

مناقب النبي محمد ﷺ

*The virtues of Prophet
Muhammad (SAW)*

موارد إسلامية مجانية

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وانك لعلىٰ خملو عظيم﴾ القلم ٤

{ Indeed you are of great character } Al-qalam 4

ما كان أحد أحسن خلقاً من رسول الله ﷺ ما دعاه أحد من أصحابه ولا من أهله إلا قال لبيك ولذلك أنزل الله عز وجل

﴿وانك لعلىٰ خلق عظيم﴾

دلائل النبوة للاصفهاني الفصل الثاني عشر

No one had a finer character than the Messenger of Allah (SAW); any of his Companions or anyone of His household who called on Him, He would say "At your service". For this reason Allah Mighty and Sublime sent down { Indeed you are of great character } .

Al-Asfahani, Dala'il Al-nubuwa, Chapter twelve

كان ﷺ أحلم الناس وأشجع الناس وأعدل الناس وأعف الناس لم تمس يده قط يد امرأة لا يملك رقها أو عصمة نكاحها أو تكون ذات محرم منه وكان أسخى الناس لا يبيت عنده دينار ولا درهم وإن فضل شيء ولم يجد من يعطيه وجأه الليل لم يأو إلى منزله حتى يتبرأ منه إلى من يحتاج إليه إحياء علوم الدين للغزالي آداب المعيشة وأخلاق النبوة

He (SAW) was the most forbearing of people, and the most determined of people, and the fairest of

people, and the most self-restrained of people – his hand absolutely never touched the hand of any woman He did not have as a slave, safeguarded under marital relations, or who was an unmarriageable relative of His. And He was the most generous of people – not a dinar or a dirham would spend the night with him; if he had anything left over, and did not find someone to give it to before nighttime overtook him, He did not retire to his house until he got rid of it and gave it to someone who needed it.

Al-Ghazali, Ihyaa 'Ulum Al-deen, The book of proper conduct in lifestyle and the morals of the prophethood

قال بعض الحكماء إن الله تعالى خلق محمداً ﷺ فجعل رأسه من البركة وعينه من الحياء وأذنيه من العبرة ولسانه من الذكر وشفتيه من التسبيح ووجهه من الرضى وصدره من الإخلاص وقلبه من الرحمة وفؤاده من الشفقة وكفيه من السخاوة وشعره من نبات الجنة وريقه من عسل الجنة

روح البيان للبرسوي النساء ٨٣-٨٤

Some of the sages have said that indeed Allah Most High, in creating Muhammad (SAW), made his head from blessing, his eyes from modesty, his ears from admonishment, his tongue from accolade, his lips from praise, his face from good

favour, his bosom from devotion, his heart from mercy, his mind from compassion, his hands from generosity, his hair from the foliage of *Jannah*, and his saliva from the honey of *Jannah*.

Isma'il Al-Bursawi, Ruh Al-bayyan, Al-nisaa 83-84

﴿لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله واليوم
الآخر وذكر الله كثيراً﴾ الاحزاب ٢١

{ In the Messenger of Allah you all have had a fine example to follow, for those who hope in Allah and the last day and make much remembrance of Him } *Al-ahzab 21*

عن مالك أنه قد بلغه أن رسول الله ﷺ قال بعثت لأتمم
حسن الأخلاق
موطأ مالك كتاب حسن الخلق

The Messenger of Allah (SAW) said: I have been sent forth to perfect good morals.

Muwatta Malik, The book of goodness of character

ومن الدلائل المعنوية أخلاقه عليه الصلاة والسلام الطاهرة
وخلقه الكامل وشجاعته وحلمه وكرمه وزهده وقناعته وإيثاره
وجمیل صحبته وصدقه وأمانته وتقواه وعبادته وكریم أصله
وطيب مولده ومنشئه ومرباه
البداية والنهاية لابن كثير كتاب دلائل النبوة

Among the intangible evidences are His (prayer and peace upon Him) pure morals, His perfect creation, His valor, His forbearance, His generosity, His abstinence, His contentment, His unselfishness, the beauty of His companionship, His veracity, His faithfulness, His piety, His worship, His noble roots, His pleasant birth, His upbringing, and His politeness.

Ibn Kathir, Al-bidaya wa Al-nihaya, The book of evidences of the prophethood

لا نجاة لأحد من عذاب الله ولا وصول له إلى رحمة الله إلا
بواسطة الرسول بالايان به ومحبته وموالاته واتباعه وهو الذي
ينجي الله به عذاب الدنيا والآخرة وهو الذي يوصله إلى خير الدنيا
والآخرة فأعظم النعم وانفعها نعمة الإيمان ولا تحصل إلا به ﷺ
مجموع الفتاوى لابن تيمية

No one can be saved from the punishment of Allah, nor can he attain the mercy of Allah, except by way of the Messenger, by belief in Him, love for Him, loyalty to Him, and following Him.

He is the one through whom Allah saves anyone from the punishment of this world and the next, and He is the one who brings someone into the good of this world and the next. For the greatest of blessings, and the most beneficial, is the blessing of belief, and this is only attained through Him (SAW).

Ibn Taymiyya, Majmu'a Al-fatawa

البراء يقول كان رسول الله ﷺ أحسن الناس وجهاً
وأحسنه خلقاً ليس بالطويل البائن ولا بالقصير
صحيح البخاري كتاب المناقب

Al-Bara' said: The Messenger of Allah (SAW) had the finest face of all people, and the finest features; He was neither particularly tall nor particularly short.

Sahih Al-Bukhari, The book of virtues

عن عبدالله بن الحارث بن جزء قال ما رأيت أحداً أكثر تبسماً
من رسول الله ﷺ
جامع الترمذي كتاب المناقب عن رسول الله ﷺ

'Abdullah ibn Al-Harith ibn Jaz' said: I have never seen anyone who smiled more than the Messenger of Allah (SAW).

Sunan Al-Tirmidhi, The book of the virtues of the Messenger of Allah (SAW)

كان رسول الله ﷺ . . . كثير شعر اللحية
صحيح مسلم كتاب الفضائل

The Messenger of Allah (SAW) ... had thick beard hair.

Sahih Muslim, The book of virtues

البراء بن عازب قال سمعت النبي ﷺ قرأ في العشاء بالتين
والزيتون فما سمعت أحداً أحسن صوتاً منه
صحيح البخاري كتاب الصلاة

Al-Bara' ibn 'Azib said: I heard the Prophet (SAW) recite "By the fig and the olive" at the night prayer, and I never heard anyone with a voice finer than His.

