

كَمَالُ خُلُقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Perfect Character and Manners of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّ أَنفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا يُضْلِلُهُ وَمَنْ يَضْلِلُ فَلَا هَادِيهِ لَهُ وَأَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدَهُ وَرَسُولَهُ.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِلَهُ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿٦٩﴾
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ تَقْسِيرٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ
اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحُ لَكُمْ
أَعْمَالَكُمْ وَيَعْفُرُ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

All praise is due to Allāh; we praise Him and seek His aid and assistance. We seek refuge with Allāh from the evil of our souls and our evil deeds. Whoever Allāh guides, none can misguide—and whoever He leaves to stray, none can guide. I bear witness that none has the right to be worshipped except Allāh alone, without partners—and I bear witness that Muḥammad is His devoted servant and Messenger.

“O you who have believed, keep your duty to Allāh and fear Him as He should be feared and do not die except as Muslims in submission to Him.” [Āli ‘Imrān: 102]

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from them both many men and women. And fear Allāh, through whom you seek your mutual rights, and sever not the family ties. Surely, Allāh is and ever an All-Watcher over you.” [An-Nisā’: 1]

“O you who believe! Keep your duty to Allāh, fear Him and always speak the truth. He will direct you to do righteous deeds and will forgive you your sins. And whoever obeys Allāh and His Messenger, he has indeed achieved a great achievement.” [Al-Ahzāb: 70-71]

To proceed:

If one were to ask: who has the best of manners? Every Muslim would answer: The Messenger Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Allāh, the Mighty and Majestic, said about him:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“Indeed, you are on an exalted standard of character.”¹

The noble tābi‘², Yazid ibn Bābnūs said:

دَخَلْنَا عَلَىٰ عَائِشَةَ فَقُلْنَا: يَا أُمَّ الْمُؤْمِنِينَ مَا كَانَ خُلُقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: كَانَ خُلُقُهُ الْقُرْآنَ تَقْرَأُونَ سُورَةَ الْمُؤْمِنِينَ قَالَتِ اقْرَأْ: قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“We entered upon ‘Āishah (رضي الله عنها) and said, ‘O mother of the believers, what was the character of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?’ She replied: ‘His character was the Qur’ān. Do you recite Surah al-

¹ Al-Qalam: 4.

² A person who met the Companions.

Mu'minīn? She said: 'Then, recite: 'Successful indeed are the believers.' Yazīd said: 'So I recited:

١ ﷺ قَدْ أَفْلَحَ الْمُؤْمِنُونَ
٢ الَّذِينَ هُمْ فِي صَلَاتِهِمْ حَلِيْشُونَ
٣ وَالَّذِينَ هُمْ عَنِ الْلَّغْوِ مُعْرِضُونَ
٤ وَالَّذِينَ هُمْ لِلرَّكْوَةِ فَلَعِلُونَ
٥ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَفِظُونَ

'Successful indeed are the believers. Those who are humble and submissive in their Prayers. Those who turn away from filthy, false, and evil speech. Those who pay the Zakāt. And those who guard their chastity from fornication.'³ Then, ‘A’ishah (رضي الله عنها) said:

هَكَذَا كَانَ خُلُقُ رَسُولِ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ.

'That was the character of Allāh's Messenger (صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ)'⁴

So, he (صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ) was the most complete of people in character, possessing every noble trait and every beautiful quality and action. The events and occurrences that took place during the time of the Messenger (صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ) all point to the excellence of his character. ‘A’ishah (رضي الله عنها) said:

مَا ضَرَبَ رَسُولُ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ شَيْئًا قَطُّ إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ
اللَّهِ وَلَا ضَرَبَ حَادِمًا وَلَا امْرَأَةً

³ al-Mu'minūn: 1-5.

⁴ *Al-Adab al-Mufrad* (no. 308) and others, graded *sahīh* by al-Albānī. See *Sahīh Sunan Abī Dāwūd* (no. 1213), and *Sahīh al-Jāmi'* (no. 4811).

“Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) never struck anything with his hand unless he was fighting in Jihād, nor did he ever strike a servant or a woman.”⁵

Instead, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was known to be gentle and good-natured toward all people, especially children. He would show them kindness and play with them, and he would say to one of the young boys:

يَا أَبَا عُمَيْرٍ مَا فَعَلَ النَّعْثَرٌ

“O Abu ‘Umayr, what happened to that little bird?”⁶

Abu ‘Umayr was the *kunyah* of that young boy, and he had a *nughayr*, which was a small bird like a sparrow. When that little bird died, the boy became sad and distressed. So, the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would gently comfort him, saying: “What happened to that little bird?”

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would never seek revenge for himself; he was never vengeful, and he would always wish ease for the people rather than burden them. ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) said:

مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْتَصِرًا مِنْ مَظْلَمَةٍ ظُلِمَّهَا قَطُّ مَا لَمْ يُنْتَهِكْ مِنْ مَحَارِمِ اللَّهِ تَعَالَى شَيْءٌ فَإِذَا انْتَهَكَ مِنْ مَحَارِمِ اللَّهِ شَيْءٌ كَانَ مِنْ أَشَدَّهُمْ فِي ذَلِكَ عَذَابًا وَمَا حُكِّرَ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَسْرَهُمَا مَا لَمْ يَكُنْ مَأْثَمًا

“I never saw Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) take revenge for an outrage committed against him personally as long as none of the prohibitions of Allāh were violated; but if there was any violation

⁵ At-Tirmidhī in *ash-Shamā’il al-Muhammadiyah*, graded *sahīh* by al-Albānī, see *Mukhtasar ash-Shamā’il* (no. 299).

