

- لَرِيحِ الْمُرْسَلَةِ for example, can we referenced to the wind that spreads the seeds of the harvest and nurtures the growth of the land and its crops.
- Why was the Prophet's generosity compared to the wind that comes forth?
- His generosity was an inspiration to others. The Companions too became generous out of seeing and experiencing his generosity.
- His generosity was a non-discriminatory generosity. He displayed generosity to anyone and everyone, not only to those he loved.

# RAMADAN

## IMMERSION



Shaykh Navaid  
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### The Third Hadith in the Book of Revelation

- Narrated Jabir bin 'Abdullah Al-Ansari (while talking about the period of pause in revelation) reporting the speech of the Prophet:

"بَيْنَا أَنَا أُمِّي، إِذْ سَمِعْتُ صَوْتًا، مِنَ السَّمَاءِ، فَرَفَعْتُ بَصْرِي فَإِذَا الْمَلَكُ  
الَّذِي جَاءَنِي بِحِرَاءِ جَالِسٍ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَرَعِبْتُ مِنْهُ،  
فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي. فَأَنْزَلَ اللَّهُ تَعَالَى {يَا أَيُّهَا الْمُدَّثِّرُ \* قُمْ فَأَنْذِرْ} إِلَى قَوْلِهِ  
{وَالرُّجْزَ فَاهْجُرْ} فَحَمِيَ الْوَحْيُ وَتَتَابَعُ. " تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ.  
وَتَابَعَهُ هَلَالُ بْنُ رَدَّادٍ عَنِ الرَّهْرِيِّ. وَقَالَ يُونُسُ وَمَعْمَرٌ " بَوَادِرُهُ " ."

"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

- After Surah Al-'Alaq and in between Surah Al-Muddaththir, there was a pause in revelation.
- Scholars differ in opinion whether the pause was for six months or two years. However, Ibn Hajar said the period of cessation lasted for three years.
- In this hadith, Jabir elaborates about the pause that took place and how revelation became more frequent after that period.
- In the first incident of revelation the Prophet SAW had in the cave of Hira, he came home in fear saying, "Cover me! Cover me!"

- Here, after a long period has passed, the Prophet SAW walks and sees Jibril who comes with Surah Al-Muddaththir, and goes through the same fear.
- The gradual introduction of revelation was to ease the Prophet's shock. Nevertheless, instead of getting over his initial shock, the Prophet SAW was still shocked by the presence of Jibril for the second time.
- A similar occurrence is described as the first incident in which he runs home to Khadija and says, "Cover me! Cover me!"
- In this revelation, the first five verses of Surah Al-Muddaththir were revealed.
- Verse 1:

يَا أَيُّهَا الْمُدَّثِّرُ

O you covered up!

- Allah SWT uses the language of the Prophet SAW to make him understand that He watches all, knows all and hears all.
- الْمُدَّثِّرُ is a term of endearment Allah uses for the Prophet SAW.
- In informal instances of love, the Arabs would use nicknames. Thus, why a nickname is used here for the Prophet SAW.
- Verse 2:

قُمْ فَأَنْذِرْ

Arise and warn.

- Allah SWT gave the Prophet SAW a command to stand and warn the people.
- This ties to the incident in the seerah of the Prophet SAW in which he stood atop mount Safa, warning the people of Makkah about the punishment of Allah SWT if they did not repent.
- It shows that the Prophet SAW accepted the command of Allah SWT.
- Verse 3:

## قُمْ فَأَنْذِرْ

Revere your Lord.

- The scholars differ on the meaning of this verse:
  - Generally proclaiming the takbir
  - An advice to the Prophet SAW, that in times of fear to remind himself that Allah is Greater than everything else.
  - This is also the foretelling of different acts to come like prayer and fasting etc.

- Verse 4:

## وَتِيَابِكَ فَطَهِّرْ

Purify your garments.

- While this refers to literally purifying the garments, it also refers to:
  - Remaining clean and tidy.
  - Physically purifying oneself with taharah in Islam.
  - Keeping the heart pure, free from envy or hatred, and attach it only to Allah SWT.
- Verse 5:

## وَالرُّجْزَ فَاهْجُرْ

and keep away from all impurity!

