

رَسُولُ اللَّهِ ﷺ

Ponder on a Hadith

Hadith 23

(What did Al-Nughair do?)

Part Two

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Hadith 23

Narrated Anas bin Malik :

was the best of all the people in character. [He used to visit Umm Sulaym (ﷺ) The Prophet and she would prepare food to welcome him] I had a brother called Abu `Umar, who, I [would play with him (ﷺ) The Prophet].think, had been newly weaned used to say, "O (ﷺ) the Prophet (ﷺ) Whenever he (that child) was brought to the Prophet Abu `Umar! What did Al-Nughair (nightingale) (do)?" It was a nightingale with which he came and he found him sad, so he asked: why is Abu (ﷺ) One day the Prophet].

Hadith 23

used to play They said: His pet bird with which he used to play passed. The Prophet used [‘Umar said to say to him [kindly] "O Abu `Umair! What did Al-Nughair do?" "O Abu `Umar! What did Al-Nughair do?" [Perished by time?] Sometimes the time of the Prayer became due while he (the Prophet) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up (for the prayer) and we would line up behind him, and he would



Values

Aqeedah Values:

- 01** It is acceptable to say “perished by time,” even though death is not because of time.
- 02** Honoring the guest is a branch of faith, it is one of the qualities of the believers: “He who believes in Allah and the Last Day let him show hospitality to his guest.”



Values

Values on Names and Kunya (Nickname) :

- 01** The meanings of names or kunya do not have to match the description or characteristic of a person, the child was named Abu 'Umar even though he was just a child, not a father, and this is not considered a lie.
- 02** Giving the young children Kunya makes them feel like grownups, it gives them a social status in their surroundings.
- 03** It is permissible to give a kunya not related to the names of the person's children, such as Abu Bakr, he did not have a son named Abu Bakr.



03 It is permissible to give a kunya to someone who does not have children, Aisha, may Allah be pleased with her, used to be called Umm Abdullah (the mother of Abdullah), in relation to Abdullah bin Azzubair, her nephew even though she did not have children.



Values on Joking

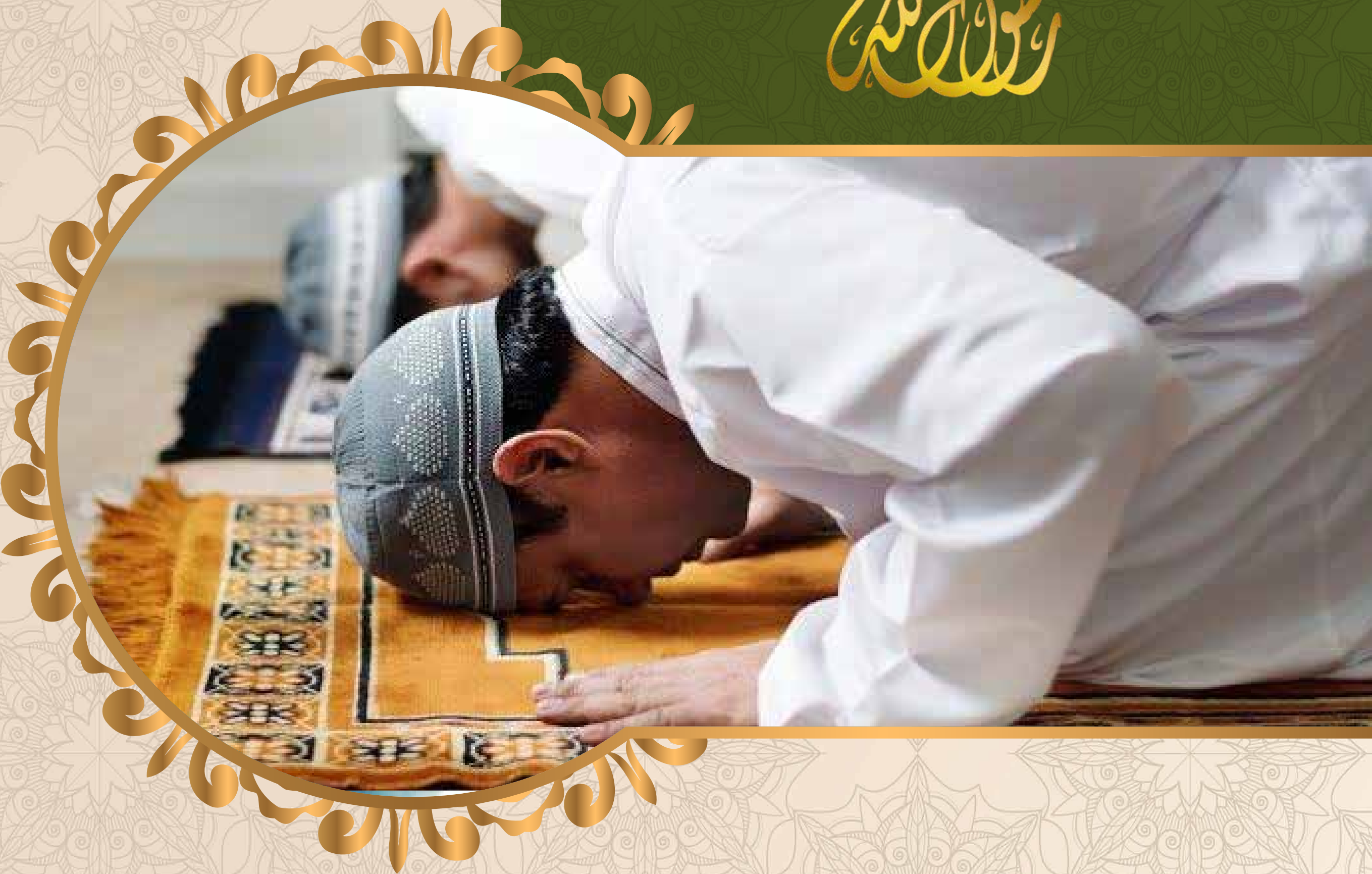
- 01** It is permissible to joke with others without lying or harming others.
- 02** Joking is permissible, it does not nullify giving a testimony, unless it involves lying or accusation of indecency.
- 03** Softening hearts by joking especially by the scholar or educator makes people love and get used to him. People tend to love those who are kind to them in actions and sayings.