⁶ Al-Bukhārī (no. 6203), Muslim (no. 30).

of the prohibitions of Allāh, he would get angry [for Allāh’s sake]. And whenever he was given a choice between two matters, he would choose the easier of the two, provided it was not sinful.”⁷

Likewise, an example of his noble and wise character (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his mercy towards the people can be seen from the story of the Bedouin who urinated in the mosque. The people rebuked the Bedouin and scolded him, so the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stopped them. When the man had finished urinating, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered that a bucket of water be poured over the urine to wash it away and purify the area. Then he called the Bedouin and said to him, “These mosques are not for anything harmful or foul. Instead, the Masājid are for prayer and the recitation of the Qur’ān.” Or as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said.⁸

His wise, patient and forbearing character in this story is plain to see. He did not rebuke the Bedouin, nor did he order that he be beaten. Instead, he left him until he had finished urinating, then he informed him that the mosques are not the place for what he had done; they are for prayer, remembrance, and the recitation of the Qur’ān.

Likewise, his noble character (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his mercy towards the believers, can be seen in the story of the man came to him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in a state of sorrow, and said:

يَا رَسُولَ اللَّهِ هَلَكْتُ. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَمَا أَهْلَكَكَ. فَقَالَ الرَّجُلُ: وَقَعْتُ عَلَى امْرَأٍ فِي رَمَضَانَ — يَعْنِي جَامِعَهَا فِي نَهَارِ رَمَضَانَ —

⁷ At-Tirmidhī in *ash-Shamā'il al-Muhammadiyah*, graded sahīh by al-Albānī, see *Mukhtasar ash-Shamā'il* (no. 300).

⁸ Al-Bukhārī (nos. 219-220), Muslim (nos. 98-100).

فَقَالَ لَهُ التَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: فَهَلْ تَجِدُ مَا تُعْنِقُ بِهِ رَقَبَةَ. قَالَ: لَا. قَالَ: فَهَلْ تَسْتَطِيْعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ فَقَالَ: لَا. قَالَ: فَهَلْ تَجِدُ مَا تُطْعِمُ سِتِّيْنَ مِسْكِيْنًا. قَالَ: لَا. ثُمَّ جَلَسَ.

فَأَتَى التَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ فَأَعْطَاهُ إِيَّاهُ وَقَالَ لَهُ: تَصَدَّقَ بِهَذَا. فَقَالَ الرَّجُلُ: عَلَى أَفْقَرِ مَنَا! فَمَا بَيْنَ بَيْنِهَا أَحْوَجُ إِلَيْهِ مِنَا. فَصَحَّلَ التَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَثَ أَنْيَابُهُ. ثُمَّ قَالَ: ادْهُبْ فَأَطْعِنْهُ أَهْلَكَ.

“O Messenger of Allāh, I am ruined!” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him: **“What has ruined you?”** The man said, **“I fell upon my wife in Ramadan.”** Meaning, he had sexual relations with her during the daytime in the month of Ramaḍān.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him: **“Do you have the means to free a slave?”** He said: **“No.”**

He said: (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) **“Are you able to fast for two consecutive months?”** He said: **“No.”**

He said, **“Can you find something to feed sixty poor people?”** He said: **“No.”** Then he sat down.

Then the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was brought a basket ('araq)⁹ containing dates, and he gave it to the man and said: **“Give this in charity.”** The man said: **“To someone poorer than us?! There is no household between the two sides of Madīnah more in need of it than us.”** Upon hearing that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laughed until his

⁹ Note: Al-'araq is a basket, a sack, or a container, and according to the jurists, it is something that holds fifteen šā', which is sixty mudd for sixty poor people—one mudd for each poor person.

molar teeth became visible, then he said, “**Go and feed it to your family.**”¹⁰

Look at this fine character. The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not scold this man, nor did he insult him or rebuke him. That is because he came to the Prophet of mercy (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) regretful, repentant, and fearful, seeking guidance. So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw that this man did not deserve to be rebuked or chastised. Instead, he clarified the truth for him that has come from Allāh (سُبْحَانَهُ وَتَعَالَى) and dealt with him gently and kindly. This is from his mercy (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), for which Allāh (بَارَكَ وَتَعَالَى) praised him in His Book when He said:

فِيمَا رَحْمَةٌ مِّنْ اللَّهِ لِنَتَ لَهُمْ وَلَوْ كُنْتَ فَقَطَا غَلِيلَ الْقُلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ
فَأَعْفُ عَنْهُمْ وَاسْتَغْفِرُ لَهُمْ وَشَارِرُهُمْ فِي الْأَمْرِ فَإِذَا عَرَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ
اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

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“So, by the mercy of Allāh, you were gentle with them, and had you been harsh and hard-hearted, they would have dispersed from around you, so pardon them and ask forgiveness for them and consult them in matters. And when you have decided upon a matter, then put your trust in Allāh. Indeed, Allāh loves those who put their trust in Him.”¹¹

And He (بَارَكَ وَتَعَالَى) said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

“Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should suffer; he is anxious

¹⁰ Al-Bukhārī (no. 1936), Muslim (no. 81) and others.

¹¹ Āli ‘Imrān: 159.

that you are rightly guided; and for the believers, he is full of pity, kindness and mercy.”¹²

As for his qualities (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), he is foremost in every praiseworthy trait, whether known through the legislation or by natural disposition. Imām Muslim reported:¹³

حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَرِيدُ بْنُ هَارُونَ عَنْ حَمَادَ بْنِ سَلَمَةَ عَنْ
ثَابِتٍ عَنْ أَنَسِ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنَّمَا يَنْجِلِي
فَأَعْظَاهُ إِيَّاهُ فَأَتَى قَوْمًا فَقَالَ أَكُنْ قَوْمًا فَوَاللَّهِ إِنَّ مُحَمَّدًا لَيُعْطِي عَطَاءً مَا
يَنْجِفُ الْفَقْرَ . فَقَالَ أَنَسٌ إِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَا يُرِيدُ إِلَّا الدُّنْيَا فَمَا يُسْلِمُ حَقَّ
يَكُونُ إِلَّا سَلَامٌ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا

Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) narrated that a person asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to give him a large flock of sheep that were grazing between two mountains. So, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave him what he asked for. When the man returned to his people, he said to them: “O people, embrace Islam! By Allāh, Muhammad gives so much from himself, yet he does not fear poverty!” Anas said: “A person would enter Islam not desiring except the worldly possessions—then eventually his Islam would become dearer to him than the world and all that it contains!”

