



Muhammad ﷺ

The Finest Man Who Ever Lived

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Allahi Alrrahmani Alrraheemi

*In the name of Allah, the most
Beneficent, the most Merciful*

Muhammad, sallallaahu 'alayhi wa sallam, The Finest Man Who Ever Lived

His Fine Morals, and How We Should Love and Support Him

All perfect praise be to Allaah, the Lord of the worlds, and may the peace and blessings of Allaah be upon Muhammad ibn 'Abdillaah, the seal of the prophets, the finest of the former and latter generations, our master and ideal example.

He is the possessor of the *Hawdh* (Basin) from which the believers will drink on the day of Judgment; the Banner under which the believers will gather; the Station of Praise and Glory; and the Bright Marks on his face, hands and feet (from the remnants of his ablution). He is the one who was mentioned in the *Tawraah* (Torah) and *Injeel* (Gospel), and supported by the Angel Jibreel (Gabriel), may Allaah exalt his mention.

His Lord distinguished him with the *Israa'* and *Mi'raaj* (Night Journey to *Al-Masjid Al-Aqsa* and Ascent to Heaven) and He split the moon for him, and made a cure and blessing in his saliva and sweat. With his invocations the rain was sent down. To him the trees submitted. Upon him, camels and stones sent their salutations. He was made victorious by awe, for Allaah terrified his enemies at a distance of a month's journey.

He is the master of the sons of Aadam (Adam), and this is no boast.

The evidences of his prophethood are numerous and his noble manners and attributes are countless.

The best of creation in his childhood, the most purified in his youth, the superior in his maturity, the most righteous throughout his lifetime, the most just of judges, and the bravest on the battlefield. Allaah The Almighty endowed him with every sublime moral and refined manner, purified him from every impurity, guarded him against every slip, taught him good manners, educated him well and endowed him with every noble trait. Thus, no one could be like him in his perfection, nobility, truthfulness, honesty, asceticism, bashfulness and chastity.

Such is the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. All those who knew him well acknowledged his nobility, excellent nature, kind-heartedness, gentleness, wisdom, intelligence, firm determination and compassion.

Fair-Minded Thinkers On Finest Man Who Ever Lived

No one can read about the magnanimous manners and the noble character of the Messenger, *sallallaahu 'alayhi wa sallam*, without expressing admiration of his character and bedazzlement by it. Thus, it is no wonder that we see such fragrant praise and objective testimonies from many of those who have not even embraced Islam. History has recorded their quotations, writings and heritage in this regard and this provides firm evidence and decisive proof of his sublime morals and characteristics, *sallallaahu 'alayhi wa sallam*.

Fair-minded and impartial non-Muslim thinkers tell us about the Messenger, *sallallaahu 'alayhi wa sallam*:

In the eyes of the orientalist:

1- The American orientalist, Washington Irving, said, “*Muhammad, (sallallaahu 'alayhi wa sallam), was the final and greatest Prophet that Allaah sent to call people to worship Him alone.*” (Excerpted from *Qaaloo 'an Al-Islam (What They Said About Islam)* by Professor 'Imaad Ad-deen Khaleel)

2- The Spanish orientalist, Jan Lake, in his book *The Arabs* said, “*The life of Muhammed cannot be described using any words that are better than what Allaah says: {And We have not sent you, [O Muhammad], except as a mercy to the worlds.} [Quran 21:107] And indeed, Muhammed was a real mercy, and I ask for blessings upon him passionately and ardently.*”

3- The Italian orientalist, Laura Veccia Vaglieri, said, “*Muhammad, who always held on to divine principles, was very compassionate - especially with those who believe in one God. He knew how to have great patience with the pagans, ever showing deliberation.*” [*Apologia dell' Islamismo* (translated into English as: *An Interpretation of Islam*) by Laura Veccia Vaglieri]

4- The French orientalist, Gustave Le Bon, said, “*Muhammad met all the harm and torture with great patience and endurance. Muhammad treated the people of Quraysh, who were his enemies for twenty years, with kindness and forbearance.*” [*La Civilisation des Arabes, (The Civilization of Arabs)* by Gustave Le Bon]

In the eyes of the philosophers:

1- The renowned British philosopher and playwright, Sir George Bernard Shaw, said, “*I have studied the life of the Messenger of Islam very well, time after time, and I have found nothing but moral standards as they should be. I always wished that Islam would become the way of the world.*” [*Ar-Rasool, sallallaahu 'alayhi wa sallam, fee 'Uyoon Gharbiyyah Munsifah* by Al-Husaini Ma'di]

- 2- The English Philosopher, Thomas Carlyle, who was said to be the finest British mind after Shakespeare said, “*This great, kind-hearted merciful wise man had other thoughts in his mind than worldly ambitions, and other intentions than seeking authority and high status.*” [Ar-Rasool, sallallaahu ‘alayhi wa sallam, fi ‘Uyoon Gharbiyyah Munsifah by Al-Husayni Ma‘addi]

In the eyes of historians:

1- The British Historian, Sir William Muir, said, “*Mahomet, peace be upon him, was characterized by his distinct and emphatic speech. His religion is uncomplicated. He did amazing actions. Actually, history has never witnessed a reformer like the Prophet of Islam who increased awareness and revived the proper meaning of noble manners and virtue in such a short time.*”

He added, “*A remarkable feature was the urbanity and consideration with which Mahomet treated even the most insignificant of his followers. Modesty and kindness, patience, self-denial, and generosity, pervaded his conduct, and riveted the affections of all around him. He was not known ever to refuse an invitation to the house even of the most meager, nor to decline a proffered present however small. When seated by a friend, he did not haughtily advance his knees towards him. He possessed the rare faculty of making each individual in a company think that he was the most favored guest. When he met anyone rejoicing, he would seize him eagerly and cordially by the hand. With the bereaved and afflicted he sympathized tenderly. He shared his food, even in times of scarcity, with others; and was sedulously solicitous for the personal comfort of every one about him.*” [The Life of Mahomet by William Muir and Ar-Rasool sallallaahu ‘alayhi wa sallam, by Sa‘eed Hawa]

In the eyes of poets and linguists:

- 1- The famous French poet, Alphonse de Lamartine, said, “*I have studied the life of Muhammad well and realized the greatness of it.*” [Voyage en Orient (Travelling to the Orient)]
- 2- The well-known German poet and writer, Johann Wolfgang von Goethe, said, “*I have searched the history of humanity for a role model for man and found it in the Arab prophet Muhammad.*” [Allahs Sonne über dem Abendland (Allaah's Sun Over the Occident) by Sigrid Hunke]
- 3- The French writer, Edward Montet, professor of Oriental Languages at the University of Geneva said in his book *Muhammad and the Quran*, “*Muhammad,*

peace be upon him, had magnanimous manners, sublime morality, sweet speech and sound judgment. He was characterized by soundness of judgment, truthfulness of words and a firm belief in what he did and said."

These were the testimonies of some European orientalist, philosophers, historians and poets about the noble character of the Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, the seal of the prophets.

We aim to prove that Western people acknowledge the prophethood of Muhammad, *sallallaahu 'alayhi wa sallam*, his noble traits and his favors that will last until the Day of Judgment over mankind in all parts of the world.

Although Christian European fanaticism is always partial and makes no attempt to be objective, there remain fair-minded thinkers who have affirmed the truth unequivocally. However, the dominant Western cultural trends that are filled with fanaticism, stubbornness and self-centeredness have explored every possible avenue to hide and suppress these obvious facts, so the European lay-person would not know these facts that his fellow countrymen have proved as true about Islam, its Prophet and his universal everlasting message. All such things are done only to realize two aims:

First, to keep the Christians of Europe away from Islam whose effectiveness in affecting the human personality has been evidently proved. In fact, the people in the West are afraid of Islam because of the steady decline in the number of those converting to Christianity in the world in spite of the enormous amounts of money and time they spend to make people Christians.

The well-known evangelist, Lawrence Brown, said, *"We have found that the real danger for us is Islam and its ability to expand and to submit people to its teachings and its remarkable vitality."* He added, *"The real universal danger in this age is Muslims. So we have to unify our powers, mobilize armies and be aware of it ... The cause of Islam is totally different from the Jewish one. The religion of Muslims differs from that of the Jews. It calls all people to embrace it. It is spreading among the Christians themselves and among non-Christians. As a matter of fact, Muslims have engaged in a long struggle in Europe. Muslims, as the evangelists view, have never been a downtrodden minority ... Therefore, we see evangelists supporting the Jews against Muslims in Palestine. We used to fear the Jews, the yellow danger (Japan when it defeated China), and the Bolshevik danger; however, none of these dangers have been realized as we expected. We have found that the Jews are our friends and thus, whoever oppresses them will be our sworn enemy. Furthermore, we have discovered that the Bolsheviks are our allies. As for the yellow peoples, there are big democratic states resisting them. Indeed, the real danger lies in the system of Islam."* [At-Tabsheer wal-

Isti'maar (Evangelization and Occupation) by Dr. Mustafa Al-Khaalidy and Dr. 'Amr Farrookh, excerpted from *Al-Bayaan* magazine, issue no. 174, p. 92, and *Ar-Rasool fi 'Uyoon Gharbiyyah Munsifah* (The Messenger (peace be upon him) in Fair-Minded Western Eyes)]

Second, guaranteeing the continuation of the conflict between the West and Islam, and their disagreement for the interests of Zionism and freemasonry which believe they are the first parties to be harmed by any agreement or serious dialogue between Islam and the West.

In the following pages, we will delve into the character of the Messenger, *sallallaahu 'alayhi wa sallam*, in order to reveal the pearls of sublime morality and refined manners. We will adhere only to the authentic reported narrations of the deeds and speech of the Prophet, *sallallaahu 'alayhi wa sallam*, so that Muslims may realize an important aspect of the greatness of the character and incredible magnanimous manners of their Prophet, *sallallaahu 'alayhi wa sallam*. This, in turn, will instill love for him in their hearts, and by virtue of that love they will call people to adopt and support his religion and adhere to his *Sunnah*.

Perhaps this may reach some fair-minded people and be a reason for guiding them to Islam, or stop those who, because of their ignorance and blind fanaticism, support heinous campaigns of distorting and defaming the biography of the finest man who ever lived, *sallallaahu 'alayhi wa sallam*.

As we have mentioned, we will touch upon the beauty of the sublime morality of the Prophet, *sallallaahu 'alayhi wa sallam*, and the testimonies of the previous nations about him. Then we will discuss these characteristics in detail. We will begin with his personal attributes such as truthfulness, honesty, humility, bashfulness, asceticism, and patience. Then we will touch upon his refined manners with people around him such as his mercy, forbearance, forgiveness and pardoning, justice, loyalty, generosity, benevolence, bravery and strength. Then we will learn the manners of the Prophet, *sallallaahu 'alayhi wa sallam*, especially with those who were very close to him and for whom he cared very much, such as his family, children, young people, servants, and the weak and needy.

Then we will conclude with a question: How should we support the noble Prophet, *sallallaahu 'alayhi wa sallam*? We will answer this question through mentioning the means of establishing true love of the Prophet, *sallallaahu 'alayhi wa sallam*, and some of the duties that the one who truly loves the Prophet, *sallallaahu 'alayhi wa sallam*, should adhere to, and what such love entails in terms of supporting him.

The Moral Character of the Finest Man Who Ever Lived

- The Prophet, *sallallaahu ‘alayhi wa sallam*, had the most remarkable, magnanimous manners and sublime traits. He was the most generous and righteous of all people. His Lord The Almighty testified to this fact and this is more than sufficient as a reference. Allaah The Almighty has honored and praised the beauty of the morals of His Prophet, *sallallaahu ‘alayhi wa sallam*, saying (what means): **{And indeed, you are of a great moral character.}** [Quran 68:4]
- His servant, Anas ibn Maalik, may Allaah be pleased with him, said, “*The Prophet, sallallaahu ‘alayhi wa sallam, had the best moral character of all of the people.*” [Al-Bukhaari and Muslim]
- His wife, Safiyyah bint Huyayy, may Allaah be pleased with her, said, “*I have never seen one with better morals than the Messenger of Allaah, sallallaahu ‘alayhi wa sallam.*” [Ibn Hajar and At-Tabaraani]
- His wife ‘Aa’ishah, may Allaah be pleased with her, said when she was asked about the morals of the Prophet, *sallallaahu ‘alayhi wa sallam*, “*His character was the Quran.*” [Ahmad and Muslim]

These precious words of ‘Aa’ishah, may Allaah be pleased with her, indicate that his character embodied everything that was contained in the Noble Quran and he adhered firmly to all that it enjoined and avoided all that it prohibited. Whatever the Quran regarded as good and praised was part of his character, and whatever it regarded as bad and prohibited, he would avoid.

