



"A Comparative Study of Domestic Items: The Houses of the Holy Prophet Muhammad & Modern Homes"

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Abstract:

This article examines the simplicity and modesty of the household and lifestyle of the Prophet Muhammad (PBUH), providing detailed insights into the structure, facilities, and daily practices within his homes. The study underscores how the Prophet's living conditions exemplify humility and detachment from worldly luxuries, serving as a timeless model for Muslims seeking a balanced and spiritually focused life. The homes of the Prophet (PBUH), including those of his wives such as Aisha (RA), Hafsa (RA), and Umm Salamah (RA), were constructed with basic materials like mud bricks and palm branches. These structures were modest in size and design, consisting primarily of two parts: the "Hujrat" (small, unroofed chambers with low walls) and the "Bouyut" (houses). Essential facilities within these homes were sparse yet sufficient, including basic amenities such as a simple toilet (kinif), a stove (tannur) infrequently used due to the Prophet's (PBUH) ascetic practices, and minimal furnishings like mats (hasir), blankets (khumrah), and simple bedding (firash) filled with palm fibers. Household items comprised basic cooking and eating utensils made from readily available materials, reflecting a conscious avoidance of extravagance. Numerous Hadiths support these descriptions, providing authentic accounts of the Prophet's (PBUH) daily life and household arrangements. For instance, narratives detail interactions within these humble spaces, the simplicity of domestic routines, and the Prophet's (PBUH) guidance against unnecessary adornment and construction, emphasizing contentment and spiritual wealth over material possessions. In conclusion, the Prophet Muhammad's (PBUH) humble living conditions and minimalist approach to household arrangements are a profound lesson in modesty, contentment, and spiritual focus. Embracing these values can help individuals cultivate a more meaningful and balanced life, aligning with the core teachings of Islam and fostering a deeper connection with the divine.

Keywords: Holy, Prophet, Muhammad, Allah, House, Hadith

Introduction

Biographies of many people have been written around the world. But the safest and most comprehensive is the biography of the Holy Prophet. And the biography of the Prophet (peace be upon him) became a regular knowledge. There is a regular term for the biography of the Holy



Prophet, and that is (Seerah). Reading the Holy Prophet's biography increases a Muslim's faith and the love in his heart, which is the sweetness of faith. And the reason is that you are the best and most perfect person in the world. A Muslim needs to read the biography of the Holy Prophet (PBUH) because the Qur'an describes the life of the Holy Prophet (PBUH) as a model.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَ ذَكَرَ اللَّهَ كَثِيرًا

Translation: There has undoubtedly been an excellent pattern for you in the Messenger of Allah for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.ⁱ

And remember that obedience to the Holy Prophet (saws) is, in fact, obedience to Allah.

Allah said in the Quran: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Translation: who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.ⁱⁱ

When we study the life of the Prophet (PBUH), it is clear that you are a model of humility. The Prophet (PBUH) always wished success in the Hereafter. You have emptied your heart of the love of the world.

Prophet (PBUH) Said: مَا لِي وَمَا لِلدُّنْيَا مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَاحِبٍ اسْتَنْظَلَتْ تَحْتِ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا

Translation: What do I have to do with the world? I am not in the world, but as a rider seeking shade under a tree, he catches his breath and leaves it.ⁱⁱⁱ

Prophet (PBUH) Said:

لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا، مَا يَسُرُّنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثٌ وَعِنْدِي مِنْهُ شَيْءٌ، إِلَّا شَيْءٌ أُرْصِدُهُ لِدَيْنٍ

Translation: If I had gold equal to the mountain of Uhud, it would not please me that it should remain with me for more than three days, except an amount I would keep for repaying debts.^{iv}

Especially when we read about the personal life, lifestyle, and equipment of the Holy Prophet (saws), the simplicity and purity of the Holy Prophet (saws) leave our eyes wide open in amazement.