Sahih Al-Bukhari, The book of prayer

كان ﷺ أفصح خلق الله وأعذبهم كلاماً وأسرعهم أداءً
وأحلامهم منطقاً حتى إن كلامه ليأخذ بجماع القلوب ويسبي
الأرواح ويشهد له بذلك أعداؤه
زاد المعاد لابن قيم في هديه في كلامه وسكوته وضحكته وبكائه

He (SAW) was the most eloquent and pleasing in speech of Allah's creation, the sharpest in delivery, and the most agreeable in logic, to the

point that his words captured multitudes of hearts and captivated spirits; even his enemies attested to this.

Ibn Qayyim, Zad Al-Ma'ad, Regarding His manner of speech, silence, laughter, and weeping

قال أبو طالب يوماً لأخيه العباس ألا أخبرك عن محمد بما رأيت منه فقال بلى فقال إني ضممته إلي فكيف لا أفارقه ساعة من ليل ولا نهار ولا أأتمن عليه أحداً حتى أتي كنت أنومه في فراشي فأمرته ليلة أن يخلع ثيابه وينام معي... فإذا هو في غاية اللين وطيب الرائحة كأنه غمس في المسك
تفسير الرازي الضحى ٥-٦

One day Abu Talib said to his brother 'Abbas: Shall I not tell you of [young] Muhammad, of what I saw of him? He replied: Certainly. Then he said: Indeed I always kept him close with me, and did not think of separating from him for a moment day or night, nor entrust him to anyone, until I had put him to sleep in my bed. And one night I told him to take off his clothes and sleep with me ... He was so extremely soft, and smelled so good, as if He were immersed in musk.

Tafsir Al-Razi, Al-duha 5-6

﴿ كما أرسلنا فيكم رسولاً منكم يتلو أحكامنا ولينزِّلنا الكتاب ويعلمكم
 الكتاب والحكمة ويعلمكم ما لم تكونوا تعلموا ﴾ البقرة ١٥١

{ Just as we have sent a messenger among you all, from among you, to recite our signs over you, and purify you, and to teach you the Book and wisdom, and to teach you what you did not know } *Al-baqara* 151

عن أنس عن النبي ﷺ أنه كان إذا تكلم بكلمة أعادها ثلاثاً
 حتى تُفهم عنه، وإذا أتى على قومٍ فسلم عليهم ثلاثاً
 صحيح البخاري كتاب العلم

Anas related from the Prophet (SAW) that whenever He spoke a word, He repeated it three times so that it would be understood, and whenever He went to see people, He greeted them [*taslim*] three times.

Sahih Al-Bukhari, The book of knowledge

رسول الله ﷺ قال فرج سقفي وأنا بمكة فنزل جبريل عليه
 السلام ففرج صدري ثم غسله بماء زمزم ثم جاء بطست من
 ذهب ممتلئ حكمة وإيماناً فأفرغها في صدري ثم أطبقه
 صحيح البخاري كتاب الحج

The Messenger of Allah (SAW) said: My rooftop was split open while I was in Mecca, and Jibril

(peace be upon him) came down and split open my chest, then washed it with Zamzam water, then brought a golden basin filled with wisdom and belief, emptied it into my chest, then closed it back up.

Sahih Al-Bukhari, The book of hajj

قال أبو عبدالله إسمه عبدالله بن أبي عتبة سمعت أبا سعيد يقول
كان النبي ﷺ أشد حياءً من العذراء في خدرها
صحيح البخاري كتاب الأدب

Abu Abdillah, whose name was Abdullah ibn Abi 'Utba, said: I heard Abu Sa'id say: The Prophet (SAW) was more intensely modest than a virgin in her veil.

Sahih Al-Bukhari, The book of manners

أنس بن مالك قال لم يكن النبي ﷺ سبباً ولا فحاشاً ولا
لعاناً
صحيح البخاري كتاب الأدب

Anas ibn Malik said: The Prophet (SAW) did not insult, use vulgar language, or curse anyone.

Sahih Al-Bukhari, The book of manners

ما عاب النبي ﷺ طعاماً قط إن اشتهاه أكله وإن كرهه تركه
صحيح البخاري كتاب الأطعمة

The Prophet (SAW) never criticized food; if He desired it He ate it and if He disliked it He left it.

Sahih Al-Bukhari, The book of foods

قال أبو هريرة سمعت رسول الله ﷺ يقول والله اني لأستغفر
الله وأتوب إليه في اليوم أكثر من سبعين مرة
صحيح البخاري كتاب الدعوات

Abu Huraira said: I heard the Messenger of Allah (SAW) say: I swear by Allah indeed I ask forgiveness of Allah and turn to Him in repentance more than seventy times a day.

Sahih Al-Bukhari, The book of invocations

صلى رسول الله ﷺ حتى انتفخت قدماه
جامع الترمذي كتاب الصلاة

The Messenger of Allah (SAW) prayed until his feet swelled.

Sunan Al-Tirmidhi, The book of prayer

عن أنس قال خدمت النبي ﷺ عشر سنين فما قال لي أف قط وما قال لشيءٍ صنعته لم صنعته ولا لشيء تركته لم تركته وكان رسول الله ﷺ من أحسن الناس خلقاً ولا مسست خزاً قط ولا حبراً ولا شيئاً كان ألين من كف رسول الله ﷺ ولا شممت مسكاً قط ولا عطراً كان أطيب من عرق النبي ﷺ
جامع الترمذي كتاب البر والصلوة

From Anas, who said: I served the Prophet (SAW) for ten years. He never ever said “Uff!” to me, and he never said about something I had done: “Why did you do that?”, nor to something I had not done: “Why did you not do that?”. The Messenger of Allah (SAW) had the best character of anyone. I never ever touched a woven fabric, or silk, or anything else, that was softer than the Messenger of Allah’s (SAW) hand. And I never ever smelled musk or perfume more fragrant than the Prophet’s (SAW) sweat.

