥasan in his book Şaḥiḥ as-Sirah page 13 in his book as-Silsilah as-Şaḥiḥah No. (3152).


\(^10\) No. (1162).
VERSES 3-5: THE BIRTH OF THE PROPHET

Ansārī (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) was asked about fasting on Mondays. He said,

\[
dālāk yīmmū lādīth fīhi. wūbūtūth fīhi. aw anżīl ṣanīfī fīhi
\]

"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 (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم). All of this is outlined by the composer of the poem in its proper place throughout this blessed poem.

\[
\wāfaq al-ushīrin min Nināsanā
\]

"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."\(^{11}\)

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\(^{11}\) In the book ar-Rawdh al-Anuf which is an explanation of Ibn Hishām’s book as-Sirah an-Nabawiyah (2/159).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Based upon this, the composer of the poem (رضی الله عنه) says here, "Which corresponds with Naysan."

The author (رضی الله عنه) continues,

وَقَبَلَهُ حَينَ أَبِيهِ حَانَا

"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 Ishāq was absolutely certain of in his book as-Sirah; although others don’t mention it.
VERSES 6-7: HIS SUCKLING

The author (الله) 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
"After two years" Upon completing two years from his birth (فَعَدَّا).

"He was" He became.

"Weaned" The boy's weaning is a part of the suckling process. He (عَلَيْهِ السُّلْطَانُ وَاللَّهُ تَعَالَى) was suckled for two full years. Allah (سُنَبِّيْهُ وَرَبَّهُمْ) 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." [Surah 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

"Halīmah" was the daughter of Abī 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 (Halīmah) 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,

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

Explanation

The author (رضي الله عنه) 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.
Ibn Ishaq reported from a group of the Companions of the Messenger of Allah (ﷺ) that they said to him, ‘O Messenger of Allah! Tell us about yourself. He said,

“Yes, I am the supplication of my father, Íbrahim and the glad tidings of my brother Ísa. My mother saw a light illuminating the castles of Sham when she was pregnant with me. I was suckled in the house of Banú 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 Kathîr (رحمّالله) said about this narration that it has a strong chain of narrators.12

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

12 In the book, The Beginning and the End (3/413) and Shaykh al-Albâni (رحمّالله) graded it to be Sahîh in the book Sahîh as-Sirah (page 17); also look in his book as-Sahihah (1546, 1545).

13 Sahîh 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-Ḥāfīz Ibn Ḥajr mentioned in his book Fath al-Bārī\(^\text{14}\) 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."

\(^{14}\) 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 Allah.

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 (رحمه الله) said in his book *Zād-Maḍā\(^{16}\),

“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 Allah 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 (سلاطين الله ﷺ) in character.
VERSE 9: THE PASSING OF HIS MOTHER

The author (رضي الله عنه) said,

وَبَعْدًا بِسَبْطٍ مَّعَ شَهْرٍ جاءَ وَفَاةً أُمَّهُ عَلَى الأَطْوَاء

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

Explanation

وَبَعْدًا بِسَبْطٍ

"And after six years" meaning six years after his birth.

مَعَ شَهْرٍ جَائِئٍ

"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-Madinah. On the return from al-Madinah, while heading to Makkah, his mother passed away in al-Abwâ’.

Ibn Ishaq\(^\text{17}\) after mentioning his return (صلى الله عليه وسلم) to his mother following being nursed by Halîmah,

“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 Ishaq 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-Abwâ’ which is located in between Makkah and al-Madinah. 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-Husayb (حسام) 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 (صلى الله عليه وسلم) until we came upon a place in Waddan. 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 (صلى الله عليه وسلم) 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,

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.”\textsuperscript{19}

\textsuperscript{19} Şahiş Muslim No. (976).
VERSE 10: THE PASSING OF HIS GRANDFATHER ABDUL-MUTTALIB

The author (الجهمي) said,

وَجَّدْهُ لِلآبِ عَبْدُ المُطَلِّبٍ بَعْدَ ثَمَانِ مَاتٍ مَنْ عَيْنَ كِذَٰلِكَ

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

had him sit in his gatherings. He held a great position with his grandfather.

"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.

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

Ibn Ishāq said,

"So, when the Messenger of Allah (صلى الله عليه وسلم) reached eight years old, his grandfather 'Abdul-Muttalib bin Hāshim died."20

20 As-Sirah an-Nabawiyyah by Ibn Hishām (1/183).
VERSES 11-12: HIS UNCLE ABŪ TALIB'S CUSTODIANSHIP OF HIM

The author (الله) said,

11. ثمَّ أَبُو طَالِبٍ الْعَمَّ كَفِيلٌ خَدْمَتَهُ ثُمَّ إِلَى الْشَّامِ رَحَلَ

12. وَذَلِكَ بَعْدَ عَامِيَ الْثَانِي عَشَرٍ وَكَانَ مِنْ أَمْرٍ (بِجَيْرَٰ) مَا اسْتَهْرَ

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).

Explanation
“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.”

۳۱ مَأْمَرَ أَبَوٍ عَلَّامَةٍ ﻦَكَرَ رَحْلٍ

۳۱ Look in the book The Beginning and the End by Ibn Kathīr (3/432) and As-Sīrah an-Nabawīyyah by Ibn Hishām (1/195).
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 (صلى الله عليه وسلم) to Shām with his uncle, Abū Ṭalib in the early years of his life. This journey illustrates his uncle’s great concern and care for him.

وَذَلِكَ بَعْدَ عَامٍ اثْنِينَ عَشَرٍ

"This happened after twelve years," Meaning twelve years after his birth (صلى الله عليه وسلم).

وَكَانَ مِنْ أَمْرٍ بِحَيْرَةٍ

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

ما اشتهر

"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 (صلى الله عليه وسلم) 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 Ḥadith of Abū Mūsā al-Ashʿarī and was declared Ḥasan. Ibn Ḥajr said that its chain of narrators is strong. Al-Ḥākim, Al-Bayhaqī, and others declared it to be Ṣahih.

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22 In the book, al-Fusūl by Ibn Kathir pg. (57).
13. And remember when the best of mankind set out towards Shām, upon turning twenty-five years old.
14. For our mother, Khadijah, 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 (صلى الله عليه وسلم) second journey to Shām (Syria). The purpose of the journey was business on behalf of Khadijah (erus). She heard reports of his virtuous demeanor, trustworthiness, honesty, and loyalty. So, she wanted to do business with her wealth whereas he (صلى الله عليه وسلم) would have her wealth and do business with it. He then left for Shām. The author (صلى الله عليه وسلم) said,

وَسَارَ نَحْوَ الشَّامِ

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

أَشْرَفَ الزَّوْرَى

"The best of mankind" Meaning he is the most virtuous and excellent of them, the head and leader of mankind (صلى الله عليه وسلم).
VERSES 13-15: HIS LEAVING FOR SHĀM ON BUSINESS WITH KHADIJAH’S WEALTH

“Upon turning twenty-five years old” Meaning when he (صلى الله عليه وسلم) reached the age of twenty-five, he left for his second journey to Shām to do business with Khadijah’s wealth (الرضا). Al-Ḥāfiz Ibn Kathir (رحمه الله) said,

“He then left for Shām a second time with the wealth of Khadijah Bint Khuwaylid (رضي الله عنها) 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 Allāh would bring about through their marriage. Afterward, the Messenger of Allāh (صلى الله عليه وسلم) married her when he was twenty-five, and she (رضي الله عنها) was forty.”

١٨٨٤١

“For our mother, Khadijah” This statement ‘our mother’ is with respect to her becoming a wife of the Prophet (صلى الله عليه وسلم). Allāh (سُعْدَة وَلَدِيَانَ) says,

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23 In the book, Al-Fusūl fi Sirah ar-Rasūl (صلى الله عليه وسلم) 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]

"As a businessman" Meaning he (عَلَيْهِ السَّلَامُ) 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.

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

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

“Rejoiced” Meaning he was happy and joyful over what Allah (سُنُهَ) facilitated during this journey of good and earnings.
"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,

مَا غَزِتْ عَلَى أَحَدِ مِن نِسَاء النَّبِيِّ صلى الله عليه وسلم مَا غَزِتَ عَلَى خَديجة، وَمَا رَأَيْتِهَا، وَلَكِنْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُسْبِرُ ذَٰلِكَ رِسَالَةً، وَلَمْ يَنْبِعْهَا أَعْضَاءً، ثُمَّ يَبْعِثُهَا فِي صَدَايقٍ خَديجةَ، فَقَرَّبَهَا فُلُوْكَ لَهَا كَانَهُ لَمْ يَسْتَقِنْ فِي الْدُنْيَا امْرَأَةً إِلَّا خَديجةَ. قَيَّفْ عَلَى

"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

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

Khadijah. When on occasion I said to him, 'You treat Khadijah in such a way as if there is no woman on earth except Khadijah,' he would say, 'Khadijah was such-and-such, and from her I had children.'  

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

16- وُلَدَةٌ مِّنْهَا خَلَأَ إِبْرَاهِيمَ

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,

مَّنْ تَصِيبَهُمُ اللَّهُ فِي أَوْلِيَاءِنَّهُ مِنْ حَظِّ الْأُنْثَىْينَ

“Allah commands you as regard your children's (inheritance); to the male, a portion equal to that of two females.” [Surah an-Nisā' 4:11]
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

“Were from her” Meaning from Khadijah (ﷺ).

خِلَالِ إِبْرَاهِيمَ

“Except Ibrāhīm” His mother was Māriyah al-Qibtiyyah (رضي الله عنها).

فَالْأَوَّلُ الْقَاسِمُ

“The first child was al-Qāsim” The first of all of his children and why he (عليه السلام) was given the kunya Abū al-Qāsim.

خَازِمُ التَّكْرِيمِ

“Who held a status of honor” He obtained a position of honor.

The author (رضي الله عنه) then continued,

۱۷ - وَزَينَبُ رَقَيَّةٌ وَفاطِمَةَ وَأَمَّ كُلُثُومَ لَهْنَ خَاتِمَةٌ

17. And then Zaynah, Ruqayyah, Fātimah, and Umm Kulthūm were the last of them.
VERSES 16-18: HIS CHILDREN

Explanation

These are the four daughters of the Prophet (صلی الله علیه وآله وسلم). All of which accepted Islam and made migration with the Messenger of Allah (صلی الله علیه وآله وسلم).

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

"The first of who was born from the Messenger of Allah’s (صلی الله علیه وآله وسلم) 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 (صلی الله علیه وآله وسلم), although

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

Ibn ‘Abdul-Barr (Abū Hāmid al-Ma‘ārimī) mentioned in his book al-Istī‘āb:

"The area of differing concerning the youngest
daughter of the Messenger of Allah (صلي 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 (Abū ʿAbd Allāh Muhammad ibn Ḥajar al-ʿĀshqarī) mentioned in his explanation of Sahīh al-
Bukhārī, Fath al-Bārī:

"What is agreed upon concerning his children is that
they are: al-Qāsīm whom the Prophet (صلي 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 Fātimah. Although some narratives
mention, Umm Kulthūm was younger than Fātimah."

The author (Abū ʿAbd Allāh Muhammad ibn Ḥajar al-ʿĀshqarī) then continued,

18 - وَالْطَّاهِرُ الْطَّيِّبُ عَبْدُ اللَّهِ وَقَيِّلُ كُلُّ اسْمٍ لفْرَضٍ وَازِمٍ

26 (4/487) in the footnotes.
27 Fath al-Bārī (7/162).
18. And at-Tahir at-Tayyib is ‘Abdullah, although some say each name represents individually a splendid (person).

Explanation

The names at-Tahir and at-Tayyib are two nicknames of ‘Abdullah and are not the names of two other sons of the Prophet (عليه السلام).

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

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

"‘Abdullah was born after prophethood. He was also called at-Tahir and at-Tayyib. 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 (رضي الله عنه) said,

19 - والكل في حياته ذافوا الحمام، ونعمة فاطمة يصفع عام

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

Explanation

"All of them" Meaning all of his children.
“During his life” meaning, the Prophet’s (رضي الله عنه) life.

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

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

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

أَنَّ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا عَاشَتْ بَعْدَ رَسُولِ اللَّهِ صلى الله عليه وسلم سَبْعَاءُ شَهَرَاءُ
VERSE 19: ALL HIS CHILDREN PASSED AWAY DURING HIS LIFETIME EXCEPT FOR FĀTIMAH

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

There is another Hadith mentioned in Saḥīḥ al-Bukhārī and Muslim on the authority ‘Ā’ishah (رضي الله عنها) in which she said,

"Once Fātimah 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 Allāh’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 Jibrīl used to revise the Qur’ān 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 Related by al-Bukhārī No. (3623 & 6286); and Muslim related it No. (2450).
VERSE 20: HIS WITNESSING THE POLYTHEISTS BUILDING THE K'AABAH

The author (النبي محمد ﷺ) said,

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

Explanation

The author (النبي محمد ﷺ) mentions in this verse the Prophet's (صلى الله عليه وسلم) witnessing the construction of Allāh’s Sacred House. This incident occurred when the Prophet (صلى الله عليه وسلم) reached thirty-five years old.

Ibn Ishāq said,
“When the Messenger of Allah (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) was present and witnessed its reconstruction. It is authentically reported that he took part in transporting the black stone as mentioned in Sahih al-Bukhari and Muslim. On the authority of Jābir bin ‘Abdullāh (رضي الله عنه) said,

“...When the K‘abah was built, the Prophet (صلى 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 (صلى 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.'

32 Related by al-Bukhārī 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 (١) said,

21- وَحَكَّامُهُ وَرَضُوا بِمَا حَكَمَ فِي وَضُعُ ذَٰلِكَ الحَجَرُ الأَسْوَدُ ثُمَّ

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 (صلى الله عليه وسلم) to arbitrate, and
VERSE 21: THE QURAYSHI APPOINTING THE PROPHET TO ARBITRATE OVER WHERE TO PLACE THE BLACK STONE

ty they were content with his decision. In doing this, it increased him (الله (علّه (بسم الله) in prestige and status.

Ibn Ishāq (رلعب) 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 Banu 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 (صلى الله عليه وسلم). 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 Ishāq (رضي الله عنه) mentioned which is attested to
by what Imam ʿĀhmad (رضي الله عنه) related on the authority of
Mujāhid from his master, that he was one of those who built
the Kʿabah in the Pre-Islāmic era. He said,

“I had a stone that I carved by hand, and I would
worship it besides Allāh (تعالَ وتعالَ). 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 Kʿabah 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 ʿĀhmad in his Musnad No. (15504). Shaykh al-Albānī
(رضي الله عنه) said in his book Sahīh 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 (ﷺ) 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 (ﷺ) 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,

وَبَعْدَ غَامِثَةَ أَرْبَعِينَ أَعْوَامًا يَقِينًا فَانْفَقَلاً ۚ

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

Explanation

وَبَعْدَ غَامِثَةَ 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 (ṣaḥābah) as well as the second-generation Muslims. Sahih al-Bukhārî and Muslim mentions the hadith of Ibn Abbaas (ṣaḥīḥ) in which he said,

"Allah’s Messenger (ṣallāllāhu ‘alayhi wa sallam) 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).”