In this assignment, I will try to describe different aspects of the lifestyle of the Holy Prophet. (Insha'Allah)



Location of houses of the Prophet (PBUH)

When Muhammad (PBUH) passed away, he left behind nine wives, all of whom had their own homes. Many of the sources of Sira talk about the houses of the Holy Prophet (PBUH), but they do not agree on the arrangement or location of these houses.

Ibn Zabalah writes that the Prophet (PBUH) 's houses were spread toward the qiblah, east, and Sham, and there was no house on the west side of the mosque.^v

It is written that nine of these houses were outside the mosque's precincts, outside the west, around the mosque.^{vi}

The House of Ayesha and Sooda (RA)

When the Holy Prophet (PBUH) finished the construction of the Prophet's Mosque, he first built the houses of Hazrat Ayesha and Hazrat Sooda. The door of Asha's house opened in the mosque, while Sooda's house was next to the house of Al-Uthman by the door.^{vii}

From this, it is known that Sood's house was on the east side of Ayesha's house.

House of Hafsa (RA)

Hafsa's house was towards the qiblah of Masjid Nabavi, and Hafsa's house was on the south side of Ayesha's house. There was a narrow street between these two houses. Hazrat Ayesha and Hafsa used to talk to each other while living in their homes.^{viii}

House of Umm e Salmah (RA)

Umm e Salma's house was also on the east side of the Prophet's Mosque, and this house belonged to Umm Al-Muminin Zainab bint Khazeema who died in 4 AH. He has transferred her to this house.^{ix}

In addition, the repentant hadith of Abu Lababa about the house of Umm Salma further explains that his house was very close to the mosque. When Allah Almighty revealed the acceptance of Abu Luba's repentance, then the Holy Prophet (PBUH) was in the house of Umm Salma. Umm Salma asked: O Messenger of Allah, should I tell this good news to Abu Luaba? The Prophet (PBUH) said: Tell him if you wish. He stood on his door and called Abulbabh, "O Abu lubabh; your repentance has been accepted." That happened before the hijab, and Abu Lubabh tied themselves with the pillars of the mosque.^x



House of Safia (RA)

Not much information is available about this house. Still, various incidents indicate that her house was also on the east side of Masjid Nabavi because her house was next to the house of Hazrat Usman Ghani. When Uthman's (RA) house was besieged, food and water were cut off. At that time, Safiyya (RA) used to place water and dates between her house and the house of Hazrat Usman (RA), which was transferred to the house of Hazrat Usman. ^{xi}

While the Prophet was sitting in Itikaf, Safia(RA) came to meet you. When she started to leave, he said, "Wait, I will go with you." He went with her till he reached the door of Umm Salma's house. Two Ansaris passed by, and they saw the Prophet (PBUH) and hurried away. He called them and said, This is my wife Safia ^{xii}

From this hadith, it is known that the Prophet (PBUH) went to the east side of the mosque to leave Hazrat Safiyya because the door to Umm Salma's house was on the east side of the mosque.

House of Zainab bint Jahsh (RA)

There is no clear picture of Hazrat Zainab's house. Sahih Bukhari indicates that his house was also on the east side of Masjid Nabavi. Anas ibn Malik says that when the Holy Prophet (PBUH) married Hazrat Zainab, he arranged the walima and told me to go and call the people. I called people, and they would come in groups, eat, and leave until only three people were left, and they started talking to each other.

The Prophet (PBUH) left the house and went to Aisha's house to greet her. He then went to the other wives and greeted them all. When he returned, the three men were still seated, and the Prophet (PBUH) walked towards Aisha's house again. ^{xiii}

This hadith indicates that Hazrat Zainab's house was near the houses of other wives.

House of Umm e Habiba (RA)

Hazrat Umm Habiba's house was on the north side of Masjid Nabavi, opposite Qibla. It was called Dar Aal e Sharhabil. In terms of location, Umm Habiba's house was the most unique. ^{xiv}

Houses of Maimuna and Jawariya (RA)

There is not much information available about the houses of Hazrat Jawariya and Maimuna, but the above discussion suggests that these two houses were also on the east side.