Sunan Al-Tirmidhi, The book of righteousness and kinship ties

عن أنس بن مالك أنه قال رأيت رسول الله ﷺ وحانت صلاة العصر فإلتمس الناس الوضوء فلم يجدوه فأتي رسول الله ﷺ بوضوء فوضع رسول الله ﷺ في ذلك الإناء يده وأمر الناس

أن يتوضأوا منه قال فرأيت الماء ينبع من تحت أصابعه حتى
توضؤوا من عند آخرهم
صحيح البخاري كتاب الوضوء

Anas ibn Malik said: I saw the Messenger of Allah (SAW) when the time of the ‘*asr*’ prayer had come, and people were looking for ablution water but didn’t find any. Then some ablution water was brought to the Messenger of Allah (SAW), and the Messenger of Allah (SAW) put his hand into the vessel, and told people to perform ablution from it. Anas said: And I saw the water spring out from under His fingers until they had performed ablution, up to the last of them.

Sahih Al-Bukhari, The book of ablution [wudu’]

عن عبد الله بن عمر قال كانت الصلاة خمسين والغسل من الجنابة
سبع مرار وغسل البول من الثوب سبع مرار فلم يزل رسول الله
ﷺ يسأل حتى جعلت الصلاة خمساً والغسل من الجنابة مرة
وغسل البول من الثوب مرة
سنن أبي داود كتاب الطهارة

From Abdullah ibn ‘Umar who said: Prayer used to be fifty, and washing from sexual impurity seven times, and washing urine from garments seven times, but the Messenger of Allah (SAW)

did not cease to appeal until prayer was made five, and washing from sexual impurity one time, and washing urine from garments one time.

Sunan Abi Dawud, The book of purity

عن أنس عن النبي ﷺ قال يسِّروا ولا تعسروا وبشروا ولا تنفروا
صحيح البخاري كتاب العلم

Anas related that the Prophet (SAW) said: Make things easy and do not make things difficult; spread good news and do not scare people away.

Sahih Al-Bukhari, The book of knowledge

أنّ النبي ﷺ كان يغسل مقعدته ثلاثاً. قال ابن عمر: فعلناه
فوجدناه دواءً وطهوراً
سنن ابن ماجه كتاب الطهارة وسنها

The Prophet (SAW) used to wash his backside three times. Ibn ‘Umar said: We did this and found it to be healing and purifying.

Sunan Ibn Majah, The book of purity and its sunnah

عن أم أيمن قالت قام رسول الله ﷺ من الليل إلى نخارة في
جانب البيت فبال فيها فقممت من الليل وأنا عطشانة فشربت ما
فيها وأنا لا أشعر فلما أصبح النبي ﷺ قال يا أم أيمن قومي

فأهريقني ما في تلك الفخارة قلت قد والله شربت ما فيها قالت
فضحك رسول الله ﷺ حتى بدت نواجذه ثم قال أما انك لا
تتجمعين بطنك أبداً

المعجم الكبير للطبراني ما اسندت أم أيمن

From Umm Ayman, who said: The Messenger of Allah (SAW) got up during the night to go to a jar on the side of the house, and urinated in it. I got up during the night, and I was thirsty, so I drank what was in it, but I wasn't aware of anything. And when the Prophet (SAW) arose in the morning, He said: Oh Umm Ayman, get up and pour out what is in that jar. She said: I, I swear by Allah I drank what was in it. And the Messenger of Allah (SAW) laughed until his molars showed, then said: Indeed you will never suffer stomach pain.

Al-Tabarani, Al-mu'jam Al-kabir, Section: Narrations from Umm Ayman

عن أنس بن مالك قال قال رسول الله ﷺ أنا أول الناس يشفع
في الجنة وأنا أكثر الأنبياء تبعاً
صحيح مسلم كتاب الإيمان

From Anas ibn Malik, who said: The Messenger of Allah (SAW) said: I will be the first among people to intercede in *Jannah*, and I am the prophet with the most followers.

Sahih Muslim, The book of belief

كان إذا أراد أن يتغوط انشقت الأرض فابتلعت غائطه وبوله
وفاحت لذلك رائحة طيبة
الشفاء للقاضي عياض اليعصبي القسم الأول في تعظيم العلي الأعلى لقدر النبي
المصطفى ﷺ قولاً وفعلاً

Whenever He wished to defecate, the earth would split open and swallow his defecation and his urine, and then exude a pleasant aroma over it.

Al-qadi 'Iyad Al-Yahsubi, Al-shifa, Part One: Regarding the exaltation of the High and Most High to the eminence of the chosen Prophet (SAW) in word and in deed

النبي ﷺ نخرج ومعه درقة ثم إستتر بها ثم بال فقلنا انظروا إليه
يبول كما تبول المرأة
سنن ابي داود كتاب الطهارة

The Prophet (SAW) came out holding a leather shield with him, shielded himself with it, and urinated. We said: Look at him! He's urinating like a woman urinates!

Sunan Abu Dawud, The book of purity

وفي الشفاء لابن سيع عن بعض الصحابة قال صحبته ﷺ في
سفر فلما أراد قضاء الحاجة تأملته وقد دخل مكاناً فقضى
حاجته فدخلت الموضع الذي نخرج منه فلم ير له أثر غائط ولا
بول ورأيت في ذلك الموضع ثلاثة أحجار فأخذتهن فوجدت لهن
رائحة طيبة وعطراً

المواهب للتسلافي طيب ريحه ﷺ وعرقه ودمه

It is related in the *Shifa'* [*Shifa' Al-Sudur*] by Ibn Sabu', from one of the Companions, who said: I accompanied Him (SAW) on a journey, and when He wanted to fulfill a need, I observed carefully when He went in to a certain place. And He fulfilled His need, and I went in to the place He had come out of, and no trace of defecation or urine could be seen from Him. I saw three stones in that location, so I took them, and I found that they had a pleasant aroma and were perfumed.

Al-Qastalani, Al-mawahib, Section: The fragrance of His (SAW) wind, His sweat, and His blood

عن عائشة قالت كان النبي ﷺ إذا دخل الغائط دخلت في أثره فلا أرى شيئاً إلا أني كنت أشم رائحة الطيب فذكرت ذلك له فقال يا عائشة أما علمت أن أجسادنا تنبت على أرواح أهل الجنة وما خرج منها ابتلعته الأرض
المواهب للقسطلاني طيب ريحه ﷺ وعرقه ودمه

From 'Aishah, who said: Whenever the Prophet (SAW) went out to defecate, I went in behind Him, but I didn't see anything, except that I would smell the scent of perfume. I mentioned this to Him, and He said: Oh 'Aishah! Did you not know that our bodies grow forth from the spirits of the people of *Jannah*, and whatever comes out of them, the earth swallows it up.