In this connection, Ibn Katheer, may Allaah have mercy upon him, said in his *Tafseer* (Quranic exegesis), “*This means that he, sallallaahu ‘alayhi wa sallam, would act according to the commands and prohibitions of the Quran. His nature and character were patterned according to the Quran. So, whatever the Quran commanded, he did, and whatever it forbade, he avoided; and this was along with what Allaah endowed him with of the great qualities of bashfulness, generosity, bravery, forgiveness, forbearance, and every other beautiful quality.*” [Tafseer Al-Quran Al-‘Atheem]

- In addition to this are the noble qualities and refined manners of the Prophet, *sallallaahu ‘alayhi wa sallam*, which were mentioned in the books of the People of the Book before they were distorted. It was narrated on the authority of ‘Ataa’, may Allaah have mercy upon him, that he said, “*I asked ‘Abdullah ibn ‘Amr about the attributes of the Prophet, sallallaahu ‘alayhi wa sallam, that were stated in the Torah. He said, ‘Yes, by Allaah, he is described in the Torah in some of the same terms as he is described in the Quran (what means): {Indeed, We have sent you as a witness and a bringer of good tidings and a warner}* [Quran 48:8] – *and as a saviour to the unlettered; you are My slave and My messenger; your name is Al-Mutawakkil (one who places all his trust in Allaah The Almighty); he is neither harsh nor aggressive, nor a noise maker in the market-places; he does not repay evil with evil; rather, he overlooks and forgives;*

Allaah The Exalted will not take him (in death) until He has straightened a crooked nation through him so that they will say that there is no deity worthy of worship except Allaah, and (until He) has opened blind eyes, deaf ears, and hard hearts.’” [Al-Bukhaari]

Allaah The Almighty, the Most Truthful, Says (what means) describing him: **{And indeed, you are of a great moral character.}** [Quran 68:4]

Let us, therefore, delve into the loftiest values of the attributes of the Prophet, *sallallaahu ‘alayhi wa sallam*, so that we can benefit and learn from them.

His Dignified Manners With His Lord The Almighty

- The Prophet, *sallallaahu ‘alayhi wa sallam*, had the perfect and ultimate moral standards in dealing with his Lord. He never did any inward or outward deed except according to the proper terms of glorifying and exalting Allaah The Almighty. He had the greatest respect in dealing with his Lord, his heart never turned away from Him and he never sought help from anyone other than Him.
- The Prophet, *sallallaahu ‘alayhi wa sallam*, never transgressed or exceeded, with his eye or heart, what his Lord had ordained for him. Allaah The Almighty Says, describing this noble quality when he ascended to the highest levels of Heaven (what means): **{The sight [of the Prophet] did not swerve, nor did it transgress [its limit].}** [Quran 53:17]

This verse contains many amazing implications that attest to the noble qualities that befit the most perfect human being who ever lived.

Allaah The Almighty informs us here of the perfect sublime morality of the Prophet, *sallallaahu ‘alayhi wa sallam*, and negates what someone who is impolite or disrespectful before kings and prominent figures may do such as turning to the right and left and transgressing limits with his sight. Instead, the Prophet, *sallallaahu ‘alayhi wa sallam*, did not turn right or left with his sight, nor did he exceed what has been ordained for him to see even though there were many astounding signs and wonders around him on that night. Rather, he adhered to the level of a slave, which entailed firm obedience and submission to Allaah The Exalted, because he only did what he was commanded to do and did not seek beyond what he was given. [Ibn Al-Qayyim: *Madaarij As-Saalikeen*]

This is the best example of the perfect noble qualities of the Prophet, *sallallaahu ‘alayhi wa sallam*, with Allaah The Almighty which no one else could have for it is the custom of the soul, if placed in a refined position, to aspire and yearn for what is beyond. [Ibn Al-Qayyim: *Madaarij As-Saalikeen*]

- The excellent qualities and bashfulness of the Prophet, *sallallaahu ‘alayhi wa sallam*, with his Lord reached such a level that would make him refrain from asking his Lord for something even though he needed it the most, such as what happened on the Night of *Al-Mi‘raaj* (the Ascent to Heaven) when he went back to his Lord The Almighty to ask Him to reduce the number of prayers that his Lord had enjoined upon his nation. When he repeated this action several times, he said to Moosa (Moses), may Allaah exalt his mention, when he urged him to go back once again to his Lord: ***“I am too shy to ask my Lord again.”*** [A part of the long *Hadeeth* of *Al-Israa’* (the journey to Al-Quds (Jerusalem) narrated by Al-Bukhaari and Muslim]

In fact, what prevented him from asking his Lord was his sublime bashfulness and glorification of his Lord.

- Another example of his perfect noble attributes in dealing with his Lord is that he was a true worshipper and the most submissive to his Lord, whom he feared and remembered more than any other. Never did he let any time pass without remembering his Lord; praising, Him, thanking Him, asking His forgiveness and repenting to Him The Almighty, despite the fact that he was the one whose past and future sins were forgiven.

- Such qualities and bashfulness made him establish prayers at night for so long that his feet became cracked, and he would prostrate before his Lord, glorifying, imploring, praising, submitting himself to His Lord until his chest would heave like the boiling of a cauldron because of weeping. When ‘Aa’ishah, may Allaah be pleased with her, asked , *“O Messenger of Allaah, are you doing this when Allaah has forgiven your past and future sins?”* He replied: ***“O ‘Aa’ishah, should I not be a thankful slave?”*** [Al-Bukhaari and Muslim]

The refined manners of the bashful and thankful Prophet, *sallallaahu ‘alayhi wa sallam*, made him feel to shy to sleep without thanking his Lord The Almighty for His utmost favor and grace.

All these things are due to the sublime morality of the Prophet, *sallallaahu ‘alayhi wa sallam*, for such high moral standards entails that the servant has to strictly observe the terms of refined manners with his Lord, the Benefactor, the Bestower.

Allaah The Almighty, the Most Truthful Says describing him: ***{And indeed, you are of a great moral character.}*** [Quran 68:4]

The Truthfulness of the Prophet, *sallallaahu ‘alayhi wa sallam*

The Prophet, *sallallaahu ‘alayhi wa sallam*, was the one who came with the truth from his Lord. His words were true, his *Sunnah* was true, his contentment was true, his anger was true, his

entrance was true, his exit was true, his laughing was true, his crying was true, his waking up was true, his sleeping was true, and all of his speech was absolutely truthful, fair, and just.

He never told a lie throughout his lifetime whether it was in earnest or in jest. Rather, he forbade and prohibited lying and rebuked those who did so.

All the words and deeds of the Prophet, *sallallaahu 'alayhi wa sallam*, were truthful. He was truthful in times of peace and war, when content and when angry, when he was serious and when he joked, and he was truthful in his judgments.

He was truthful with those who were close to him and those who were not, with his friends and foes, with men and women. He was truthful with himself and with others. He was truthful in his traveling and being resident, fighting and peace, buying and selling, contracts and covenants, and sermons and messages.

He was the most truthful and the most credible person ever. He never uttered a single letter or word that was not truthful. His inward state never differed from his outward state. Rather, he was truthful at all times, in all his actions and even in his gestures. He was the one who said to the Companions, may Allaah be pleased with them, when they asked him to gesture with his eye to them regarding killing a captive: *“It is not befitting of a prophet to have deception of the eyes.”* [Abu Daawood and An-Nasaa’i; Al-Albaani: *Saheeh* (Authentic)]

He was the most truthful and trustworthy person in the pre-Islamic period before the advent of Islam and his prophethood. How then would he be after receiving the revelation and guidance; how would he be after Jibreel, may Allaah exalt his mention, came to him and he became a prophet; how would he be after Allaah The Almighty honored and chose him?

In fact, his sworn enemies testified to his honesty and trustworthiness, such as An-Nadhr ibn Al-Haarith who was one of the so-called human devils of the Quraysh. Once he addressed the people of Quraysh, saying, *“O Quraysh, you have experienced an unprecedented phenomenon before which you have so far been desperately helpless. Muhammad was a young boy who grew up among you and always proved to be highly obliging, the most truthful and trustworthy young man. Later on, when his hair started to grey, he began to preach a new faith alien to your society, and opposed to your liking so you began to denounce him as a sorcerer! I swear by Allaah he is not so...”* [Al-Mubarakpuri in *Ar-Raheeq Al-Makhtoom* and Al-Bayhaqi in *Dalaa’il An-Nubuwwah*]

Similar testimonies were expressed by Al-Waleed ibn Al-Mugheerah, ‘Utbah ibn Rabee‘ah and others of his sworn enemies and those who hated the Prophet, *sallallaahu 'alayhi wa sallam*, most. [*Dalaa’il An-Nubuwwah* by Al-Bayhaqi]

The outward appearance of the Prophet, *sallallaahu ‘alayhi wa sallam*, indicated that he had the ultimate truthfulness. This meaning could not be appreciated except by unbiased open-minded people such as ‘Abdullaah ibn Salaam, who was, before embracing Islam, the most learned rabbi, may Allaah be pleased with him. He said, “*When the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, arrived in Madeenah, people quickly gathered around him and it was announced that the Messenger of Allaah (sallallaahu ‘alayhi wa sallam) had arrived. I went to him with people to look at him. When I saw his face, I knew that it was not the face of a liar.*” [At-Tirmithi and Ibn Maajah; Al-Albaani: *Saheeh (Authentic)*] So he could not help but embrace Islam and washed his hands of the deceit of the Jews.

The outward appearance of the Prophet, *sallallaahu ‘alayhi wa sallam*, indicated his ultimate truthfulness even before his words or deeds did. Thus, the truthfulness of the Prophet, *sallallaahu ‘alayhi wa sallam*, became deeply rooted in the hearts of his Companions, may Allaah be pleased with them. When they saw his noble countenance and witnessed his speech and actions, they were sure that he was the most truthful and the most trustworthy person in all that he conveyed from his Lord to them.

Allaah The Almighty, the Most Truthful Says describing him: ***{And indeed, you are of a great moral character.}*** [Quran 68:4]

The Honesty and Sincerity of the Prophet, *sallallaahu ‘alayhi wa sallam*

Indeed, he was the most trustworthy of the trustees of the earth. If we were to enumerate the incidents that attest to his trustworthiness alone, apart from any other of his sublime characteristics, we would fill pages upon pages.

This attribute was one of the main noble manners of our beloved Prophet, *sallallaahu ‘alayhi wa sallam*, from his tender age and before the revelation came to him. He was, among his people, famous for his ultimate honesty and was called *Al-Ameen* (the trustworthy). People would say, “*Al-Ameen is coming, Al-Ameen is going.*” [Seerat Ibn Hishaam]

In the story of the rebuilding of the *Ka‘bah*, when strife had broken out among the chiefs of the Quraysh, each vying for the honor of placing the Black Stone in its position, people said, “*Appoint the first man to enter the House from its entrance to be a mediator between us.*” The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, was the first to enter the House. On seeing him, all the people on the scene cried with one voice, “*Al-Ameen has come!*” [Ahmad, Al-Bayhaqi and Al-Haakim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, was always described as the trustworthy for he was an ideal and the best example of honesty. It was very rare to find someone like him at that time in which all types of evil had become common among the members of the pre-Islamic society. Rather, the honesty of the Prophet, *sallallaahu ‘alayhi wa sallam*, reached the extent that allowed them to put their money, valuables, and savings in his hand for safekeeping. So everyone in Makkah at that time kept some kind of valuable item with the Prophet, *sallallaahu ‘alayhi wa sallam*, because of his honesty and trustworthiness.

It was amazing that their trust in him remained beyond a shadow of a doubt as it always had been - even after the hostility they displayed towards him because he invited them to believe in Allaah The Almighty alone.

What great honesty! What a great and refined attribute!

While they persevered to kill him, he persevered to give them back their wealth and savings that he had kept for them. He left ‘Ali ibn Abi Taalib, may Allaah be pleased with him, in Makkah after his migration to return the trusts of the people that were in his possession. [Al-Bayhaqi in *As-Sunan Al-Kubra, Seerat Ibn Hishaam, Ar-Raheeq Al-Makhtoom*]

Therefore, there is no wonder that the enemies of the Prophet, *sallallaahu ‘alayhi wa sallam*, testified to his honesty before his companions did. For example, Abu Sufyaan, the leader of Makkah at that time, when he, before embracing Islam, stood before Heraclius, had more reason to defame him because of his hostility and hatred; however, he could not hide his sublime morality when Heraclius asked him, "*What does he (i.e. the Prophet) order you to do?*" Abu Sufyaan replied, "*He orders us to establish the prayer, to speak the truth, to be chaste, to keep promises and to pay back trusts.*" [Al-Bukhaari]

Also, Ja‘far ibn Abi Taalib, may Allaah be pleased with him, in his story with the Negus, the king of Abyssinia, when he asked him to explain the teachings of their religion, part of Ja‘far’s reply was, "*...until Allaah sent to us a Messenger, of whose birth, truthfulness, honesty, and purity we were aware.*" [Ahmad]

Thus, the Prophet, *sallallaahu ‘alayhi wa sallam*, was known for his honesty among all people, those who knew him or heard of him, whether friends or foes.

There is no wonder that the Prophet, *sallallaahu ‘alayhi wa sallam*, had this noble attribute of honesty for he was the trustee of the revelation of Allaah The Almighty, and indeed, he performed his role in the most perfect manner possible.