Values on Fiqh

- 01** It is recommended to visit each other for Allah's sake.
- 02** It is recommended to ask whoever feels sad about the reason for his sadness, and try to console him.
- 03** The ruler may visit some of his citizens in specific, Allah's Messenger (ﷺ), did not visit or enter anybody's house except his wives, Umm Sulaym and her sister Umm Haram. Narrated Anas: The Prophet (ﷺ) used not to enter any house in Medina except the house of Umm Sulaym besides those of his wives when he was asked why, he said, "I take pity on her as her brother was killed in my company. "



- 04** It is permissible to have pets such as birds and fish provided that you treat them with kindness and take care of them, it is also permissible to buy and sell them.
- 05** It is permissible that children play with pets as long as they do not hurt them.
- 06** It is also permissible to keep birds in cages, etc.
- 07** Medina is a sacred city, hunting is forbidden on its land, the bird was brought from the outside. The scholars deduced the permissibility of importing birds and animals caught outside the sacred sites (Haram) into them.



- 08** In the congregational prayers, the rows should be behind the imam in case the worshippers are more than one, if it is only one who is praying with the imam, he should stand right to the imam.
- 09** It is permissible to pray Nawafil (supererogatory prayers) in congregation.
- 10** It is permissible for the woman to serve her guests and honor them if they are mahrams (a mahram is a member of one's family with whom marriage would be considered haram (illegal in Islam)).



- 11** It is permissible to pray on rugs or carpets.
- 12** The scholar or ruler can lead prayer in a house with the presence of its owner.
- 13** It is permissible for the guest to give an order or forbid something in the house of the host for a benefit, if the guest knows they will not be offended.



Educational Values

01 Being merciful and kind towards children, playing with them, and paying attention to how they feel is very important. Children should be respected and never belittled or ignored.

02 When the educator or mentor asks the child about how his condition or how he feels, it makes the child love him and creates trust between the child and the mentor, or the one who raises him.



03 “Perished by time”: This expression enlightens the young child about a difficult and serious reality which is death, one of the natural rules established by Allah, it is predestined. Even if the child might not understand the expression when it is said, but he will recall it later and eventually realize the fact of death.