"On Monday" Meaning the day he received revelation was on Monday.

35 Sahih al-Bukhari No. (3902) and Sahih Muslim No. (2351).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"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,

"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

The author (ﷺ) said,

في رمضان أو ربيع الأول وسورة افْرَأْ أَوْلُ الْمَنْزِل

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

Explanation

"In Ramaḍān or Rabī al-‘Awwal" This statement alludes to an actual disagreement about the month in which the Prophet (ﷺ) was sent to mankind after the agreement that he was sent on a Monday.
Ibn al-Qayyim (حوالله) said in his book *Zād al-Ma‘ād*,

“There is no disagreement that he (سلاسل التفسير) 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 Rabi‘ 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 Ramadān.’ And they justify their position with the statement of Allāh (سجحنا ونفال),

> The month of Ramadān in which was revealed the Qurān.” [Surah al-Baqarah 2:185]

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

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37 *Zād al-Ma‘ād* (1/77-78)
VERSE 23: DIFFERING REGARDING THE MONTH IN WHICH HE WAS SENT WITH THE MESSAGE OF ISLĀM

"And Sūrah Iqrā' was the first of what was revealed" Sūrah Iqrā (also called Sūrah A’laq) was among the chapters of the Qur’ān revealed upon the Noble Messenger ( ﷺ) as affirmed in Sahih al-Bukhārī and Muslim on the authority of ‘Ā’ishah ( ﷺ).  

38 Sahih al-Bukhari No. (3) and Sahih Muslim No. (160 & 161).
VERSE 24: JIBRĪL TEACHING THE PROPHET HOW TO PERFORM WUḌŪ’ & THE ȘALĀH

The author (الله ﷺ) said,

24- نَمَّ الْوُضُّوَءُ وَالصَّلَائِمُ عَلَيْهِ جَبَرِيلُ وَفِي رَكَعَتَانِ مَخْكَمَةً

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

Explanation

This is the beginning stages of how the Prophethood started. Ibn Ishāq (الله ﷺ) said,

"Some of the people of knowledge related to me that when the Șalah was first made a religious obligation upon the Messenger of Allāh (صلى الله عليه وسلم) Jibril (عَلَيْهِ السَّلَام)"
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 (عَلِيْمُ اللَّهِ) started to perform Wuḍū’ while the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) was watching to learn how to perform ablution for Šalāh. Afterward, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) performed Wuḍū’ just like he saw Jibril do. Then Jibril stood to pray, and the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) stood next to him to pray with him. Afterward, Jibril (عَلِيْمُ اللَّهِ) left. Later on, the Messenger of Allah (صَلَّى اللَّهُ عَلَиْهِ وَسَلَّم) 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 Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) showed her. Then He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) led her in Šalāh just as Jibril lead him in Šalāh.”

As-Suhayli said in the book ar-Rawḍ al-Unuf,

“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 Hāritha, this Ḥadīth has a chain of narrators which revolves around Abdullah bin Luhayyah which is weak and not accepted.”

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

The Ḥadith of Zayd which Imam 'Ahmad, Ibn Majah, al-Ḥakim, and others mentioned is on the authority of Zayd ibn Ḥaritha, the slave of the Prophet (ṣallallaahu 'alayhi wa sallam) in which he said,

أَنَّ جِبْرِيلَ (عَلَيْهِ السَّلَامُ) أَتَاهُ فِي أَوْلِ مَا أُوْجِي إِلَيْهِ، فَعَلَّمَهُ الْوُضُوءَ وَالصَّلَاةَ، فَلَمَا فَرَغَّ مِنَ الْوُضُوءِ أَخْذَ عِرْقَةَ مِنْ مَاءِ فَقَنْضَحَ بِهَا فَرَجَّهُ

"That Jibril (عليه السلام) came to the Prophet (صلى الله عليه وسلم) at the beginning and taught him how to perform the Wuḍū’ and Salah. When he completed the Wuḍū’, he took a small scoop of water and wet his private part.”\(^4\)

As for the chain of narrators which has ibn Luhayah, it is weak although it is followed. Based upon this Shaykh al-Albānī (رحمه الله) mentions it in his book as-Silsilah as-Sahihah\(^4\).


\(^4\) No. (841)
VERSE 25: SHOOTING STARS SENT DOWN ON THE JINN
TWENTY DAYS AFTER THE REVELATION BEGAN

The author (رسول الله) said,

۲۵- ﺃُنَّا مَضَتْ عَشْرُونَ يَوْمًا كَامِلةً فَرَمَتْ الْجَنَّ نُجُومًا كَامِلِهَةُ

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

Explanation

اَنْمَ مَضَتْ عَشْرُونَ 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 Islam.

قَرَطَ الْجَنَّ

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

نُجُومُ

"Stars" Meaning shooting stars. Allāh (تعالى) informed us of the Jinn after guarding the heavens with shooting stars,

وَأَنَا لَمْ تَسْمَأَنَّ اللَّهُ فِي هِيَّةٍ مَّلْيَةٍ حَرْسًا شَيْدًا وَسُهُبًا وَأَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا كَأَنْ أَنَا کَأَنَّ أَنَا کَأَنَّ أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا k أَنَا
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.'" 43

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

كان النجُّ يُصعودون إلى السماوات يُسمعون الوحي، فإذا سمعوا الكلمة زادوا فيها تسعًا، فأما الكلمة فتكون حقًا، وأما ما زاد فيكون باطلاً، فلما بُعِث رسول الله صلى الله عليه وسلم مُنعوا مَقاعدهم، فذكروا ذلك لإبليس، ولم يُصْنِي النجوم بِرَئيًا بَيْنَ ذَلِكَ، فقال لهم إبليس: ما هذا إلا من أمر قد حَدَّث في الأرض، فبعث جُنوده فوجدوا رسول الله صلى الله عليه وسلم قائماً يصلي بين جبلين - أراه قال: بسَكَنَة - فأتيوه، فأخرجوه، فقال: هذا الحدث الذي حدث في الأرض

"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-Sa'fawī (1/85).
no stars were cast down on them before. Iblis 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 Iblis it was in Makkah. He said, 'This is the occurrence which happened on the earth.'

44 Related by 'Ahmad in Musnad No. (2977), at-Tirmidhi No. (3324) and he (at-Tirmidhi) said, "It is Hasan Ṣahih". Shaykh al-Albānī (الباني) graded it Ṣahih.
VERSE 26: STARTING TO PROPAGATE THE RELIGION OPENLY IN THE FOURTH YEAR

The author (nego) said,

26- نُمِّ دَعَاءٌ فِي أَرْثَعِ الأَعْوَامَ بِالآمَرِ جَهَرًا إِلَى الإِسْلَامِ

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

Explanation

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

Ibn al-Qayyim (رَحْمَةُ اللَّهِ عَلَيْهِ) said in the book *Zad al-Ma‘ād*,

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

*فَأَصِلِّيَ بَيْنَكُمْ وَأَعْرِضْ عَنِ السَّبِيعِينَ* [Surah al-Hijr 15:94]

"Therefore, proclaim openly (Allah's Message Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikūn (polytheists, idolaters, and disbelievers, etc. - see V.2:105).” [Surah 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 Allah allowed them to make two migrations."45

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45 (1/86).
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 زَائِعَ مِنَ النَّسَاءِ وَأَثَانَا عَمَّرُ مِنَ الْرَجَالِ
"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 was sent with the message of Islam.

"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 مِلَّامْ

"Without warning" Concerning this matter.
VERSES 29-30: THE SECOND MIGRATION TO HABASHAH & HAMZAH BIN ABDUL-MUTTALIB ACCEPTING ISLĀM

The author (رضي الله عنه) said,

29. كَلاَّ لَهُمْ وَتَمَانُونَ رُجُلٌ وَمَعَهُمْ جَمَاعَةٌ حَتَّى كَمَلَ

30. وَهُمُ الْعَشَرُ وَتَمَانُانِ رَمَّهُمْ قَدْ أَسْلَمَ فِي الْسَّادِسِ خَمْرَةَ الأَسْدِ

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 ISLĀM

"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 (رحمه الله) said in his book Zād al-Mā'ūd⁴⁶,

"When the number of Muslims increased, and the disbelievers began to fear that, their harming of him (صلى الله عليه وسلم) and torture of the Muslims increased. So, the Messenger of Allāh (صلى الله عليه وسلم) 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 Uthmān bin Affān who was the first to leave along with his wife Ruqayyāh, the daughter of the Messenger of Allāh (صلى الله عليه وسلم). They resided in al-Habashah in the most excellent circumstances. Later, news reached them that the Quraysh accepted Islām, 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)
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 Rabi‘ah in order to plot against them before the ruler, an-Najāshi. Although, Allāh hurled their plot back at them."

"In the sixth year, Hamzah the Lion accepted Islam." 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.

"Hamzah the Lion" He is the parental uncle of the Prophet (صلى الله عليه وسلم) and his brother by way of suckling. His accepting Islam aided the religion and gave might to the Muslims.

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

was a great victory. Allāh strengthened Islām and the Muslims with these two.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

VERSES 31-32: THE PASSING OF HIS UNCLE ABÛ ŢÂLIB AND HIS WIFE KHADĪJAH

The author (سُلَيْمَانُ) said,

31- وَبَعْدَ بَسِئِعٍ مِنْ يَسِينِ رَسَالَةٍ مَاتَ أُوْلَٰٰدُ طَالِبٍ ذَوْ كَفَالَةٍ

32- وَبَعْدَ خَيْدِيَةٍ نُوْفِقَتْ مِنْ بَعْدِ أَيَّامٍ ثَلَاثَةٍ مَضِيَتْ

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

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

The author (الرسول) mentions in these two verses the death of Abū Tālib and his wife Khadijah (خديجة) which happened in the ninth year.

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

"His uncle Abū Tālib who took care of him died" Abū Tālib was the one who took on the responsibility of caring for the Prophet (رسول) after his grandfather ‘Abdul-Muttalib passed away. He would strengthen and support the Prophet (رسول).

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

Ibn Kathir (الخاطر) said in the book The Beginning and the End\(^{47}\),

"The chapter on the death of Abū Tālib, the uncle of the Prophet (رسول), and afterward the passing of the

\(^{47}(4/304)\)
wife of the Messenger of Allah (صلى الله عليه وسلم), 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 Allah (صلى الله عليه وسلم) 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 Allah (صلى الله عليه وسلم) that wasn’t possible when Abū Ṭālib was alive."

"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 ABū TĀLIB AND HIS WIFE KHADĪJAH

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

Ibn Kathīr (الедин) said,

"Al-Bayhaqī stated, 'It was conveyed to me that Khadijah passed away three days after Abū Tālib.' 'Abdullāh bin Mandah mentioned this in his book al-Maʿrifah, and our Shaykh Abū 'Abdullāh al-Ḥāfiz mentioned it as well."  

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

VERSE 33: THE JINN OF NAŞİBIN
ACCEPTING ISLĀM

The author (رحمه الله) said,

٣٣.٤٠١

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

Explanation

"After fifty" Meaning after fifty years from the time of his birth (عَلَيْهِ السَّلَامُ).
VERSE 33: THE JINN OF NAŞİBİN ACCEPTING ISLÂM

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

"A group of Jinn from Naşibin accepted Islâm” Three months after the Prophet (ṣallallâhu ʿalayhi wa sallam) reached the age of fifty this group of Jinn accepted Islâm. This is what several people of knowledge have mentioned in the books of as-Sirah.

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

“When the Messenger of Allâh (ṣallallâhu ʿalayhi wa sallam) reached three months after turning fifty a group of Jinn from Naşibin arrived and accepted Islâm.”

It is also mentioned in the thousand-verse poem on as-Sirah by al-Ḥâfiz al-‘Iraqi⁵⁰,

\[
\begin{align*}
\text{وَرَبِّعَ ٍّ عَامَ جَاءَهُ ٍّ يُسْعُوُنَا} \quad & \text{****} \\
\text{جَيْنَى ٍّ نَصِيبِينَ لَهُ وَ كَانَا} \quad & \text{****} \\
\text{يُقُرُّا فِي صَلَاتِهِ فَرَاىَا} \quad & \text{****} \\
\text{وَرَجَعُوا فَأَنْتَدُوا قَوْمَهُمْ} \quad & \text{****}
\end{align*}
\]

⁴⁹ (1/108).
⁵⁰ Page (64).
"After fifty years and three months passed, a group of Jinn from Nasibin went to him while he was reciting the Qur'an in Salah in a date-palm tree. They listened and accepted Islam. Afterward, they returned to warn their people."

This occurred after his (سَلَّمَ عَلَيْهِ وَ سَلَّمَ) journeyed to at-Ta'if.

Ibn Kathir (رَحْمَةُ اللَّهِ عَلَيْهِ) said in his Tafsir⁵¹,

"Muhammad bin Ishāq mentioned on the authority of Yazid bin RūmA'n from Muhammad bin K'āb al-Quraizī the story of when the Messenger of Allāh (صَلَّى الله عَلَيْهِ وَ سَلَّمَ) journeyed to at-Ta'if to call them to Allāh (صَلَّى الله عَلَيْهِ وَ سَلَّمَ) and their nonacceptance of him. The story is mentioned in length, and a great supplication is mentioned therein,

اللُّهُمَّ إِلَيْكَ أُشْكُو ضَعْفِ فَوْتِي، وَقَيْلَةَ حِبَلِي

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

Until the ending of the supplication.

When he (صَلَّى الله عَلَيْهِ وَ سَلَّمَ) left them, he spent the night under a date-palm tree. He stood up to make Salah, and he

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VERSE 33: THE JINN OF NAŞİBİN ACCEPTING ISLĀM

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

Naşibin

"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 (سُبْحَانَهُ وَتَعَالَى) just as what Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَأَذَّ نَصِيبِينَ أَلْيَكُ بَيَانٌ مَثَلًا لِّلْجَمِيعِ يَسْتَمِعُونَ الْقُرْآنَ َقُلْ نَحْضُرُونَ وَأَنْصَوْا فَلَمَّا فَضَنَّ فَوَلَّوْا إِلَى قُوَّامِهِمْ َمُنْذِرِينَ

"And (remember) when We sent towards you (Muḥammad ﷺ) 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 ﷺ was sent to all of Mankind and Jinn.
VERSES 34-35: MARRYING SAWDAH BINT ZAM'AH AND THEN 'Â'ISHAH

The author (رضي الله عنه) said,

34. ﴿ثُمَّ عَلَى سُوَّدَةٍ أُمَّةٌ عَقْدَةٌ فِي رَمَضَانِ ثُمَّ كَانَ بُغْدَةٌ﴾

35. ﴿عَقْدُ ابْنَةِ الصَّدِيقِ فِي شَوْالِ﴾

34. Afterward, he completed his marriage contract to Sawdah in the month of Ramadân. After it.
35. He married Bint as-Siddiq in the month of Shawwâl...