There is also no wonder that we find that the Prophet, *sallallaahu ‘alayhi wa sallam*, paid the utmost attention to trust in all its different forms and linking it to faith. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: ***“There is no Eemaan (faith) for the one who cannot be trusted and there is no religion for the one who does not keep his promise.”*** [Ahmad and Ibn Hibbaan; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, did not only encourage trust in general and emphasize it, but also stressed it in various incidents and situations that necessitate giving it special care and stress.

He, *sallallaahu ‘alayhi wa sallam*, strongly stressed that whoever is entrusted with the affairs of the Muslims must observe honesty and that neglecting such a trust is a serious matter and a grave sin. The Messenger, *sallallaahu ‘alayhi wa sallam*, said: ***“There is no person whom Allaah has placed in charge of others, who dies whilst he is insincere towards his people, but Allaah will forbid him Paradise.”*** [Al-Bukhaari and Muslim]

He, *sallallaahu ‘alayhi wa sallam*, said as a warning to the one who seeks trust and does not fulfill it in the best way: ***“Authority is a trust, and on the Day of Judgment it is a cause of humiliation and regret except for one who fulfils its obligations and (properly) discharges the duties attendant thereon.”*** [Muslim]

He, *sallallaahu ‘alayhi wa sallam*, also said: ***“Whoever we appoint to do a task and who takes anything as small as a needle or what is more than that, then this will be a Ghulool (stealing) and he shall bring forth on the Day of Resurrection that which he took.”*** [Muslim]

To the Prophet, *sallallaahu ‘alayhi wa sallam*, trust, whether in the public or the private matters of the Muslims, was of great importance.

The Prophet, *sallallaahu ‘alayhi wa sallam*, had a unique answer to the question of rendering back wealth in a manner that mankind had not known the like of. He, *sallallaahu ‘alayhi wa sallam*, said: ***“Render back the trust to the one who entrusted it to you, and do not betray those who betray you.”*** [At-Tirmithi and Abu Daawood; Al-Albaani: *Saheeh* (Authentic)]

What a great noble trait that could not come from anyone except the trustworthy Prophet Muhammad, *sallallaahu ‘alayhi wa sallam*! For him, trust was not an area of mutual interest that is given to the one who abides by it. Rather, it was an inherent manner that is not subject to bargaining.

For him, trust was of different types and forms and many of those who believe that trust is confined to wealth only could never observe or comprehend this.

This includes trust between husband and wife. In this regard, the trustworthy Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“One of the greatest trusts before Allaah on the Day of Resurrection will be a man who was intimate with his wife and she with him, then he spread her secret.”*** What is meant by “one of the greatest trusts” here is “one of the greatest betrayals of trust.” [Muslim]

It also includes trust in exchanged secrets. In this regard, the trustworthy Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“If a man tells you something (a secret) then turns away, it is a trust.”*** [Abu Daawood and At-Tirmithi; Al-Albaani: *Hasan*]

This also includes the trust of giving advice and consultation. In this regard, the trustworthy Prophet, *sallallaahu 'alayhi wa sallam*, said: ***“The consultant is entrusted.”*** [At-Tirmithi and Ibn Maajah; Al-Albaani: *Saheeh* (Authentic)] This means that he must give the right advice as he sees it, otherwise he would be betraying a trust.

There are still many other forms of trust that can easily attest to the perfection of the trustworthiness of the Prophet, *sallallaahu 'alayhi wa sallam*, and that he was truly the trustworthy messenger of Allaah The Almighty regarding His revelation. He never committed betrayal or deception, not only in his words, but in his glances and gestures as well.

He was the one who said to the Companions, may Allaah be pleased with them, when they asked him to gesture with his eye to them regarding killing a captive: ***“It is not befitting of a prophet to have deception of the eyes.”*** [Abu Daawood and An-Nasaa'i; Al-Albaani: *Saheeh* (Authentic)]

How far are those who claim to truly love the Prophet, *sallallaahu 'alayhi wa sallam*, from this noble refined manner that is hardly found among Muslims at the present time! This is exactly what the Prophet, *sallallaahu 'alayhi wa sallam*, said when he spoke about the gradual loss of honesty: ***“Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will (again) go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of a blister due to an ember being dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People will be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'In such-and-such a tribe there is an honest man.'”*** [Al-Bukhaari and Muslim]

Allaah The Almighty The Most Truthful Says: ***{And indeed, you are of a great moral character.}*** [Quran 68:4]

The Humility of the Prophet, *sallallaahu ‘alayhi wa sallam*

The Prophet, *sallallaahu ‘alayhi wa sallam*, was the humblest of people. He would behave and abide by the saying of Allaah The Almighty (which means): *{That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.}* [Quran 28: 83]

The Prophet, *sallallaahu ‘alayhi wa sallam*, was the peak of humility in all its forms.

He, *sallallaahu ‘alayhi wa sallam*, would hate praise and forbade people exaggerating about him saying: *“Do not exaggerate about me as the Christians have exaggerated about the son of Maryam, for I am no more than His slave, so say, (that I am merely) the slave of Allaah and His Messenger.”* [Al-Bukhaari]

It was also narrated that Anas, may Allaah be pleased with him, said that a man said to the Prophet, *sallallaahu ‘alayhi wa sallam*, *“You are our master and the son of our master, the best of us and the son of the best of us.”* The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: *“O people, say what you have to say, but do not allow the devil to trick you. I am Muhammad the son of ‘Abdullaah, the slave of Allaah and His Messenger. By Allaah, I do not like that you elevate me above the rank that Allaah has granted me.”* [Ahmad and An-Nasaa’i; Al-Albaani: *Saheeh* (Authentic)]

How, then, could some of those who claim that they love him most turn a blind eye to what he enjoined and warned about concerning praising him unduly?

It was also narrated that Anas, may Allaah be pleased with him, said that a man said to the Prophet, *sallallaahu ‘alayhi wa sallam*, *“You are the best of creation.”* The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: *“(Rather), that is Ibraaheem, may Allaah exalt his mention.”* [Muslim]

It was narrated that Abu Hurayrah, may Allaah be pleased with him, said, *“Jibreel came and sat next to the Prophet, sallallaahu ‘alayhi wa sallam. He looked at the heaven and saw an angel descending therefrom. Then he said, ‘This angel has never descended since he was created until this time.’ When he (the angel) descended he said, ‘O Muhammad, your Lord sent me to you to ask you: would you like Allaah to make you a king and prophet, or a slave and prophet?’ Jibreel said. ‘O Muhammad, humble yourself to your Lord.’ So the Prophet, sallallaahu ‘alayhi wa sallam, said: ‘A slave and a prophet.’”* [Ahmad; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would say: *“I eat as a slave eats and I sit as a slave sits.”* [Ibn Sa’d and Al-Bayhaqi; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would sit on the ground and on reed mats and on carpets. It was narrated that ‘Abdullaah ibn Busr, may Allaah be pleased with him, said, “*The Prophet, sallallaahu ‘alayhi wa sallam, had a bowl called Gharraa’. Four men would carry it. When the sun rose high and they performed the forenoon prayer, this bowl, in which Thareed (broth, bread and meat) was prepared, would be brought, and the people gathered round it. When they were numerous, the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, sat with them on his knees. A bedouin said, ‘What type of sitting is this?’ The Prophet, sallallaahu ‘alayhi wa sallam, replied: ‘Allaah has made me a noble slave, not an obstinate tyrant.’*” [Abu Daawood and Ibn Maajah; Al-Albaani: *Saheeh* (Authentic)]

It was narrated that Ibn ‘Abbaas, may Allaah be pleased with him and his father, said, “*The Prophet, sallallaahu ‘alayhi wa sallam, would sit on the ground and eat on the ground and milk the sheep.*” [At-Tabaraani; Al-Albaani: *Saheeh* (Authentic)]

When the Prophet, *sallallaahu ‘alayhi wa sallam*, saw a man trembling with fear when he saw him, he said to him: “*Relax. I am not a king, I am the son of a woman from Quraysh who would eat jerked meat.*” [Ibn Maajah and Al-Haakim; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would invoke his Lord saying: “*O Allaah, make me live humbly and make me die humbly, and gather me among the humble on the Day of Resurrection.*” [At-Tirmithi; Al-Albaani: *Hasan*]

His humility with his Lord The Almighty was most manifest in his character. He was ever humble and submissive before his Lord:

It was narrated that Abu Sa‘eed Al-Khudri, may Allaah be pleased with him, said, “*I saw the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, prostrating in mud and water such that I saw the marks of mud on his forehead.*” [Al-Bukhaari and Muslim]

It was narrated that Ibn ‘Abbaas, may Allaah be pleased with him and his father, said describing the Prophet, *sallallaahu ‘alayhi wa sallam*, while he was going out to the *Istisqaa’* (Rain-seeking) prayer, that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, went out wearing old clothes in a humble and modest manner. He was making supplications and walking unhurriedly. [Abu Daawood, An-Nasaa’i and Ibn Maajah; Al-Albaani: *Hasan*]

When Allaah The Almighty made him successfully conquer Makkah, he, *sallallaahu ‘alayhi wa sallam*, entered it in much meekness, modesty, humility and thankfulness reciting the chapter of Al-Fat’h and repeating it. [Al-Bukhaari and Muslim]

His humility with his companions was really of a marvelous kind. There were numerous examples of this attribute for it was a natural trait of his character.

He would accept the invitation of the freeman, the slave, the poor, and the rich, and visit those who were ill in the most distant parts in Madeenah, and he would accept the apologies of those who offered them.

This was the tradition of the Prophet, *sallallaahu ‘alayhi wa sallam*, whether he was traveling or resident. It was narrated that ‘Uthmaan ibn ‘Affaan, may Allaah be pleased with him, said, “*We have accompanied the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, while he was traveling and not traveling. He would visit our sick people, follow our funerals, fight alongside us in battles, and give comfort to us with little or much.*” [Ahmad; Sheikh Ahmad Shaakir: *Saheeh* (Authentic)]

It was also narrated that the Prophet, *sallallaahu ‘alayhi wa sallam*, did not disdain walking with a widow or needy people would assist them. [An-Nasaa’i; Al-Albaani: *Saheeh* (Authentic)]
The Prophet, *sallallaahu ‘alayhi wa sallam*, used to come to weak Muslims, visit them and visit the ill among them and attend their funerals.” [Al-Haakim; Al-Albaani: *Saheeh*]

It was narrated that Anas, may Allaah be pleased with him, said, “*A woman who was afflicted with partial derangement in her mind said, ‘O Messenger of Allaah, I want something from you. He said: ‘See on which side of the road you would like (to stand and talk) so that I may help you.’ He then stood aside with her on the roadside until she got what she needed.*” [Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, was so humble that he would accept any meal invitation, even for barley bread, and he would accept.

The Prophet, *sallallaahu ‘alayhi wa sallam*, said: “*If I were invited to a meal of a sheep’s leg I would accept, and if I were given a sheep’s leg as a gift, I would accept it.*” [Al-Bukhaari]

It was narrated that Anas, may Allaah be pleased with him, said, “*The Prophet, sallallaahu ‘alayhi wa sallam, would be invited to eat barley bread and rancid fat and he would accept it.*” [At-Tirmithi; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would accept the invitation of slaves to eat barley bread. [At-Tabaraani; Al-Albaani: *Saheeh* (Authentic)]

It was narrated that Anas, may Allaah be pleased with him, said, “*My grandmother, Mulaykah, invited the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, to a meal that she had made for him, and he ate some, then he said: ‘Get up and let me lead you in prayer.’*” Anas, may Allaah

be pleased with him, added: *“I went and got a reed mat of ours that had become blackened from long use and sprinkled it with water. Then, the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, stood, and the orphan and I stood behind him, and the old lady stood behind us, and the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, led us in praying two Rak‘ahs (units), then he left.”* [Al-Bukhaari and Muslim]

What fine manners! Who would accept an invitation to eat bread only? Who would accept the invitation of a slave or worker who works for him?

From the humility of the Prophet, *sallallaahu ‘alayhi wa sallam*, was that whenever he rode his mount, he would let someone ride behind him on it if possible, otherwise, they would take turns in riding. It was narrated that the Prophet, *sallallaahu ‘alayhi wa sallam*, once rode a donkey with a saddle underneath where there was a thick soft *Fadakiyyah* (velvet sheet). He let Usaamah ibn Zayd, may Allaah be pleased with him, ride behind him while he was going to pay a visit to Sa‘d ibn ‘Ubaadah (who was sick) at the dwelling place of Banu Al-Haarith ibn Al-Khazraj. [Al-Bukhaari and Muslim]

It was narrated that Ibn Mas‘ood, may Allaah be pleased with him, said, *“On the day of (the battle of) Badr, every three men rode a camel. Abu Lubaabah and Ali ibn Abi Taalib were the co-riders of the Messenger of Allaah, sallallaahu ‘alayhi wa sallam. When it was the turn of the Prophet, sallallaahu ‘alayhi wa sallam, to walk, they said, ‘We will walk instead of you and you keep riding.’ The Prophet, sallallaahu ‘alayhi wa sallam, said: ‘No, you are not stronger than I, and I am not in less need of reward than you.’”* [Ahmad and Ibn Hibbaan]

A person would hardly ever find the Prophet, *sallallaahu ‘alayhi wa sallam*, riding his camel without a co-rider, or riding by turns. This was because of the humility of the Prophet, *sallallaahu ‘alayhi wa sallam*. Was there ever a great man in this worldly life who would accept having a co-rider of whatever social status next to him on his mount other than the Prophet, *sallallaahu ‘alayhi wa sallam*?