Information about these two houses is not available. ^{xv}



Difference between "بيوت" and "حجرات"

Some historians and writers have referred to "بيوت" and "حجرات" as the same type, although there is a clear difference between the two. Remember that the house of the Prophet (PBUH) had two parts, one consisting of "Hujrat" and the other consisting of "Bouyut". The Hujrat were built in such a way that they did not have a roof, and the walls were so small that when he was praying in the Hujra, the companions used to see him. So they are not the same.

Evidence of this stance:

1. "عَنْ عَائِشَةَ قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي الْحُجْرَةِ وَأَنَا فِي الْبَيْتِ"

Translation: "Aisha (RA) said: The Messenger of Allah (PBUH) praying in the Hujrah, and I'm at home"^{xvi}

2. "عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَتْ قِرَاءَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَدْرِ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ وَهُوَ فِي الْبَيْتِ"

Translation: "Narrated by Abdullah ibn Abbas: The Prophet's (PBUH) recitation was loud enough for one who was in the inner hujrah to hear it when he was in the house."^{xvii}

3. عَنْ عَائِشَةَ ، قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ فِي حُجْرَتِهِ وَجِدَارُ الْحُجْرَةِ قَصِيرٌ ، فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَامَ أَنَسٌ يُصَلُّونَ بِصَلَاتِهِ فَأَصْبَحُوا فَتَحَدَّثُوا بِذَلِكَ ، فَقَامَ اللَّيْلَةَ الثَّانِيَةَ فَقَامَ مَعَهُ أَنَسٌ يُصَلُّونَ بِصَلَاتِهِ ، صَنَعُوا ذَلِكَ لِيَتَّبِعُنِي أَوْ ثَلَاثًا حَتَّى إِذَا كَانَ بَعْدَ ذَلِكَ جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَخْرُجْ فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ النَّاسُ فَقَالَ : إِنِّي خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ صَلَاةُ اللَّيْلِ

Translation: Narrated `Aisha: Prophet used to pray in his hujrah at night. As the wall of the hujrah was LOW, the people saw him, and some of them stood up to follow him in the prayer. In the morning, they spread the news. The following night, the Prophet stood for the prayer, and the people followed him. This went on for two or three nights. Allah's Apostle did not stand for the prayer the following night or come out. In the morning, the people asked him about it. He replied that he was afraid that the night prayer might become compulsory.^{xviii}

4. قال الحسن البصري لكل بيت حجرة

Translation: Al-Hasan Al-Basri said that every house has a hujra.^{xix}

There is much more evidence on this stance from the Quran and Hadith, but I am content with only four evidence due to the length of the article.



Condition of the Houses of Muhammad (PBUH)

Abdullah bin Yazid Hudhali says that when Umar bin Abdul Aziz demolished the house of the Holy Prophet, I saw that his house was made of raw bricks and the hujrat was made of palm branches, while Umme Salma's hujra was made of raw bricks. Abdullah asked Umm Salma's son if all the hujraat were made of palm branches, but why was Umm Salma's hujra made of raw bricks? Umm Salma's son said that once the Prophet (PBUH) went on a journey, then Umm Salma made her own hujra out of raw bricks. When the Prophet (PBUH) returned from his journey, he asked why she had made it. Umm Salma replied: O Messenger of Allah, I have made this to prevent the eyes of the people. He said: O Umm Salma, the worst property of a Muslim is that which is used in construction.^{xx}

Ata Khurasani says that I saw the hujra of the Prophet (PBUH) with curtains made of black hair hanging on the doors.^{xxi}

Dawood bin Qais says that I think the distance between the room door and the house door was six or seven ziraa. And I guess the interior of the house was about ten ziraa long and seven or eight ziraa high.^{xxii}

Measurement of House of the Holy Prophet

Imam Samhudi measured the house of the Holy Prophet (PBUH) and described it according to modern scales. For example, Ali Hafiz has described this measurement in meters. The map is given below

Length of North Wall: 5.25 meters = 17.22 feet

Length of South Wall: 4.80 m = 15.74

Width of Western Wall: 3.43m =11.25

Width of East wall: 3.43 m =11.25

Muhammad bin Faris is measured according to his research. The map is given below.