Explanation

34. ﴿ثُمَّ عَلَى سُوَّدَةٍ أُمَّةٌ عَقْدَةٌ فِي رَمَضَانِ ثُمَّ كَانَ بُغْدَةٌ﴾

35. ﴿عَقْدُ ابْنَةِ الصَّدِيقِ فِي شَوْالِ﴾

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VERSE 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 (صلى الله عليه وسلم). She was the only wife whom the Prophet (صلى الله عليه وسلم) did not marry another while married to her. Some short period after her passing,

أمضى عقدة

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

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

في رمضان

“In Ramadan” Before his migration (صلى الله 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 (رضي الله عنها) as an act of selflessness due to the Prophet’s (صلى الله عليه وسلم) love for ‘Â’ishah. That occurred when she became older, and the Prophet (صلى الله عليه وسلم) decided to
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

divorce her. So, she chose to remain his wife to enjoy the favor of being his wife (الله) in the Hereafter.

نُمُّ كانَ بَعْدَهُ

“After it” Meaning after completing his marriage contract to Sawdah.

عَقَدَ الْبُنْيةِ الصَّدِيقِيَّةِ فِي شَوْالِ

“He married Bint as-Siddiq in the month Shawwāl” Meaning ‘A’ishah Bint Abi Bakr as-Siddiq (رضي الله عنها). He (الله) 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 (الله) didn’t consummate the marriage until his initial arrival in al-Madinah when she was nine years of age.

Some of her characteristics (فيها) are:

- She is the most beloved wife of the Prophet (صلّى الله عليه وسلم).

- She is the only virgin that he married.

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

- Her innocence from the lie she was accused of was sent down in a Revelation (verse) from Allah and recited in His book (سَبِيلَة وَقَالَالِهِ).
- She is the most knowledgeable wife of the Prophet (عَلَى الْأَفْلَام وَاللَّه) as it pertains to Islamic jurisprudence. Rather, she (سَبِيلَة) is the most knowledgeable woman of this 'Ummah.
- The Prophet (صُحُّبُهْ وَرَسَالَة) passed away in her house while lying on the upper part of her chest (نَكَّلَهْ وُهَّارَه).
VERSES 35-36: THE NIGHT JOURNEY & ASCENSION

The author (اللّهُ ﷺ) said,

\[
\text{2nd hemistich of 35: After fifty and following one year.}
\]

\[
35. \quad \text{He made the night journey, and the Salāh was made a religious obligation. Five for fifty as it has been preserved.}
\]
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) is: 

"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,

"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."

52 In the book, Sifah as-Safwah (1/35).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"Five" Actually performed.

"For fifty" Rewarded fifty (Ṣalāh).

"As it has been preserved" By the authentic Sunnah of the Messenger of Allāh (ṣallallaahu 'alaihi wa sallam).

Ibn Kathir (رحمه الله) said,

"The Messenger of Allāh (ṣallallaahu 'alaihi wa sallam) 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 (ṣallallaahu 'alaihi). 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
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

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

The author (الله) said,

37 - والبيعة الأولى مع النبي عصراً من أهل طيبة كما قد ذكرنا

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\textsuperscript{54} which was,

\textsuperscript{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 Allah (عَلَيْهِ الصَّرْحُ) wanted to make His religion the uppermost, strengthen his Prophet (صلى الله عليه وسلم), and fulfill His promise to him, the Messenger of Allah (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. Allah wanted good for them, and they accepted and responded to what the Messenger of Allah (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 (صلى الله عليه وسلم), and they propagated the religion of Islam, and it spread amongst them. The Messenger’s (صلى الله عليه وسلم) name was mentioned in every house of al-Ansar until the following year. A group of twelve from the al-Ansar came to the festival of al-Hajj and met the Messenger of Allah (صلى الله عليه وسلم) at al-Aqabah—the place of the first pledge at al-Aqabah—and made a covenant with the Messenger of Allah (صلى الله عليه وسلم) to uphold the women’s pledge of allegiance which came before the religious duty upon them concerning war."55

What is understood by Ibn Ishâq statement, ‘to uphold the women’s pledge of allegiance’ is that they made a covenant with the Prophet (صلى الله عليه وسلم) to uphold the women’s pledge of allegiance mentioned in Sûrah al-Mumtahinah56.

56 Allah (سُمِّيَّ) says,

مَنْ يَكْفُرُ بِاللَّهِ وَيَضُرِّعْ صَدَقَاءَنَا يَسْتَغْفِرُونَ لَهُمْ رَحْمَةً إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“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 ‘Ubādah bin as-Ṣāmit (رضي الله عنه) that he said,

إِفَّيْ مِنَ النُّقَابَةَ الْأَلْبَيْنِ بَأَيَّغُوا رَسُولَ اللَّهِ صلى الله عليه وسلم بِاِبْعَاثَةِ عَلَى
أَنَّ لَا نُشَرَكَ بِاللَّهِ شَيْئًا، وَلَا نَسَرَقَ وَلَا نَزَّلَنَّى، وَلَا نُفَتَّلَ الطَّفْسُ الَّتِي حَرَّمَ
اللَّهُ، وَلَا نُتِبَهَ، وَلَا نُعْصِيَ، بِالجَبَّةِ إِنْ قَفَّلْتُمْ ذُلِّكَ، فَإِنْ غَشِيَّتَنَّ مِنْ
ذُلِّكَ شَيْئًا كَانَ قَضَاءً ذُلِّكَ إِلَى اللَّهِ

"I was among those Nuqāba' (selected leaders) who gave the Pledge of allegiance to Allah’s Messenger (صلى الله عليه وسلم). 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 Bait'a(pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful.” [Ṣūrah al-Mumtahinah 60:12]
we committed any one of these (sins), then our case will be decided by Allah.”\textsuperscript{57}

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

The author (]\textsuperscript{57}

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.

\textsuperscript{57} Sahih al-Bukhārī No. (3893) and Sahih Muslim No. (1709).
VERSES 38-39: THE SECOND PLEDGE OF ALLEGIANCE AT AL-'AQABAH

Explanation

وَبَعْدَ يَتَّنِينِ وَحَمْسِينِ

"After fifty-two (years)" From the birth of the Prophet (عليه السلام).

اثْنَى

"There arrived" To him (i.e. the Prophet (عليه السلام)).

سَبْعُونَ

"Seventy" Meaning men.

فِي الْمَوْسِمِ

"During the festival" Of al-Ḥajj.

هَذَا ثَمِّنًا

"This is well established" In the authentic aḥādīth.

They arrived,
"From Taybah making their pledge" Meaning to the Prophet (صلى الله عليه وسلم) and the second time at al-'Aqabah.

"Afterward, he migrated" He, meaning the Prophet (صلى الله عليه وسلم).

"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 Rabi' al-'Awwal.

Ibn Kathir (رغب الله عنه) said in his book The Beginning and the End58,

"His migration (صلى الله عليه وسلم) was in the month of Rabi' al-'Awwal thirteen years into his Prophethood (صلى الله عليه وسلم). This occurred on a Monday as related by Imām 'Aḥmad on the authority of Ibn 'Abbās 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 (ṣallā lla降低成本) said,

40- فَجَاءَ طَيِّبَةٌ الرَّضَا بَلَىَّا إِذْ كَمَلَ الْبَالَاتَ وَالْخَمَسَيْنَ

41- فِيَ يَوْمَ الْإِلَانَينِ وَدَامَ فِيهَا عَشْرَ سَبَينَ كَمَلَتْ نَخْكِيهَا

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

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

الرضًا

"Pleased" The Prophet is described as having a perfect state of contentment and satisfaction with Allah.

يقينًا

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

إذ كتب الله تعالى الو خمسينا

"As he completed fifty-three" Of his life.

في يوم الاثنين

"On a Monday" His entering al-Madinah was on a Monday. Al-Hâkim said,
“Narrations have reached the level of being reported by numerous narrators that his leaving from Makkah and entering al-Madīnah was on a Monday.”

وَدَامَ فِيهَا عُشْرَ سَنَانِ

“And remained therein for ten years” Until he passed away

کُلًا

“A complete” A total of ten years.

ناَحْيَة

“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 ‘Abbās ( мужчин ) that he said,

“The Messenger of Allah ( صل الله عليه وسلم ) was sent with the Message of Islām 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."\textsuperscript{60}

\textsuperscript{60} Its reference has been previously mentioned.
The author (رضه الله) said,

42- أَكْمَلْ فِي الأَوْلِي صَلاَةَ الْخَضْرٍ مِّنْ بَعْدِ ما جَمِعَ فِاسْمَمْعَ خَبِيرٍ

42. The Salah 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 السلام).
"Ṣalah made by the resident" It was perfected. Hence, Ṣalāh Zuhr, ‘Asr, and ‘Ishā’ became four units of Ṣalāh.

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

فَرَضَتِ الصَّلَاةُ رَكَعَتَينَ، ثُمَّ هَاجَرَ النَّبِيُّ صلى الله عليه وسلم فَفَرَضَتِ
أرَبَعَةَ، وَتَرَكَتْ صَلَاةَ السَّفَرِ عَلَى الأُولِي

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

"After it was assembled" Meaning the Prophet (صلى الله عليه وسلم) praying Ṣalātul Jumu‘ah was only performed in al-Madinah after his migration. As for Ṣalātul Jumu‘ah, it was established in al-Madinah before his migration.
VERSE 42: THE SALĀH WAS MADE INTO FOUR UNITS AFTER BEING TWO UNITS

"So, listen carefully" Meaning with comprehension and acceptance.

Ibn Kathir (ال仟) said,

“When he (سلاخ) 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 Salim bin ‘Awf. So, he led the Muslims in Salātul Jumu‘ah there in a valley named Rānūnā’. This was the first Jumu‘ah that the Messenger of Allah (سلاخ) led the Muslims in al-Madinah or anywhere else. Because—and Allah 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

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VERSE 43: THE BUILDING OF MASJID QUBĀ’

The author (ﷺ) said,

43- نَمَّ بَنِى الْمَسْجِدِ فِي قُبَاءٍ وَمَسْجِدَ الْمَدِينَةِ الْمُرْسَلَةِ

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

Explanation

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

“In Quba’” This is a well-known district located roughly six kilometers south of the Prophet’s masjid. So, the first thing
that he did upon arriving in this district—in which he settled in the house of Banû ʿUmar bin ʿAwf—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 Kathîr  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 Banû ʿUmar bin ʿAwf which is in Qubâ”—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. Mûsâ bin ʿUqabah said it was three nights. The most well-known time was what Ibn Ishâq and others have mentioned that the Prophet ( ) stayed with them from Monday until Jumuʿah. He built during the extent of that time—as we mentioned earlier—Masjid Qubâ’ which is a noble and praiseworthy place of worship. Allâh revealed about it,
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

“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” [Surah at-Tawbah 9:108]

Just like we discussed the affirmation of that in the Tafsir⁶², we also mentioned the Hadith in Sahih Muslim⁶³ the Prophet’s masjid in al-Madinah....”⁶⁴

وَمَسْجِدَ الْمَدِينَةِ الْغُرَاءِ

“And the beautiful Masjid of al-Madinah.” He (الصَّلَاةُ عَلَيْهِ) built the Masjid of al-Madinah. He (صَلَاةُ عَلَيْهِ) 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 As‘ad bin Zurarah (الرَايِفُ). The Prophet’s (صَلَاةُ عَلَيْهِ) she-camel used to kneel down there. So, he built the masjid in that place. As it is mentioned in Sahih al-Bukhari⁶⁵, he (صَلَاةُ عَلَيْهِ) would bring milk to those building and took part in its construction. They used to say while working.

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⁶² Tafsir ibn Kathir (4/212-216).
⁶³ Sahih Muslim No. (1398).
⁶⁴ (4/516).
⁶⁵ Sahih al-Bukhari No. (3932).
VERSE 43: THE BUILDING OF MASJID QUBĀ'

اللَّهُمَّ إِنَّ الأَجْرَ أُجْرُ الآخِرَةِ فَارْحَمْ الأَنْصَارَ وَ الْمُهاجِرَةَ

"O Allah! 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 (رحمه الله) said,

44. فَهَمَّ بِنَى مِنْ خَوْلِهِ مَسَّاکِنَةَ فَهَمَّ أَتَى مِنْ بَعْدِ فِي هَذِي السَّنَةِ

45. أَقَلُّ مِنْ نَصَفِ الْذِينَ سَافَرُوا إِلَى بَلَادِ الْحَبْشَةِ جِنَينْ 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.
VERSES 44-45: BUILDING THE PROPHET'S DWELLINGS

"Afterward he built" Meaning the Prophet (علیہ السلام).

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

"His dwellings" Meaning a house for Sawdah, then another house for ‘A’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 (علیہ السلام).

Adh-Dhahabi (رضي الله عنه) said,

"It wasn’t conveyed to us that he (علیہ السلام) 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 ‘A’ishah (رضي الله عنها) in the month of Shawwal 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,

\[
	ext{"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 of the room 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."} 
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66 He said this statement in his summarization of the book *ar-Rawḍ al-Unuf* entitled *Bahāl ar-Rawḍ* just as it is mentioned in the book, *Subul al-Hudā wa ar-Rashād* (3/506) and (13/56).

67 *Al-Adab al-Mufrad* No. (451); and Shaykh al-Albānī (رضي الله عنه) graded his chain of narrators to be *Ṣāḥīḥ* in his book *Ṣāḥīḥ al-Adab al-Mufrad* (Hadith #352).
VERSE 44-45: BUILDING THE PROPHET’S DWELLINGS

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

"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-Najāšī in excellent care. ‘Abdullāh bin Mas‘ūd returned back to Makkah too soon. When the Muslim heard that the Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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.
VERSE 46: UNITING THE MUHĀJIRŪN AND THE ANSĀR AS BROTHERS

The author (ṣalam) said,

وَفِيهِ أَخَى أَشْرَفُ الْأَخْيَارِ بَيْنَ الْمُهَاجِرِينَ وَالأَنْسَارِ

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

Explanation

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

آَخَى أَشْرَفُ الْأَخْيَارِ

"The Muhajirun and Ansar" 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 (صلالة 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 Allah revealed,

وَأَوْلَّوْا الْأَرْحَامَ بَعْضُهُمْ بَعْضٍ فِي كَنِبِّ اللَّهِ

"And blood relations among each other have closer personal ties in the Decree of Allah (regarding inheritance)." [Surah al-Ahzab 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 وَتَامَّ الْفَعْلُ) praised their nobility and super level of selflessness in a verse from the Qur’ān. Allāh (سُبْحَانَهُ وَتَامَّ الْفَعْلُ) says,

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69 (3/63)
"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."

[Surah al-Hashr 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 (رضي الله عنه) who said,
VERSE 46: UNITING THE MUAJJIRUN AND THE ANSAR AS BROTHERS

“... 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-Rabî-al-Ansârî, Sa'd suggested that 'Abdur-Rahman should accept half of his property and family. 'Abdur Rahman said, “May Allâh 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 Ansâr 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 walîmâh (post wedding banquet), even if you only use one sheep.”  

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

The author (الله) said,

47- ثمَّ بَنَى بَانِثَةٍ خَشْيَةٍ وَقَلْبَهُ الأَذَانَ فَأَفْتَهَ 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 (الله) consummated (his marriage) in the first year of his migration to al-Madinah according to the author’s and...
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 (رضي الله عنها).

"His best companion" Meaning Abū Bakr as-Šiddiq (رضي الله عنه).