04 When a loved one dies, we should not lie to children about it by saying they are traveling and they would come back or any kind of these answers. The fact of death should be presented to them using soft and honest expressions. They might be told for example that their loved one was transferred to the Hereafter and we will eventually join him, we should also teach the youngster to supplicate that when it is our time to die, we catch those who passed in a state of goodness and having good deeds.

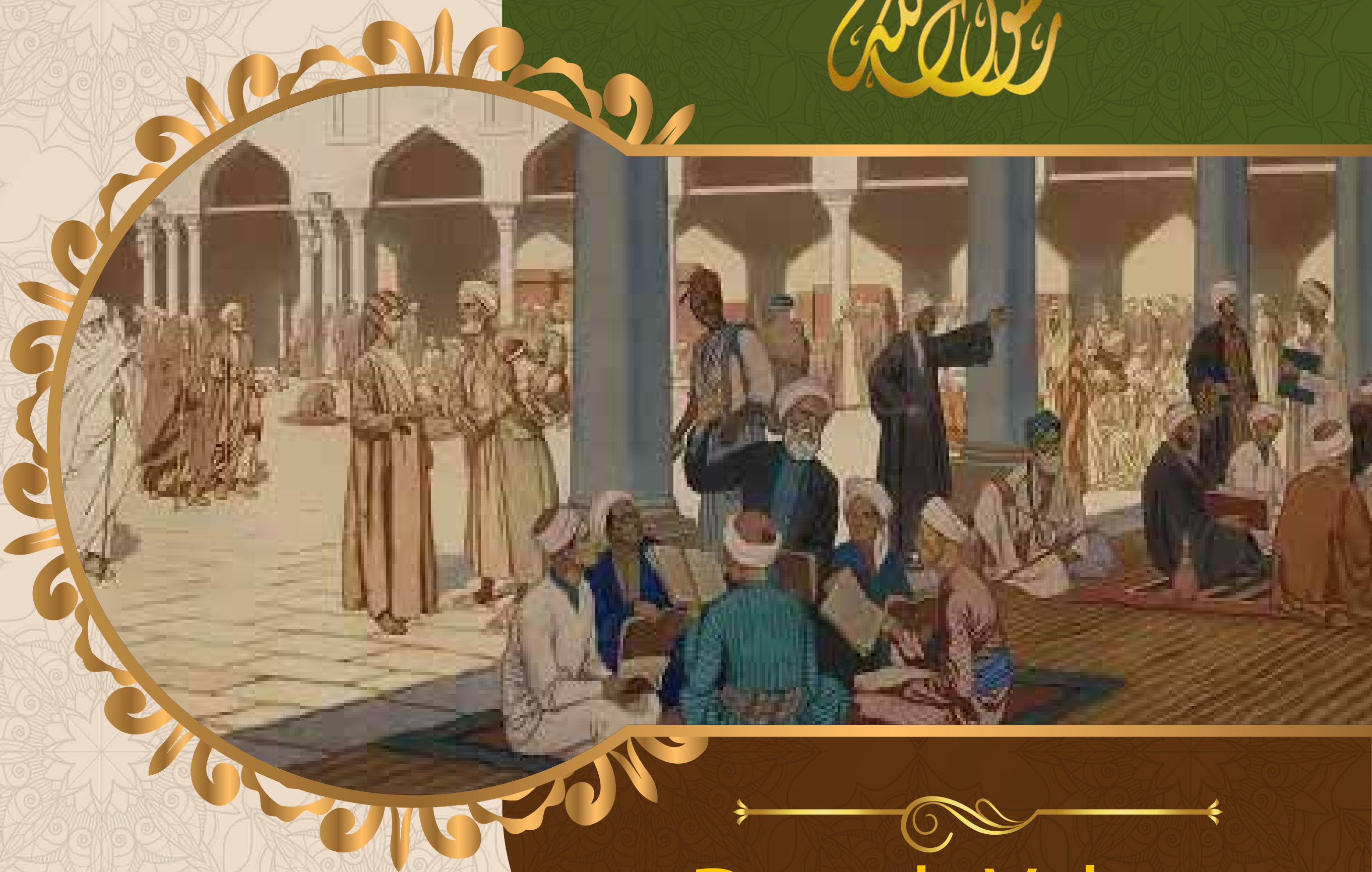


- 05** It is necessary for parents and those working in teaching to be prepared educationally, scientifically and academically, they should be oriented regarding the development stages of children to handle each stage properly.
- 06** Easy and suitable words and phrases should be used when we talk to children.
- 07** The educator should pay attention to the children's interests and possessions to make them feel respected, and remember to ask them about it if they meet them regularly.