That was the tradition of the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*. He was always humble and modest with the believers, giving help to the old, the distressed and the weak, visiting sick people, showing kindness to the needy, playing with children, joking with the members of his family, speaking to slave women, eating with others, and sitting and sleeping on the earth, sand, and reed mats.

As for his humility in his house, one would be amazed at it in view of his great status and position:

It was narrated that ‘Aa’ishah, may Allaah be pleased with her, was asked about what the Prophet, *sallallaahu ‘alayhi wa sallam*, would do in his house, and she said: “*He would serve his family and when the time for prayer came he would go out and pray.*” [Al-Bukhaari]

As we have observed, that was the noble prophet of Allaah, *sallallaahu ‘alayhi wa sallam*, the finest of all human beings; he would serve his family while we see many people who claim to love the Prophet, *sallallaahu ‘alayhi wa sallam*, looking down upon helping or serving their families.

‘Aa’ishah, may Allaah be pleased with her, said, “*He would stitch his own clothes, mend his own sandals and do whatever ordinary men do in their houses.*” [Ahmad and Ibn Hibbaan; Al-Albaani: *Saheeh* (Authentic)]

It was also narrated that ‘Aa’ishah, may Allaah be pleased with her, was asked about what the Prophet, *sallallaahu ‘alayhi wa sallam*, would do in his house, and she said, “*He was a human being like all other human beings. He would search his clothes for fleas, milk his sheep, and serve himself.*” [Ahmad; Al-Albaani: *Saheeh* (Authentic)]

He gave the finest example of humility in how he dressed, even though he was certainly able to wear the finest and the most beautiful clothes if he so wished, and how could this not be the case when it was him who said: “*Whoever gives up wearing elegant and expensive garments out of humility before Allaah, when he can do so, Allaah will call him on the Day of Resurrection and before all creation, He will give him the choice to wear whichever garment of Eemaan (faith) he would like to wear.*” [Ahmad and At-Tirmithi]

Let my mother, father, my self and my son be sacrificed for you, O Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*!

He, *sallallaahu ‘alayhi wa sallam*, also said: “*Wearing simple clothes is a part of Eemaan (faith).*” [Abu Daawood and Ibn Maajah; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would wear whatever clothes were available. He, *sallallaahu ‘alayhi wa sallam*, would often wear a cloak, a rough garment and a thick mantle.

It was narrated that Abu Burdah, may Allaah be pleased with him, said, “*‘Aa’ishah showed us a patched garment and a thick lower garment and said to us, ‘The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, died while wearing these two.’*” [Al-Bukhaari, Muslim, and At-Tirmithi and the wording is his]

The Prophet, *sallallaahu ‘alayhi wa sallam*, loved the *Qamees* (long shirt) the most. It was narrated that Umm Salamah, may Allaah be pleased with her, said, “*Out of all garments, the Prophet, sallallaahu ‘alayhi wa sallam, liked the Qamees the best.*” [Abu Daawood, At-Tirmithi and Ibn Maajah; Al-Albaani: *Saheeh* (Authentic)]

He would keep the buttons of his *Qamees* unfastened. It was narrated that Qurrah ibn Iyaas, may Allaah be pleased with him, said, “*I came to the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, with a company of (the tribe of) Muzaynah and we swore allegiance to him. The buttons of his Qamees were open.*” [Abu Daawood and Ahmad; Al-Albaani: *Saheeh* (Authentic)]

The incidents reported in these *Hadeeths* indicate the modesty and humility of the Prophet, *sallallaahu ‘alayhi wa sallam*, in his dress. Being proud due to beautiful clothing and adornment is not of the traits of manly honor and dignity as they are feminine qualities. Rather, men’s clothes should be clean and simple, as was the tradition of the Prophet, *sallallaahu ‘alayhi wa sallam*.

Although the Prophet, *sallallaahu ‘alayhi wa sallam*, would wear simple and humble clothes, he paid much attention to its cleanliness, good appearance, and a nice scent.

It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, “*I made a black cloak for the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, and he put it on; but when he sweated in it and noticed the odour of the wool, he discarded it.*” She added, “*He liked a good scent.*” [Abu Daawood and Ahmad; Al-Albaani: *Saheeh* (Authentic)]

Along with the humility of the Prophet, *sallallaahu ‘alayhi wa sallam*, in dress, he would wear beautiful clothes for the *Jumu‘ah* (Friday prayer) and the two ‘*Eeds* and also while receiving delegations, [Al-Bukhaari and Muslim] because such dress befits these ceremonies and occasions. In fact, all the aforementioned indicates the perfection of the traditions of the Prophet, *sallallaahu ‘alayhi wa sallam*.

Allaah The Almighty The Most Truthful Says describes him: ***{And indeed, you are of a great moral character.}*** [Quran 68:4]

The Bashfulness of the Prophet, *sallallaahu ‘alayhi wa sallam*

How could the one who possessed a great moral character not be bashful when this trait was one of his most refined moral characteristics?

How could he not be so while bashfulness is a part of faith as the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Faith consists of more than sixty parts; and bashfulness is a part of faith.”** [Al-Bukhaari and Muslim]

Bashfulness implies all goodness as the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Bashfulness is all good.”** [Al-Bukhaari and Muslim]

Bashfulness is the most prominent moral of Islam because the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Each religion has a distinctive moral and the distinctive moral of Islam is bashfulness.”** [Ibn Maajah; Al-Albaani: *Hasan*]

The bashfulness of the Prophet, *sallallaahu ‘alayhi wa sallam*, reached the highest peak. It was easily realized at the first glance in the face of the Prophet, *sallallaahu ‘alayhi wa sallam*. It was narrated that Abu Sa‘eed Al-Khudri, may Allaah be pleased with him, said, **“The Prophet, *sallallaahu ‘alayhi wa sallam*, was more bashful than a virgin in her chamber.”** [Al-Bukhaari and Muslim]

The bashfulness of the Prophet, *sallallaahu ‘alayhi wa sallam*, was not accidental or casual; rather it was a deeply rooted and innate trait in his character at all times, in all conditions, day and night, while traveling and being resident, in his house, gatherings, with close and distant people, with friends and enemies, and with the scholar and the unlearned.

The Prophet, *sallallaahu ‘alayhi wa sallam*, had the most perfect form of bashfulness. He was bashful with his Lord, with his nation and with his noble self.

He had the greatest and most perfect form of bashfulness with his Lord, for he is the one who said: **“Allaah is more deserving that you should be bashful before Him.”** [Abu Daawood, At-Tirmithi and Ibn Maajah; Al-Albaani: *Hasan*]

As for his bashfulness with himself, when the Prophet, *sallallaahu ‘alayhi wa sallam*, wanted to answer the call of nature, he would not lift his garment until he had squatted close to the ground. [Abu Daawood and At-Tirmithi; Al-Albaani: *Hasan*]

Moreover, it was narrated that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Allaah The Almighty is Forebearing, Bashful, and conceals faults, and He loves bashfulness and concealment. When one of you washes himself, let him conceal himself.”** [Abu-Daawood and An-Nasaa’i; Al-Albaani: *Saheeh* (Authentic)]

The true meaning of bashfulness is as the Prophet, *sallallaahu ‘alayhi wa sallam*, explained to us how one can be bashful before Allaah The Almighty. It was narrated on the authority of

‘Abdullaah ibn Mas‘ood, may Allaah be pleased with him, that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: **“Be bashful before Allaah in the true sense of the word.”** People said, “All praise be to Allaah; we are bashful before Allaah.” He said: **“That is not the way; the one who is bashful before Allaah in the true sense of the word should be watchful of his mind and whatever enters it, and he should be watchful of his stomach and whatever enters it, and he should remember death and decay. Whoever hopes for the reward in the Hereafter would shun the temptation of this world. Whoever does that is bashful before Allaah in the true sense of the word.”** [At-Tirmithi and Ahmad; Al-Albaani: *Hasan*]

Such is the way in which one can feel bashful before his Lord The Almighty. That was the bashfulness of the Prophet, *sallallaahu ‘alayhi wa sallam*, before his Lord. In fact, it was greater than that, and how could he not be so while he had a sublime morality and refined manners.

The bashfulness of the Prophet, *sallallaahu ‘alayhi wa sallam*, led him to establish prayers at night until his feet became swollen. When ‘Aa’ishah, may Allaah be pleased with her, said, “O Messenger of Allaah, are you doing this when Allaah has forgiven your past and future sins?” He said: **“O ‘Aa’ishah, should I not be a thankful slave?”** [Al-Bukhaari and Muslim]

The most bashful and most thankful Prophet, *sallallaahu ‘alayhi wa sallam*, felt too shy to sleep and without thanking his Lord The Almighty in spite of his great amount of righteous deeds and his noble status.

This is the bashfulness that results from falling short with regard to worshiping Allaah The Almighty. It is like that of the angels who glorify Allaah The Almighty night and day and never slacken but who will nevertheless say on the Day of Resurrection, exalted are You, we have not worshipped You as You should be worshipped.

Furthermore, this is the bashfulness resulting from glorification. The Prophet, *sallallaahu ‘alayhi wa sallam*, had the most perfect bashfulness in that respect. An example of this is his bashfulness before his Lord on the Night of *Al-Mi‘raaj* (the Ascent through the heavens) when he returned to his Lord The Almighty to ask Him to reduce the number of prayers that He (Allaah The Almighty) enjoined upon the nation of the Prophet, *sallallaahu ‘alayhi wa sallam*, according to the advice of Prophet Moosa, may Allaah exalt his mention. When the Prophet, *sallallaahu ‘alayhi wa sallam*, repeated this action several times, he said to Moosa, may Allaah exalt his mention, when he urged him to go back again to his Lord: **“I feel too shy before my Lord.”** [Part of the long *Hadeeth* on *Al-Israa’* narrated by Al-Bukhaari and Muslim]

In fact, what prevented him from asking his Lord was his perfect bashfulness and glorification of his Lord.

His bashfulness with his nation was evident in the way he, *sallallaahu 'alayhi wa sallam*, preferred his nation to himself and their comfort to his comfort such as when the Prophet, *sallallaahu 'alayhi wa sallam*, married Zaynab bint Jahsh, may Allaah be pleased with her, and prepared a wedding feast. Some people lingered in the house to talk after they had finished eating. Although this caused him inconvenience and annoyance, he did not forbid them to do so because he felt too shy. He preferred the convenience and comfort of his companions to his, until Allaah The Almighty Himself revealed that this was forbidden for the comfort and the noble status of the Prophet, *sallallaahu 'alayhi wa sallam*, and educated them on how they should deal with the Prophet, *sallallaahu 'alayhi wa sallam*. In this regard, Allaah The Almighty Says (what means): **{O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allaah is not shy of the truth.}** [Quran 33:53]

Another example of the bashfulness of the Prophet, *sallallaahu 'alayhi wa sallam*, with his nation was that he would not tell them to their faces what they would dislike to hear. It was narrated that 'Aa'ishah, may Allaah be pleased with her, said, *"When the Prophet, sallallaahu 'alayhi wa sallam, was informed that someone had said something (wrong), he would not say, what is the matter with so-and-so saying such and such (naming him) but would instead say: 'What is the matter with some people who say such and such...?'"* [Abu Daawood; Al-Albaani: *Saheeh* (Authentic)]

Another of the incidents that indicate the great bashfulness of the Prophet, *sallallaahu 'alayhi wa sallam*, is what 'Aa'ishah, may Allaah be pleased with her, narrated of a woman who asked the Prophet, *sallallaahu 'alayhi wa sallam*, how to wash after her menses was over. The Prophet, *sallallaahu 'alayhi wa sallam*, told her what to do and said: **"Purify yourself with a piece of cloth scented with musk."** The woman asked, *"How do I purify myself with it?"* He said: **"Subhaanallaah (glory be to Allaah)! Purify yourself (with it)!"** The Prophet, *sallallaahu 'alayhi wa sallam*, felt shy and turned his face away. So 'Aa'ishah pulled her close and told her what the Prophet, *sallallaahu 'alayhi wa sallam*, meant. [Al-Bukhaari and Muslim] His intense bashfulness prevented him from detailing the issue of washing for the woman and felt shy and turned his face away, so that Aa'ishah, the Mother of the Believers, dealt with this matter which is related specially to women.

His personal bashfulness was reflected in his chastity and preservation of the times of his seclusion. It was narrated that 'Aa'ishah, may Allaah be pleased with her, said describing the chastity of his tongue and the beauty of his speech, *"He never indulged in obscene talk nor act rudely nor make a noise in the market-places."* [At-Tirmithi and Ahmad; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would say, magnifying the importance of bashfulness: **“Bashfulness is a part of faith and faith will lead to Paradise. Obscenity is a part of wickedness and wickedness will lead to the Hellfire.”** [At-Tirmithi and Ahmad; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, explained that bashfulness is the opposite of obscenity and both traits cannot co-exist in any way.