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

\[\text{ нужны نص للترجمة} \]

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

“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 Rūman, 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 Allah’s Blessing and good fortune.” Then she entrusted me to them, and they prepared me (for the marriage). Unexpectedly, Allah’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 Sahih al-Bukhāri No. (3894) and Sahih Muslim No. (1422).
VERSE 47: THE CONSUMMATION OF HIS MARRIAGE TO ‘A’ISHAH & THE ‘ADHAN WAS LEGISLATED

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

كَانَ الْمُسْلِمُونَ جِيْنَ قَدْ قُدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيْتَحِقَّنُونَ الصَّلَاةَ، لِيُسْتَنْبَأَ لَهُمَا، فَتَكْلُمُوا يُومَيْنَ فِي ذِلْكَ، فَقَالَ بَعْضُهُمْ أَخْذُوا تَأْؤُوسًا مِّثْلَ تَأْؤُوسِ النَّصَارَىٰ. وَقَالَ بَعْضُهُمْ بَلْ بُوْقًا مِّثْلُ قَوْنِ الْيَهُود. فَقَالَ عُمَّرٌ أَوُلَآ يَتَبَيْنِعُونَ رَجْلاً يُنَادِي بِالْصَّلَاةِ. فَقَالَ رَسُولُ اللَّهِ صَلِّي الله عليه وسلم “يَا بَلَّالُ ثُمَّ قَنَادَ بِالْصَّلَاةِ”

“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 (ṣallallāhu 'alayhi wa sallam) ordered Bilal to get up and pronounce the 'Adhān for prayers.”

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'ād from 'Urwah bin az-Zubayr, Zayd bin Aslam, and Saʿīd 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 لَرُؤْسِي حَتِّى إِن شَا رَبِّي جَعَلَ مَعَ يَّامَأَلِي فَأَلْقَى عَلَيْهِ مَا زَرَأَت فَلَيْتِنَّ

يه: فإِنَّهُ أُنْدِي صَوْتًا مِّنَّكَ

"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.

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74 (1/246)
75 Related by Abū Dāwūd No. (499); and at-Tirmidhi No. (189); and Ibn Maajah No. (706). Shaykh Al-Albānī (رحمه الله) graded it Hasan.
VERSE 47: THE CONSUMMATION OF HIS MARRIAGE TO 'A'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 Šalāh, 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 ( عليه السلام).76

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76 Šaḫīḥ al-Bukhārī No. (613).

The author (الله ﷺ) said,

48. وَغَزُّواَ الْأنْبِيَاءَ بَعْدَ الْفِتْرِ هَذَا وَفي النَّانِعَةِ الغَزَاءِ الْأَشهِر

49. إِلَى بَيْنَ الْهَيْدَرِ وَبُبُجْبُ تَحْوَلَ الْقُبُّلَةَ في نَصْفِ رَجب

50. مِنْ بَعْدِ الْخِضْبَةِ يَا إِخْوَانِي، وَقُفِّرَ شَهْرُ الصَّوْمِ في شَعْبَان

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

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

50. O' my brothers! Then after that was Dhûl 'Ushayr and then the obligation to fast the month of Ramadân came in Shâbâ'n.

Explanation

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

Al-Khaṭīb al-Baghdādī related in his book al-Jāmiʿ li Akhlāq ar-Rāwi on the authority of ʿIsmāʿīl 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 (صلى الله عليه وسلم), 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.'"

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77 No. (1590).

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

Al-Khaṭīb al-Baghdādī related from Zayn al-ʿĀbidin ʿAlī bin al-Ḥusayn bin ʿAlī 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 Qurʾān."78

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 Isḥāq as-Sabīʿī who said,

فَلْتَ لِرَّزِيْدُ بْنِ أَرْقَمْ رَضِيَ اللهُ عَنْهُ: حَسَّمَ عَزَا رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَسْتَعْقِرّنَّ قَالَ مَعَّ أَنْتَ مَعَهُ أَنْتَ مَعَهُ وَعَرْوَةُ

"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.”

Al-Ḥāfīz Ibn Ḥajr said in his explanation of this Ḥadīth,

“As for his statement in the Ḥadīth ‘nineteen’, it is referring to the military campaigns that the Prophet ( صلى الله عليه وسلم ) 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 (재주) that the number of military campaigns was twenty-one and its chain of narrators is Ṣahīh, and its origin was in Ṣahīh Muslim. So, based upon this, Zayd bin Arqam (زیدا) failed to mention two, or he counted two military campaigns as one. However, ibn S‘ād extended the number of military campaigns which the Messenger of Allāh (صلى الله عليه وسلم) was in himself to twenty-seven and al-Wāqīdī followed him in that. This is in line with what Ibn Ishaq counted except that he didn’t separate al-Qurā from the battle of Khaybar. As for the expeditions and raiding parties, Ibn Ishaq counted thirty-six and al-Wāqīdī counted forty-eight. Ibn al-Jawzī related in the book at-Talqīh fifty-six and al-Mas‘ūdi counted sixty. Our Shaykh conveyed to us in the poetry on as-Sirah that it increased to seventy and with al-Ḥakīm in the
book al-Iklîl it increased to one-hundred. Perhaps he intended to add the military campaigns together.”

“Then the military campaign of al-'Abwâ’ 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 Waddân. Both of these places are near each other. Al-'Abwâ’ is about twenty-four miles from al-Madinah. Although no fighting occurred in this military campaign; rather peace was made with the leader of Bani Damrah bin 'Abdul Manâh bin Kinânah, Majdi bin ‘Umar.

“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 (صلى الله عليه وسلم) migration to al-Madinah.

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80 In the book, Fath al-Bârî (7/280-281).
"Afterward it was Buwāṭ" Meaning that then the Messenger of Allah (ﷺ) made an attack in the month of Rabī‘ al-’Ākhīr to Buwāṭ. He wanted to obstruct one of the business caravans to the Quraysh so it would reach Buwāṭ from the direction of Rawḍa. Afterward, he returned to al-Madīnah without encountering any traps. He remained in there for the rest of Rabī‘ al-’Ākhīr 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-Fihn made a raid on some livestock in al-Madīnah. So, the Messenger of Allah (ﷺ) left out seeking him until he reached a valley called Safawān in a section of Badr. Kurz bin Jābir slipped away, and the Prophet (ﷺ) wasn’t able to catch him, so he returned back to al-Madīnah.

"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'abān. Others say it happened in Jumāda al-ʿĀkhir and others say it occurred in Rajab as the author (الحمد لله) said, which is the statement of the main group of scholars. Al-Ḥāfiẓ Ibn Ḥajr said in his explanation of *Ṣaḥīḥ al-Bukhārī* *Fath al-Bārī*\(^\text{81}\),

"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-Ḥakîm related it with a Ṣaḥīḥ chain of narrators leading back to Ibn 'Abbās (الحمد لله)."

"O' my brothers! Then after that was Dhūl 'Ushayr" Meaning that the first military campaign in Badr was after the military campaign in Dhūl 'Ushayr. It was also called 'Ushayrah or 'Ushayrā. It occurred ten days before Badr. The Prophet (صلى الله عليه وسلم) came out himself on this military campaign in the middle of Jumāda al-Ulā until he reached the place in the center of Yanbu'. He remained there for the rest of the month and stayed some nights in the month of Jumāda al-'Ākhir. He made peace with Bani Mudlij, then


returned back to al-Madinah without encountering any traps.

وَقَرَضُ شَهْرِ الصُّوْمِ في شَعبَانِ

"And then the obligation to fast the month (of Ramadān) came in Shabān" 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 Shabān82.

VERSE 51: THE BIG MILITARY CAMPAIGN IN BADR

The author (رضي الله عنه) said,

والغزوة الكبيرة التي بدأ في الصوم في السابع عشر الشهر

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

Explanation

والغزوة الكبيرة التي بدأ

"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
VERSE 51: THE BIG MILITARY CAMPAIGN IN BADR

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 وَتَجْلَيْلَهُ) 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 (بِلَادِ الرَّحْمَةِ) 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 سَابِعٍ عِشْرِ الشَّهْرِ

“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.
VERSUES 52-53: THE RELIGIOUS OBLIGATION OF ZAKÂT AL-FITR AND ZAKÂT OF THE WEALTH

The author (رضي الله عنه) said,

52. Wajibat fîhi zakat al-fitr min bughd bîddar bâlîl ʿâshir

53. Wafî zakat al-mal khulf fadhir

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

Explanation

Wajibat fîhi
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).

زِكَآةُ الْفِطْرِ

"Zakāt al-Fitr" Meaning al-Fitr from the blessed month of Ramaḍān is a Sāʿa 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.

مِنْ بَعْدِ بَذْرِ يَلْيَالِ عَشْر

"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 ﷺ addressed the people a day or two before the Eid and ordered them to it.'"83

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 (صلى الله عليه وسلم).’

Imam Ibn Kathir (رضي الله عنه) 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.

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84 In the book, The Beginning and the End (5/54).
The author (رضي الله عنها) said,

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

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

55. Fātimah to the noble ‘Ali. And al-‘Abbās accepted Islām after being captured.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Explanation

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

"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 Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ 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 (صلى الله عليه وسلم) dispatched ahead of him two people bearing glad tidings of victory and triumph, ʿAbdullāh bin Rawāḥah (رضي الله عنه) was sent to the

85 Ṣaḥīḥ al-Bukhārī No. (3065) and Ṣaḥīḥ Muslim No. (2875).
VERSES 53-55: THE PASSING AWAY OF RUQAYYAH, FATIMAH'S MARRIAGE TO 'ALI, AND AL-'ABBĀS ACCEPTING ISLĀM

upper part of al-Madinah and Zayd bin Hāritha (روجَة عُثمان) to the lower part of al-Madinah. Usāmah bin Zayd (روجَة عُثمان) said,

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

"The wife of 'Uthmān" Bin 'Affān (روجَة عُثمان). He stayed back with her in al-Madinah 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

"And" This refers to following the completion of the Battle of Badr...

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

“The wedding of the chaste” Meaning the pure virgin woman...

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

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

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

“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 Banu Qaynuqa that he should go with me to bring Idhkhir (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.”

“And al-‘Abbās accepted Islam” He was the parental uncle of the Prophet (صل 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 Islam. Some of them say it was after his capture and the author (رحم الله) was absolutely certain of it. Although, other scholars say that he definitely accepted Islam beforehand and that he came with disbelievers’ army on this military campaign unwillingly and he kept his Islam hidden. What Imam Ahmad and others related to this matter attest to this. In which al-‘Abbās (رضي الله عنه) said,

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87 Sahih al-Bukhari No. (2089) and Sahih Muslim No. (1979).
"Indeed, I was Muslim before this battle, and they (disbelievers) forced me to accompany them."\(^88\)
VERSE 56: THE MILITARY CAMPAIGN OF BANÚ QAYNUQĀ’ AND THE LEGISLATION OF SLAUGHTERING

The author (رسول الله) said,

وَقَيْنَفَاقَ ٱنْثُرُوهُمْ فِي ٱلنَّطِرَ وَبَعْدَ صَفَحُهُ يَوْمَ عِبَادِ ٱلْنَّهَرِ

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" Banū Qaynuqā‘ is one of three Jewish tribes that were in al-Madinah. When the Prophet (صلى الله عليه وسلم) made Hijrah to
al-Madinah, he made peace with the Jew. They concluded the peace treaty, and it was written down. Banû Qaynuqā' were the first to violate the treaty. So, the Prophet (عليه السلام) 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-Qiddah. Allah (سُهُبَةً وَتَقَالِيد) cast fear in the hearts of Banû Qaynuqā', and they surrendered to the Prophet (عليه السلام). 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 (عليه السلام) ordered them that they be removed from al-Madinah.89

“After that, he slaughtered on the day of Eid al-Nahr.”
Meaning, after the military of Banû 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-Athir said,

“On the day of Eid al-‘Aḍḥā, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) slaughtered in al-Madinah. He came out before the Muslims and led them in Ṣalāh and then

89 Look in the book, as-Sirah an-Nabawiyyah by Ibn Hishām (1/808-811).
slaughtered two sheep. And some scholars say it was one sheep.""}^{90}

That was the beginning of this religious rite.

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^{90} Look in the book, 'Asad al-Ghābah (1/29).
VERSE 57: THE MILITARY CAMPAIGN OF AS-SAWĪQ

The author ( записал ) said,

٥٧ - "وَعَزْوَةُ السَّوِيْقِ ثُمَّ قَرْقَةٌ وَأَعْزَوَّ في الثَّالِثةِ المُشْهَرَةِ"

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
Sallam 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-Sawiq 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
(الصحابه) that came out searching for him. Instead, the
Companions (الصحابه) of the Messenger of Allāh (صلى الله عليه وسلم)
found an abundance of provisions left by the polytheists and
the majority of it was Sawiq which is why this military
campaign was called as-Sawiq.⁹²

⁹¹ TN: Is an area close to al-M'adin which is about 110 miles outside of al-
Madina. Taken from the book al-Fusūl by Ibn Kathir pg. (107).
⁹² Look in the book, as-Sirah an-Nabawyyah by Ibn Hishām (1/804-806).
“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-Wâqidî 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 Dhūl 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 (الحمد لله) said,

"The military campaign of as-Sawiq was in the month of Dhūl Hijjah which is the military campaign of Qarqarah al-Kudr."  

"Military campaigns" This is plural.

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3 Look in the book al-Maghâzî by al-Wâqidî (1/181-182) and at-Tabaqât al-Kubrî by ibn S'ad (2/30-31).
VERSE 57: THE MILITARY CAMPAIGN OF AS-SAWĪQ

"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 عنه).

The author (الله) said,

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 Ḥafṣah.

60. And Zaynab, then he fought at 'Uḥud in the month of Shawwāl and Hamra’ al-'Asad.
Explanation

"In the same year was Ghaṭafān" Meaning the military campaign of Ghaṭafān which is also called the military campaign of Dhū ’Amar because the Prophet (ṣallīlmū al-nasrā) 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 (ṣallīlmū al-nasrā) stayed there for the whole month of Safar, then returned to al-Madīnah without encountering any fighting.95

“Banu Sulaym” Meaning the military campaign of Banu 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 Banu 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 (النعيم) to his daughter, Umm Kulthūm (عَمَّةٌ). He was previously married to her sister Ruqayyah (رضى 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 Nūrāyn. 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 (النعيم).

“Afterward, the Prophet married Hafṣah” She was the daughter of ‘Umar bin al-Khattāb (الخاتم). Ibn Kathīr said in the book al-Fusul,

"Afterward he married Hâfṣah Bînt ‘Umar al-Khaṭṭâb in the third year after the Hijrah." 96

Imâm al-Bukhârî related on the authority of ‘Abdullâh bin ‘Umar (r) that he told us about when ‘Umar bin al-Khaṭṭâb (r) said,

“‘Abdullâh bin ‘Umar narrated, ‘When ‘Umar bin al-Khattab said, ‘If I were to spend 30,000 dinars on the Prophet, I would spend it on you,’ I said, ‘What about the Imam?’ He replied, ‘I would spend it on the Imam, too, for the Prophet is the Imam.’” 97

Verifying the authenticity of the Prophet’s marriage to Hafsah Bint ‘Umar, Imam al-Bukhari related on the authority of a student of Khatib bin ‘Umar.”