North wall length: 4.65 meters = 15.25

Length of south wall: 4.65 meters =15.25

Width of West wall: 3.43 m and 125 mm =11.66

Width of East wall: 3.43 m and 125 mm =11.66

Total covered area = 15.25 x 11.66 = 177.81 feet.^{xxiii}



Facilities of the houses

When we are talking about facilities, we find most of the examples of Hazrat Ayesha's house.

Because

- (1) Hazrat Ayesha is one of the narrators of most hadiths from the Holy Prophet (PBUH).
- (2) Hazrat Ayesha's house was built first.
- (3) The Holy Prophet (PBUH) spent his last days in this house and was buried here too.

That's why I will explain the facilities according to the house of Ayesha (RA)

Hujra

It was in the early part of the house, which was made of palm branches and had no roof. Hazrat Ayesha gives proof that it does not have a roof. She says that once I saw Hazrat Jibril standing on his horse in the hujra, and the Holy Prophet was talking to him.^{xxiv}

This Hujra had two doors. One door opened towards Shaam, and it had a door made of Arar or Saj wood.^{xxv} And the second door to the mosque. There is a lot of evidence in the hadiths about the second door. For example, Hazrat Ayesha says that the Prophet (PBUH) was sitting in I'tikaf, and I was in my house. He would greet me, and I would comb his hair while I was menstruating.^{xxvi}

And this is the door through which Hazrat Ayesha used to see the Abyssinians playing in the mosque with the help of the Holy Prophet. ^{xxvii}

المشربة

It was a room or an upstairs room. It also had regular stairs and this room was reasonably spacious where several companions used to sit. ^{xxviii}

The location of this room is not very clear, but the hadith in Abu Dawud suggests that the upper room was above Ayesha's house. ^{xxix}

المغسل

Its location inside the house is not known, but there is more than one piece of evidence of its presence. For example, it is narrated from Hazrat Ayesha that I and the Messenger of Allah used to do ghusl from the same vessel.^{xxx}



Note: This bathroom was separate from the toilet because the Holy Prophet (PBUH) forbade defecation in the bathroom. ^{xxxix}

الكنيف

Before the toilet was built in the houses, the women of Madinah used to wait at night for ablution; at night, they used to go to distant places to perform ablution. Especially the evidence of his presence in the house of the Messenger of Allah (PBUH) is that once Abdullah Bin Umer (RA) climbed on the roof of his sister Hafsa's house and saw the Holy prophet(PBUH) defecating.^{xxxix}

This toilet was inside the house. Evidence is giving below:

عن عائشة قالت: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ الْغَائِطِ، قَالَ: غُفْرَانِك

Translation: Aishah said: When the Messenger of Allah exited the toilet, he would say: Ghufranaka (I seek your forgiveness).^{xxxix}

Its structure was such that a pit was dug in the ground, and bricks were placed on both sides to make it easy to sit on it.

Note: This toilet was not open but was a regular curtained place to enter.

التنور

It is natural for every house to have a stove for cooking food, etc. In the house of the Holy Prophet (PBUH), a stove was used when needed. But sometimes, two months passed, and there was no fire in the stove for cooking in the house of the Holy Prophet (PBUH). That is why we find very little mention of it in Ahadith or Sira.

"عَنْ بِنْتِ الْحَارِثِ بْنِ النُّعْمَانِ، قَالَتْ: وَكَانَ تَنْوَرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَنْوَرُنَا وَاجِدًا"

Translation: "Bint al-Harith bin al-Numan said. Our oven and his oven were the same."^{xxxix}

Due to the low use of the stove in the house of the Holy Prophet, its location and condition is not clear.