Al-Qastalani, Al-mawahib, Section: The fragrance of His (SAW) wind, His sweat, and His blood

عن أنس قال كان رسول الله ﷺ إذا مر في طريق من طرق المدينة وجدوا منه رائحة الطيب وقالوا مر رسول الله ﷺ في هذا الطريق

البداية والنهاية لابن كثير صفة قوامه عليه الصلاة والسلام وطيب رائحته

Anas said: Whenever the Messenger of Allah (SAW) went down one of the streets of Medina, people perceived an aromatic scent from Him, and they said: The Messenger of Allah (SAW) has gone down this street.

Ibn Kathir, Al-bidaya wa Al-nihaya, Section: Description of His (prayer and peace upon Him) figure and the aroma of His scent

وأنه لا يتوضأ إلا ابتدروا وضوءه وكادوا يقتتلون عليه ولا يبصق بصاقاً ولا يتنخم نخامةً إلا تلقوها بأكفهم فدلکوا بها وجوههم وأجسادهم ولا تسقط منه شعرة إلا ابتدروها الشفا للقاضي عياض الیحصي القسم الثاني فيما یجب علی الأنام من حقوقه ﷺ فصل فی عادة الصحابة فی تعظیمه ﷺ وتوقیره وإجلاله

Hardly did He perform ablution but they [the Companions] would rush to get his ablution water, and they practically killed each other over it. And hardly did He spit out something, or clear his throat of phlegm, but that they would catch it in the palms of their hands, and rub it over

their faces and their bodies. And hardly did a hair fall from him, but that they would rush to get it.

Al-qadi 'Iyad Al-Yahsubi, Al-shifa, Part Two: Regarding the rights of His (SAW) that are due on all of creation, Section: regarding the custom of the Companions in exalting him (SAW), venerating him, and revering him

قالت فإن خلق نبي الله ﷺ كان القرآن

صحيح مسلم كتاب صلاة المسافرين وقصرها

'Aishah said: Indeed the Prophet of Allah's (SAW) character was the Qur'an.

Sahih Muslim, The book of travellers' prayer and shortening it

عن الحسن أن رهطاً من أصحاب النبي ﷺ اجتمعوا فقالوا لو
ارسلنا إلى أمهات المؤمنين فسألناهن عما نحلوا عليه يعني النبي ﷺ
من العمل لعلنا أن نقتدي به فارسلوا إلى هذه ثم هذه فجاء
الرسول بأمر واحد انكم تسألون عن خلق نبيكم ﷺ وخلقته القرآن
ورسول الله ﷺ يبيت يصلي وينام ويصوم ويفطر ويأتي أهله
كتاب الطبقات الكبير لابن سعد ذكر صفة أخلاق رسول الله ﷺ

Al-Hasan related that a group of the Companions of the Prophet (SAW) got together and said: We should have sent a messenger to the mothers of the believers to ask them about the actions

ascribed to Him, that is, the Prophet (SAW), so that perhaps we might emulate Him. So they sent a messenger to this one and that one, and the messenger returned with just one thing: You ask about the moral character of your Prophet (SAW); the Qur'an is His character. The Messenger of Allah (SAW) would spend the night praying, and He would sleep, and He would fast, and He would break the fast, and He would have sex with the women of His household.

Ibn Sa'd, Kitab Al-tabaqat Al-kabir, Section: Characteristics of the Messenger of Allah's (SAW) manners

عن ابن عباس عن النبي ﷺ قال خيركم خيركم لأهله وأنا خيركم لأهلي
سنن ابن ماجه كتاب النكاح

Ibn 'Abbas related from the Prophet (SAW) that He said: The best of you are those of you who are best with the women of their household; and I am the best among you towards the women of my household.

Sunan Ibn Majah, The book of marital relations

كان النبي ﷺ قد ولد مختوناً

الشفاء للقاضي عياض اليعقوبي القاسم الأول الباب الثاني في تكميل الله تعالى له المحاسن خلقاً خلقاً وقرانه جميع الفضائل الدينية والدنيوية فيه نسقاً

The Prophet (SAW) was born circumcised.

Al-qadi 'Iyad Al-Yahsubi, Al-shifa, Part one, Section two: concerning how Allah Most High perfected in Him the good features of creation and character and brought together all religious and worldly virtues in Him

وكان رسول الله ﷺ لعلو درجته لا يمنعه أمر هذا العالم عن حضور القلب مع الله تعالى فكان ينزل عليه الوحي وهو في فراش امرأته إحياء علوم الدين للغزالي كتاب آداب النكاح الباب الأول في الترغيب في النكاح والترغيب عنه

The Messenger of Allah (SAW) – due to his elevated status – the affairs of this world did not prevent his heart from being present with Allah Most High; for the revelation used to come down to him while he was in his woman's bed.

Al-Ghazali, Ihyaa 'Ulum Al-deen, The book of manners in marital relations, Section one: concerning the awakening of desire for marital relations and the turning away from them

قال ابن العربي في العارضة قد أتى الله رسوله ﷺ خصيصة عظمى وهي قلة الأكل والقدرة في الجماع فكان أقنع الناس في الغذاء وأقواهم في الوطاء

التنوير شرح الجامع الصغير لمحمد بن إسماعيل الأمير الصنعاني باب حرف الهمزة

Ibn Al-‘Arabi said in *Al-‘Arida* : Allah brought the greatest distinguishing quality to His Messenger (SAW), and that is minimal eating and potency in sex, for He was the most satisfied of people in nourishment and the strongest in intercourse.

Al-San’ani, Al-tanwir Sharh Al-jami’ Al-saghir, Section “Hamza”

﴿ يَا أَيُّهَا النَّبِيُّ إِنَّا أَمْحَلْنَا لَكَ أَنْزُورًا حَمِيمًا... وَإِذَا مَرَأَةٌ مُؤْمِنَةٌ إِهْمًا
وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِهْمًا أُرَادَ النَّبِيُّ إِهْمًا يَسْتَكْرِهَهَا خَالِصَةً لَكَ مِنْ دُونِ
الْمُؤْمِنِينَ ﴾ الاحزاب ٥٠

{ Oh Prophet, indeed we have permitted your wives to you ... and any believing woman if she gives herself to the Prophet, if the Prophet wishes to seek marital relations from her, especially for you and not for the other believers. } *Al-Ahzab 50*

قال الشافعي رحمه الله سمي الله النكاح اسمين النكاح والتزويج
وأبان أن الهبة لرسول الله ﷺ دون المؤمنين
السنن الكبرى للبيهقي كتاب النكاح باب الكلام الذي ينعقد به النكاح

Al-Shafi’i (may Allah have mercy on him) said: Allah called marital relations by two names: marital relations [*nikah*] and marriage [*tazweej*], and made it clear that the gift was for the Messenger of Allah (SAW), not the other believers.