96 Al-Fusul pg. (230).

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“When (my daughter) Ḥafṣah Bint Ṭūmar lost her husband Khunays bin Ḥudhāfah As-Sahmī who was one of the companions of Allāh’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 Ṭūmar 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 Ṭūmar.’ He kept quiet and did not give me any reply, and I became angrier with him than I was with ‘Uthmān. Some days later, Allāh’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 Allāh’s Messenger (صلى الله عليه وسلم) had referred to the issue of Ḥafṣah and I did not want to disclose the secret of Allāh’s Messenger (صلى الله عليه وسلم), but had he
VERSES 58-60: MILITARY CAMPAIGNS OF GHATAFÂN AND BANÙ SULAYM, UMM KULTHÙM MARRIES 'UTHMÀN, THE PROPHET MARRIES ḤAFṢAH BINT 'UMAR THEN ZAYNAB AND THE MILITARY CAMPAIGNS OF 'UḤUD AND HAMRA'A

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

"And Zaynab" Meaning the Prophet (عَلِيَّةَ ﺍﻟْـﻠﱠﻪِ ﻋَﻠَيهِ ﻭُﻠْدُ) married Zaynab Bint Khuzaymah al-Hilaliyah after marrying Ḥafṣah.

Ibn Ishaq (رَجُمُ ﺍﻟْـﻠﱠﻪِ) said,

"Afterward, the Messenger of Allāh (صَلَّى ﺍﻟْـﻠﱠﻪِ ﻋَﻠَيهِ ﻭُﻠْدُ) 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-Madīnah and was the first of his wives to pass away after the Hijrah. The Messenger of Allāh did not have any children by her.”

"Then he fought at 'Uḥud in the month of Shawwāl" In the third year after the Hijrah. It was a great battle in which Allāh (عَزَّ ﻭَجَدَارُ ﻋِزَّةِ) tested his believing servants and made distinct

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97 Sahih al-Bukhārī No. (5122).
98 In the book, as-Sirah an-Nabawīyyah (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 (r). In this battle, the Messenger of Allah (صلى الله عليه وسلم) was wounded in the face, his lower right lateral incisor broken by a rock, and his helmet was smashed (صلى الله عليه وسلم). Sixty verses in Sūrah 'Āli 'Imrān were revealed concerning the day of 'Uḥud, and the first of it was,

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

From Allah'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 Allah's supreme wisdom mandates that both matters occur in order to distinguish those who follow and obey the truth from those
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 Hamrāʾ al-ʿAsad" This happened directly after the military campaign of 'Uḥud and the Muslims were still suffering and wounded. Whereas, the Messenger (ṣallallāhu ʿalayhi wa sallam) 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 (ṣallallāhu ʿalayhi wa sallam) attended 'Uḥud with the exception of Jābir bin ʿAbdullāh 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 (ṣallallāhu ʿalayhi wa sallam), and he allowed him to come out to the military campaign of Hamrāʾ al-ʿAsad.

Hence, the Muslims advanced immediately as ordered by the Messenger of Allāh (ṣallallāhu ʿalayhi wa sallam), although they were burdened with wounds until they reached Hamrāʾ al-ʿAsad which is place twenty kilometers south of al-Madinah. Allāh (ṣallallāhu ʿalayhi wa sallam) 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 (ṣallīllāhu 'alayhi wa sallam)) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward." [Ṣūrah ʿĀlī ʿImrān 3:172]
VERSE 61: THE PROHIBITION OF INTOXICANTS

The author (الحجة) said,

61 - فَأَلْحَمَرْ حُرِمَتْ بِقِينَتْ فَاسْمَعْنَ هَذَا وَفِيهَا وَلَدَ السَّبْطِ السُّمَّانِ

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

Explanation

وَالْحَمَرْ حُرِمَتْ

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

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 (ﷻ) 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)...

الحسن

"...al-Hasan" bin ‘Ali bin Abi Talib (الحسن بن علي). Ibn Hajr (الإسحاق) said in the book, al-Isābah,

"Al-Hasan bin ‘Ali bin Abi Talib bin ‘Abdul-Muttalib bin Hāshim bin ‘Abd Manāf al-Hāshimi 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-Hasan) 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 Sh‘abān while others say that his birth was in the fourth year and others say that it happened in the fifth year."99

VERSE 62: THE MILITARY CAMPAIGN OF BANÛ AN-NAḌĪR

The author (رحمه الله) said,

وكان في الرابعة غزوة إلى بني النصر في ربيع أولا

62. In the fourth was the military campaign of Banû an-Naḍîr in of Rabi 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 Ishâq\(^{100}\) regarding this matter. Although

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

‘Urwah bin az-Zubayr and a.-Zuhri hold the view that it happened before the military campaign of ’Uḥud\(^{101}\).

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

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

The cause of this military campaign was that a man from the Companions of the Prophet \(\text{(صلى الله عليه وسلم)}\) killed two men who had a treaty with the Prophet \(\text{(صلى الله عليه وسلم)}\) which he was unaware of. So, the Prophet \(\text{(صلى الله عليه وسلم)}\) said, "Indeed, I will pay the blood money for those two killed." The Prophet \(\text{(صلى الله عليه وسلم)}\) left out with Abū Bakr, ‘Umar bin al-Khattab, and a group of his Companions \(\text{(صلى الله عليه وسلم)}\) to the Jews, Banū an-Naḍīr 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 \(\text{(صلى الله عليه وسلم)}\) 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 Jihāsh—may Allah

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\(^{101}\) Look in Šāhiḥ al-Bukhārī along with its explanation \(\text{Fath ul-Bārī (7/330)}\).
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 (سُلْيُهُ وَتَعَالَي) 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 (سُلْيُهُ وَتَعَالَي) revealed about them in Sūrah al-Hashr102.

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

The author said,

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

Explanation

“And afterward” Meaning after the Battle of Banû an-Naḍîr.
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 Masākin, the wife of the Prophet (صلى الله عليه وسلم).

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

Al-Ḥāfiz Ibn Ḥajr (注:الساحب) said in his book, al-Isābah,

“The Prophet (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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-‘Ākhir 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 MASĀKIÑ 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 Allah (صلى الله عليه وسلم) married her.

Ṣahih Muslim mentions on the authority of Umm Salamah (روى عن) that she said,

سُمِّعْتُ رَسُولَ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبُةً فِي قَوْلِهِ مَا أُمَرَّهُ اللَّهُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرِنِي فِي مُصِيبَتِي وَأُخْلِفِي بِخَيْرٍ مِنْهَا". قَالَتُ فَقُلْتُمَا مَا أَبُو سَلَمَةُ قَلْتَ أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنِّي أُنَّ بِنُيَاءِ أَوْلِيِّ بَيْتِهِ هَاجِرَ إِلَى رَسُولِ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ تُمِّنِي فَقُلْتُهَا فَأَخْلَفُ اللَّهُ لِي رَسُولَ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتُ أُرَسُلْ إِلَى رَسُولِ اللَّهِ صَلِي الله عليه وسلم. قَالَتُ أُرَسُلْ إِلَى رَسُولِ اللَّهِ صَلِي الله عليه وسلم حَافِظٌ مِنِّي أَبِي بَلَتَثْبِيَةً يُطْبِعِي لِي قَفْلَتُ إِلَى بِنْتِي وَأَنَا غَيْبُ. فَقَالَ "أَمَّا ابْنُتِي فَنَدْعُوهُ اللهُ أَنَّ يُغْيِبُهَا عَنْهَا وَأَذَعْوُ اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ"
"I heard the Messenger of Allah (ﷺ) 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 (ﷺ) I then said the words, and Allah gave me His Messenger (ﷺ) in exchange. She said: The Messenger of Allah (ﷺ) sent Ḥātib Bin Abū Balta‘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)."¹⁰⁴

This was after the passing away of Zaynab (ماكالئة). Al-Ḥāfiz Ibn Hajr (ٌ) said in his book al-Isābah,

"Ibn S‘ad mentioned in the biography of Umm Salamah with a chain of narrators which is broken¹⁰⁵ concerning the Prophet’s proposal to her. She said, ‘He married

¹⁰⁴ Sahih 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 MASĀḴĪN AND HIS MARRIAGE TO UMM SALAMAH

me, then moved me to Zaynab Bint Khuzaymah’s, Umm al-Masāḵīn, house after her passing.”106

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

The author (رضي الله عنه) said,

وَبِنَتِ جَحْشٍ ثُمَّ بَدْرُ الْمُؤَمِّدٍ وَبَعْدَهَا الأَخْزَابُ فَاَسْمَعْ وَاعْتَدَدَ

64. And Bint Jahsh, then Badr Maw‘id. After it was al-Ahzab so listen and count.

Explanation

وَبِنَتِ جَحْشٍ

“And Bint Jahsh” Meaning he (عليه السلام) married Zaynab Bint Jahsh al-‘Asadiyyah (رضي الله عنها) in the fourth year after the Hijrah according to the author’s statement (رضي الله عنه) and others.
VERSE 64: HIS MARRIAGE TO ZAYNAB BINT JAHSH
AND THE MILITARY CAMPAIGNS OF BADR MAW‘ID
AND AL-KHANDAQ

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 Ḥijāb was revealed because of her.
She was previously married to the Prophet’s freed slave,
Zayd Bin Hārithah. Allāh (jal‘ULLAH) said about her,

﴿٦٤﴾

“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 (تَوْلِيدُ الْغَايَةِ) as affirmed in Sahih al-Bukhārī on the
authority of Anas Bin Mālik (Radd al-`Ādib).

﴿٦٤﴾

“Fikānta tuftāhū ‘alā azwāj al-nabī صلى الله عليه وسلم tawwul ruz‘jihun‘
ahlukum ruz‘jīni allahu min fawq sab‘u sama‘a‘.

“She used to boast to the wives of the Prophet
(Sallallāhu ‘alayhi wa sallami): ‘Your families married you (to him) while

¹⁰⁷ Look in the book, al-`Isābah by al-Ḥāfiz Ibn Hajr (13/417); and in the
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Allah married me (to him) from above the Seven Heavens.”

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

أُسْرِعْنَا لَحَاقًا إِلَيْ أُوْلَى الْأَمْوَاتِ يِدًا - قَالَتْ فَكُنْتُ بِتَطَوَّرِنَّ أَيْتَهُ أَطُولُ يِدًا - قَالَتْ فَكُنْتُ أُطُولُ آنَا يِدًا زِينَتُ بِلَوْنَةٍ لَّا نَفْسُ مِنْ قَلْبِهَا كَانَتْ تَعْمَلُ بِهِ ذَلِكَ وَتَصَدَّقُ

"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.”

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

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108 Ṣaḥīḥ al-Bukhārī No. (7420).
109 Ṣaḥīḥ al-Bukhārī No. (1460) and Ṣaḥīḥ 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 Abû Sufyân until they camped in Majannah close to az-Zaharān. 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.\\n\\n"After it" Meaning after the military campaign of Badr al-Maw‘id was the military campaign of al-Ahzâb which is also called ‘the military campaign of al-Khandaq.’ Ibn Kathîr (١٢٥٩-١٣٢٣) said in his book al-Fusûl,\\n\\n“Allâh tested his believing servants in this battle. He excited and strengthened the Īmân 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

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\[110\] Look in the book, Sirah Ibn Hishâm (2/1017) and The Beginning and the End (5/573-578).
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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.\textsuperscript{111}

Ibn al-Qayyim (البقرة) authenticated this and cited numerous evidence to that.\textsuperscript{112}

There are some people of knowledge who believe it happened in the fourth year of the Hijrah. Among them were Mūsā Ibn Uqbah (المؤمن) and Ibn Ḥazīm (الإنس) who said, "No doubt it happened in that year"\textsuperscript{113} and this is the opinion of the author (الإنس) 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-

\textsuperscript{111} Al-Fusūl pg. (135-136).
\textsuperscript{112} Look in the book, Zād al-Maʿād (3/269).
\textsuperscript{113} In the book, Jawāmiʿ as-Sīrah pg. (185); also look in the book al-Fusūl by Ibn Kathīr pg. (136).
VERSE 64: HIS MARRIAGE TO ZAYNAB BINT JAHSH AND THE MILITARY CAMPAIGNS OF BADR MAW’ID AND AL-KHANDAQ

Madinah to Khaybar. They went out to the Quraysh in Makkah, and they incited them to wage war against the Messenger of Allah (ﷺ) 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 Allah (ﷺ) 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 Allah (ﷺ) 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 Allah (ﷺ) ordered the women and children to take cover in the blockhouses of al-Madinah and put Ibn Umm Maktūm (رضي الله عنه) in charge over them.

Banū Qurayza broke the alliance they had with the Messenger of Allah (ﷺ). So, this matter became distressing to the Muslims, and the danger had become enormous. Their affair was just as Allah (تعالى) says,

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114 TN: This mountain is about 500 meters west of the Prophet’s masjid in al-Madinah.
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." [Surah al-Ahzab 33:11]

Afterward, Allah 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.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.

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115 In the book, al-Fusūl by Ibn Kathir pg. (137-140) summarized.
VERSES 65-67: THE MILITARY CAMPAIGN OF BANÜ QURAYẒAH

The author (الرَّحْمَانُ) said,

65. Afterward, Banū Qurayẓah and within them, both is some differing. Also, there was Dhāt ar-Riqā’\(^{116}\) which he instructed...

66. ...how to perform the Šalāh of Fear and shorten the prayer as ascribed. And the verse concerning the Ḥijāb 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-Riqā’ 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 Qurayzah" 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 (عليه السلام). So, when he (عليه السلام) finished with al-Ahzab, he attacked them (Banū Qurayzah).

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

آنَ رَسُولُ اللّهِ صَلِّى اللّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْجُعْ يَوْمَ الْقِتَالِ لِيُفْتَحَنَّ وَيُوْضِعَ السَّلَاحَ وَلَغَتَّسْلَ، فَأَنَا جِبَرِيلُ وَقَدْ عَصَبَ رَأْسَةَ الْغَبَّارَ فَقَالَ رَسُولُ اللّهِ صَلِّى اللّهُ عَلَيْهِ وَسَلَّمَ "قَايِمًَ. قَالَ اللّهُ ﷺ وَضَعْتُهُ مَا وَضَعْتُهُ". قَالَ رَسُولُ اللّهِ صَلِّى اللّهُ عَلَيْهِ وَسَلَّمَ "قَايِمًَ. قَالَ لَهُ "
VERSEs 65-67: THE MILITARY CAMPAIGN OF BANÚ QURAYZAH

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 Jibrîl 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)?” Jibrîl said, “This way,” pointing towards the tribe of Banû Qurayzah. So Allah’s Messenger (ﷺ) went out towards them.”

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

“When the Prophet (ﷺ) returned from the battle of Al-Ahzab (The confederates), he said to us,
"None should offer the ‘Asr prayer but at Banū Qurayzah.’ The ‘Asr prayer became due for some of them on the way. Some of them decided not to offer the Salah but at Banū Qurayzah while others decided to offer the Salat 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."¹¹⁸

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-Naḍir happened after the military campaign of ‘Uḥud, and Banū Qurayzah happened after the military campaign of al-Ahzāb.