This man asked for that flock of sheep out of desire for the worldly possessions, so the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave him what he wanted because of the good he hoped for this man and for the tribe he was returning to. And the good that he wished for happened. The man returned to his people, who were pagans, amazed at the

¹² At-Tawbah: 128.

¹³ Sahīh Muslim (no. 2312).

Prophet's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) generosity. So, he called them to accept Islam. He swore by Allāh that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is a giver, one who does not fear poverty—meaning that he would give to you, and carry on giving until the very last sheep between the mountains is taken. And through the generosity of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the man became a Muslim and a caller to Islam.

At the end of this narration, Anas (رضي الله عنه) mentioned that some people would enter Islam only desiring worldly pleasures and wealth. Still, it would not be long after their conversion that Islam would become more beloved to them than the world and all its treasures.

In this narration, we learn a lesson: we should seek to win the hearts of the people, our families, our relatives, and non-Muslims, and draw them towards Islam with kind words, gentleness, generosity, and good character, until they become accustomed to Islam and these qualities.

Jābir Ibn ‘Abdillāh (رضي الله عنه) said:

مَا سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطُّ فَقَالَ: لَا

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) never said ‘no’ to anyone who asked him for something.”¹⁴ Our Prophet was not a miser; he was not weak in character, nor was he ever a coward, and he would stand his ground when confronted. Muhammad Ibn Jubair said:

أَخْبَرَنِي جُبِيرُ بْنُ مُطْعِمٍ أَنَّهُ بَيْنَمَا هُوَ يَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ النَّاسُ مَقْفَلَةً مِنْ حُتَّينٍ فَعَلِقَهُ النَّاسُ يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمْرَةٍ فَخَطِقْتُ رَدَاءَهُ فَوَقَّفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَعْطُونِي رَدَاءً لَوْ كَانَ

¹⁴ Muslim (no. 2311).

لِي عَدْدُ هَذِهِ الْعِصَابَةِ نَعَمًا لَقَسْمَتُهُ بَيْنَكُمْ ثُمَّ لَا تَحْجُدُونِي بِخِيلًا وَلَا كَذُوبًا وَلَا جَبَانًا

Jubair bin Mut‘im told me that while he was in the company of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with the people returning from the battle of Hunain, some Bedouins caught hold of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and started begging from him, so much so that he was pressed against a thorny Samurah tree and his cloak was snatched away. Then the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stopped and said, “**Give me my cloak! If I had as many camels as these thorny trees, I would have distributed them amongst you. And will not find me to be a miser, a liar or a coward.**”¹⁵

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would prefer others over himself, giving generously, while a month or even two months would pass without a fire for cooking being lit in his house. ‘A’ishah (رَجُلَّ اللَّهِ عَنْهَا) said to her nephew, ‘Urwah ibn Zubayr (رَجُلَّ اللَّهِ عَنْهَا):

ابنَ أُخْرِيِّ إِنْ كُنَّا لَتَنْظُرُ إِلَى الْهِلَالِ ثَلَاثَةَ أَهْلَةً فِي شَهْرَيْنِ وَمَا أُوْقَدَتْ فِي أَبْيَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَارًا. فَقُلْتُ مَا كَانَ يُعِيشُكُمْ قَالَتِ الْأَسْوَدَانِ الشَّمْرُ وَالْمَاءُ إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِرَانُ مِنَ الْأَنْصَارِ كَانَ لَهُمْ مَنَابِعُ وَكَانُوا يَمْنَحُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَبْيَاتِهِمْ فَيَسْقِيَنَاهُ

“O, son of my sister, we used to see three new moons in two months, and no fire was kindled [for cooking] in the apartments of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” Urwah asked, “What would sustain you?” She replied, “The two black things: dates and

¹⁵ Al-Bukhārī (no. 2821).

water. However, Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did have neighbours from the Ansār who had some she-camels, and they used to give the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) some milk from their house, and he used to give it to us to drink.”¹⁶ Another example for the men of this Ummah to serve their families and to show them concern.

Sahl Ibn Sa‘d (رَجُلُ الْمُتَّقِينَ) said that a woman brought a cloak (bur-dah) to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). She said,

يَا رَسُولَ اللَّهِ أَكْسُوكَ هَذِهِ

“O Allāh’s Messenger, I want you to wear this.” So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) took it because he needed it, so he wore it. A man among his Companions saw him wearing it and said:

يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هَذِهِ فَاقْسِنِيهَا

“O Allāh’s Messenger, how nice it is. Please give it to me to wear.” So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Yes, take it.” After the Prophet stood up and left, his companions reproached him for what he had done saying:

مَا أَحْسَنْتَ حِينَ رَأَيْتَ التَّيَّبَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْذَهَا مُحْتَاجًا إِلَيْهَا ثُمَّ سَأَلْتُهُ إِيَّاهَا وَقَدْ عَرَفْتَ أَنَّهُ لَا يُسْأَلُ شَيْئًا فَيَمْنَعُهُ

“What you did wasn’t nice. You saw that the Prophet took it because he needed it, but then you asked him for it, knowing full well that when he asked for something, he never refuses.” The man replied:

رَجُوتُ بَرَكَتَهَا حِينَ لَبِسَهَا التَّيَّبَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَلِيٍّ أَكَفَّنُ فِيهَا

¹⁶ Al-Bukhārī (no. 6459).

“I only wanted its blessings as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had worn it—and so I hope that I shall be shrouded in it [for my burial].”¹⁷

However, his generosity (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), patience with people and tolerance were all in their proper place—he would not allow himself to be compelled or humiliated, as we have seen with the battle of Hunayn. He would spend wealth for Allāh and for His sake: upon his family, the poor, the needy, in the path of Allāh, to soften hearts towards Islam, or as legislated for the Ummah.