08 Educational and psychological care is a right for every child from a very young age; Abu `Umair was only two years old.

09 Performing acts of worship in congregation has very positive psychological and educational aspects on people.



Dawah Values

- 01** Having good manners is one of the best qualities a person may have, it is the best and most effective reason for Dawah to be accepted; the children and people in general are touched by good manners and positive treatment and they praise the person with such qualities.
- 02** The scholar should go to people and not to wait for them to come to educate them.
- 03** People should be nice and cordial towards the family members of the friend they are visiting.



- 04** The scholar should start his speech with something that would help the listeners to understand the point of the speech and what he is saying. Anas started the narration by saying (The Prophet (ﷺ) was the best of all the people in character), which is an introduction to listeners to understand that the good treatment of Allah's Messenger and his humility towards the young child is due to his good manners.
- 05** Simplifying the speech to be appropriate for the one addressed.
- 06** Using rhyming words in talking with children and loved ones is cordial and nice.

Generic Values

- 01** Anas' description of Allah's Messenger (ﷺ) as the best of all the people in character is a confirmation of the words of Allah Almighty "And indeed, you are of a great moral character." (Quran: 68:4)
- 02** "I had a brother..." 'Umair was Anas' maternal brother; he was the son of Umm Sulaym and Abi Talha al-Ansari. 'Umair died when he was young, it was narrated that his parents were very patient when they lost him.
- 03** he found him sad" The Prophet was attentive and mindful of how people feel, knowing their condition from their facial expressions.



04 [He used to visit Umm Sulaym and she would prepare food to welcome him], because Umm Sulaym and her sister Umm Haram bint Malhan were the Prophet's maternal aunts, they were both mahrams of the Prophet, peace be upon him, either through radaa'ah or through blood. Some scholars said that she was the maternal aunt of his father or his grandfather, because 'Abd al-Muttalib's mother was from Banu al-Najjaar. So it was permissible for him to be alone with them and to enter upon them on his own, but he did not enter upon any other woman apart from his wives.

05 The Prophet, peace be upon him, was kind to his relatives and upheld ties of kinship, such as visiting Umm Sulaym.



- 08** [Umm Sulaym would prepare food to welcome him], this reflects generosity towards guests.
- 09** Being hospitable to guests promotes good feelings and friendliness among people.
- 10** Sweeping the carpet and spraying it with water was for cleaning reasons not purification, the carpet was pure, otherwise the Prophet, peace be upon him, would not have sit on it.



06 Frequent visits to relatives does not diminish affection, on the contrary it promotes kindness and positive feelings.

07 Taking care of the families of the martyrs and their offspring was a necessity; Al-Bukhari included it in the Book of Jihad in his Sahih, in “The chapter on the merit of the one who supports a warrior or his successors”. Al-Bukhari reported on the authority of Anas, may Allah be pleased with him that the Prophet (ﷺ) used not to enter any house in Medina except the house of Umm Sulaym besides those of his wives when he was asked why, he said, "I take pity on her as her brother was killed in my company." Umm Sulaym was one of his relatives and her brother was also a martyr.



- 11** Cleaning the place where an act of worship is to be performed, even if it was pure, denotes devotion.
- 12** Spraying the rug with water was to soften it, this indicates that if there is a chance to make it easier to perform prayers and acts of worship it should be done and remove hardship whenever possible
- 13** Humility and kindness in addressing the workers and servants is encouraged and required; Anas was the Prophet's servant and the Prophet, peace be upon him, visited his house and talked kindly to his little brother.



Linguistic Values

01 A diminutive is used to express smallness such as the bird's name al-Nughair, or endearment such as boy's name 'Umair, and sometimes a diminutive is used to indicate unimportance.