As for his times of seclusion, ‘Aa’ishah, may Allaah be pleased with her, narrated an incident about them, *“One night I did not find the Prophet, sallallaahu ‘alayhi wa sallam, in bed. I thought that he might have gone to one of his other wives. I searched for him and then came back and found him bowing or prostrating, saying: ‘Subhaanaka wa bi hamdika; laa ilaaha illa ant (Exalted be Your Majesty, and all praise is due to You. I testify that there is nothing worthy of worship except You).’ So I said, ‘Let my father and mother be sacrificed for you. I was thinking of one affair, whereas you are occupied in another different one.’”*

Moreover, ‘Abdullah ibn Ash-Shikhkheer, may Allaah be pleased with him, narrated another incident saying, *“I once went to the Prophet, sallallaahu ‘alayhi wa sallam, while he was praying and his chest was heaving like the boiling of a cauldron (meaning that he was weeping).”* [An-Nasaa’i and Abu Daawood; Al-Albaani: *Saheeh* (Authentic)]

There are numerous other examples that attest to the bashfulness and the refined manners of the Prophet, *sallallaahu ‘alayhi wa sallam*, in the times of his seclusion.

There is no doubt that the personal bashfulness of the Prophet, *sallallaahu ‘alayhi wa sallam*, was the fruit of his bashfulness with his Lord, and something very closely attached to it.

Allaah The Almighty The Most Truthful Says when describing him (What means): ***{And indeed, you are of a great moral character.}*** [Quran 68:4]

The Asceticism of the Prophet, *sallallaahu ‘alayhi wa sallam*

The asceticism of the Prophet, *sallallaahu ‘alayhi wa sallam*, was totally different to that of any one else. He was the one who, if he wished, the mountains of this world would have been made of gold and silver for him. He was the one to whom all the different types of pleasures in this world were presented and adorned; however, he said: **“What do I have to do with this world? My relationship with this world is like that of a traveler on a hot summer’s day, who seeks shade under a tree for an hour, then moves on.”** [Ahmad and At-Tirmithi; Al-Albaani: *Saheeh* (Authentic)]

The asceticism of the Prophet, *sallallaahu ‘alayhi wa sallam*, did not result from need but it was his preferred option. So if there happened to be much money brought from the booty that the Muslims had acquired from the disbelievers either by fighting or without fighting, he would spend all of it in the cause of Allaah The Almighty and leave nothing for himself for he preferred the reward of Allaah The Almighty.

It was narrated that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“O People, I have no right to any of your booty that Allaah gave you (then he plucked a hair from the side of a camel and said): except to a fifth – and even that fifth will be returned to you.”* [Abu Daawood and An-Nasaa’i; Al-Albaani: *Saheeh* (Authentic)] He meant that even the fifth entitled to him would be spent in the interests of the Muslims to buy weapons and horses and other such things.

When the booty of Bahrain arrived, the Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“Distribute it in the Masjid (Mosque).”* The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, did not get up from there till not a single Dirham remained from that money. [Al-Bukhaari and Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. He was the most ascetic person and the one who loved the Hereafter the most. Allaah The Almighty gave him the opportunity to be a king and a prophet but he chose to be a slave and a prophet.” [Ahmad and Ibn Hibbaan; Al-Albaani: *Saheeh* (Authentic)]

Asceticism was his motto in all his affairs; in his house, bed, clothes, food and drink.

His house was made of clay, it had a low roof and small rooms.

Al-Hasan Al-Basri, may Allaah have mercy upon him, said, *“I would enter the chambers of the wives of the Prophet, sallallaahu ‘alayhi wa sallam, during the Caliphate of ‘Uthmaan ibn ‘Affaan, and I would touch their roofs with my hands.”* [Siyar A‘laam An-Nubalaa’]

‘Ataa’ Al-Khuraasaani, may Allaah have mercy upon him, while he was between the grave of the Prophet, *sallallaahu ‘alayhi wa sallam*, and the pulpit, said, *“I have seen the chambers of the wives of the Prophet, sallallaahu ‘alayhi wa sallam: they are made of palm branches and on their doors there were curtains of black hair.”* [At-Tabaqaat Al-Kubra by Ibn Sa‘d and Hayaat As-Sahaabah]

As for the bedding of the Prophet, *sallallaahu ‘alayhi wa sallam*, he would sleep on a straw mat and there was nothing underneath it, and the imprints of this mat could be seen on his body. This filled the eyes of ‘Umar with tears because of the austere life of the Prophet, *sallallaahu ‘alayhi wa sallam*. [Al-Bukhaari and Muslim]

It was narrated that Anas, may Allaah be pleased with him, said,

I went to the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, at his house, and found him lying on a bed made of stalks of date-palm leaves knitted with ropes, and a pillow made of date-palm fiber. Then a group of his companions, including ‘Umar, came. When the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, turned a little, ‘Umar saw no dress between his body and the mat and the strings of the bed had left their traces on his back and sides. ‘Umar's eyes filled with tears (upon seeing this), so the Messenger of Allaah said to him: “What makes you cry, O ‘Umar?” ‘Umar said, “O Messenger of Allaah, by Allaah, I know that you are better than Chosroe and Caesar before Allaah, yet they are living a luxurious life and you lead this kind of life.” The Prophet, sallallaahu ‘alayhi wa sallam, said: “Does it not please you that this world is for them and the Hereafter is for us?” Then ‘Umar answered in the affirmative. The Prophet, sallallaahu ‘alayhi wa sallam, said: “It is so.” [Ahmad and Ibn Hibbaan]

It was narrated that Anas, may Allaah be pleased with him, said,

“I have never seen the Prophet, sallallaahu ‘alayhi wa sallam, take his meals at a dining table, nor on small plates, and he never ate thin well-baked bread.” [Al-Bukhaari]

The clothing of the Prophet, sallallaahu ‘alayhi wa sallam, generally consisted of a lower garment and an upper garment: It was narrated that Abu Burdah, may Allaah be pleased with him, said: *“‘Aa’ishah showed us a patched sheet and a thick lower garment and said to us, ‘The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, died while wearing these two.’” [Al-Bukhaari, Muslim and At-Tirmithi]*

The Prophet, sallallaahu ‘alayhi wa sallam, led an austere life to the extent that no fire would be lit in any of his houses for the three crescents in two months duration of three crescent moons: It was narrated that ‘Urwah, may Allaah Have mercy upon him, said, *“‘Aa’ishah, may Allaah be pleased with her, said to ‘Urwah, ‘O son of my sister, we would see three crescents in two months, and no fire would be prepared in the houses of the Messenger, sallallaahu ‘alayhi wa sallam (i.e. no food would be cooked).” ‘Urwah asked, “What would sustain you?” ‘Aa’ishah said, “The two black things: dates and water.” [Al-Bukhaari and Muslim]*

It was narrated that Ibn ‘Abbaas, may Allaah be pleased with him and his father, said, *“The Prophet, sallallaahu ‘alayhi wa sallam, went to bed hungry for several successive nights and his family had nothing for supper for many consecutive nights - and their bread was mostly of barley.” [At-Tirmithi; Al-Albaani: Hasan]*

It was also narrated that the Prophet, *sallallaahu ‘alayhi wa sallam*, would tie a stone on his abdomen due to hunger. [Ibn Al-A‘raabi; Al-Albaani: *Hasan*]

Once An-Nu‘maan ibn Basheer, may Allaah be pleased with him, delivered a sermon mentioning the way the Prophet, *sallallaahu ‘alayhi wa sallam*, lived. He said, “‘Umar mentioned the worldly prosperity that the people had achieved and said, ‘I have seen your Prophet, *sallallaahu ‘alayhi wa sallam*, when he did not find enough of even the poor quality of dates to fill his stomach.’” [Muslim]

It is amazing to find the houses of the best of creation with no food, even food of such inferior quality of dates, to the extent that the Prophet, *sallallaahu ‘alayhi wa sallam*, found nothing to present to his guest who were hungry and therefore had to ask someone else to receive his hungry guest.

It was narrated that Abu Hurayrah, may Allaah be pleased with him, said that a man came to the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, and said, “I am hard pressed by hunger.” He, *sallallaahu ‘alayhi wa sallam*, then sent word to one of his wives who replied, “By Him who has sent you with the truth, I have nothing but water.” Then he, *sallallaahu ‘alayhi wa sallam*, sent the same message to another one of his wives but received the same reply from her and then from all the rest of his wives. Then he said: “**Who can entertain this (man) as a guest.**” One of the *Ansaar* (helpers) stood up and said, “O Messenger of Allaah, I will.” [Al-Bukhaari and Muslim]

All of the houses of the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, had nothing but water. What asceticism!

How then, was the case when the Prophet, *sallallaahu ‘alayhi wa sallam*, himself found nothing in his houses to satisfy his hunger and then went out searching for food?

It was narrated that Abu Hurayrah, may Allaah be pleased with him, said that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, went out (of his house) one day or one night and met Abu Bakr and ‘Umar, may Allaah be pleased with them. He, *sallallaahu ‘alayhi wa sallam*, asked: “**What made you leave your houses at this hour?**” They both replied, “O Messenger of Allaah, hunger.” He, *sallallaahu ‘alayhi wa sallam*, said: “**By Him in Whose Hands my soul is, what made me leave is what made you leave...**” [Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, left neither Dirham nor Dinar (i.e. any money) when he died, nor a male or female slave nor anything else except his white mule, his weapons and a piece of land which he had given in charity. [Al-Bukhaari]

Also, the Prophet, *sallallaahu ‘alayhi wa sallam*, died and his armor was mortgaged with a Jew for thirty *Saa*’s (measures) of barley. [Al-Bukhaari and Muslim]

Allaah The Almighty The Most Truthful Says about Him, *sallallaahu ‘alayhi wa sallam*: **{*And indeed, you are of a great moral character.*}** [Quran 68:4]

The Patience of the Prophet, *sallallaahu ‘alayhi wa sallam*

Nobody ever experienced the amount of hardship, trials, difficulties and crises that the Prophet, *sallallaahu ‘alayhi wa sallam*, experienced throughout his mission. However, he confronted all such strains with the ultimate perseverance and steadfastness.

He was patient when he was an orphan, when he was poor, hungry and needy. He was described as a liar, a poet, a soothsayer, a sorcerer, and insane, yet he was patient. He was harmed, wronged, cursed and insulted, yet he was patient.

His uncle Abu Taalib died, and he remained patient. His wife died, and he remained patient. People drove him out and fought him, and he remained patient. His uncle Hamzah was killed, and he remained patient. His son died, and he remained patient. False accusations were made against his chaste noble wife, yet he was patient and forbearing.

His relatives were killed, his companions were murdered, his followers were driven out of their homes, his enemies gathered against him to fight him, yet he was patient and forbearing.

He had a great deal of patience with those who attacked and insulted him, with those who gathered together to fight him, with the aggression of those who denied the truth and the power of falsehood.

He had a great deal of patience in the face of the adornments and beautifications of the worldly life, and was attached to none of it.

The Prophet, *sallallaahu ‘alayhi wa sallam*, was the ideal example of ultimate perseverance and steadfastness in all his life affairs. In fact, patience was his armour, shield, friend and ally.

Whenever he was disturbed by the malicious words of his enemies, he would remember the verse in which Allaah The Almighty Says (what means): **{*So be patient over what they say.*}** [Quran 20:130]

Whenever he feared the power of his enemies or when the disbelievers harmed him, he would remember the verse in which Allaah The Almighty Says (what means): **{*So be patient, [O***

Muhammad], as were those of determination among the messengers and do not be impatient for them.} [Quran 46:35]

Would patience be learned from other than him? Would other than him be the ideal example of ultimate perseverance, steadfastness and thankfulness? [Sheikh 'Aa'idh Al-Qarni in *Muhammad Ka'annaka Taraahu*]

Furthermore, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was the ideal example of patience in the field of calling people to Islam till Allaah The Almighty disseminated His religion all over the world.