As for courage, then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was the bravest of people, and the strongest of them in resolve and boldness. When others fled, he remained firm. Al-‘Abbās Ibn ‘Abdul-Muttalib (رضيَ اللَّهُ عَنْهُ) said: “When the Muslims met the disbelievers—meaning at the battle of Hunayn—and some of the Muslims turned and fled, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) began charging on his mule towards the disbelievers while I was holding its reins, restraining it so that it would not rush forward. And at that time, he was saying: **‘I am the Prophet, that is no lie. I am the son of ‘Abdul-Muttalib.’**”¹⁸

‘Alī Ibn Abī Ṭālib (رضيَ اللَّهُ عَنْهُ) said:

لَمَّا حَضَرَ الْبَأْسُ يَوْمَ بَدْرٍ اتَّقَيْنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مِنْ أَشَدِ النَّاسِ مَا كَانَ أَوْ لَمْ يَكُنْ أَحَدٌ أَقْرَبَ إِلَى الْمُشْرِكِينَ مِنْهُ.

“When the fighting grew intense on the day of Badr, we sought shelter by drawing close to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who was from the firmest of the people, and no one was closer to the pagans in battle than him.”¹⁹

¹⁷ Al-Bukhārī (no. 6036).

¹⁸ Muslim (no. 76) and a similar wording reported by al-Bukhārī (no. 2864).

¹⁹ Imām Ahmad in *al-Musnad*, (no. 1042), and it is *sahīh*.

In a narration, Anas Ibn Mālik (رضي الله عنه) said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسَ وَأَجْوَدَ النَّاسَ وَأَشْجَعَ النَّاسَ وَلَقَدْ فَرِغَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ فَانْطَلَقَ النَّاسُ قَبْلَ الصَّوْتِ فَاسْتَقْبَلُهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ سَبَقَ النَّاسَ إِلَى الصَّوْتِ وَهُوَ يَقُولُ لَنْ تُرَاعُوا لَنْ تُرَاعُوا وَهُوَ عَلَى فَرَسٍ لَا يَلْحَدُهُ عُرْيٌ مَا عَلَيْهِ سَرْجٌ فِي عُنْقِهِ سَيْفٌ فَقَالَ لَقَدْ وَجَدْتُهُ بَحْرًا أَوْ إِنَّهُ لَبَحْرٌ

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was the best of people, the most generous of people, and the bravest of people. One night, the people of Madinah were alarmed, so some of them set out towards the source of the noise. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) met them as he was returning—having already reached it before them—and he was on a horse belonging to Abu Ṭalhah, bare-backed, with a sword around his neck, saying: ‘**Do not be afraid, do not be afraid.**’ About the horse, he said, ‘**It was like the sea**’”²⁰, i.e., it was swift after starting slow.

As for his gentleness and fine character, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was kind and merciful. He was not obscene, nor one who spoke obscenely, nor was he harsh or loud in the marketplaces. He did not repay evil with evil—instead, he would pardon and forgive.

Imām al-Bukhārī reported that 'Abdullāh ibn 'Amr (رضي الله عنه) said:

لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُنْتَهِجًا وَكَانَ يَقُولُ إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا

²⁰ Al-Bukhārī (no. 6033).

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was never obscene, nor did he utter obscenities. Instead, he used to say, ‘Indeed, the best of you is the one with the best manners.’”²¹

Imām al-Bukhārī reported:

عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ لَقِيَتُ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنَ الْعَاصِ قُلْتُ أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّوْرَاةِ. قَالَ أَجْلُ وَاللَّهِ إِنَّهُ لَمَوْضُوفٌ فِي التَّوْرَاةِ بِعَيْنِ صِفَتِهِ فِي الْقُرْآنِ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَيِّنًا وَنَذِيرًا وَحْرَزًا لِلْأُمَمِ أَنْتَ عَبْدِي وَرَسُولِي سَمِيُّتُكَ الْمُتَوَكِّلُ لَيْسَ بِفَظٍّ وَلَا عَلَيْطٍ وَلَا سَخَابٍ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَغْفِرُ وَلَنْ يَقِبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَةَ الْعَوْجَاءَ يَأْنَ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَيَفْتَحُ بِهَا أَعْيُنًا عُمِيًّا وَآذَانًا صُمًّا وَقُلُوبًا غُلْفًا

‘Atā’ Ibn Yasār narrated: I met ‘Abdullāh ibn ‘Amr ibn al-‘Ās (رَضِيَ اللَّهُ عَنْهُ) and asked him, “Tell me about the description of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned in Torah.”

He replied, “Yes. By Allāh, he is described in Torah with some of the qualities mentioned about him in the Qur’ān:

‘O Prophet! We have sent you as a witness and a bringer of glad tidings [to those who believe], and a warner [to those who disbelieve] and a guardian for the illiterate ones.

You are my servant and my messenger. I have named you *al-Mutawakkil*, one who depends upon Allāh. You are neither discourteous nor harsh nor a noisemaker in the markets.

²¹ Al-Bukhārī (no. 3559).

The Prophet will not repel evil with evil; instead, he will pardon and forgive. Allāh will not take his soul until he straightens through him the crooked religions by their testification that ‘*none has the right to be worshipped but Allāh*’ with which the blind eyes, the deaf ears and the closed hearts will be opened.”²²

The noble Companion, Ibn Mas‘ūd (رضي الله عنه)، said:

كَانَ أَنْظَرُ إِلَى الَّتِي صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْكِي نَبِيًّا مِّنَ الْأَنْبِيَاءَ ضَرَبَهُ قَوْمٌ فَأَدْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ

“It is as I can see the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) talking about one of the Prophets whose people had beaten him and caused him to bleed—and while he was wiping the blood from his face, he was saying:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

“O Allāh! Forgive my people, for they do not know [what they are doing].”²³

Al-‘Allāmah Ibn ‘Uthaimīn (رحمه الله) said: “This is from the forbearance of the Prophets and their patience upon the harm they encountered from their people. And they suffered much harm at the hands of their people! Allāh (سبحانه وتعالى) said:

وَلَقَدْ كُدِّبْتُ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُدِّبُوا وَأُودُّوا حَتَّىٰ أَتَاهُمْ نَصْرًا

‘And indeed, Messengers before you were disbelieved, but they were patient even though they were denied, rejected and harmed until there came to them our help.’²⁴

²² Al-Bukhārī (no. 2125).