وَفِيهِمَا خَلِفُ ٌ

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

وَذَاتِ الزِّرْقَاع

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

"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 Banū Muḥārib and Banū Tha‘labah from Ghaṭafān. The reason for it being called Dhat ar-Riqā’ is because they fastened their feet with rags due to the severe heat. Ṣaḥih al-Bukhārī and Ṣaḥih Muslim relate a Ḥadīth of Burdah from Abu Musā (تَحَصَّلَةُ النَّعْمَة) who said,

خُرْجَنا مَعَ النَّبِيِّ صلى الله عليه وسلم في غَزْوَة وَخَرَجَ سَيْتُ نَفْرٌ بَينَنَا

بيِّنَّ بَعْبِيْنِيْهِ، فَقَلِبَتْ أَقدَامُنَا وَقَلِبَتْ قَدَمَائِنَا وَسَقَطَتْ أَظَافُرِيْ، وَكَأَنَّا

تُلَفَّ عَلَى أَرْجَلِنا الحِزَرَة، فَقَلِبَتْ عَرْوَةَ ذَاتَ الْرَّقَاعِ، إِنَّا كَأَنَّا نَعِصَبْ

فيَنَحْرِيْ عَلَى أَرْجَلِنا، وَحَدَّثَ أُبُو مُوسَى يَهْدَا، ثُمَّ كَرَّ ذَلِكَ قَالَ مَا

كَبَّتْ أَشْتُعُّ بِأَنَّ أُذْكُرُهُ. كَأَنَّهُ كَرَّةً أَنْ يُصْنَعَ مِنْ عَمْلِهِ أَفسَاحُ

“We went out in the company of the Prophet (صَلَّي 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 Dhat-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.”

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However, there is differing concerning the time in which this military campaign took place. The correct position is just as Ibn al-Qayyim\(^{119}\) (রহ) and Ibn Kathir\(^{120}\) (রহ) have said that it took place after the military campaign of al-Khandaq. Among the matters which prove this is that Ibn ‘Umar (رض) was given permission from the Prophet (رسول الله ﷺ) to fight for the first time on the day of al-Khandaq. This has been affirmed in Sahih al-Bukhari and Sahih Muslim that he said,

\[
\text{عَرَّفَتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم قَبْلَ نَجِيَّةُ}
\]

"I took part in a military campaign towards Najd along with Allah's Messenger (رسول الله ﷺ)."\(^{121}\)

Ibn ‘Umar (الرض) also mentioned the Salah of fear.

\[
\text{عَلَّلَمَا}
\]

"Which he instructed" Meaning the Prophet (رسول الله ﷺ) taught.

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\(^{120}\) Look in the book, al-Fusūl fi Sīrah ar-Rasūl pg. (130-131).

\(^{121}\) Sahih al-Bukhari No. (4132 & 4133) and Sahih Muslim No. (839).
VERSES 65-67: THE MILITARY CAMPAIGN OF BANÜ QURAYZHĀH

"How to perform the Salah of Fear" Meaning the Prophet (صلى الله عليه وسلم) instructed how to perform the Salah of fear in this military campaign.

Ibn al-Qayyim (رحمه الله) 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 Allāh (صلى الله عليه وسلم) on the day of al-Khandaq from performing Salātul ‘Asr 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 ‘Usfān just as a Hadith authenticated by at-Tirmidhi that the Prophet (صلى الله عليه وسلم) performed the Salah of fear in Dhāt ar-Riqā‘ which happened after ‘Usfān. And there is no differing that the military campaign of ‘Usfān was after al-Khandaq. Also, what strengthens this is that Abū Hurayrah and Abū Mūsā witnessed the military campaign of Dhāt ar-Riqā‘."122

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

122 Zād al-Ma‘ād (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 (الْبَيْتُ التَّاسِعُ) in the
occurrences during the fourth year after the Hijrah.

Ibn al-Athîr (البَيْتُ التَّاسِعُ) said,

"It was said, ‘Indeed the Salah was shortened in the
fourth year after the Hijrah.’"123

و

"And" The revelation of....

آيَةُ الْحِجْابِ

"The verse concerning the Ḥijāb" Ibn Kathîr (البَيْتُ التَّاسِعُ) said in
his book, al-Fusûl:

"There is no differing that it was revealed the morning
after he (الْبَيْتُ التَّاسِعُ) consummated his marriage to
Zaynab Bint Jaḥish."124

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

123 Asad al-Ghabah (1/29).
124 Al-Fusûl pg. (157).
VERSES 65-67: THE MILITARY CAMPAIGN OF BANÜ QURAYZH

“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 views and others say that it happened immediately after the military campaign of Banū al-Mustaliq.

“His stoning two Jews” Meaning this is one of the occurrences in the fourth year after the Hijrah in which he stoned two Jews.

Ibn al-Athīr said,

“In that year, the Messenger of Allāh stoned a Jewish man and woman. Its story is well-known.”

Al-Bukhārī and Muslim both related the Ḥadīth of ‘Abdullāh bin ‘Umar that the Messenger of Allāh said,

\[\text{[Footnotes]}\]

\[\text{[Footnotes]}\]
"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 ( ﷺ) 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 ( ﷺ) 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-Ḥafiz Ibn Ḥajar (ע”ר) said in his book, al-Isābah,

“Al-Ḥusayn bin ‘Ali bin Abū Tālib ibn ‘Abdul-Muttalib bin Ḥāshim bin ‘Abd Manāf al-Ḥāshimi Abū ‘Abdullāh, the grandson of the Messenger of Allāh 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 (ע”ר) was absolutely certain of.

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127 Sahih al-Bukhari No. (3635 & 6841) and Sahih Muslim No. (1699).
128 Al-Isābah (2/547).
VERSE 68: THE INCIDENT OF AL-'IFK
(THE SLANDER OF 'Ā'ISHAH)

The author (رضي الله عنه) said,

68 - وَكَانَ فِي الْخَامِسَةِ السُّمَاعُ وَثَقَّلَ الْإِفْكُ فِي غُرُو بَيْنِي الْمُصَالِقِ

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

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 (عَزَّوَجَلَّ) sent down verses proving her innocence from this slander which are present in the Book of Allāh (عَزَّوَجَلَّ) 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 'A'ISHAH)

"For I considered myself too unimportant to be talked about by Allah in the Divine Revelation that was to be recited." 129

Ibn Kathîr (ٌٍٍ) said in his tafsîr concerning this matter,

"The scholars of Islâm (ٌٍٍ) 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'ân." 130

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

The tribe of Banû al-Mustâliq is a portion of Banû Khuzâ’ah. Al-Mustâliq is the name of their grandfather. This military campaign was also called al-Muraysî because the Prophet (ٌٍٍٍٍٍٍٍ) encountered them at this well named al-Muraysî which is a place near the valley of Qudayd in the direction of the beach. Allâh (ٌٍٍٍٍٍٍٍ) defeated them, and

129 Collected by al-Bukhârî in his Šâhi No. (4141 & 7500).
130 Tafsîr Ibn Kathîr (6/31-32).

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some of them were killed; and the Prophet (صلى الله عليه وسلم) 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 (iifosj) 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 Rabi' 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 (رحمه لله) 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 (صلى الله عليه وسلم) 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-HÂRITH

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

بَعْدٌ

"Afterward" Meaning after the military campaign of Banû al-Mustâliq....

وَأَنْتَصَلْ

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

The author (رحم الله) said,

70 - وعَفَدَ رَيْحَانَة فِي ذِي الخَامِسَةِ ثُمَّ يَبْنُو لَهَا بَنَاتَ السَّادِسَةِ

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

Explanation

"And the marriage to Rayhānah" She was Bint Zayd (بنت 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 (رحم 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, Ibn Kathir132, and others give preference to this opinion. As-Ṣālihi said,

“Based on this (evidence) she was among the Prophet’s share (property).”133


“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-Ḥāfiẓ Ibn Kathir (may Allah have mercy on him) in his book al-Fusūl134.

This military campaign was to take revenge on the delegation of ar-Rajī’. However, they took cover in the mountains and eventually the Prophet (ṣallā Allāhu ʿalayhi waṣallam) left

133 Subul al-Hudā wa ar-Rashād (12/138).
134 Al-Fusūl pg. (151).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

them, returning back to al-Madinah without any fighting ensuing.
VERSE 71: HIS MAKING DU‘Ā FOR RAIN

The author (Rahmatullah) said,

71 - وَبَعْدَهُ اسْتَسْقَاءُكُمْ وَذَوَّ فَرْزَةٍ بِضُرْدَةٍ عَنْ غَمَرْتِهِ أَمَّا قَصَدُ

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).
"He made Du‘a for rain," Ibn al-‘Athir (رحمه الله) 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-Qayyim (رحمه الله) mentioned in his book Zād al-Ma‘ād¹³⁶ 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 (رحمه الله) 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 Musa 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-Ghābah (1/29).
¹³⁶ Zād al-Ma‘ād (1/458).
VERSE 71: HIS MAKING DU'Â FOR RAIN

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

The Ḥadith was related by Abū ‘Awwānah in his Sahih137 on the authority of ‘Ā’ishah Bint S’ad bin Abū Waqqāṣ from her father (رضي الله عنها).

وَ دُوَّرْتُ

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

“Afterward his return to al-Madinah, ‘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 Ghifar and took his wife. The first to be warned about them was Salamah bin ‘Umar bin al-‘Akwā’ al-‘Aslāmī (رضي الله عنه). 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 اِبْنُ الْأَكْوَعْ، وَالْيَوْمُ يُوْمُ الْرُّضْعِ

137 No. (2514).

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'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-Madinah, the Messenger of Allah (صلى الله عليه وسلم) and a group met up with Salamah bin 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-Madinah.”138

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

"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 (希望大家comes). 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

138 Al-Fusul pg, (151-152).
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-Fusūl by Ibn Kathir (الفسوع) pg. (159-161).
VERSE 72: THE PLEDGE OF AR-RIḌWĀN

The author (ﷺ) said,

72- وَنَبِيَّةُ الرَّضْوَانِ أَوْلُ وَسَنَى فِيهَا بِرَحَانَةٍ هَذَا بَيِّنَاتٌ

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

Explanation

"First was the pledge of ar-Ridwān" Meaning before the truce of al-Hudaybiyyah. Because when the Prophet ( giậnي الله عليه وسلم) dispatched ʿUthmān (رضي الله عنه) to Makkah to negotiate with the Polytheists with regards to performing Ṣumrah, it was relayed that ʿUthmān (رضي الله عنه) was killed. So, the Prophet (كرم الله ونبأ) received a pledge from his noble Companions to fight. This particular pledge was called ar-Ridwān, in which Allāh (سُبْحَانَهُ وَتَعَالَى) revealed about it,
"Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory." [Sūrah al-Fath 48:18]

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

"With Rayḥanah" Meaning Bint Zayd (رضي الله عنها) who was mentioned earlier. Ibn al-Qayyim (رضي الله عنه) cited earlier that she one of his slaves and not his (shalāla bi'l-salam) 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 (الله) said,

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

Explaination

"Al-Hajj 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-Ḥāfīẓ Ibn Kathir (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."140

"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 (ﷻ) 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.'"141

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

The author (رضية الله) 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...
VERSE 74: MAKING IMPERMISSIBLE TAMED DONKEY MEAT AND MUTAH (TEMPORARY) MARRIAGE

"During that" Meaning in the seventh year after the Hijrah.

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

"The vile" Meaning that it is corruptive.

This prohibition was legislated on the day of Khaybar. This matter has been noted in numerous hadiths. Sahih al-Bukhari and Muslim related on the authority of ‘Ali bin Abi Talib (ra).

"That the Prophet (saw) on the Day of Khaybar forbade temporary marriage to women, and (he also forbade) the meat of tame donkeys."142

142 Related by al-Bukhari No. (5115); and Muslim No. (1407).
VERSE 75: HIS MARRIAGE TO UMM ḤABĪBAH BINT ABĪ SUFYĀN

The author (ﷺ) said,

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

Explanation

“Afterward Umm Ḥabībah” Meaning Ramlah Bint Abī Sufyān (رضي الله عنها).

“He married” Meaning the Prophet (صلى الله عليه وسلم) married her.
VERSE 75: HIS MARRIAGE TO UMM ḤABĪBAH BINT ABĪ SUFYĀN

وَمَهْرُكَةَ عَنْهَا النَّجَاشِي نَقِدَ

"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 (صلى الله عليه وسلم).

Ibn al-Qayyim (الهادي) said in the book Zād al-Maʿād,

"Afterward, he married Umm Ḥabibah. Her full name is Ramlah Bint Abi Sufyan Sakhr bin Harb al-Qurashiyyah 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

143 Zād al-Maʿād (1/109).
VERSE 76: HE WAS POISONED BY THE MEAT AND HIS MARRIAGE TO SAFIYYAH BINT HUYAYY

The author (رضي الله عنه) said,

وَسُمُّ في شَاءَةٍ بِهَا هَدِيَةٌ لَّمْ اسْتَطَقَّ قَصِيفَةٌ قَصِيفَةٌ

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 (صلى الله عليه وسلم) 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 (ṣallā Allāhu ʿalayhi wa sallam). The Ḥadith concerning this is in Sahih al-Bukhari and Sahih Muslim144 on the authority of Anas bin Malik (ṣallā Allāhu ʿalayhi wa sallam) and others.

“Afterward he chose” The Prophet (ṣallā Allāhu ʿalayhi wa sallam) choose...

“Safiyyah” She was Safiyyah Bint Huyay (ṣallā Allāhu ʿalayhī wa sallā Allāhu ʿalayhi wa sallam).

“Who was a share” Meaning he acquired her from the spoils of Khaybar. So, she accepted Islam and the Prophet (ṣallā Allāhu ʿalayhi wa sallam) freed her and later married her. The Ḥadīth

144 Sahih al-Bukhari No. (2617) and Sahih Muslim No. (2190).
concerning this is in Saḥīḥ al-Bukhārī and Saḥīḥ Muslim\textsuperscript{145} from the Ḥadīth of Anas bin Mālik (安宁).
VERSE 77: JA‘FAR AND THE COMPANIONS’ ARRIVAL FROM AL-HABASHAH AND HIS MARRIAGE TO MAYMÚNAH BINT AL-ḤÁRITH

The author (رضى الله عنه) said,

77. Afterward, she arrived as well as those remaining migrants, and his marriage to Maymúnah was the last.

Explanation

“Afterward she arrived” Meaning Umm Ḥabibah (رضي الله عنها).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"As well as" Arrived...

مَنْ بَقي مُهاجِرًا

"Those remaining migrators" In al-Habashah who were Ja'far bin Abi Ṭālib and his companions (عَلَيْهِمَا السَّلَامُ). The Prophet (صلى الله عليه وسلم) said to Ja'far,

ما أَدري أَنَا يَقُوم جَعْفَر أَسْرُ، أو يَقُوم خَيْر

"I didn’t know which was more secret, the arrival of Ja'far or the conquest of Khaybar."\(^{146}\)

كان الآخرا

"Was the last" He (صلى الله عليه وسلم) didn’t marry anyone after her.