It was narrated that the Prophet, *sallallaahu 'alayhi wa sallam*, said: *"I was harmed for the sake of Allaah like no one else, and I was frightened in the sake of Allaah like no one else, and thirty days and nights would pass while my family and I had no edible thing except what Bilaal could hide under his armpit."* [Ahmad, At-Tirmithi and Ibn Maajah; Al-Albaani: *Saheeh* (Authentic)]

It was narrated that 'Urwah ibn Az-Zubayr, may Allaah have mercy upon him, said, *"I asked 'Abdullaah ibn 'Amr, 'What was the worst thing the polytheists did to the Messenger of Allaah, sallallaahu 'alayhi wa sallam?' He said, 'I saw 'Uqbah ibn Abi Mu'ayt coming to the Prophet, sallallaahu 'alayhi wa sallam, while he was praying. 'Uqbah put his garment round the Prophet's neck and squeezed it tight until Abu Bakr came and pulled 'Uqbah away from the Prophet, sallallaahu 'alayhi wa sallam, and said, 'Do you intend to kill a man just because he says: 'My Lord is Allaah The Almighty?'"* [Al-Bukhaari]

It was also narrated that the Prophet, *sallallaahu 'alayhi wa sallam*, was once offering prayers at the *Ka'bah* and Abu Jahl was sitting with some of his companions. One of them said to the others, *"Who among you will bring the abdominal contents (intestines, and so on.) of the camel of the Banu so and so and put it on the back of Muhammad when he prostrates?"* The most evil of them got up and brought it. He waited till the Prophet, *sallallaahu 'alayhi wa sallam*, prostrated and then placed it on his back between his shoulders. 'Abdullaah ibn Mas'ood said, *"I was watching but I could not do anything. I wish I had some people to support me against them."* They started laughing and falling over one another. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was in prostration and he did not lift his head up till Faatimah (his daughter) came and threw away what was on his back. He raised his head and said thrice: *"O Allaah, punish the Quraysh."* [Al-Bukhaari and Muslim]

It was narrated that Anas, may Allaah be pleased with him, said, *"People beat the Messenger of Allaah, sallallaahu 'alayhi wa sallam, till he fainted. Abu Bakr, may Allaah be pleased with him, shouted saying, 'Woe to you, do you intend to kill a man just because he says that my Lord is*

Allaah The Almighty?’ People asked, ‘Who is this?’ Others replied, ‘This is Ibn Abi Quhaafah, the madman.’” [Al-Haakim in Al-Mustadrak]

This was how the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, suffered from the harm, cruelty and violence of his people, and yet he was patient and forbearing. Then, he went to Taa’if hoping for the support of the people there. However, their response was even more bitter and painful for the Prophet, *sallallaahu ‘alayhi wa sallam*. This incident deeply wounded his soul: It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said,

I asked the Prophet, sallallaahu ‘alayhi wa sallam, “Did you ever encounter a day that was tougher than the day of the Battle of Uhud?” The Prophet, sallallaahu ‘alayhi wa sallam, replied: "I have seen what I have seen from your people, and the worst trouble was the trouble on the day of ‘Aqabah when I presented myself to Ibn ‘Abd Yaaleel ibn ‘Abd Kulaal and he did not respond to my call. So I departed, overwhelmed with excessive sorrow, and proceeded on aimlessly, and I was not aware of my whereabouts till I found myself at Qarn Ath-Tha‘aalib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibreel (Gabriel) in it. He called me saying, ‘Allaah has heard your people's words to you, and what they have responded to you with. Allaah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.’ The Angel of the Mountains called and greeted me, and then said, ‘O Muhammad, order what you wish. If you like, I will let Al-Akhshabayn (the two mountains surrounding Makkah) collapse over them.’ (The Prophet, sallallaahu ‘alayhi wa sallam, said): No. Rather, I hope that Allaah will let them beget children who will worship Allaah alone and worship none beside Him.” [Al-Bukhaari and Muslim]

There is no doubt that the example of the Prophet, *sallallaahu ‘alayhi wa sallam*, in patience, forbearing and self-denial for the sake of calling people to the religion of Allaah should be followed and adopted.

The polytheists did not stop at this or realize his patience or appreciate his forgiveness in return for their aggression; instead, they plotted against him and conspired to kill him. When they were determined to do that, Allaah The Almighty allowed him to emigrate.

Thus, he went to Madeenah only to find a more severe type of affliction and difficulty from the Jews and the hypocrites. They hatched plots against him, sought out the faults of Muslims, helped the pagans to defeat them, and harbored malicious envy for him and the Muslims. However, he confronted all these trials with great patience.

Then, he, *sallallaahu ‘alayhi wa sallam*, moved to another kind of patience in confronting the

disbelievers: patience on the battlefield, patience in the face of swords, spears and arrow heads. This is the patience of those who have determination among the messengers. The Prophet, *sallallaahu 'alayhi wa sallam*, persisted in his patience and he never yielded. He went on perfecting his mission, from one battle to another and from one hardship to another.

On the day of the battle of Uhud, one of his incisors was broken and he sustained many wounds on his face and body - may my father, mother, myself and my child be sacrificed for him, and yet he was patient and forbearing. It was narrated that Ibn Mas'ood, may Allaah be pleased with him, said, *"It is as if I can see the Prophet, sallallaahu 'alayhi wa sallam, telling us the story of one of the prophets whose people beat him and made him bleed, and he was wiping the blood from his face and saying: 'O Allaah, forgive my people for they do not know.'"* [Al-Bukhaari and Muslim]

Allaah The Almighty, The Most Truthful Says (what means) describing him: ***{And indeed, you are of a great moral character.}*** [Quran 68:4]

The Mercy of the Prophet, *sallallaahu 'alayhi wa sallam*

The mercy of the Prophet, *sallallaahu 'alayhi wa sallam*, was universal and encompassed both jinn and humans. Everyone had a share of the kindness and mercy of the Prophet, *sallallaahu 'alayhi wa sallam*. He guided the believer, guarded the hypocrite from death, delayed the punishment of the disbeliever, and honored the covenants with non-Muslims.

In fact, all creation, including animals, birds, insects and inanimate objects, benefited from the mercy of the Prophet, *sallallaahu 'alayhi wa sallam*.

Consequently, there is no doubt that he is the Prophet of mercy. Allaah The Almighty Says (what means): ***{And We have not sent you, [O Muhammad], except as a mercy to the worlds.}*** [Quran 21:107]

Assuredly, he deserved that Allaah The Almighty granted him two of His own unique names unlike all other Prophets before him. Allaah The Almighty Says (what means) describing him: ***{And to the believers is kind and merciful}*** [Quran 9:128] and He The Almighty Says (what means) describing Himself: ***{Indeed Allaah, to the people, is Kind and Merciful.}*** [Quran 22:65]

The Prophet, *sallallaahu 'alayhi wa sallam*, had both attributes as Allaah The Almighty described him. As a matter of fact, all those who dealt with him realized both attributes in his character. Maalik ibn Al-Huwayrith, may Allaah be pleased with him, said, *"I came to the Prophet, sallallaahu 'alayhi wa sallam, with a group of my clan and stayed with him for twenty nights. He was kindhearted and merciful. When he noticed that we missed our families, he said: 'Return to your families and teach them (religious knowledge).'*" [Al-Bukhaari and Muslim]

There are countless evidences that testify to the mercy of the Prophet, *sallallaahu ‘alayhi wa sallam*, for it was a natural attribute in his character. It filled his speech, actions, motions and even his times of rest. In this regard, the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: ***“O people! I am not but a given mercy.”*** [Ad-Daarimi and Al-Haakim; Al-Albaani: *Hasan*]

As for his mercy with his nation, the Prophet, *sallallaahu ‘alayhi wa sallam*, gave the best example ever of showing mercy and kindness to all humans in the different aspects of life.

In worship, he was very keen on making worship easier for his nation and within their capacity. He, *sallallaahu ‘alayhi wa sallam*, would say to people: ***“Do (good) deeds which are within your capacity as Allaah never gets tired of giving rewards till you get tired of doing good deeds.”*** [Al-Bukhaari and Muslim]

Additionally, he, *sallallaahu ‘alayhi wa sallam*, repeatedly forbade *Al-Wisaal* (fasting continuously without breaking one's fast after sunset or eating before the following dawn). It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, ***“The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, forbade Al-Wisaal out of mercy to others. People said to him, ‘But you practice Al-Wisaal!’ He said: ‘I am not like you, for my Lord gives me food and drink.’”*** [Al-Bukhaari and Muslim]

He, *sallallaahu ‘alayhi wa sallam*, said many times that if he had not found it hard for his followers, he would have ordered them to do certain acts of worship. For example, he, *sallallaahu ‘alayhi wa sallam*, said:

- ***“If I had not found it hard for my followers (or the people), I would have ordered them to clean their teeth with Siwaak (tooth stick) for every prayer.”*** [Al-Bukhaari and Muslim]

- ***“Had I not thought it hard for my followers, I would have ordered them to delay the ‘Ishaa’ prayer to one third or the middle of the night.”*** [At-Tirmithi and Ibn Maajah; Al-Albaani: *Saheeh* (Authentic)]

Among the wonderful examples of his mercy and perfect compassion are that he repeatedly preferred his *Ummah* (nation) to himself. That is to say he, *sallallaahu ‘alayhi wa sallam*, would give up a good deed out of his mercy for them, even though he loved to do it, for fear that people might act on it and it might be deemed as compulsory for them. For example, it was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, ***“The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, would give up a good deed, even though he loved to do it, for fear that people might act on it and it might be made obligatory upon them.”*** [Al-Bukhaari and Muslim]

It was also narrated that the Prophet, *sallallaahu ‘alayhi wa sallam*, said:

- *“When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I lighten it, as I dislike to trouble the child's mother.”* [Al-Bukhaari and Muslim]

- *“Had I not thought it hard for my followers, I would not have remained behind any Sariyyah (army-unit) but I do not have a riding camel for myself or for them, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in the cause of Allaah and be martyred and come to life again to be martyred and come to life once more.”* [Al-Bukhaari and Muslim]

Furthermore, the Prophet, *sallallaahu ‘alayhi wa sallam*, was very keen on making the worldly affairs easier for his nation out of his mercy for them. He, *sallallaahu ‘alayhi wa sallam*, would implore Allaah The Almighty to have mercy upon them and would warn whomever Allaah The Almighty put in charge of any of the affairs of his nation not to treat them harshly. In this regard, he, *sallallaahu ‘alayhi wa sallam*, would supplicate to Allaah, saying: *“O Allaah, whoever is put in charge of any of the affairs of my Ummah and treats them harshly, treat him harshly, and whoever is put in charge of any of the affairs of my Ummah and treats them kindly, treat him kindly.”* [Al-Bukhaari and Muslim]

His mercy with his nation in the Hereafter is incomparable to any other mercy. On the Day every other prophet will say, *“Myself! Myself!”* the Prophet, *sallallaahu ‘alayhi wa sallam*, will say: *“O My Lord, my Ummah! My Ummah!”* [Al-Bukhaari and Muslim - part of the *Hadeeth* of Intercession]

The Prophet, *sallallaahu ‘alayhi wa sallam*, will not be pleased until his *Ummah* has entered Paradise.

The Prophet, *sallallaahu ‘alayhi wa sallam*, even preferred his *Ummah* to himself in relation to his invocation that Allaah The Almighty will accept for him and kept it for his followers on the Day of Resurrection where there will be a dire need for such an invocation. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“For every prophet there was an invocation with which he appealed to Allaah, and his invocation was accepted (in his lifetime), but I kept my (special) invocation to intercede for my followers on the Day of Resurrection. Every one of my Ummaah who died worshipping Allaah alone will have a share of it.”* [Al-Bukhaari and Muslim]

There are many examples of the mercy and compassion of the Prophet, *sallallaahu ‘alayhi wa sallam*, with the members of his family and with children and the weak people in his *Ummah*.

Among these examples are:

It was narrated that Anas, may Allaah be pleased with him, said, “*We went with the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, to the blacksmith, Abu Sayf, and he was the husband of the wet nurse of Ibraaheem (the son of the Prophet). The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, took Ibraaheem and kissed him and smelled him. Later, we entered Abu Sayf’s house and at that time Ibraaheem was breathing his final breaths, and the eyes of the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, started shedding tears. ‘Abd Ar-Rahmaan ibn ‘Awf said, ‘O Messenger of Allaah, even you weep!’ He said: ‘O Ibn ‘Awf, this is mercy.’ Then he wept more and said: ‘The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibraaheem, indeed we are grieved by your death.’*” [Al-Bukhaari and Muslim]

This special kind of mercy and compassion were not for the children of the Prophet, *sallallaahu ‘alayhi wa sallam*, and his grandsons only but rather it was for all the children of the Muslims. It was narrated that Asmaa’ bint ‘Umayy, the wife of Ja’far ibn Abi Taalib, may Allaah be pleased with them, said, “*The Prophet, sallallaahu ‘alayhi wa sallam, came to our house and called upon the children of Ja’far. I saw him kissing the children of Ja’far and smelling them. Then his eyes started shedding tears. I said, ‘Is there any news about Ja’far?’ The Prophet replied: ‘Yes, he was martyred today.’ We all started to weep. Then the Prophet, sallallaahu ‘alayhi wa sallam, came back and said: ‘Make food for the family of Ja’far, for there has come to them something that has absorbed them.’*” [Abu-Daawood, At-Tirmithi and Ibn Maajah; Al-Albaani: Hasan]

The mercy and the kindness of the Prophet, *sallallaahu ‘alayhi wa sallam*, with children surprised the people in his community for they were not accustomed to such mercy towards children. It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, “*A group of bedouins came to the Prophet, sallallaahu ‘alayhi wa sallam, and said, ‘You (people) kiss your boys!’ He said: ‘Yes.’ They said, ‘But we do not kiss them.’ The Prophet, sallallaahu ‘alayhi wa sallam, said: ‘I cannot put mercy in your heart after Allaah has taken it away from it.’*” [Al-Bukhaari and Muslim]

It was also narrated that when Al-Aqra’ ibn Haabis, may Allaah be pleased with him, saw the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, kissing Al-Hasan, he (Al-Aqra’) said, “*I have ten children and I have never kissed anyone of them.*” The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, said: “*Whoever is not merciful to others will not be treated mercifully.*” [Al-Bukhaari and Muslim]

It was also narrated that Shaddaad ibn Al-Haad, may Allaah be pleased with him, said, “*The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, came out to lead us in either the Maghrib or*

*'Ishaa' prayer one night, and he was carrying Al-Hasan or Al-Husayn (his grandson). The Messenger of Allaah, sallallaahu 'alayhi wa sallam, came forward and put (the child) down, then he said Takbeer (i.e., 'Allaahu akbar') and started to pray. During the prayer, he prostrated and made his prostration long. I raised my head and I saw the child on the back of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, whilst he was prostrating, so I returned to my prostration.' When the Messenger of Allaah, sallallaahu 'alayhi wa sallam, finished praying, the people said, 'O Messenger of Allaah, during your prayer you prostrated for so long that we thought something had happened or that you were receiving revelation.' He said: '**None of that happened; rather, my son was riding on my back and I disliked to rush him until he had had enough.**'* [An-Nasaa'i, Ahmad and Al-Haakim; Al-Albaani: Saheeh (Authentic)]

What great mercy and perfect kindness! ***"I disliked to rush him until he had had enough."***

Contemplate this: The Prophet, *sallallaahu 'alayhi wa sallam*, disliked to disturb or bother the child when he was on his back, until the child had had enough even though he was leading the people in prayer. Where are those who love the Prophet, *sallallaahu 'alayhi wa sallam*, and take him as an example of mercy in regard to this?