- Impurity here refers to staying away from the idols the Quraysh used to worship at that time.
- Jabir mentions after this surah, revelation came strongly and frequently.
- Surah Ad-Dhuha was the next surah revealed after another six-month-pause in revelation.
- The Prophet SAW wondered if he had somehow displeased Allah, who it seemed for a while was no longer sending down His message.
- Abu Lahab's wife Umm Jamil, mocked him saying, "Your lord has abandoned you."

- Allah SWT reassured the Prophet SAW and broke the silence with Surah Ad-Dhuha.
- Based on the numbering of the hadith in the Book of Revelation, we also see how Imam Bukhari managed to determine the correct order revelation descended in, through his hard work and diligence in collecting the hadith and structuring them.

## The Fourth Hadith in the Book of Revelation

- Narrated Said bin Jubair:

قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ - فَقَالَ ابْنُ عَبَّاسٍ فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَرِّكُهُمَا. وَقَالَ سَعِيدٌ أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا. فَحَرَّكَ شَفَتَيْهِ - فَأَنْزَلَ اللَّهُ تَعَالَى {لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ\* إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ} قَالَ جَمَعَهُ لَهُ فِي صَدْرِكَ، وَتَقْرَأَهُ {فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ} قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ {ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ} ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ إِذَا آتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا قَرَأَهُ.

Ibn 'Abbas in the explanation of the statement of Allah "Move not your tongue concerning (the Quran) to make haste therewith." (75.16) said "Allah's Messenger (ﷺ) used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allah's Messenger (ﷺ) used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Quran)' (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The statement of Allah: 'And when we have recited it to you (O Muhammad through Jibril) then you follow its (Quran) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make it clear to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allah's Messenger (ﷺ) used to listen to Jibril whenever he came and after his departure he used to recite it as Jibril had recited it."

- This hadith explains تَسْلُطٌ or the act of continuation, of a hadith when it is passed forward.
- It comes from one of the narrators of Abdullah ibn 'Abbas, Said bin Jubair, who was from the imams of the tabi'i.
- Here, we not only see how a hadith is narrated but get an insight to the introduction of tafsir.
- **Part One: "Allah's Messenger (ﷺ) used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration."**
  - Ibn 'Abbas refers to the verse in Surah Al-Qiyamah, "Do not move your tongue hastily" which is in reference to the Prophet SAW trying to commit the revelation to memory.
  - When revelation descended, the Prophet SAW would move his lips to repeat what Jibril had recited to him, to commit to memory rapidly what he had heard from Jibril simultaneously.
  - Hence, Allah SWT revealed this verse at that time, assuring the Prophet SAW that He will enable him to remember the words of revelation by heart and he will not need to memorize it.
- **Part Two: "I am moving my lips in front of you as Allah's Messenger (ﷺ) used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his."**
  - What's interesting to understand is that Ibn 'Abbas was just a young boy in Madinah and he was not in Makkah when revelation occurred.
  - This shows us that he sought knowledge from the Prophet SAW and the Prophet's Companions. Hence, that is why he was able to narrate directly from the Prophet SAW.
  - A lot of the tafsir Ibn 'Abbas obtained was directly from the Prophet SAW which was taught to him from Allah SWT.
  - Among the virtues of Ibn 'Abbas was that he was given this divine gift from Allah SWT to understand and interpret the Quran.

- This was a result of the Prophet's dua for him. Ibn 'Abbas narrated:

قَالَ ضَمَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ " اللَّهُمَّ عَلِّمَهُ الْكِتَابَ ".

Once the Prophet (ﷺ) embraced me and said, "O Allah! Bestow on him the knowledge of the Book (Qur'an). (Sahih al-Bukhari)

- The actions of Said mimicking Ibn 'Abbas, as well as Ibn 'Abbas mimicking the Prophet SAW, we find this act in the Quran as well.
- If we read Surah Yusuf, we will find that there is a diamond shape above the meem in this ayah.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ (12:11)

- This is called اشمام which indicates that the Prophet SAW made a diamond shape with his mouth while reciting this verse.
- Our Deen was preserved in the most meticulous way possible. It was not just the preservation of the Prophet's statements but his actions as well.
- It shows us that the Companions not only memorized what the Prophet SAW said, but they were very observant about how it was said and done.
- This narration explains the preservation of tafsir bil ma'thur.
- Tafsir is categorized to be of two types:
  - Tafsir bil ma'thur – Narrated in a way hadith was narrated. It contains a chain of narrators. This goes back to an origin point from the likes of Ibn A'bbas, Ibn Mas'ud, Al-Tabari and Ibn Kathir.
  - Tafsir bil ray'i – Based upon a person's personal opinion and observation over an ayah. It does not contain a chain of narrators. The initiating point is the speaker himself, like the works of Imam Al-Razi or Al-Zamakhshari.