Al-Bayhaqi, Al-sunan Al-kubra, The book of marital relations, Section: words by which the marital contract is established

وأما ما أحل له ﷺ فجملته ستة عشر ... الرابع الزيادة على أربع نسوة الخامس النكاح بلفظ الهبة السادس النكاح بغير ولي السابع النكاح بغير صداق الثامن نكاحه في حالة الاحرام التاسع سقوط القسم بين الأزواج عنه وسيأتي العاشر إذا وقع بصره على امرأة وجب على زوجها طلاقها وحل له نكاحها
تفسير القرطبي الاحزاب ٥٠

And as concerns what was made permissible to Him (SAW), there are sixteen in total ... fourth, to have more than four women; fifth, marital relations given as a gift; sixth, marital relations without a guardian; seventh, marital relations without bride price; eighth, He being able to have relations in the state of purity for pilgrimage [ihram]; ninth, annulment of oaths with Him among the wives when He is intending to come to them; tenth, whenever His gaze falls on a woman, her husband is obliged to divorce her, and it is then lawful for Him to have relations with her ...

Tafsir Al-Qurtubi, Al-Ahزاب 50

وتزوج رسول الله ﷺ عدداً كثيراً من النساء خُصّ بذلك دون أمته بجمع أكثر من أربع وأحلّ له منهن ما شاء
الإستيعاب لابن عبد البر الترجمة النبوية

The Messenger of Allah (SAW) married a large number of women; He was singular in this, in

contrast to his *ummah*, in that He took more than four; whoever of them He wanted were made permissible to him.

Ibn 'Abd Al-barr, Al-Isti'ab, Section: Explanation of the prophethood

تزوج النبي ﷺ عائشة وهي بنت ست سنين كان من خصائصه ومقابله
فتح الباري لابن حجر كتاب النكاح

The Prophet's (SAW) marriage to 'Aishah when she was six years old was a distinguishing attribute of His and an honor given to Him.

*Ibn Hajar Al-'Asqalani, Fath Al-bari [Victory of the Creator],
The book of marital relations*

وانه ﷺ إذا رغب في امرأة خلية كان له أن يدخل بها غير لفظ
نكاح أو هبة ومن غير ولي ولا شهود كما وقع له ﷺ في زينب
بنت جحش رضي الله تعالى عنها كما تقدم ومن غير رضاها وإنه
إذا رغب في امرأة متزوجة يجب على زوجها أن يطلقها له ﷺ
وانه إذا رغب في أمة وجب على سيدها أن يهبها له وله أن
يتزوج المرأة لمن يشاء بغير رضاها
إنسان العيون في سيرة الأمين المأمون (السيرة الحلبية) لعلي بن برهان الدين
الحلي باب نبذة من خصائصه ﷺ

Whenever He (SAW) desired a woman that was alone [i.e. unmarried], He could have sex with her without the formal pronouncement of marital relations, or a gift, with no need for a

guardian and no witnesses, as had come upon Him (SAW) regarding Zainab bint Jahsh (may Allah Most High be pleased with her) as He proceeded, and without her consent. And whenever He desired a married woman, it was obligatory for her husband to divorce her for Him (SAW); whenever he desired a servant girl, it was obligatory for her owner to give her to Him. And He could marry the wife of whoever He wanted without her consent.

Al-Halbi, Insan Al-'uyun, Section: synopsis of His (SAW) attributes

قال رسول الله ﷺ فضلتُ على الناس بأربع بالسخاء والشجاعة
وكثرة الجماع وشدة البطش

الشفاء للقاضي عياض اليعصبي القاسم الأول الباب الثاني في تكميل الله تعالى له المحاسن خلقاً خلقاً وقرانه جميع الفضائل الدينية والدينية فيه نسقاً

The Messenger of Allah (SAW) said: I have been favoured over everyone else in four things: generosity, courage, abundance of sex, and forcefulness of aggression.

Al-qadi 'Iyad Al-Yahsubi, Al-shifa, Part one, Section two: concerning how Allah Most High perfected in Him the good features of creation and character and brought together all religious and worldly virtues in Him

وقد وقع للنبي ﷺ من ذلك أبلغ المعجزة لأنه مع اشتغاله بعبادة ربه وعلومه ومعالجة الخلق كان متقللاً من المآكل والمشرب

المقتضية لضعف البدن على كثرة الجماع ومع ذلك فكان يطوف على نسائه في ليلة بغسل واحد وهن إحدى عشرة امرأة فتح الباري لابن حجر العسقلاني باب قوله عز وجل ﴿ ووهبنا لداود سليمان نعم العبد إنه أواب ﴾

And in this the most profound of miracles befell the Prophet (SAW), as despite being engrossed in worship of his Lord and in knowing Him, and building strength of character, he was abstemious in food and drink, which necessarily implies bodily weakness precluding abundant sex; in spite of this, he used to go around to His women in one night, washing once; and there were eleven of them.

Ibn Hajar Al-‘Asqalani, Fath Al-bari, Section concerning the word of the Mighty and Sublime { And we gave Sulaiman to Dawud as a most excellent servant, ever turning in repentance } (Saad 30)

عائشة قالت وأيكم يملك اربه كما كان النبي ﷺ يملك اربه
صحيح البخاري كتاب الحيض

‘Aishah said: And none of you has control over his member like the Prophet (SAW) had control over His member.

Sahih Al-Bukhari, The book of menstruation

عن عمرة بنت عبد الرحمن أنها سألت عائشة رضي الله عنها كيف كان يصنع رسول الله ﷺ إذا جامع نساءه قالت كان ألين الناس وأكرم الناس ضحاً كما بساماً
أدب النساء لعبد الملك بن حبيب باب ما يُستحب من الأدب في الجماع

'Amrah bint 'Abd Al-Rahman related that she asked 'Aishah (may Allah be pleased with her): How did the Messenger of Allah (SAW) go about it when He had sex with His women? She said: He was the most tender and dearest of people, laughing and smiling.