²³ Al-Bukhārī (no. 3477), Muslim (no. 1792).

²⁴ Al-An‘ām: 34.

So, this Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was beaten and struck by his people until they caused his face to bleed, yet he still said:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

‘O Allāh, forgive my people, for they do not know.’ It is as though his people were Muslims, but then a dispute occurred between them and their Prophet, and they became angry, so they did this to him. Thus, he supplicated for their forgiveness—because had they been non-Muslims, he would have supplicated for their guidance, saying:

اللَّهُمَّ اهِدْ قَوْمِي

‘O Allāh, guide my people.’ Therefore, what is apparent is that they were Muslims.”²⁵

The young Companion, Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ), was able to speak first-hand about the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He said:

خَدَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفْ قَطُّ وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ وَلَا لِشَيْءٍ تَرَكْتُهُ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْسَنِ النَّاسِ خُلُقًا وَلَا مَسَسْتُ خَرْزًا وَلَا حَرِيرًا وَلَا شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا شَمَمْتُ مِسْكًا قَطُّ وَلَا عِظْرًا كَانَ أَظَيْبَ مِنْ عَرَقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“I served the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) for ten years. By Allāh, he never once said ‘uff’ to me (a word of displeasure), nor did he ever say to me about anything that I had done, ‘**Why did you do this?**’ nor about anything I hadn’t done, ‘**Why did you not do that?**’

²⁵ See *Sharh Riyad as-ṣālihīn* of Ibn ‘Uthaimīn (4/ no. 645).

Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was the best of people in character. I never felt any silk, fine linen or anything at all that was softer than the palm of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). I never smelled any musk, nor any perfume more fragrant than the smell of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).²⁶

The Messenger was honest and would speak truthfully with straightforward, wise speech and thus he would win the hearts of the people. ‘Amr Ibn al-‘Āṣ (رَجُلُ اللَّهِ عَنْهُ) said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْبِلُ بِوَجْهِهِ وَحَدِيثِهِ عَلَى أَشَرِ الْقَوْمِ يَتَأَلَّفُهُمْ بِذَلِكَ فَكَانَ يُقْبِلُ بِوَجْهِهِ وَحَدِيثِهِ عَلَى حَقِّيْ حَنَّتُ أَنِّي حَيْرُ الْقَوْمِ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَنَا خَيْرٌ أَوْ أَبُو بَكْرٍ فَقَالَ: أَبُو بَكْرٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَنَا خَيْرٌ أَوْ عُمَرُ فَقَالَ: عُمَرُ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَنَا خَيْرٌ أَوْ عُثْمَانُ فَقَالَ: عُثْمَانُ فَلَمَّا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَدَقَنِي فَلَوْدَدْتُ أَنِّي لَمْ أَكُنْ سَالِثُهُ.

“Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to face up to the worst of people, and speak directly with them, thereby winning over their hearts. He used to do the same with me, so that I thought I was the best of the people. I asked him, ‘O Messenger of Allāh, am I better, or Abu Bakr?’ He said, ‘Abu Bakr.’ I asked, ‘O Messenger of Allāh, am I better, or ‘Umar?’ He said, ‘Umar.’ I asked: ‘O Messenger of Allāh, am I better, or ‘Uthmān?’ He said, ‘Uthmān.’

Whenever I asked Allāh’s Messenger, he told me the truth. So, I wished I had not asked him.”²⁷

²⁶ At-Tirmidhī in *ash-Shamā'il al-Muhammadiyyah* (no. 344), graded *sahīh* by al-Albānī, see *Mukhtasar ash-Shamā'il* (no. 296).

²⁷ At-Tirmidhī in *ash-Shamā'il al-Muhammadiyyah*, graded *hasan* by al-Albānī, see *Mukhtasar ash-Shamā'il* (no. 295).

From his concern for the people, he would not delay in correcting. ‘Abdullāh Ibn ‘Abbās (رضي الله عنهما) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw a man wearing a gold ring on his finger, so he pulled it off his finger and threw it to one side, saying, “**You are taking a live coal from the Hellfire and putting it on your hand.**” After Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had left, someone said to the man, “**Take your gold ring and sell it for benefit.**” He replied, “**No, by Allāh, I shall not take it after Allāh’s Messenger has cast it aside.**”²⁸

He would warn them about affairs that would cause corruption in their families and relationships. So, he warned them about free-mixing. ‘Uqbah Ibn ‘Āmir (رضي الله عنهما) narrated that Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْوَ
فَقَالَ الْحَمْوُ الْمَوْتُ

“**Do not enter the gatherings of women.**” So, a man from the Ansār said: “**What about the brothers-in-law of the wife?**” He replied: “**The male in-laws are [like] death.**”²⁹

He taught them to be good to their parents and to maintain rights of the mother and father. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّ اللَّهَ يُوصِيُّكُمْ بِأَمْهَاتِكُمْ - ثَلَاثَةً - إِنَّ اللَّهَ يُوصِيُّكُمْ بِآبَاءِكُمْ إِنَّ اللَّهَ
يُوصِيُّكُمْ بِالْأَقْرَبِ فَالْأَقْرَبِ

“**Allāh enjoins you to treat your mothers kindly**” and he said it three times. Then he said: “**Allāh enjoins you to treat your fathers**

²⁸ Muslim (no. 2090).