- **Part Three: "Allah's Messenger (ﷺ) used to listen to Jibril whenever he came and after his departure he used to recite it as Jibril had recited it."**
  - The statement of Allah in Surah Al-Qiyamah was to follow the recitation closely once Jibril recited through revelation, and Allah will make its meaning clear.
  - After the verses were revealed, the Prophet SAW would remain silent and he would go on to recite after Jibril's departure.
  - This tells us that we have to listen carefully and remain quiet while we are receiving knowledge.
  - For example, when a teacher is speaking, a student must remain silent and should not be distracted. It is a part of the respect and the etiquette a student must adhere to.

### The Fifth Hadith in the Book of Revelation

- Narrated Ibn 'Abbas:

قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

Allah's Messenger (ﷺ) was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Messenger (ﷺ) was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).

- This hadith establishes the generosity of the Prophet SAW. He was the most generous of people.
- One of the examples of the Prophet's generosity was shown when he gifted the spoils of Hunayn to Safwan ibn Umayya, who was a staunch enemy prior to accepting Islam.
- Ibn Shihab reported that after Allah granted the Muslims victory at Hunayn, the Prophet SAW gave one hundred camels to Safwan ibn Umayya, and kept giving him an additional one hundred camels until it amounted to three hundred camels.



- Sa'id b. Musayyib said that Safwan told him:

وَاللَّهِ لَقَدْ أَعْطَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَعْطَانِي وَإِنَّهُ لَأُبْغَضُ النَّاسَ إِلَيَّ فَمَا بَرِحَ يُعْطِينِي حَتَّىٰ إِنَّهُ لَأَحَبُّ النَّاسِ إِلَيَّ .

(By Allah) Allah's Messenger (ﷺ) gave me what he gave me (and my state of mind at that time was) that he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me.

(Sahih Muslim)

- Sometimes the Prophet SAW paid for his own gift, sometimes he borrowed something and repaid it generously, sometimes he bought a thing and paid more than the price to the seller, and sometimes he gave charity.
- The Prophet SAW was so generous, he gave everything he had and never turned anyone away empty-handed from his house.
- Abu Hurairah, one of the Companions who narrated the most hadith despite being with the Prophet SAW for a short period of time, shared a beautiful incident.
- In a hadith, he described how once he got hungry to the point of fatigue, the Prophet SAW came to his aid and with immense generosity fed him and other guests with the only bowl of milk he had from his home.

والله الذي لا إله إلا هو، إن كنت لأعتمد بكبدي على الأرض من الجوع، وإن كنت لأشد الحجر على بطني من الجوع. ولقد قعدت يوماً على طريقهم الذي يخرجون منه، فمر بي النبي، صلى الله عليه وسلم، فتبسم حين رأيته، وعرف ما في وجهي وما في نفسي، ثم قال: "أبا هر" قلت لبيك يا رسول الله، قال: "الحق" ومضى فاتبعته، فدخل فاستأذن، فأذن لي فدخلت، فوجد لبناً في قدح فقال: "من أين هذا اللبن؟" قالوا: أهده لك فلان- أو فلانة- قال: "أبا هر" قلت: لبيك يا رسول الله، قال: "الحق إلى أهل الصفة فادعهم لي" قال: وأهل الصفة أضياف الإسلام، لا يأوون على أهل، ولا مال، وإذا أتته هدية أرسل إليهم، وأصاب منها وأشركهم فيها، فسأني ذلك فقلت: وما هذا اللبن في أهل الصفة! كنت أحق أن أصيب من هذا اللبن شربة أتقوى بها، فإذا جاؤوا وأمرني فكنت أنا أعطيهم! وما عسى أن يبلغني من هذا اللبن، ولم يكن من طاعة الله وطاعة رسوله، صلى الله عليه وسلم بد، فأتيتهم فدعوتهم،