'Abd Al-Malik ibn Habib, Adab Al-nisaa, Section: that which is desirable in manners in sex

عن قتادة قال حدثنا أنس بن مالك قال كان النبي ﷺ يدور على نسائه في الساعة الواحدة من الليل والنهار وهن إحدى عشرة قال قلت لأنس أو كان يطيقه قال كما نتحدث أنه أُعطي قوة ثلاثين
صحیح البخاري كتاب الغسل

Qatadah said: Anas ibn Malik related to us and said that Prophet (SAW) used to make the rounds among His women in one hour of the day or night, and there were eleven of them. And I said to Anas: Could He put up with that? He replied: We used to talk about how He was given the strength of thirty.

Sahih Al-Bukhari, The book of washing [ghusl]

قال رسول الله ﷺ أتاني جبريل بقدرٍ فأكلت منها فأُعطيْتُ
قوة أربعين رجلاً في الجماع
كتاب الطبقات الكبير لابن سعد ذكر ما أُعطي رسول الله ﷺ من القوة على الجماع

The Messenger of Allah (SAW) said: Jibril brought me a pot and I ate from it, and I was given the sexual strength of forty men.

Ibn Sa'd, Kitab Al-tabaqat Al-kabir, Section: account of the strength that the Messenger of Allah (SAW) was given in sex

النبي ﷺ قال أعطيت قوة أربعين في البطش والنكاح
المعجم الأوسط للطبراني باب الألف

The Prophet (SAW) said: I have been given the strength of forty men in aggression and marital relations.

Al-Tabarani, Al-mu'jam Al-awsat, Section "A"

فإن قلت هل للتمدح بكثرة الجماع للنبي ﷺ من فائدة دينية أو عقلية لا يشاركه فيها غير الأنبياء من البرية قلت نعم بل هي معجزة من معجزاته السنية

فيض القدير شرح الجامع الصغير للمناوي حرف الهمة "أتاني جبريل بقدر..."

Is the Prophet (SAW) praising Himself about the intensity of His sex on account of religious or intellectual merit, which no other prophet among mankind shares with Him? I said: Yes, and indeed it is one of His exalted wonders.

Al-Munawi, Faid Al-Qadir, Section: "Hamza", Regarding the hadith "Jibril brought me a pot..."

وكان ﷺ من أقدر على القوة في هذا وأعطى الكثير منه ولهذا أبيع له من عدد الحرائر ما لم يبيع لغيره

الشفاء للقاضي عياض اليعقوبي القاسم الأول الباب الثاني في تكميل الله تعالى له المحاسن خلقاً خلقاً وقرانه جميع الفضائل الدينية والدنيوية فيه نسقاً

And He (SAW) was so potent in strength in this, and was given so much of it, that He was permitted numerous free women that were not permitted to anyone else.

Al-qadi 'Iyad Al-Yahsubi, Al-shifa, Part one, Section two: concerning how Allah Most High perfected in Him the good features of creation and character and brought together all religious and worldly virtues in Him

النبي ﷺ قال أُعْطِيتُ نَحْمَساً لَمْ يُعْطَها أَحَدٌ قَبْلِي نَصَرْتُ بِالرَّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِداً وَطَهوراً فَأَيُّما رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتَهُ الصَّلَاةَ فَلْيَصِلْ وَأَحَلَّتْ لِي الْمَغَانِمَ وَلَمْ تَحُلْ لِأَحَدٍ قَبْلِي وَاعْطِيتُ الشَّفَاعَةَ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَةً
صحیح البخاری کتاب التیمم

The Prophet (SAW) said: I have been given five things that have not been given to anyone before me: I have been made victorious by terror up to a distance of one month; the earth has been made for me a place of worship, as well as pure, so that any man of my *ummah* may pray when it comes

upon him; taking war spoils has been made permissible for me, although it was not permissible for anyone before me; it has been given to me to act as intercessor; and any given prophet would be sent forth specifically to his people, but I have been sent forth to all people.

Sahih Al-Bukhari, The book of tayammum [rubbing with dust]

قال رسول الله ﷺ أعطيت ما لم يعط أحد من الأنبياء فقلنا ما هو يا رسول الله فقال نصرت بالرعب واعطيت مفاتيح الأرض وسميت أحمد وجعلت لي التراب طهوراً وجعلت أمتي خير الامم السنن الكبرى للبيهقي كتاب الطهارة باب الدليل على أن الصعيد الطيب هو التراب

The Messenger of Allah (SAW) said: I have been given what has not been given to any of the prophets. And we asked: What is that, oh Messenger of Allah? He said: I have been made victorious by terror, I have been given the keys to the earth, I have been called “Ahmad”, dirt has been made pure for me, and my people have been made the best of people.

Al-Bayhaqi, Al-sunan Al-kubra, The book of purity, Section: evidence that “clean earth” is dirt

كان رسول الله ﷺ في الذروة العليا منه وإستولى على أنواعه كلها فجاهد في الله حق جهاده بالقلب والجنان والدعوة والبيان والسيف والسنان وكانت ساعاته موقوفة على الجهاد بقلبه ولسانه ويده ولهذا كان أرفع العالمين ذكراً وأعظمهم عند الله قدراً زاد المعاد لابن قيم الجهاد والغزوات في هديه ﷺ في الجهاد والمغازي والسرايا والبعوث

The Messenger of Allah (SAW) attained its [jihad] highest pinnacle and mastered all its diverse forms. He waged *jihad* for Allah as is due His *jihad*, with heart and soul, by calling people and by argument, by sword and by spear. His hours were dedicated to *jihad* with his heart, his tongue, and his hands, and for this reason He was the most highly celebrated of the worlds and the most highly esteemed of them in the sight of Allah.

Ibn Qayyim, Zad Al-Ma'ad, Jihad and Raids, Section: regarding his (SAW) guidance in jihad and making incursions, troops, and sending out detachments

هم أمة محمد ﷺ لم يؤمر نبي قبله بالقتال
تفسير البغوي آل عمران ١١٠

This is the nation [ummah] of Muhammad (SAW) – no prophet before him was ordered to fight.

Tafsir Al-Baghawi, Al 'Imran 110

فجعل الله رزق نبيه ﷺ في كسبه لفضله وخصه بأفضل أنواع
الكسب وهو أخذ الغلبة والقهر لشرفه
تفسير القرطبي التوبة ٢٨-٢٩

And Allah made the livelihood of His Prophet (SAW) to be in gaining for his bounty, and He gave him special favour through the best kind of gain – using subjugation and force for his honor.