²⁹ Al-Bukhārī (no. 5232) and Muslim (no. 2172).

kindly; Allāh enjoins you to treat kindly your closest relatives and the next closest.”³⁰

عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السُّلْمَىِّ أَنَّ جَاهِمَةَ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَرَدْتُ أَنْ أَغْزُوَ وَقُدْ جِئْتُ أَسْتَشِيرُكَ . فَقَالَ هُلْ لَكَ مِنْ أُمٍّ . قَالَ نَعَمْ . قَالَ فَالْأَرْمَهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِيهَا

Mu‘āwiyah Ibn Jāhimah as-Sulamī narrated that Jāhimah came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, “O Messenger of Allāh! I want to go out and fight (Jihād), and I have come to ask your advice.” He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked, “Do you have a mother?” He said, “Yes.” So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to him, “Then stay with her, for Paradise is beneath her feet.”³¹ And, Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

ثَلَاثَ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ لَا شَكَ فِيهِنَّ دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ
الْوَالِدِ لَوْلَدِهِ

“There are three supplications that will be answered without doubt: The supplication of one who has been wronged, the supplication of the traveller and the supplication of a father for his child.”³²

All of this Islamic cultivation leads to cohesive, functional and loving families, which has far-reaching effects upon the community and society at large. Muslims should always show others the best example by following the Prophet of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Think, how many unbelievers throughout history have embraced Islam

³⁰ Ibn Mājah (no. 3661) this is his wording; at-Tirmidhī (no. 1897); and graded hasan by al-Albānī.

³¹ An-Nisā’ī (no. 3104); graded hasan-sahīh by Imām al-Albānī.

³² Ibn Mājah (no. 3862), Abu Dāwūd (no. 1536); graded hasan by al-Albānī.

because of the noble morals and manners of the Muslims, and their good treatment of them. Too many to enumerate!

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“There has certainly been for you in the Messenger of Allāh an excellent example.”³³

Furthermore, our Prophet was the mildest, most moderate and forgiving of people; not loud, not noisy, and he never swore or used foul language, just as he was described in the Torah. ‘Ā’ishah (رضي الله عنها) said:

لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا وَلَا صَحَّابًا فِي الْأَسْوَاقِ وَلَا يَجْزِئُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَصْفُحُ

“Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was not obscene in his nature, or in his speech, his actions or character; nor was he boisterous and loud in the markets; and he would not respond to evil with evil, instead, he would pardon and forgive.”³⁴ These are the traits we need to inculcate in ourselves, our wives and our children. She also narrated that he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to her:

يَا عَائِشَةً مَقِنْتِي عَهْدِنِي فَحَشًا إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ مَنْ تَرَكَهُ النَّاسُ اتِّقَاءً شَرِّهِ

“O ‘Ā’ishah, since when have you known me to be foul-mouthed? The worst of people in rank before Allah on the Day of

³³ Al-Ahzāb: 21.

³⁴ At-Tirmidhī in *ash-Shamā’il al-Muhammadiyyah*; and graded sahīh by al-Albānī, see *Mukhtasar ash-Shamā’il* (no. 298).

Resurrection will be those whom people avoid in order to be safe from their evil.”³⁵

Just as good character may be part of one’s natural disposition, it can also be acquired. Meaning, that just as a person may be created with a fine and noble character, he is also able to cultivate good character through effort, training, and self-discipline. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to al-Ashajj ‘Abdul-Qays (رَضِيَ اللَّهُ عَنْهُ):

إِنَّ فِيكُ خَلَّتِينِ يُحِبُّهُمَا اللَّهُ الْحِلْمُ وَالْأَنَاءُ قَالَ يَا رَسُولَ اللَّهِ أَنَا أَنْخَلَقُ بِهِمَا أَمْ اللَّهُ جَبَلَنِي عَلَيْهِمَا قَالَ بَلِ اللَّهُ جَبَلَكَ عَلَيْهِمَا قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَبَلَنِي عَلَى خَلَّتِينِ يُحِبُّهُمَا اللَّهُ وَرَسُولُهُ

“Indeed, you possess two qualities that Allāh loves: forbearance and deliberation.” He said, “O Messenger of Allāh, are these two qualities that I acquired, or did Allāh create me with them?” He replied, “Rather, Allāh created you with them.”

So, al-Ashajj said, “All praise is for Allāh who created me with two qualities that Allāh and His Messenger love.”³⁶

‘Allāmah Ibn ‘Uthaimīn (رَحْمَةُ اللَّهِ) commented: “This hadīth is a proof that noble and virtuous character may be innate, and it may also be acquired. However, that which is innate is undoubtedly better than that which is acquired, because when good character is natural, it becomes a person’s disposition and inherent nature—he does not need to exert effort to practice it, nor does he need hardship and struggle to bring it forth. But this is the bounty of Allāh; He grants it to whom He wills. And whoever is deprived of this—meaning

³⁵ Al-Bukhārī (no. 6032).

³⁶ Abu Dāwūd (no. 5225), first part of it is reported by Muslim (nos. 25-26) and at-Tirmidhī (no. 2011). Graded *hasan* by al-Albānī.

deprived of good character by way of natural disposition—then he is still able to attain it.”³⁷ And in attaining it through cultivation, learning and striving, there is a tremendous reward and bounty from Allāh, the Mighty and Majestic.

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would joke with his Companions, mix with them, and speak with them. He would play with their children, place them in his lap, and sometimes a child would urinate in his lap, yet he would not get angry or tell them off for that.

Al-Bukhārī reported that Umm Qays bint Mihsan (رضي الله عنها) brought her young son, who had not yet started eating, to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so he sat him in his lap. The boy then urinated on the Prophet’s clothes. He asked for some water and sprinkled it over the area to moisten it, but he did not wash his garment.³⁸

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would accept the invitation of the free person and the slave, the rich and the poor. He would visit the sick even at the far ends of Madinah, and he would accept the apology of one who offered it.

Al-Imām Ibn al-Qayyim (d.752H رحمه الله) stated: “The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would pass by children and give them the greeting of *salām*. A child among the servant girls would take him by the hand and lead him wherever she wished. After he ate, he would lick his three fingers. At home, he would serve his family, and he would never seek revenge for himself. He would mend his sandals, carry his own garments, milk the sheep for his family, feed the camel, eat with the servant, sit with the poor, and walk with the widow and the

³⁷ See *Makārim al-Akhlāq* of Ibn ‘Uthaimīn.