Ibn al-Qayyim (صحيح الله) said in Zād al-Maʿād,

"Afterward he (صلى الله عليه وسلم) 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."\(^{147}\)

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\(^{146}\) Related by at-Tabarānī in the book, *al-Mujāt al-Kaʿūr* (22/100) No. (244); and Shaykh al-Albānī (صحيح الله) said in his book *as-Silsilah as-Sahīḥah* (6/335) its chain is good.

\(^{147}\) Zād al-Maʿād (1/113).
VERSE 78: ABU HURAYRAH'S ACCEPTANCE OF ISLÂM

The author (النبي محمد) said,

78 - وَقَبِلَ إِسْلَامَ أَبِي هُرَيْرَةُ وَنَغْدَ عَمَّرَةُ الْفَضَّاءَا الشَّهَيرَةُ

78. Before it Abu Hurayrah accepted Islâm. Afterward, it was the well-known makeup ‘Umrah.

Explanation

"Before it" Meaning before that ...

إِسْلَامَ أَبِي هُرَيْرَةُ

"Abu Hurayrah accepted Islâm" His acceptance of Islâm 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....

عُمْرَةُ الْفُضَّا الشَّهِيرَةُ

“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 Dhul 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

¹⁴⁸ Look in Sahih al-Bukhari No. (2827).
VERSE 79: SENDING MESSENGERS TO THE VARIOUS RULERS

The author (ジラ) said,

79. The messengers in the sacred al-Muharram. He sent them to various rulers, so they could come to understand.

Explanation

"The Messengers" Among the noble companions (ジラ). This word is a direct object for an omitted verb.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

"In the sacred al-Muharram" Meaning the sacred month of al-Muharram which one of the four sacred months.

أَرْسِلْهُمُ

"He sent them" (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) When he returned from al-Hudaybiyah.

إِلَى الْمَلْوُوكَ قَاعِلِمَ

"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 عنهم) to an-Najashi the ruler of al-Habashah, Diyyah al-Kalbi (رضي الله عنهم) was sent to Caesar, the ruler of Rome. He sent 'Abdullah bin Hudhafah as-Saharru to Kisra, the ruler of Persia. He sent Ḥāṭib bin Abī Baltah to Al-Muqawqis, the ruler of Egypt. He sent others as well.

On the authority of Anas (رضي الله عنه),

أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَتَبَ إِلَى كُسَرَى وَإِلَى قَيْصَرَ وَإِلَى

النَّجِيَّيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعَوْنَهُ إِلَى اللَّهِ تَعَالَى

VERSE 79: SENDING MESSENGERS TO THE VARIOUS RULERS

“That the Prophet of Allah (صلى الله عليه وسلم) wrote to Kisra (King of Persia), Caesar (Emperor of Rome), an-Najâshî (King of Abyssinia) and every (other) tyrant inviting them to Allah, the Exalted.”\(^\text{151}\)

\(^{151}\) Related by Muslim No. (1774).
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VERSE 80-81: AL-MUQAWQIS GIFTED MĀRIAH AL-QIBTIYAH TO THE PROPHET AND RAIDING PARTY SENT TO MUṬAH

The author (رضي الله عنه) said,

80. During that, Māriah al-Qibtiyah was gifted; in the eighth the raid...
81. ...was directed on Muṭah. During the fasting, the conquest of the sacred land was made.

Explaination

و أُهْدِيَتَ مَارِيَةُ الْقِبْطِيَةَ
VERSE 80-81: AL-MUQAWQIS GIFTED MĀRIAH AL-QIBTIYAH TO THE PROPHET AND RAIDING PARTY SENT TO MUṬAH

"Māriah al-Qibtiyah was gifted" Al-Muqawqis, the ruler of Alexandria, Egypt gifted her to the Prophet (صلى الله علیه و صلما).

"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 Islām, but he didn’t. So, he gifted Māriah to the Prophet (صلى الله علیه و صلما).

"In the eighth" Meaning in the eighth year after the Hijrah.

"The raid was directed on Muṭah," Ibn Kathīr (صلى الله علیه و صلما) said,

"During the month of Jumāda al-Ākhir in the eighth year after the Hijrah, the Prophet (صلى الله علیه و صلما) dispatched commanders to Muṭah which is a village in the land of Shām (Syria)."152

The Prophet (صلى الله علیه و صلما) had informed his Companions (رسوللله علیه و صلما) what occurred in this raid. Just as what Sahīḥ al-

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152 Al-Fusul fi Sirah ar-Rasūl pg. (170).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

Bukhārī mentioned on the authority of Anas bin Mālik (رضي الله عنه) in which he said,

"The Prophet (صلى الله عليه وسلم) delivered a sermon and said, "Zayd (Bin al-Ḥārithah) took the flag and was martyred, and then Ja'far (Bin Abī Ṭalib) took the flag and was martyred, and then 'Abdullāh bin Rawāhah 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 Allāh made him victorious." The Prophet (صلى الله عليه وسلم) further added, "It would not please us to have them with us." Ayyūb, 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 Sahīh al-Bukhārī No. (3063).
VERSE 80-81: AL-MUQAWQIS GIFTED MĀRIAH AL-QIBTIYAH 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 (سُبْحَانَهُ وَتَعَالَ) mentioned in several places of the Qur'ān. From the verses is,

\begin{quote}
لَاتَيْسَوْا مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَلَ أَوْلَٰٰدَكُمْ أَعْظَمُ دَرَجَةً مِنَ َّ\textsuperscript{155}

\textsuperscript{154} Look in the book, \textit{Sirah ibn Hishām} (2/1229).

\textsuperscript{155} "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{Surah al-Ḥadīd} 57:10]
VERSE 82: THE MILITARY CAMPAIGNS OF ḤUNAYN AND AT-ṬĀ'IF

The author (ﷺ) said,

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'İF

"They have mentioned" Meaning the people of knowledge in the field of Sirah and military campaigns in their authorings.

ما كان هذه يوم حنين

"What happened on the day Ḥunayn" It is also called 'the military campaign of 'Awtas' which both places are between Makkah and at-Ṭa'if. This military campaign was named after the place where it occurred which is also named Hawāzān. Because they arrived to fight the Messenger of Allah (صلى الله عليه وسلم).

ثم يوم الظلمات

"Then on the day of at-Ṭa'if" Meaning the military campaign of at-Ṭa'if which was in the month of Shawwāl on the eighth year whereas the Prophet (صلى الله عليه وسلم) returned from Ḥunayn and didn't enter Makkah until he came pass at-Ṭa'if. So, they surrounded the enemy in at-Ṭa'if, and they were well fortified against the Prophet (صلى الله عليه وسلم). So, he returned to Makkah without any fighting ensuing.

VERSÉ 83: THE ‘UMRAH MADE FROM AL-JI’IRRĀNAH

The author (رضي الله عنه) said,

وَبَعْدٌ فِي ذِي الْقَعْدَةِ اعْتِمَارَةٌ مِنَ الْجُرَّانَةَ وَاسْتَبْقَارَةٌ

83. After Dhul Qa‘dah, his ‘Umrah was made from al-Ji‘irrānah and his stay.

Explanation

وَبَعْدٌ فِي

"After" The month of....

ذِي الْقَعْدَةِ

"Dhul Qa‘dah" Was ...

اعتِمَارَةُ
VERSE 83: THE ‘UMRAH MADE FROM AL-JI’IRRĀnah

"His ‘Umrah" (علامة السلام)..."

"Made from al-Ji’irranah” This is a place between Makkah and at-Ṭa’if which is closer to Makkah.

“And his staying” Meaning his staying in al-Ji’irranah for roughly ten nights157. Afterward, he started to perform his ‘Umrah from there; and when he concluded his ‘Umrah, he left for al-Madīnah leaving 'Attāb bin 'Asīd158 in charge of Makkah. He was under twenty years old159 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 (رضي الله عنه) said,

84. And his daughter Zaynab passed away, then the birth of Ibrāhīm for sure during it.

Explanations

“And his daughter Zaynab passed away” Meaning the death of Zaynab Bint of the Prophet (صلى الله عليه وسلم).

“Then” Meaning shortly after, by a few months...
VERSE 84: THE PASSING OF HIS DAUGHTER ZAYNAB AND THE BIRTH OF HIS SON IBRĀḤĪM

"The birth of Ibrāḥīm" Meaning the son of the Prophet (عليه السلام).

"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 year160.

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VERSE 85: SAWDAH GIVES HER DAY TO ‘Ā’ISHAH

The author (رضي الله عنها) said,

85- وَوَهِبَتْ نُوُسَعَتِهَا لِعَالِيَشَةِ سُؤُودَةٌ ما دَامَتْ زَمَانًا عَالِيَشَةً

85. Sawdah gives her turn to ‘A’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, ‘A’ishah (رضي الله عنها), seeking to please the Prophet (صلى الله عليه وسلم) and to remain with him. Imam at-Tirmidhi related in his Jāmi’ from the Ḥadīth of Ibn ‘Abbās (رضي الله عنه) who said,

خشیخت سواده ان یطلُقها النبي صلى الله عليه وسلم فقالت لا یطلُقني وامسکني واجعل يومي لعائشة ففعل فنزلت م فلآ اجتاحت علیهم انا انصلحا بيئتهما صلحا وسلم السلام حسن
"Sawdah feared that the Prophet (صلى الله عليه وسلم) was going to divorce her, so she said: ‘Do not divorce me, but keep me and give my day to ‘A’ishah.’ So, he (صلى الله عليه وسلم) 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.’ [Surah Al-Nisā’ 4:128]\(^{161}\)

\(^{161}\) No. (3040). Imam at-Tirmidhi said, “This Ḥadith is Ḥasan Gharib” and Ibn Ḥajr graded its chain of narrators to be Ḥasan in his book al-Isābah (13/506).
The author (ﷺ) said,

86. The minbar was built in the open, and ‘Attāb led the Muslims on Hajj.

**Explanation**

"The minbar was built" The one on which the Prophet (ﷺ) 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-‘Athīr (بُهِّرِمْ) 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.”

Ṣaḥīḥ al-Bukhārī related on the authority of Jābir bin ‘Abdullāh (بُنْعِحْ) who said,

أَنَّ امْرَأَةً مِنَ الأُنْصَارِ قَالَتْ لِرَسُولِ اللّهِ صلى الله عليه وسلم: يَا رَسُولُ اللّهِ أَلَا أَجْعَلَ لِكَ شَيْئًا تَفْعَدُ عَلَيْهِ فَإِنَّ لي غَلَامًا نَجَازً. قَالَ: "إِن شَئْتِ فَقَعِمْتُ لَهُ الْمِنْبِرْ. فَقُلْتُ: "اَنْفَقِ. وَسَلَّمْ عَلَى الْمِنْبِرِ الَّذِي صَنَعَهُ، فَقَضَاحَتَ النَّجْعَةُ الْبَيْيُ ظَهَبَ عَنْهَا حَتَّى كَانَتْ أَنْ تَنْشَقَّ، فَتَقَلَّلَ النَّجْعُ عَلَى الله عَلَيْهِ وَسَلَّمُ حَتَّى أَحْدَهَا فَضَلَّهَا إِلَيْهِ، فَجَعَلَهَا نَيْنَ أَيْنِ النَّجْعَيْنِ الَّذِي يَسْكُنُ حَتَّى أَسْتَقْرَأَ.” قَالَ: "بَسْتَمْتُ عَلَى مَا كَانَتْ تَسْمَعُ مِنْ الذِّكْرِ.

“That a woman from the al-‘Anṣār 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-Īṣlām by adh-Dhahābī (al-Maghāzī pg. 621)
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(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.”163

"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'īf and

163 Sahih al-Bukhārī 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."
87. After he had carried out a military expedition in Tabūk during the ninth; and he destroyed Masjid ad-Dirār 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 Kathir (رحمه الله) said in the book al-Fuṣūl,
"When Allah revealed to His Messenger the verse,

قَتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا يُؤْمِنُونَ بِالذُّلْلَهِ وَلَا يَعْقِلُونَ عَدْلَ الْحَقِّ وَلَا يَأْتُونَ بِالْجَزِاءِ عَنِ الْمُلْمِلِينَ

"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." [Surah at-Tawbah 9:29]

The Messenger of Allah (ﷺ) urged the people of al-Madinah and those surrounding areas amongst the bediouns to take part in Jihad. 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 (ﷺ) 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
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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 Shām during this year would be burdensome to them, so he made up his mind to return.”

“ هُدَى

“He destroyed” The Prophet صل الله عليه وسلم...

مَسْجِدُ الصَّرَارَ

“Masjid ad-Dirar” Upon his return from Tabûk.

رَافعَة

“Removing it” Meaning he removed the harm in which this masjid was built for.

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166 Al-Fusûl pg. (190-191).
VERSE 88-89: ABU BAKR LEADS THE PEOPLE IN HAJJ

The author (الله الحمد) said,

88. وَحَجَّ الْناسَ أَبُو بَكْرُ وَقُمُّنُ نَامَ بِهَا عَلَيْيْ وَخَنَمَ

89. أَنْ لاَ يَحْجُّ مَشْرِدُ بَعْدَهُ وَلَا يَطُوفَ عَارِ ذَا بَأَمِرَ فَعَلَ

88. Abū Bakr led people in Hajj. There ‘Ali recited the disownment and commanded...

89. ...that not a single polytheist performs Hajj afterward. Nor circumambulate it naked. They both did this from an order.

Explanation

وَحَجَّ الْناسَ أَبُو بَكْرَ

"Abū Bakr lead the people in Hajj" In the ninth year after the Hijrah.
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"There 'Ali recited the disownment" Meaning 'Ali recited the verse there,

"Freedom from (all) obligations (is declared) from Allāh and His Messenger (صلى الله عليه وسلم) to those of the Mushrikūn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh), with whom you made a treaty." [Sūrah at-Tawbah 9:1]

"And commanded" This was a decisive order...

"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 Ḥadith of Abū Hurayrah (محمد بن حريرة) 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."\[167]"

"They both did this from an order." Meaning Abu Bakr and 'Ali (رضي الله عنه) did this from the Prophet's (صلى الله عليه وسلم) command.

\[167\] Sahih al-Bukhari No. (4655) and Sahih Muslim No. (1347).
VERSE 90: THE YEAR OF THE
DELEGATIONS AND HIS VOW TO
ABSTAIN FROM HIS WIVES

The author (رضي الله عنه) 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 (صلی الله علیه وسلم).
VERSE 90: THE YEAR OF THE DELEGATIONS AND HIS VOW TO ABSTAIN FROM HIS WIVES

"In succession" Meaning one delegation after another. Ibn Kathir (رَحْمَةُ اللَّهِ عَلَيْهِ) 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

هَذَا وَمِنْ نِسَاءِ آلِ شَهْرٍ

"And he vowed to stay away from his wives for a month." Just as what is mentioned in Sahih al-Bukhari and Sahih Muslim,

أَنَّ النَّبِيَّ صلى الله عليه وسلم آَلِي مِنْ نِسَاءِ شَهْرٍ فَلَمْ يَصْبِحُ بُسَاءَةً وَعَشْرُونَ يَوْمًا عَدَّةً أَوْ رَأَى فَقَبَلَ لَهُ إِنْكَ حَلَفْتُ أَنْ لَا تَدْخَلُ شَهْرًا فَقَالَ "إِنَّ الشَّهْرَ يُسْكُنُ بُسَاءَةً وَعَشْرِينَ يَوْمًا"

"The Prophet (صَلَّىاللَّهُ عَلَيْهِ وَسَلَّمُ) 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-Fusul pg. (196).
169 Sahih al-Bukhari No. (1910) and Sahih Muslim No. (1085) from the Hadith of Umm Salamah (سَلَّمَ اللَّهُ عَلَيْهَا).
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

The meaning of...