Home appliances

الحصير

It was a mat made of palm leaves for general use.^{xxxv} Another word used for a mat in the hadiths is "الخمرة." This refers to the small mat that the Holy Prophet (PBUH) used for prayers.^{xxxvi}

الخميلة

This was a large sheet or blanket used for covering and sleeping at night and a relatively large sheet where two people could sleep.^{xxxvii} The word "القטיפفة" is also used for the blanket in the hadiths.^{xxxviii} These two words are sometimes used for the same meaning. And sometimes "القטיפفة" means ordinary chador, which is also used outside the house.

الفراش

This was a bed used for lying on the floor. Which is called "Talai" in Urdu. The special thing about this bed was that it was made of leather and it was full of palm bark.^{xxxix} In addition, the word "المنال" is also used in the hadith for the bed to be laid down. But we don't know what kind of bed the "المنال" was. But there is a hint in a hadith about "المنال"

عَنْ عَائِشَةَ أُمِّهَا قَالَتْ : كُنْتُ إِذَا حَضْتُ نَزَلْتُ عَنِ الْمِنَالِ عَلَى الْحَصِيرِ ، فَلَمْ نَقْرُبْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation: Hazrat Ayesha says that when I was menstruating, I used to come down on the mat under the "المنال".^{xl}

Explanation: From the apparent words of the hadith, it is understood that the "المنال" was the sheet laid on the bed.

المرفقة

This refers to the leather pillow that the Holy Prophet (PBUH) used to place under his head when he was resting.^{xli} The word "المنبذ" is also used for pillows in the hadith. According to the hadith, the Prophet (PBUH) used the "المنبذ" for learning. The difference is that the "المنبذ" refers to a pillow that is used for leaning.^{xlii}



Note: The words "الوسادة" and "النمرقة" are also used for pillows in the hadith. After deliberation, it becomes clear that the "المرفقة" and the "الوسادة" are synonymous, and the "المنبذ" and the "النمرقة" are synonymous.

السجف

It means curtains. Hazrat Ayesha (RA) hung such curtains in the house with pictures on them, but she took them off due to her dislike of the Holy Prophet (PBUH). Then, they hung simple curtains. These curtains are called "سجف." ^{xliii} Remember that the Prophet (PBUH) disliked curtains with pictures of animals on them. Otherwise, patterned curtains can be hung.

The word "القرام" is also used for curtains in the hadith, but it refers to thin, picture-printed curtains. ^{xliv}

السرير

There is evidence in various hadiths that there is a bed inside the house of the Holy Prophet (PBUH) ^{xlv}. It was a bed made from palm fronds, shorter in length and lightweight. When the Holy Prophet (PBUH) used to sit in I'tikaf, the bed would be placed in the mosque for the Holy Prophet (PBUH), and he would rest on it. ^{xlvi}

الكرسي

There was also a chair in the house of the Holy Prophet. There is no more clarity about the chair in the house of the Holy Prophet (PBUH) but the condition of the chair in the mosque is that its feet were made of iron. ^{xlvii}

النضد

In the hadith which mentions "النضد," In the same hadith, the narrator explains that it was something like a bed which was smaller in size than the bed, and clothes, etc., were placed on it. It seems that it was a table or something like a table. ^{xlviii}

General use equipment

البرمة

Its literal meaning is a pot of stone. The Holy Prophet used it for cooking curry, etc. ^{xlix}



القدر

This word is generally used for all types of vessels in which food is cooked. It refers to all kinds of pots, whether small or large.¹

المرجل

These two words are mentioned about the utensils of the house of the Holy Prophet (PBUH), indicating that they were two separate vessels.^{li} In Arabic, the word "المرجل" is used for utensils, specifically vessels made of stone and copper.^{lii}

الصفحة, القصة, الجفنة

These three are wooden bowls, but these three are different in size, so their names are also different.^{liii, liv} It is mentioned in the hadith about "القصة" that it was such a big vessel that four people used to carry it together, and this is called "الغراء".^{lv} Even today, the Arabs use such large bowls in which all people eat together. "القصة" is a general word for this kind of bowls.