When the companions of the Prophet, *sallallaahu 'alayhi wa sallam*, realized his overwhelming compassion and kindness towards children, they would bring their children to him to invoke Allaah The Almighty to bless them and wipe some dates inside their mouths after chewing them and mixing them with his saliva. They did that without any shyness because of the kindness they witnessed from the Prophet, *sallallaahu 'alayhi wa sallam*.

It was narrated that 'Aa'ishah, may Allaah be pleased with her, said, *"The boys would be brought to the Prophet, sallallaahu 'alayhi wa sallam, and he would invoke the blessings of Allaah upon them. Once, a baby boy was brought to him and the baby urinated on his clothes. He asked for water and poured it over the place of the urine but did not wash his clothes."* [Al-Bukhaari and Muslim]

It was also narrated that Umm Qays bint Mihsan, may Allaah be pleased with her, went to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, with one of her sons who had not yet eaten any solid food and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of the urine. [Al-Bukhaari and Muslim]

The boy urinating in his lap did not annoy the Prophet, *sallallaahu 'alayhi wa sallam*, and he did not complain or scorn the one who brought the boy to him.

It was narrated that Usaamah ibn Zayd, may Allaah be pleased with him, said, *"The Messenger of Allaah would put me on his thigh and put Al-Hasan ibn 'Ali on his other thigh, and then*

embrace us and say: ‘O Allaah, be merciful to them as I am merciful to them.’” [Al-Bukhaari]

This was the extent of the kindness and compassion of the Prophet of mercy with children and there was much more in addition to this.

His mercy with his family was manifest in his concern to save them from the punishment of Allaah The Almighty and thus, he would advise and admonish them.

- It was narrated that Umm Salamah (the wife of the Prophet), may Allaah be pleased with her, said, “*The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, woke up one night in a state of terror and said: ‘Subhaanallaah (Glory be to Allaah), How many treasures Allaah has sent down! How many afflictions have been sent down! Who will go and awaken the ladies of these rooms (meaning his wives) so that they might pray?’ He, sallallaahu ‘alayhi wa sallam, added: ‘A well-dressed (soul) in this world may be naked in the Hereafter.’*” [Al-Bukhaari]

- He, *sallallaahu ‘alayhi wa sallam*, would guide them to every variety of beneficial matter. Juwayriyyah bint Al-Haarith, wife of the Prophet, may Allah be pleased with her, said that the Prophet, *sallallaahu ‘alayhi wa sallam*, left her house one morning when he prayed *Fajr*, and she was in her prayer-place, then he came back after the forenoon had come, and she was still sitting there. He said: “*Are you still as you were when I left you?*” She said, “*Yes.*” The Prophet, *sallallaahu ‘alayhi wa sallam*, said: “*After I left you, I said four words three times which, if they were weighed against all that you said today, they would outweigh it: Subhaanallaah wa bi hamdih ‘adada khalqihi, wa ridha nafsihi, wazinata ‘arshihi, wa midaada kalimaatih (Glory and praise be to Allaah, as much as the number of His creation, as much as pleases Him, as much as the weight of His Throne and as much as the ink of His Words).*” [Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, advised and instructed his wives and the women of the believers in many and varied ways, on different occasions and in different situations. He always urged them to do more righteous deeds and give charity and to obey their husbands in all that is lawful and permissible.

In doing so, the Prophet, *sallallaahu ‘alayhi wa sallam*, was carrying out the instructions and directions of the Noble Quran in which Allaah The Almighty Says (what means):

- *{And enjoin prayer upon your family [and people] and be steadfast therein.}* [Quran 20:132]
- *{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allaah in what He commands them but do what they are commanded.}* [Quran 66:6]

The mercy of the Prophet, *sallallaahu ‘alayhi wa sallam*, was also evident in helping them to do the household work. The Prophet, *sallallaahu ‘alayhi wa sallam*, would serve and help them in different matters of the house such as stitching his own clothes and mending his own sandals despite his noble and esteemed status.

It was narrated that ‘Aa’ishah, may Allaah be pleased with her, was asked about what the Prophet, *sallallaahu ‘alayhi wa sallam*, used to do at home, she replied, "*He would keep himself busy serving his family and when it was the time for prayer he would perform ablution and go out to pray.*" [Al-Bukhaari]

It was also narrated that ‘Aa’ishah, may Allaah be pleased with her, said, "*He used to stitch his own clothes, mend his own sandals and do what men do in their houses.*" [Ahmad; Al-Albaani: *Saheeh* (Authentic)]

Additionally, it was also narrated that ‘Aa’ishah, may Allaah be pleased with her, was asked about what the Prophet, *sallallaahu ‘alayhi wa sallam*, would do in his house, and she said, "*He was a human being like any other human being. He would search his garment for fleas, milk his goat, and serve himself.*" [Ahmad; Al-Albaani : *Saheeh* (Authentic)]

He, *sallallaahu ‘alayhi wa sallam*, dealt with the weak in the most merciful and compassionate way.

It was narrated that Anas ibn Maalik, may Allaah be pleased with him, said, "*When the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, had completed his dawn prayer, the servants of Madeenah came to him with vessels of water, and he would dip his hand in each one of them; and sometimes they came at he cold dawn (and he did not feel reluctant to accede to their request even in the cold weather) and dipped his hand in them.*" [Muslim] They did this to get blessings from the Prophet, *sallallaahu ‘alayhi wa sallam*, and this was a special privilege of his only.

The Prophet, *sallallaahu ‘alayhi wa sallam*, did such things out of his perfect mercy and sublime kindness in order to please them in spite of the suffering he experienced because of the severe coldness of Madeenah. This mercy and compassion were not unnatural attributes that the Prophet, *sallallaahu ‘alayhi wa sallam*, pretended to have during their lifetimes only, but they persisted after their deaths as well:

It was narrated that Abu Hurayrah, may Allaah be pleased with him, said, "*A black person, a male or a female, would sweep the Mosque. Later, he died and the Prophet, sallallaahu ‘alayhi wa sallam, did not know about it. One day, the Prophet remembered him and said: ‘What*

happened to that person?’ People replied, ‘O Messenger of Allaah, he died’ He said: ‘Why did you not inform me?’ They said, ‘His story was such and such (i.e. they regarded him as insignificant).’ He said: ‘Show me his grave.’ He then went to his grave and offered the funeral prayer there.” [Al-Bukhaari and Muslim]

Another aspect of his mercy with the weak people is that he would give up a good deed out of his mercy for them as we have mentioned previously such as giving up going out behind every *Sariyyah* (army unit). [Al-Bukhaari and Muslim]

Furthermore, the Prophet, *sallallaahu ‘alayhi wa sallam*, did not disdain to walk with a widow and needy people so as to fulfill their needs.” [An-Nasaa’i; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would go to the weak Muslims, visit the their sick and attend their funerals.” [Al-Haakim; Al-Albaani: *Saheeh* (Authentic)] and many other examples as we mentioned in the chapter on the humility of the Prophet, *sallallaahu ‘alayhi wa sallam*.

His mercy with the disbelievers surprised and astonished people all over the world for it is a matter that most of them could not comprehend.

The disbelievers harmed and hurt him and allowed their mindless individuals to pelt him with stones, but when his permission was sought to destroy them, he said in reply: *“No. Rather I hope that Allaah will let them beget children who will worship Allaah alone, and will worship none beside Him.”* [Al-Bukhaari and Muslim]

They plotted to murder him, broke one of his incisors and wounded his face. They killed the most beloved person to him and mobilized armies to get rid of him. In spite of all such things, he pardoned and forgave them when Allaah The Almighty gave him dominion over them. This situation amazed especially one of the most prominent American historians, Washington Irving, who said, *“The whole conduct of Mahomet, on gaining possession of Mecca, showed that it was a religious more than a military triumph. His heart, too, softened toward his native place, now that it was in his power; ... and his inclinations were all toward forgiveness.”*

In fact, the mercy of the Prophet, *sallallaahu ‘alayhi wa sallam*, was not confined to overlooking their assaults and having much patience with all such attacks and harms; rather, his mercy went beyond that. He was keen on guiding them and saving them from the wrath and punishment of Allaah The Almighty. Thus, he strained every nerve, exhausted himself, and left no stone unturned until his Lord sympathized with him but also rebuked him mercifully, Saying to him (what means):

- *{Perhaps, [O Muhammad], you would kill yourself with grief that they will not be*

believers. } [Quran 26:3]

- *{So do not let yourself perish over them in regret.}* [Quran 35:8]

Furthermore, when he, *sallallaahu 'alayhi wa sallam*, was asked to invoke Allaah The Almighty to destroy the polytheists, he said: *“I was not sent as a curse invoker, rather I was sent as a mercy.”*

How far the callers to Islam of today are from such mercy and compassion, and keenness on guiding people to the right path!

Allaah The Almighty and the Most Truthful Says (what means): *{So by mercy from Allaah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.}* [Quran 3:159]

There is no doubt that the Prophet, *sallallaahu 'alayhi wa sallam*, is indeed a mercy to the worlds (mankind, jinn and all else that exists) regardless of their race and religion. How could he not be so when his Lord The Almighty describes him Saying (what means): *{And We have not Sent you, [O Muhammad], except as a mercy to the worlds.}* [Quran 21:107]

How could he not be so when he, *sallallaahu 'alayhi wa sallam*, said about the virtue of mercifulness: *“The Most Merciful has mercy on those who are merciful. Be merciful to those who are on earth so that the One who is in heaven will have mercy on you.”* [At-Tirmithi; Al-Albaani: *Saheeh* (Authentic)]

How could he not be so when he, *sallallaahu 'alayhi wa sallam*, said describing the people of Paradise: *“The people of Paradise will be of three kinds: A just, charitable, successful ruler; a person who is merciful and kind-hearted towards his relatives and to every Muslim, and a pious believer who refrains from asking people (for money) in spite of having a large family to support...”* [Muslim]

There is no doubt that the heart of the Prophet, *sallallaahu 'alayhi wa sallam*, was full of kindness and compassion, such that it encompassed humans, animals, and even inanimate objects.

The mercy of the Prophet, *sallallaahu 'alayhi wa sallam*, even encompassed birds and animals. He ordered people to treat them kindly and warned those who tortured them or detained them until death of torture and fire in the Hereafter.