Tafsir Al-Qurtubi, Al-tawba 28-29

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ﴾
الأحزاب ٥٧

{ Indeed those who offend Allah and His Messenger, Allah will curse them in this world and the next } *Al-ahzab 57*

وهذه الآية توجب قتل من آذى الله ورسوله
الصارم المسلول على شاتم الرسول لابن تيمية المسألة الاولى أن من سب النبي
ﷺ من مسلم أو كافر فإنه يجب قتله

This verse [*Al-ahzab 57*] makes it obligatory to kill whoever offends Allah and His Messenger.

Ibn Taymiyya, Al-sarim Al-maslul, The first issue: That any Muslim or Disbeliever who slanders the Prophet (SAW) must indeed be killed.

وقال أحمد بن أبي سليمان صاحب سحنون من قال إن النبي ﷺ
أسود قتل لم يكن النبي ﷺ بأسود
الشفاء للقاضي عياض اليعقوبي القسم الرابع في تصرف وجوه الأحكام
فمن تنقصه أو سبه عليه الصلاة والسلام

Ahmad ibn Abi Sulaiman, the companion of Sahnun, said: Whoever says that the Prophet (SAW) was black is to be killed; the Prophet (SAW) was not black.

Al-qadi 'Iyad Al-Yahsubi, Al-shifa, Part Four: regarding disposition of the aspects of legal rulings for those who slander Him or insult Him (prayers and peace be upon him)

أبا هريرة يصف رسول الله ﷺ قال كان شديد البياض
البداية والنهاية لابن كثير صفة لون رسول الله ﷺ

Abu Huraira described the Messenger of Allah (SAW); he said: He was extremely white.

Ibn Kathir, Al-bidaya wa Al-nihaya, Section: Description of the Messenger of Allah's (SAW) colour

عن عبد الله بن مالك ابن بحنة أن النبي ﷺ كان إذا صلى
فرج بين يديه حتى يبدو بياض إبطيه
صحيح البخاري كتاب الصلاة

Abdullah ibn Malik ibn Buhaina related that when the Prophet (SAW) prayed, He spread his hands such that the whiteness of his armpits became apparent.

Sahih Al-Bukhari, The book of prayer

قال ابن عباس فإن رسول الله ﷺ كان يقول إن الشيطان لا يستطيع أن يتشبه بي
البداية والنهاية لابن كثير صفة وجه رسول الله ﷺ

Ibn ‘Abbas said: The Messenger of Allah (SAW) said: Indeed Satan is unable to make himself look like me.

Ibn Kathir, Al-bidaya wa Al-nihaya, Section: Description of the Messenger of Allah’s (SAW) face

عن أم سلمة أن النبي ﷺ اطلَى ووليَ عاتته بيده
سنن ابن ماجه كتاب الأدب باب الإطلاء بالنورة

Umm Salamah related that the Prophet (SAW) spread cream on Himself and took care of his pubic area with his own hand.

Sunan ibn Majah, The book of manners, Section: spreading depilatory cream [nurah]

عن أنس بن مالك قال سئل رسول الله ﷺ ما الكوثر قال
ذاك نهر أعطانيه الله يعني في الجنة أشد بياضاً من اللبن وأحلى
من العسل فيها طير أعناقها كأعناق الجزر
جامع الترمذي كتاب صفة الجنة

Anas ibn Malik said: The Messenger of Allah (SAW) was asked: What is *Al-kawthar*? He said: That is a river that Allah has given to me, you know, in *Jannah*, whiter than milk and sweeter than honey, with birds whose necks are like the necks of camels ready to be slaughtered.

Sunan Al-Tirmidhi, The book of the description of Jannah

عن ابي سعيد قال قال رسول الله ﷺ أنا سيد ولد آدم يوم القيامة
ولا نخر ويدي لواء الحمد ولا نخر وما من نبي يومئذ آدم فمن
سواه إلا تحت لوائي وأنا أول من تنشق عنه الأرض ولا نخر
جامع الترمذي كتاب المناقب

Abu Sa'id said: The Messenger of Allah (SAW) said: I will be lord of the children of Adam on resurrection day, and this is not boasting. And in my hand will be the banner of praise, and this is not boasting. And on that day every prophet, Adam or otherwise, will be under my banner. And I will be the first for whom the earth will split open, and this is not boasting.

Sunan Al-Tirmidhi, The book of virtues

عن أنس قال كان رسول الله ﷺ يصلي فيطيل القيام وإن النبي ﷺ بال في بئر في داره قال فلم يكن في المدينة بئراً أعذب منها قال وكانوا إذا حضروا استعذب لهم منها وكانت تسمى في الجاهلية البرود

دلائل النبوة لابي نعيم الأصفهاني الفصل الثالث والعشرون

Anas related: The Messenger of Allah (SAW) used to pray, and would prolong getting up from praying; and indeed the Prophet (SAW) once urinated in a well that was in his house. He [Anas] said: There was no well in Medina with fresher water than this one. He said: And whenever people came over, what came up from it was pleasant to them. In the age of ignorance it was called “*Al-burud*” [“The cool well”].

Abu Na'im Al-Asfahani, Dala'il Al-nubuwa, Chapter 23

وإنه لن يعذب لسان أو شفتان مصهما رسول الله ﷺ
مسند الإمام أحمد حديث معاوية بن أبي سفيان رضي الله تعالى عنه

Indeed no tongue or lips which the Messenger of Allah (SAW) has sucked on will be tormented.

Musnad Ahmad, Hadith of Mu'awiya ibn Abi Sufyan (May Allah Most High be pleased with him)

﴿ لقد جاءكم رسولٌ من أنفسكم عزيزٌ عليه ما عنتم حريصٌ عليكم
بالمؤمنين رؤوفٌ رحيمٌ ﴾ التوبة ١٢٨

{ A messenger has come to you all from among you, grievous over what you go through, solicitous for you, kindhearted and merciful to the Believers } *Al-tawba* 128

عن عائشة قالت قدم زيد بن حارثة المدينة ورسول الله ﷺ في بيتي فأتاه فقرع الباب فقام إليه رسول الله ﷺ عرياناً يجر ثوبه والله ما رأيته عرياناً قبله ولا بعده فاعتقه وقبله
جامع الترمذي كتاب الإستئذان

From 'Aishah who said: Zaid ibn Haritha arrived in Medina when the Messenger of Allah (SAW) was at my house, and he came to Him and knocked on the door. The Messenger of Allah (SAW) got up to meet him, naked, dragging his robe, and I swear by Allah I never saw him naked before this or after this. And He hugged him and kissed him.