الطبق, القناع

These were baskets made of palm stalks. And they were used to keep fruits and dates. ^{lvi}

التور

It is a vessel made of brass or stone, similar to an ewer.^{lvii}, and one may perform ablution (wudu) using it.^{lviii}

الركوة

This refers to the dol, donga, or Luta, which was used for both ablution and listings. And it was made of leather. ^{lix}

القدح

It was a good, wide cup made of polished metal. This cup remained with Anas bin Malik after the death of the Prophet Muhammad (PBUH).^{lx}

العس

This word is also used for cup, but it is bigger in size than "القدح".^{lxi}



القرية

It was made of leather. Water was stored in a container or jug, and the Holy Prophet (PBUH) used to get up at night and perform ablutions. ^{lxii}

الشنّة

This refers to the old mushkizah, in which the water is colder than the other mushkizahs. ^{lxiii}

السقاء

It also refers to Mashkeezah, but it refers to Mashkeezah, which is used for both water and milk. ^{lxiv}

المخضب

It was a big tub used for bathing. The Prophet (PBUH) gave the order in his last days.

ضعوا لي ماء في المخضب

Translation: Put water in the tub for me. ^{lxv}

المركن

It also refers to the tub, but the difference between these two is that "المركن" is the washing tub. ^{lxvi}

Analysis

Reading about the houses of the Holy Prophet (PBUH) and the condition of facilities and equipment of these houses, it becomes clear that using basic necessities is not against the religion. The Prophet (PBUH) gave all the wives a separate house and provided them with the necessary things, but he did not like any work more than necessary. The greatest example of this is the words of the Prophet (PBUH), which he said to Umm Salma when she made her room of bricks. He said, "O Umm Salma! The worst thing a person can do is spend it on construction." ^{lxvii}

Your lifestyle is enough to answer the objection of those who accuse the Holy Prophet (PBUH) of luxuries due to polygamy. Since the Prophet (PBUH) was the ruler of the state, he could have adopted a more comfortable and relaxed lifestyle if he wanted, but he preferred a life of **زهد** and poverty. Suppose anyone objected that the reason for this simplicity was your lack of wealth. In that case, that person is very foolish because the Holy Prophet (PBUH) had abundant wealth,



and He (PBUH) used to have Maal e Ghanimat and Maal e Fay. Which was the main purpose of Allah and His Messenger (PBUH), but this simple lifestyle of the Prophet (PBUH) still has teeth-breaking responses from critics.

Moreover, we see the Holy Prophet in his private life with utmost justice. The Prophet (PBUH) gave equal rights to all wives and provided them with all the necessities.

And then the Prophet (PBUH) made it clear through his command:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِيهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي

Translation: The best of you is the one who is good to his family, and I am the best to my family.^{lxviii}

As a ruler, the Prophet (PBUH) adopted a lifestyle that positively affected the Sahaabah, and no one wanted a luxurious lifestyle.

Although some people's homes were a model of the best architecture of the time, they had no status in their hearts. The most significant proof of this is the behavior of Hazrat Abu Talha Ansari. He donates his garden in front of the Prophet (PBUH).^{lxix} it was proved that this way of life of the Prophet (PBUH) ended the love of the world, even from the hearts of the Companions. In short, the Prophet (PBUH) set an example as a ruler by adopting such a way of life. And made the ruling class believe that Allah Almighty did not give this rule to accumulate wealth but to you as a trust that Allah has to ask for.

Comparison

When comparing the house of the Prophet Muhammad (PBUH) and its facilities with our modern homes and equipment, it is essential to consider the context of simplicity, purpose, and the avoidance of extravagance. Here's a detailed comparison that highlights these aspects:

House Size and Simplicity:

Prophet's House: The house of the Prophet Muhammad (PBUH) was modest in size, with small rooms that served basic needs. These homes were designed to provide shelter and maintain privacy, with no emphasis on luxury or unnecessary space. The construction was simple, often using mud bricks and palm leaves.