³⁸ Al-Bukhārī (no. 223).

orphan to fulfil their needs. He would initiate the greeting of *salām* to whomever he met; he would respond to the invitation of anyone who invited him, even if it were for some simple food. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was easy-going, gentle in character, noble in nature, pleasant in companionship, cheerful in face, smiling, humble without humiliation, generous without extravagance, soft-hearted, merciful to every Muslim; lowering his wing of humility to the believers, and being gentle with them.”³⁹

When he heard a child crying while leading the people in prayer, he would shorten the prayer out of fear that the child’s mother might be distressed. ‘Abdullah Ibn Abī Qatādah narrated saying: My father said: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “**When I stand for prayer, I intend to make it long, but when I hear a child crying, I shorten it, as I dislike causing distress to the mother.**”⁴⁰

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would pray while carrying his granddaughter in his arms, the daughter of Zaynab and Abul-‘Āṣ Ibn ar-Rabī‘. When he stood up, he would carry her, and when he prostrated, he would place her down.⁴¹

Abu Buraidah (رضي الله عنه) said, “Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was delivering a khutbah to us when al-Hasan and al-Husayn (رضي الله عنهما) came forward wearing two red shirts, walking and stumbling. So, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) descended from the minbar, picked them up and placed them in front of him. Then he said, ‘Allāh has spoken the truth:

³⁹ Madārij as-Sālikeen (2/310).

⁴⁰ Al-Bukhārī (no. 707).

⁴¹ Al-Bukhārī (no. 516).

أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

‘Indeed, your wealth and your children are a trial.’⁴² I looked at the two young boys walking and stumbling, and I could not be patient, so I stopped my khutbah and picked them up.”⁴³

So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was cheerful, easy in character, and gentle in manner. He was neither harsh nor hard-hearted, neither loud nor crude, neither fault-finding nor miserly. He would overlook what he disliked and would not disappoint the one who hoped in him, nor would he turn him away. He would hate lying and argumentation and love good manners; and he taught all of this to the people. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبِيعِ الْجَنَّةِ لِمَنْ تَرَكَ الْمُرَاءَ وَإِنْ كَانَ مُحِقًا وَبَيْتٍ فِي وَسْطِ
الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ حُلْقَهُ

“I guarantee a house on the outskirts of Paradise for a man who avoids quarrelling even if he was in the right; a house in the middle of Paradise for a man who avoids lying even if he was joking; and a house in the highest part of Paradise for a man who beautifies his character.”⁴⁴ And he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

إِنَّمَا بَعَثْتُ لِأُتَمِّمَ صَالِحَ الْأَخْلَاقِ

“I was not sent except to perfect the noble character.”⁴⁵

⁴² Al-Anfāl: 28.

⁴³ At-Tirmidhī (no. 3774).

⁴⁴ Abu Dāwūd (no. 4800), graded *hasan* by al-Albānī.

⁴⁵ Al-Musnad of Imām Ahmad (no. 8939), *al-Adab al-Mufrad* (no. 273). Graded *sahīh* by al-Albānī; see *Sahīh al-Jāmi‘* (no. 2833).

When he spoke, those sitting with him would lower their heads, as though birds were perched upon them. When he fell silent, they would speak. They would not dispute in his presence. Whoever spoke in his gathering was listened to until he finished. He would show patience with a stranger who spoke harshly or asked abruptly, to the point that his Companions would sometimes try to bring such people to him, so that they could benefit from the questions they posed to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And this indicates the great respect the Companions had for the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the awe and reverence they held for him.

As for his *zuhd* (asceticism) and his turning away from the worldly luxuries, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was the most abstinent of the people regarding the world and the most desirous of the Hereafter. Allāh (سُبْحَانَهُ وَتَعَالَى) gave him the choice between being a prophet-king or a servant-messenger, so he chose to be a servant-messenger. If given the choice between remaining in this world for as long as he wished or choosing what is with Allāh—he would choose what is with Allāh. Anas Ibn Mālik (سُبْحَانَهُ وَتَعَالَى) said:

دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى سَرِيرٍ مَرْمُولٍ يَشَرِّيظِ تَحْتَ رَأْسِهِ وَسَادَةُ مِنْ أَدَمِ
حَشْوُهَا لِيُفْ مَا بَيْنَ جَلْدِهِ وَبَيْنَ السَّرِيرِ تَوْبَ فَدَخَلَ عَلَيْهِ عُمُرُ فَبَكَ فَقَالَ لِهُ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: مَا يُبَكِّيَكَ يَا عُمَرَ قَالَ: أَمَا وَاللَّهِ مَا أَبْكِيَ يَا رَسُولَ اللَّهِ أَلَا أَكُونَ أَعْلَمَ أَنَّكَ
أَكْرَمُ عَلَى اللَّهِ مِنْ كِسْرَى وَقَيْصَرَ فَهُمَا يَعِيشَانِ فِي مَا يَعِيشَانِ فِيهِ مِنَ الدُّنْيَا وَأَنَّكَ يَا رَسُولَ اللَّهِ
بِالْمَكَانِ الَّذِي أَرَى فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَا تَرَضَى يَا عُمَرُ أَنْ تَكُونَ لَهُمُ الدُّنْيَا
وَلَنَا الْآخِرَةُ قُلْتُ: يَكَ يَا رَسُولَ اللَّهِ قَالَ: فَإِنَّهُ كَذِيلَ.

“I entered upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) while he was lying on a bed made of palm-fibres, bound with a cord. Beneath his head was a pillow of tanned leather stuffed with palm fibre, and between his skin and the bed there was only a single garment.

Then, ‘Umar (رضي الله عنه) entered upon him and began to weep. So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to him: ‘**What makes you weep, O ‘Umar?**’ He said: ‘By Allāh, O Messenger of Allāh, I am not weeping except because I know that you are more honourable with Allāh than Kisrā and Caesar, yet they roam freely enjoying the pleasures of this world, while you, O Messenger of Allāh, are in the state that I see.’

So, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘**Are you not pleased, O ‘Umar, that for them is this world, and for us is the Hereafter?**’ I said: ‘Indeed, O Messenger of Allāh.’ He said: ‘**Then certainly, that is how it is.**’⁴⁶

Then there are those of this Ummah who prefer the culture, manners and behaviour of the unbelievers, and take them as their role-models. Allāh (سبحانه وَتَعَالَى) has commanded the Muslims to follow the example of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the Sharī‘ah that was revealed to him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)—and our Lord has honoured those from this Ummah who follow his Path. And there is humiliation and lowliness when we turn away from that Straight Path. ‘Umar Ibn al-Khattāb (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “**Indeed, we were a lowly people, then Allāh honoured us with Islam—so, if we seek honour from other than Islam, then Allāh will make us lowly.**”⁴⁷ And Allāh (عز وَجَلَّ) stated:

وَلِلَّهِ الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَا يَكِنُّ الْمُنْفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

⁴⁶ Al-Bukhārī in *al-Adab al-Mufrad* (no. 1163); graded *sahīh* by ‘Allāmah al-Albānī.

⁴⁷ Al-Hākim (1/30 no. 207), authenticated by al-Albānī: *as-Sahīhah* (1/117).

“And to Allāh belongs all honour, and to His Messenger, and to the believers, but the hypocrites do not know.”⁴⁸ Therein lies guidance and goodness for the Ummah.

Good Manners towards Allāh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

The authentic narrations must be met with good manners, and that is shown by receiving them with acceptance and submission. We are certain that whatever the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said in the *ahādīth* is the truth and reality, even if the people of desires choose to object. And we know with absolute certainty that everything which contradicts what is authentically reported from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is falsehood because Allāh (عَزَّوجَلَّ) has said:

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحُقُّ فَمَاذَا بَعْدَ الْحُقُّ إِلَّا الظَّالِمُونَ فَإِنَّمَا تُنَصَّرُونَ

“That is Allāh, your Lord, the True. So, what is there after the truth except misguidance?⁴⁹ So how are you turned away [from it]?”

So, whatever comes from revelation is the Truth. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

تُنْدَنِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمْقَدَارِ مِيلٍ

“The sun will be brought close to the creation on the Day of Resurrection, at a distance of a mile.” Then he said:

⁴⁸ Al-Munāfiqūn (63:8).

⁴⁹ Yūnus: 32.

فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ
إِلْجَامًا قَالَ وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فِيهِ

“The people would be submerged in perspiration according to their deeds, some up to their knees, some up to the waist, and some will be bridled with perspiration. While saying this, Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) pointed his hand towards his mouth.”⁵⁰

Saikh Ibn ‘Uthaimīn said: “Whether this mile is the mile of the kohl-stick or a mile of distance, the distance between the sun and the heads of the creation will be small on that Day. Yet despite this, the people will not be burned to ash by its heat—whereas if the sun were to come close in this worldly life by even a fingertip’s length, the earth and all that is upon it would be burned.

Someone may ask: ‘How can the sun come this close to the heads of the creation on the Day of Resurrection, and yet the people remain for even a moment without being burned?’

We say to such a person: You must show good manners with this ḥadīth. And good manners with this authentic ḥadīth are that we accept it and believe in it, that our hearts feel no discomfort, no constriction, and no hesitation regarding it. We know what the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informed us of is true. And we know that there is a tremendous difference between the condition of the people in this world and their condition in the Hereafter, such that the affairs of the Hereafter cannot be measured by the standards of this worldly life, due to this immense difference.

⁵⁰ Muslim (no. 2864).

So, we know, for example, that the people will stand on the Day of Resurrection for fifty thousand years. According to the measure of this worldly life, is it possible for anyone to stand for even fifty thousand minutes?!

The answer is no. So, the difference is immense. If that is the case, then the believer accepts these ahādith with an open chest, ease and tranquillity. His understanding expands to submit to the narration, and his heart opens to what it indicates.

Secondly, from having good manners with Allāh, the Mighty and Majestic, is that a person receives the rulings of Allāh with acceptance, compliance, and implementation—without rejecting anything from the rulings of Allāh. If a person rejects something from the rulings of Allāh, then this is bad manners with Allāh, the Mighty and Majestic—whether he rejects it by denying its ruling, or by arrogantly refusing to act upon it, or by being negligent and careless in acting upon it. All of that contradicts having good manners with Allāh, the Most High.”⁵¹

These, then, are precious gems from the character of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so take them as a guiding lamp by which you follow the True Religion, adopt his guidance, and proceed upon his methodology so that you may be rightly guided. For Allāh created him upon the noblest of manners and commanded us to take him as our example, just as He (تَبَارَكَ وَتَعَالَى) stated:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا ﴿٦﴾

⁵¹ *Makārim al-Akhlāq* of Ibn ‘Uthaimīn (رَحْمَةُ اللَّهِ).

“Indeed, in the Messenger of Allāh you have a fine example to follow for whoever hopes in Allāh and the Last Day, and remembers Allāh much.”⁵² He (تَبَارَكَ رَبُّهُ) commanded mankind to believe in him and to follow him, and in that there is success:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأَمِيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

“So believe in Allāh and His Messenger, the unlettered Prophet, who believes in Allāh and His words, and follow him so that you may be guided.”⁵³

In finishing, I say:

رَزَقَنَا اللَّهُ وَإِيَّاكُمْ مَحَبَّةَ هَذَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَفَقَنَا إِلَى اتِّبَاعِ سُنْنَتِهِ
وَهُدَاهُ حَتَّى يَأْتِيَنَا الْيَقِينُ.

May Allāh grant us and you love for this Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and grant us success in following his Sunnah and his guidance until certainty of death comes to us.

And all praise is for Allāh, the Lord of all creation.

Abu Khadeejah ‘Abdul-Wāhid Alam.

Monday 24nd December 2025 / 4th Rajab 1447H.

⁵² Al-Ahzāb: 21.

⁵³ Al-A‘rāf: 158.