فأقبلوا واستأذنوا، فأذن لهم وأخذوا مجالسهم من البيت قال: "يا أبا هر" قلت: لبيك يا رسول الله قال: "خذ فأعطهم" قال: فأخذت القدح، فجعلت أعطيه الرجل فيشرب حتى يروى، ثم يرد علي القدح، فأعطيه الآخر فيشرب حتى يروى، ثم يرد علي القدح حتى انتهت إلى النبي صلى الله عليه وسلم، وقد روي القوم كلهم، فأخذ القدح فوضعه على يده، فنظر إلي فتبسم، فقال: "أبا هر" قلت: لبيك يا رسول الله، قال: "بقيت أنا وأنت" قلت: صدقت يا رسول الله، قال: "اقعد فاشرب" فقعدت فشربت: فقال: "اشرب" فشربت، فما زال يقول: "اشرب" حتى قلت: لا والذي بعثك بالحق ما أجد له مسلكاً! قال: "فأرني" فأعطيته القدح، فحمد الله تعالى، وسمى وشرب الفضلة" ((رواه البخاري)).

By Allah other than Whom there is none worthy of worship, I used to press my stomach against the earth owing to my hunger; I would tie a stone over it. One day, I was sitting on the way they usually take when the Prophet (ﷺ) passed by me. When he saw me he smiled at me and knew my condition and my feelings.

He called me and I replied, "At your service, O Messenger of Allah." He said, "Follow me." So I followed him. Having arrived at home, he sought permission and entered. He allowed me in and I, too, entered. He found milk in a bowl and asked, "Where is this from?" He was told that it was a gift for him from so- and-so. He called me and I responded: "At your service, O Messenger of Allah." He said, "Go to the people of As-Suffah and usher them in." He Abu Hurairah (May Allah be pleased with him) explained: The people of As-Suffah were guests of Islam; they had no family, no property and no relations. When Messenger of Allah (ﷺ) used to receive something in charity, he would send it to them without taking anything from it. When he received a present, he would send for them and share it with them. On this occasion, I disliked to give them anything. I said to myself: "This meagre quantity of milk will not be enough for all the people of As-Suffah! I am more deserving of it than anyone else. By drinking it I may attain some strength. When they come, he will order me to give it to them. I do not expect that anything will be left for me from this milk." As there was no alternative but to obey Allah and His Messenger (ﷺ). I went and called them. They came and sought permission which was granted. They took their seats. The Prophet (ﷺ) called me and I responded, "At your service, O Messenger of Allah." He then said, "Take the milk and give it to them." I took the bowl and gave it to one man who drank his fill and returned it to me, and I gave it to the next and he did the same. I went on doing this till the bowl reached Messenger of Allah (ﷺ). By that time all had taken their fill. He (ﷺ) took the bowl, put it on his hand, looked at me, smiled and said, "Abu Hirr."

I said, "At your service, O Messenger of Allah." He said, "Now you and I are left." I said, "That is true, O Messenger of Allah." He said, "Sit down and drink." I drank, but he went on saying, "Drink some more." I said, "By Him Who has sent you with the Truth, I have no room for it." He said, "Then give it to me." So I gave him the bowl. He praised Allah, uttered the Name of Allah and drank the remainder.

(Sahih al- Bukhari)

- The term جود is the root of أَجْوَدٌ as well as جواد and جاويد. It does not mean someone who is generous in their wealth. Instead, it means someone who is generous in two ways:
  - Giving people what they need
  - Giving them in abundance
- It was a known fact that the Prophet SAW used to give people his time, knowledge and wealth.
- However, he used to reach the peak of generosity in Ramadan, a blessed month in which our good deeds are multiplied up to ten times or more.
- Something the Prophet SAW particularly used to do in the month of Ramadan that used to impact him was reciting the Quran with Jibril.
- This hadith also shows us the importance of reciting the Quran. The true value of the Quran is allowing it to reform our character and change our personality, to be amongst those beloved to Allah SWT.
- Despite being the best of Allah's creations and the role model of good character, the Prophet SAW continuously sought to improve himself in the month of Ramadan.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ  
اللَّهَ كَثِيرًا

Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often. (33:21)

- Hence, in this month of Ramadan we too need to emulate the Prophet SAW and improve our character.
- The hadith concludes by saying the Prophet SAW was "even more generous than the strong uncontrollable wind."