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VERSE 91: THE PROPHET PERFORMED THE ABSENTEE JANAZAH ŠALÄH FOR AN-NAJÄSHI

The author (السند) said,

٩١ - نمَّ النجارشى نعى وصلى عليه من طيبة نال الفضلاء

91. Afterward, he announced the passing away of an-Najäshi, and he performed the absentee Janâzah Salah for him in Taybah as he attained virtue.

Explanation

"Afterward an-Najäshi" He was the ruler of al-Habashah to where the noble Companions (الخليفة) made Hijrah; and received sanctuary and aid.
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“He announced” Meaning that Prophet (和平鸽) informed his Companions ( noi) of the death of an-Najâshî.

وَصَلَّى عَلَیْهِ

“And he performed for him” The absentee Janâzah Salah.

مَنْ طَيِّبَةٍ نَالَ الْفَضْلَا

“In Taybah as he attained virtue” Meaning that he attained this virtue from al-Madinah by the Prophet (صلى الله عليه وسلم) performing the Janâzah Salah over him and his Companions (صلى الله عليه وسلم) performed it behind him (صلى الله عليه وسلم).

Sahîh al-Bukhâri and Sahîh Muslim related,

۱۷۰ Sahîh al-Bukhâri No. (1245) and Sahîh Muslim No. (951).

“Allah’s Messenger (صلى الله عليه وسلم) informed (the people) about the death of An-Najâshî 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).”

۱۷۰ Sahîh al-Bukhâri No. (1245) and Sahîh Muslim No. (951).
VERSE 92: THE DEATH OF IBRĀHĪM THE SON OF THE PROPHET AND JARĪR BIN ‘ABDULLĀH AL-BAJALĪ ACCEPTING ISLĀM

The author said,

92. Ibrahim passed away in the last year, and al-Bajali accepted Islam, his name was Jarir.

Explanation

"Ibrahim passed away in the last year" This was the tenth year after the Hijrah.

Ibn Ḥajr (رحمته الله) said in his book al-Isābah,
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"Ibrāhīm, the son of the leader of mankind, Muḥammad bin ‘Abdullāh bin ‘Abdul-Muttalib bin Hāshim and his mother was Māriah al-Qibtiyyah, 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."\textsuperscript{171}

آسْلَامُ وَاسْمُهُ جِرِیْر

"He accepted Islam and his name was Jarīr" Bin ‘Abdullāh al-Bajali, the noble Companion (ﷺ). He accepted Islam during this year. Al-Wāqīdī was certain that he visited the Prophet (ﷺ) during the month of Ramadān in the tenth year of the Hijrah and the Prophet (ﷺ) dispatched him to Dhūl Khalaṣah\textsuperscript{172}.

\textsuperscript{171} Al-Isābah (1/337).

\textsuperscript{172} TN: Dhūl Khalaṣah was an idol which was worshipped in the pre-Islamic era. When the Prophet (ﷺ) conquered Makkah and Jarīr bin ‘Abdullāh al-Bajali (ﷺ) accepted Islam, he was sent to destroy it.
The author (R.A.) said,

93- وَحَجَّ حَجَّةُ الْوُدَاعِ فَارَنَا وَوَقَفْتَ الحَجَّةُ فِيهَا آمَنَا

93. He performed the Farewell Ḥajj joined; and during it, al-Jumu‘ah coincided.

**Explanation**

“**He performed Ḥajj**” The Prophet (ṣallāllāhu ‘alayhī wa sallam) performed it in this year which is the tenth year after the Hijrah.

“**The Farewell Ḥajj**” this Ḥajj was called this because he (ṣallāllāhu ‘alayhī wa sallam) 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.”

His Hajj was...

"Joined" According to what is correct from the statements of the people of knowledge, the meaning of ‘joined’ is that he combined his ‘Umrah and Hajj. So, he made the Talbiyah for the Hajj and ‘Umrah together; and he brought his sacrificial animal (for slaughter).

Ibn al-Qayyim said in his book Zād al-Ma‘ād,

"Indeed, he entered into a state of Ihram joining the ‘Umrah and Hajj in some twenty decisively Sahih ahadith on this matter."

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173 Related by Muslim No. (1297) from the Hadith of Jābir bin ‘Abdullāh (r).

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 Hajj). Completes his Hajj then slaughters his animal.

175 TN: Meaning, he said, Labbayka ‘Umrah wal Hajj.

176 Zād al-Ma‘ād (2/107-122).
VERSE 93: THE FAREWELL HAJJ (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 who said,

“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.” [Surah al-Ma’idah 5:3]. Umar replied, “No doubt, we know when and where this verse was revealed to the Prophet. It was
Friday, and the Prophet (ﷺ) was standing at ‘Arafah (i.e. the Day of Hajj).”

177 Sahih al-Bukhari No. (45) and Sahih Muslim No. (3017).
The author (رضي الله عنه) said,

أُنْزِلَتْ فِي الْيَوْمِ ذُكْرَى لِكُلِّ مَأْوَىٰ (الْيَوْمُ أَكْمَلَ لُكُمْ دِينُكُمْ)

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,

الْيَوْمُ أَكْمَلَ لُكُمْ دِينَكُمْ وَأَتَسَيَّطَ عَلَيْكُمْ يَعْمَنُكَ وَرَضِيتُ لَكُمْ

"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.
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"Glad tidings for you all" This was good news which was announced to them on that day when Allâh (سُنُنَاللهُ وَمَلَکُ اللهِ) 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).
VERSE 95: THE PASSING AWAY OF RAYHĀNAH

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

وَمَوْتُ رَيْحَانَةٍ

"The passing away of Rayhānah" (رضي الله عنها)...

بعد عودته

"Was after his return" Meaning after the Prophet's (صلى الله عليه وسلم) return from al-Hajj. It has been previously mentioned that she was among what Allāh bestowed upon him from spoils of Banū Qurayzhah. She was among his slaves and not among his (صلى الله عليه وسلم) wives.
EXPLANATION OF THE 100 VERSE POEM ON THE LIFE OF THE BEST OF MANKIND

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

"She (RAYHANAH) passed away six months before the Prophet (عليه السلام) died. Although some historians say, she passed away upon the Prophet's (عليه السلام) return from performing his Farewell Ḥajj. This is the opinion of the author (الحافظ حجر)." 178

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"Nine" of the Prophet’s (عليه السلام) wives...

عَشَنَ مُدَّةً مِنْ بَعْدِهِ

"Lived for some time after him" Meaning after the Prophet (صلى الله عليه وسلم).

Ibn al-Qayyim (الحافظ حجر) said in his book Zād al-Maʿād,

"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." 179

With the exception of Sawdah, his wife who gave her nights to 'Āʾishah (البيضاء

178 Al-Isābah (13/402-403).
179 Zād al-Maʿād (1/114).
VERSES 96-98: THE PROPHET’S PASSING AWAY, HIS BURIAL IN ‘Ā’ISHAH’S HOUSE, AND THE EXTENT OF HIS ILLNESS

The author (سَمِعَ اللَّهُ) said,

96. ْوَتَوَىَ الْأَنْثَانِينِ فِيّ بِقِينَآ إِذْ أَكْمَلَ الْثَلَاثَ وَالسَّبْعِينَأ

97. ْوَالْدِفْنُ فِي بَيْتِ أُمِّيّ الصَّدِيقِ فِي مَوْضِعِ الْوُفَاةِ عَنْ نَحْقِيَقِي

98. ْوُمُدَّةُ الْتَمْرِيضِ خُمْسَةَ شَهَرٍ وَقَيْلُ بَلِ الْثَلَاثَ وَخَمْسَةِ فَاؤْرِي

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

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 (رضي الله عنه).

أَنَّ أَبا بْـ حْرَنًّا، كَانَ يُصَلِّيُّ لَهُمْ فِي وَجْعٍ رَسُولِ اللَّهِ صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي تَوْقِيُّ فِيهِ حَتَّى إِذَا كَانَ يُوْمُ الْإِنْتِجَانِ - وَهُمْ صَفُّوُنَّ فِي الصَّلَاةَ - كَفَّفَ رَسُولُ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَسَلَّمَ سِتْرَ الْحُجْرَةَ فَنُظِرَ إِلَيْهِ وَهُوَ قَابِلٌ كَانَ وَجْهُهُ وَرَفْقَةُ مُصَحَّحٍ. ثُمَّ تَبَسَّمَ رَسُولُ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَسَلَّمَ سِتْرَ الْحُجْرَةَ وَقَالَ فِيهَا لَنْ نَصَّبِ وَنَحْنُوْنَ فِي الصَّلَاةَ مِنْ قَرْنِ يُنْزِجُ رَسُولَ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بْـ حْرَنًّا عَلَى عَقِيَّتِهِ لِيَصِلِّ الصَّفَّ.
"Abū Bakr led them in prayer due to the illness of the Messenger of Allah (ﷺ) of which he died. It was a Monday, and they stood in rows for prayer. The Messenger of Allah (ﷺ) 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 Allah (ﷺ) felt happy and smiled. And we were confounded with joy while in prayer due to the arrival (among our midst) of the Messenger of Allah (ﷺ) Abū Bakr stepped back upon his heels to say prayer in a row perceiving that the Messenger of Allah (ﷺ) had come out for prayer. The Messenger of Allah (ﷺ) with the help of his hand signed to them to complete their prayer. The Messenger of Allah (ﷺ) went back (to his apartment) and drew the curtain. He (the narrator)
said: The Messenger of Allah (ﷺ) breathed his last on that very day.”

إِذَا أَكْمَلَ الْعَشَرِيَّةَ وَالْسَنَنِ

"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),

أَنَّ النَّبِيَّ صلى الله عليه وسلم نُوَفَّى وَهُوَ ابْنُ ثَلَاثِيْنَ وَسَتِينِ

"The Prophet (ﷺ) died when he was sixty-three years old."  

Sahih Muslim mentions on the authority of Anas bin Malik (رضي الله عنه) who said,

فَمَضَى رَسُولُ اللّهِ صلى الله عليه وسلم وَهُوَ ابْنُ ثَلَاثِيْنَ وَسَتِينِ وَأَبُو بَخْرَٰٰرْ وَهُوَ ابْنُ ثَلَاثِيْنَ وَسَتِينِ

"That Allah’s Messenger (ﷺ) 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).
Abū Bakr, and so was the case with 'Umar who was also sixty-three (when he died).”  

“The burial was in the house of Bint as-Šiddiq” Meaning that he (الله‌سَلَّمَ) was buried in 'A’ishah’s house, in her room.

“In the place where he died” Because it has been affirmed from him (الله‌سَلَّمَ) in the Ḥadith in which he said,

“A Prophet is never to be buried in any place except where he died.”

So, he was buried there...

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182 Sahih Muslim No. (2348).
183 Related by Imam ‘Ahmad in his Musnad (27) from the Ḥadith of Abū Bakr as-Šiddiq (الله‌سَلَّمَ). It is also found in Sahih al-Jami’ No. (5201).
"Upon affirmation" Meaning upon verified knowledge and clear evidence.

Saḥīḥ al-Bukhārī and Saḥīḥ Muslim related on the authority of ʿĀʾishah (رضي الله عنها) that she said,

إن كان رَسُول الله صلى الله عليه وسلم ليتَفقَد يَقول "أَينْ أَنَا الْيَومْ أَينْ أَنَا عَدَّاً". أُسْتَبِنَتْا لِيَوم عَالِينَة. قَالَت فَلَمَّا كَانَ تَوْمَيْ قَبْضَةِ اللهِ بِينَ سَحْرِي وَحَمْري

"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 ʿĀʾishah 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."184

At-Tirmidhī related in his book Ash-Shaḥrāʾī and an-Nisāʾī related in as-Sunan al-Kubra’ with a Saḥīḥ chain of narrators from Salim bin ʿUbayd who said,

“The Messenger of Allah (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 Allah

184 Saḥīḥ al-Bukhārī No. (1389) and Sahīḥ 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.”

ٞمُدَاةٍ التَّهُدَىٰ بِضِح

"The extent of illness" Meaning the time of the Prophet's (صلى الله عليه وسلم) sickness that led to him passing away.

ٍحُمَٰسَا سَهْرٍ

"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.

ٍقِيْلَ: بَلْ ثُلُثٍ

"Others say, rather, it was a third" Of a month which is ten days.

ٍحُمَٰسٍ

"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-Shama il No. (397) and Sunan al-Kubra No. (7119).
Ibn Kathir (رحمه الله) said in his book al-Fusul,

"He remained in pain for twelve days. Others say fourteen days." 186

Al-Hafiz Ibn Hajr (رحمه الله) said in Fath al-Bari,

"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-Fusul pg. (201).
187 Fath al-Bari (8/129).
The author (سُمُتُ الْأَرْجَوْنَةُ الْمُبَيْنَة) said,

99. وَتَمَّتْ الأَرْجَوْنَةُ الْمُبَيْنَةُ فِي ذَكْرِ حَالٍ أَشْرَفِ التَّرْيِيْةُ

100. صلى عليه الَّهُ رَبَّيْ وَعَلَى مَحَبِّهِ وَآلِهِ وَمِنْ تَلاَّ

99. The 100-verse poem on mentioning the life of the best of mankind has been completed.

100. May Allâh, my Lord send His Salâh 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 (عليه السلام) Sirah, along with meticulous concern over citing the events of the Sirah while mentioning the dates (of them).

"May Allah, my Lord send His Salah upon him" The author concludes this good and beneficial poem with sending the Salah upon the Messenger of Allah (عليه السلام).

"Upon his Companions, his family" Who are noble and honorable.

"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-Izz 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 (تبارك وتعالى). May Allah elevate his rank and cause us all to benefit by what we
VERSES 99-100: THE CONCLUSION

learn. May Allah make what we learn a proof for us and not against us, and May He guide us to the straight path.

"O Allah! Verily we ask You for consistent ‘Iman, beneficial knowledge, and upright guidance."¹⁸⁸

O Allah! Grant us Tawfiq (success) to what You love and are pleased with from straightforward statements, righteous deeds, and Allah knows best.

May Allah raise the rank of His servant and Messenger, our Prophet Muhammad, his family, and all of his Companions and grant them peace.

¹⁸⁸ This supplication was related by ibn Abi Shaybah in the book al-‘Imān No. (106). On the authority of Mu‘āwiyyah bin Qurrah who said, "Abū ad-Dardā’ (الداردا) use to mention this (supplication). Mu‘āwiyyah said, ‘So, we believe that some ‘Imān is not consistent, some knowledge is not beneficial, and some guidance is not upright.’’ Allah’s aid is sought.