Modern Homes: Today's homes are typically much larger, with multiple bedrooms, living rooms, kitchens, and bathrooms. Modern architecture often focuses on aesthetics, comfort, and luxury,



leading to the use of expensive materials and designs that cater to personal taste and status rather than just necessity.

Reflection: While larger homes provide comfort, it's essential to evaluate the purpose of the space and whether it aligns with our needs or is merely a pursuit of luxury. The Prophet's lifestyle teaches us to prioritize functionality over excess.

Facilities and Amenities:

Prophet's House: The facilities in the Prophet's home were minimal. There were basic necessities like a mat to sleep on, a few utensils for cooking, and perhaps a water container. There were no luxuries, and the Prophet (PBUH) lived a life of contentment with what little he had.

Modern Homes: In contrast, modern homes are equipped with a wide range of amenities such as air conditioning, heating systems, sophisticated kitchen appliances, entertainment systems, and more. While these conveniences enhance our quality of life, they often lead to excessive consumption and waste.

Reflection: The Prophet's example encourages us to be mindful of our consumption. We should utilize modern facilities for their intended purpose without falling into the trap of excess, always remembering that simplicity and contentment lead to spiritual fulfillment.

Purpose of Life and Use of Resources:

Prophet's House: The life of the Prophet (PBUH) was centered around spiritual growth and community service. His home reflected his mission, with an environment conducive to prayer, reflection, and simple living. The focus was on fulfilling one's purpose in this world with an eye on the Hereafter.

Modern Homes: Many people today build and furnish their homes with the goal of achieving comfort, status, and worldly success. This shift in focus often leads to excessive spending and the accumulation of unnecessary items, which can distract from life's true purpose.

Reflection: Building and equipping our homes should be done with the intention of serving our families and communities, not merely to showcase wealth or status. By adopting the Prophet's mindset, we can create homes that nurture both our physical and spiritual well-being.



Avoidance of Extravagance:

Prophet's House: The Prophet Muhammad (PBUH) was the epitome of moderation. He avoided extravagance in all forms, living a life that was free from waste and excess. His home was a reflection of this principle, with only the essentials present.

Modern Homes: In the current era, extravagance is often seen in the form of lavish decorations, high-end gadgets, and an abundance of possessions. This tendency towards overindulgence can lead to financial strain, environmental harm, and a disconnect from the simplicity that nurtures inner peace.

Reflection: The teachings of the Prophet (PBUH) guide us to build our homes without falling into the trap of extravagance. By focusing on what is truly necessary and beneficial, we can avoid wasteful spending and create a more balanced, meaningful life.

The comparison between the Prophet's house and our modern homes serves as a reminder of the value of simplicity, purpose, and moderation. While it is natural to seek comfort and convenience, we should do so with an awareness of our true needs, avoiding the excesses that lead to spiritual and material harm. By building our homes with the principles of the Prophet (PBUH) in mind, we can achieve a harmonious balance between this world and the Hereafter, ensuring that our homes are places of peace, contentment, and spiritual growth.

Conclusion

In short, we must follow the example of the Prophet (PBUH) to live a successful, peaceful and contented life. And we must adopt simplicity and contentment in our lives. And we need to understand that the pursuit of a luxurious lifestyle in the present age is a ploy of the devil to ruin our hereafter. And Allah has commanded us: **وَلَا تُمَدِّدْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعَنَا بِزُكُوفٍ وَأَزْوَاجٍ مُّتَمِّمَاتٍ زُكُوفٍ الدُّنْيَا لِنَفْسِنَا**

فِيهِ وَرِزْقٍ رَّبِّكَ خَيْرٌ وَأَبْقَىٰ

Translation: And do not extend your eyes toward that by which we have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.^{lxx}

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