Sunan Al-Tirmidhi, The book of asking permission

أنس بن مالك قال كانت الأمة من إماء أهل المدينة لتأخذ بيد رسول الله ﷺ فتنتلق به حيث شاءت
صحيح البخاري كتاب الأدب

Any servant girl from among the servant girls of the people of Medina could take hold of the Messenger of Allah's (SAW) hand and head off with Him to wherever she wished.

Sahih Al-Bukhari, The book of manners

قوله فتنتلق به حيث شاءت في رواية أحمد فتنتلق به في حاجتها وله من طريق علي بن زيد عن أنس إن كانت الوليدة من ولائد أهل المدينة لتجيء فتأخذ بيد رسول الله ﷺ فما ينزع يده من يدها حتى تذهب به حيث شاءت وأخرجه ابن ماجه من هذا الوجه والمقصود من الأخذ باليد لازمه وهو الرفق والانتقاد... والتعبير بالأخذ باليد إشارة إلى غاية التصرف حتى لو كانت حاجتها خارج المدينة والتمست منه مساعدتها في تلك الحاجة لساعدها على ذلك وهذا دال على مزيد تواضعه وبرائه من جميع أنواع الكبر ﷺ

فتح الباري لابن حجر كتاب الأدب باب الكبر

The words “and head off with Him to wherever she wished”; in a narration of Ahmad “and head off with Him for a need of hers”, and by way of ‘Ali ibn Zaid from Anas: “If one of the girls of

the people of Medina indeed came and took hold of the Messenger of Allah's (SAW) hand, He would not take his hand out of her hand until she brought Him to where she wished." Ibn Majah related it this way, where "taking the hand" means an obligation of His, this being kindness and acceptance.

... The expression "taking the hand" is an indication of the desire for certain action, such that even if her need were outside of Medina, and she reached out to Him to help her with that need, He would help her with it; this denotes his great humility and his freedom from all types of arrogance (SAW).

Ibn Hajar Al-'Asqalani, Fath Al-bari, The book of manners, Section: arrogance

عن أم سلمة أنها قالت لم يميت رسول الله ﷺ حتى أحل الله له أن يتزوج من النساء ما شاء إلا ذات محرم
تفسير ابن كثير الأحزاب ٥١

From Umm Salama who said: The Messenger of Allah (SAW) did not die until Allah had made it lawful for him to marry whatever women He wanted, except non-marriageable relatives.

Tafsir Ibn Kathir, Al-ahzab 51

“وأنا لا اشبع من النساء”

فيض القدير شرح الجامع الصغير للعلام المناوي حرف الحاء

“I can't get enough of women.”

Al-Munawi, Fa'id Al-Qadir, Section “H”

كان يعجب نبي الله ﷺ من الدنيا ثلاثة أشياء الطيب والنساء
والطعام فأصاب ثنتين ولم يصب واحدة أصاب النساء والطيب
ولم يصب الطعام

المسند للامام أحمد حديث السيدة عائشة رضي الله عنها

The Prophet of Allah (SAW) fancied three things in this world: perfume, women, and food. He got two of them but did not get one; He got women and perfume but did not get [much] food.

Musnad Ahmad, Section: the hadith of the noble lady 'Aishah (may Allah be pleased with her)

وقالت عائشة رضي الله عنها لم يكن شيء أحب إلى رسول الله ﷺ من النساء إلا الخليل وفي رواية من الخليل إلا النساء

تفسير ابن كثير آل عمران ١٤

‘Aishah (may Allah be pleased with her) said: There was nothing more beloved to the Messenger of Allah (SAW) than women, except steeds. In another narration: “... than steeds, except women.”

Tafsir Ibn Kathir, Al 'Imran 14

عن ابن عباس أن النبي ﷺ دخل على خديجة وهي في الموت فقال يا خديجة إذا لقيت ضرائك فأقرئين مني السلام فقالت يا رسول الله وهل تزوجت قبلي قال لا ولكن الله زوجني مريم بنت عمران وآسية امرأة فرعون وكلثم أخت موسى
تفسير ابن كثير التحريم ٥

Ibn ‘Abbas related that the Prophet (SAW) entered to see Khadijah when she was close to death, and said: Oh Khadijah, when you see your fellow wives, give them my greetings. She said: Oh Messenger of Allah, but were you married before me? He said: No, but Allah has married me to Maryam bint ‘Imran, and Asiya Pharaoh’s woman, and Kulthum the sister of Moses.

Tafsir Ibn Kathir, Al-tahrim 5

عن أنس بن مالك رضي الله عنه يقول ... توفاه الله على رأس ستين سنة وليس في رأسه ولحيته عشرون شعرة بيضاء
صحيح البخاري كتاب اللباس

Anas ibn Malik (may Allah be pleased with him) said ... Allah took Him up when He was sixty years old, and there were scarcely twenty white hairs on his head or beard.

Sahih Al-Bukhari, The book of dress

عن مجاهد ﴿ عسى أن يبعثك ربك مقاماً محموداً ﴾ قال يقعده
معه على العرش

السنة لابي بكر الخلال ذكر المقام المحمود

{ And perchance your Lord will raise you up to
a position of praise } [Al-israa 79]. Mujahid said:
He will have him sit with Him on the Throne.

*Abu Bakr Al-Khallal, The Book of Sunnah, Mention of the
position of praise*

﴿ ادعوا إلى سبيل ربكم بالحكمة والموعظة الحسنة ﴾ النحل ١٢٥

{ Call people to the way of your Lord with
wisdom and good exhortation } Al-nahl 125

عثمان بن عفان يقول ما تغنيت ولا تمنيت ولا مسست ذكري
بيمينى منذ بايعت بها رسول الله ﷺ

سنن ابن ماجه كتاب الطهارة وسنها

‘Uthman ibn ‘Affan said: I never sang a song or
spread a lie or touched my penis with my right
hand once I pledged allegiance to the Messenger of
Allah (SAW).

Sunan Ibn Majah, The book of purity and its sunnah