Furthermore, the Prophet, *sallallaahu 'alayhi wa sallam*, forbade making birds and other things that have life as a target for training with arrows or other weapons. It was narrated that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: *“Do not make anything that has life a*

target.” [Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, also forbade tying up animals or other creatures while they are still alive in order to kill them. [Al-Bukhaari and Muslim]

He, *sallallaahu ‘alayhi wa sallam*, also warned against harming weak animals saying: *“A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth.”* [Al-Bukhaari and Muslim]

The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, came upon an emaciated camel and said: *“Fear Allaah regarding these mute animals. They should be healthy if ridden or eaten.”* [Abu Daawood; Al-Albaani: *Saheeh* (Authentic)]

Moreover, the Prophet, *sallallaahu ‘alayhi wa sallam*, made treating animals kindly a cause of the forgiveness of great sins. In this regard, the Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“While a dog was going round a well and was about to die of thirst, a prostitute from the children of Israel saw it and took off her shoe (and filled it with water) and gave water to the dog. Allaah forgave her because of that good deed.”* [Al-Bukhaari and Muslim]

Another aspect of the kindness of the Prophet, *sallallaahu ‘alayhi wa sallam*, with these weak creatures is evident in a *Hadeeth* narrated by ‘Abdullaah ibn ‘Umar, may Allaah be pleased with him and his father, in which he said, *“We were with the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, on a journey, and he went to relieve himself. We saw a bird with two chicks and we took away her chicks, so the bird started flapping her wings (in distress). The Prophet, sallallaahu ‘alayhi wa sallam, came and said: ‘Who distressed this bird by taking her young? Give her chicks back to her!’”* [Abu Daawood and Al-Haakim; Al-Albaani: *Saheeh* (Authentic)]

Therefore, there is no wonder that we find an animal crying before the Prophet of mercy, *sallallaahu ‘alayhi wa sallam*, and complaining about the harsh treatment of its owner. It was narrated that ‘Abdullah ibn Ja‘far, may Allaah be pleased with them, said,

The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, made me ride behind him one day. Then he entered an orchard belonging to an Ansaari (helper in Madeenah) and saw a camel therein. When it saw him, it began to groan and its eyes shed tears. The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, approached and patted its head until it was pacified. Then he asked: “Who is the owner of this camel? To whom does it belong?” A young Ansaari man stepped forward and said, “It is mine, O Messenger of Allaah.” The Prophet, sallallaahu ‘alayhi wa sallam, said to him: “Do you not fear Allaah in relation to this animal which Allaah has placed in your possession? This

camel is complaining to me that you starve it and put it to toil." [Abu Daawood and Ahmad; Al-Albaani: *Saheeh* (Authentic)]

What vast mercy! What a great noble trait!

What is more amazing than that is that the mercy of the Prophet, *sallallaahu 'alayhi wa sallam*, extended to encompass inanimate objects as well:

It was narrated that Anas, may Allaah be pleased with him, said, "*The Prophet, sallallaahu 'alayhi wa sallam, would deliver his sermons while standing beside the trunk of a date-palm. When he had the pulpit made, he used it instead. The trunk began to groan and the Prophet, sallallaahu 'alayhi wa sallam, went to it and embraced it, then it became quiet. The Prophet, sallallaahu 'alayhi wa sallam, then said: 'Had I not embraced it, it would have moaned to the Day of Resurrection.'*" [Al-Bukhaari]

O Allaah! A piece of wood moans for missing the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and he embraces it kindly and mercifully.

How far are those who raise the banner of human rights and the organizations of animal protection from such noble and sublime feelings and values!

Those who have hard hearts cannot realize the meaning of the ultimate and comprehensive mercy. Rather, they have no place in their hearts for such emotions. They are like mute stones, totally devoid of giving and taking and totally stringent with regards to the most delicate human feelings and emotions.

The Mercy and Compassion of the Prophet, *sallallaahu 'alayhi wa sallam*, in His Invocations

The invocations of the Prophet, *sallallaahu 'alayhi wa sallam*, were not detached from his compassion and mercy towards his *Ummah* (nation).

It was narrated that 'Abdullah ibn 'Amr ibn Al-'Aas, may Allaah be pleased with him and his father, said,

The Prophet, sallallaahu 'alayhi wa sallam, recited the verse in which Allaah The Almighty Says (what means) on behalf of Ibraaheem (Abraham), may Allaah exalt his mention: {My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.} [Quran 14:36] *And, the one in which Allaah The Almighty Says*

(what means) on behalf of 'Eesa (Jesus), may Allaah exalt his mention: **{If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.}** [Quran 5:118] Then he raised his hands and said: **"O Allaah! My Ummah, my Ummah,"** and started to weep. Allaah The Almighty then Said: **"O Jibreel, go to Muhammad - and your Lord knows best anyway - and ask him why he is weeping."** So Jibreel, may Allaah exalt his mention, went to him and asked him, and the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, told him – and He knows best anyway. Allaah The Almighty said: **"O Jibreel, go to Muhammad and say that We will make you pleased concerning your Ummah and We will not displease you."** [Muslim]

Furthermore, the invocations of the Prophet, *sallallaahu 'alayhi wa sallam*, were not detached from his compassion and mercy for all creatures. In fact, the Prophet, *sallallaahu 'alayhi wa sallam*, would invoke Allaah The Almighty ceaselessly and did his best to the extent that he was on the brink of killing himself with grief over the non-Muslims because they would not embrace Islam and because they distanced themselves from him.

Allaah The Almighty therefore Says (what means) to console His Messenger:

- **{Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.}** [Quran 18:6]
- **{Perhaps, [O Muhammad], you would kill yourself with grief that they will not be believers.}** [Quran 26:3]
- **{So do not let yourself perish over them in regret. Indeed, Allaah is Knowing of what they do.}** [Quran 35:8]

It is as if Allaah The Almighty is rebuking and pitying His Prophet, *sallallaahu 'alayhi wa sallam*, here for his extreme distress and concern that his people did not believe in him while being certain of the punishment that awaited them for denying his message. This made his soul melt with grief over them, given that they were his family and people. So his Lord The Almighty, the Most Merciful pitied him, forbade him from such destructive anxiety and made the matter easier upon him.

What great sincerity, determination and resolution in trying to guide people to the extent that he would feel like killing himself due to the grief over them!

How far are those who claim to love the Prophet, *sallallaahu 'alayhi wa sallam*, and those who wish to support him are from such great determination and sincerity towards people and keenness on calling them and guiding them to the straight path!

Allaah The Almighty Says to him (what means): **{Arise and warn}** [Quran 74:2] and thus, the Prophet, *sallallaahu 'alayhi wa sallam*, arose to warn and continued to do that for more than twenty years. He, *sallallaahu 'alayhi wa sallam*, did not rest nor live for himself or his family. He bore the heavy burdens of the entire humanity and the burdens of conveying the greatest trust on this earth.

The Prophet, *sallallaahu 'alayhi wa sallam*, arose and his call to Islam encompassed all human beings. Of all the Messengers of Allaah, he was the one who exerted the most efforts in calling people to Islam, conveying the message and fighting in the cause of Allaah The Almighty. Therefore, he was the most harmed and tried messenger since the dawn of his call until he passed away.

His call was full of mercy and compassion, and keenness on gathering the hearts of people around him and guiding all people. He was lenient with those who made mistakes or went against the correct standards. He would treat them kindly and teach them in the most appropriate way, in adherence to the Saying of Allaah The Almighty (which means): **{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.}** [Quran 16:125]

Amongst the examples that clearly prove this is the following:

It was narrated that Abu Umaamah, may Allaah be pleased with him, said, "A young man came to the Prophet, sallallaahu 'alayhi wa sallam, and said, 'O Messenger of Allaah, grant me permission to commit adultery.' The people turned to him and rebuked him. The Prophet, sallallaahu 'alayhi wa sallam, said to him: 'Come closer.' So he came closer. He asked him: 'Would you like this for your mother?' He said, 'No, by Allaah, O Messenger of Allaah. May Allaah cause me to be sacrificed for you!' He said: 'Neither would other people like it for their mothers.' He then asked him: 'Would you like this for your daughter?' He said, 'No, by Allaah, O Messenger of Allaah. May Allaah cause me to be sacrificed for you!' He said: 'Neither would other people like it for their daughters.' He then asked him: 'Would you like this for your sister?' He said, 'No, by Allaah, O Messenger of Allaah. May Allaah cause me to be sacrificed for you!' He said: 'Neither would other people like it for their sisters.' He then asked him, 'Would you like this for your paternal aunt?' He said, 'No, by Allaah, O Messenger of Allaah. May Allaah cause me to be sacrificed for you!' He said: 'Neither would people like it for their paternal aunts.' He asked him: 'Would you like this for your maternal aunt?' He said, 'No, by Allaah, O Messenger of Allaah. May Allaah cause me to be sacrificed for you!' He said: 'Neither would people like it for their maternal aunts.' The Prophet, sallallaahu 'alayhi wa sallam, then put his hand on him and said: 'O Allaah, forgive him his sin, purify his heart and make him chaste.' After that, this young man never again

paid attention to anything of that nature. [Ahmad; Al-Albaani: *Saheeh* (Authentic)]

Allaah The Almighty, The Most Truthful Says (what means) describing him: ***{And indeed, you are of a great moral character.}*** [Quran 68:4]

The Forbearance and Forgiveness of the Prophet, *sallallaahu ‘alayhi wa sallam*

There is no wonder that the Prophet, *sallallaahu ‘alayhi wa sallam*, was at the very peak of the best sublime and noble manners for Allaah The Almighty Says (what means): ***{So by mercy from Allaah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter.}*** [Quran 3:159]

Gentleness, kindness and mildness were the most distinguishing features of the forbearance of the Prophet, *sallallaahu ‘alayhi wa sallam*. The Prophet, *sallallaahu ‘alayhi wa sallam*, reached the degree of human moral perfection that he did by tolerating and forgiving those who were ignorant and fulfilling the orders of his Lord The Almighty: ***{Take what is given freely, enjoin what is good, and turn away from the ignorant.}*** [Quran 7:199]

He would deal with people according to such sublime morals at all times. He had the best forbearing nature whenever he was nervous. He was the most peaceful during times of disagreement and disputes. He was afflicted many times by the harshness of the Bedouins, yet he confronted their harshness with total patience and never abandoned forbearance. Little wonder, as Allaah The Almighty protected him against fancies and recklessness of power and prepared him to be compassionate to his *Ummah* and kind to all people.

In fact, the Quraysh did its best and left no stone unturned in hatching plots against him and attacking him, yet he showed patience with them and overlooked all that they did against him. All of the people of the Quraysh, including their poor and their nobles participated in conspiring against the Prophet, *sallallaahu ‘alayhi wa sallam*. However, the more they persisted in their aggression, the more he forgave their aggression and pardoned them. Despite all such hostilities, when Allaah The Almighty bestowed power upon him and enabled him to take revenge, he forgave them all. His forbearance encompassed all people, whether friend or foe, man or woman, from his relatives and otherwise, and young or old.

Concerning the members of his family and wives, he was a unique example in showing forbearance with his wives in spite of his great and noble status before Allaah The Almighty and people:

It was narrated that ‘Umar ibn Al-Khattaab, may Allaah be pleased with him, said,

We, the people of the Quraysh, would have authority over our women. When we came to live with the Ansaar, we found that they were a people that were dominated by their women, so our women started to adopt the habits of the Ansaari women. Once I shouted at my wife, and she answered me back; I disliked her answering me back. She said, "Why do you dislike that I should answer you back? By Allaah, the wives of the Prophet answer him back, and some of them may not speak with him for the whole day, until nightfall." That alarmed me and I said, "The one among them who has done this will incur a terrible loss!" Then I got dressed and went to (my daughter) Hafsa and asked her, "Do any of you make the Messenger of Allaah angry all day long, until night." She replied, "Yes." I said, "You are ruined and lost! Do you not fear that Allaah may be angry due to the anger of His Messenger and, thus, you would be ruined?" [Al-Bukhaari and Muslim]

Contemplate the extent of the forbearance of the Prophet, *sallallaahu 'alayhi wa sallam*, with his wives when some of them might not have spoken to him for the whole day, even deserting his noble name. What is more amazing is that despite all this, the Prophet, *sallallaahu 'alayhi wa sallam*, used to treat them as nicely and gently as if they had done nothing wrong.

It was narrated that 'Aa'ishah, may Allaah be pleased with her, said, "*The Prophet, sallallaahu 'alayhi wa sallam, said to me: 'I know whether you are angry or pleased with me.'* I said, 'How do you know that?' He said: '*When you are pleased, you say, 'No, by the Lord of Muhammad,' but when you are angry, you say, 'No, by the Lord of Ibraaheem (Abraham)!'*' I said, 'Yes, by Allaah, O Messenger of Allaah! But I do not leave except your name.'" [Al-Bukhaari and Muslim]

Let us guess what one of us would do if his wife exceeded all reasonable limits while he is among his guests. This is what the patient Prophet, *sallallaahu 'alayhi wa sallam*, did when one of his wives did that with him:

It was narrated that Anas, may Allaah be pleased with him, said,

*While the Prophet, sallallaahu 'alayhi wa sallam, was in the house of one of his wives, one of the Mothers of the Believers sent a plate with some food. The wife at whose house the Prophet was struck the hand of the servant (carrying it), causing the plate to fall and break. The Prophet, sallallaahu 'alayhi wa sallam, gathered the broken pieces of the plate and started collecting the food which had been on the plate, and said: "**Your mother felt jealous.**" Then he detained the servant till an unbroken plate was brought from the wife at whose house he was. He gave the good plate to the wife whose plate had been broken and kept the broken one at the house where it had been broken. [Al-Bukhaari]*

The Prophet, *sallallaahu ‘alayhi wa sallam*, turned a blind eye to such behavior and showed patience, forbearance and forgiveness.

As for his forbearance with his servants, just read attentively some amazing testimonies from his servants themselves:

It was narrated that Anas, may Allaah be pleased with him, said,

The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, was the best of people in terms of manner. One day he wanted to send me on an errand and I said, “By Allaah, I will not go.” But my intention was to go and do what the Prophet of Allaah, sallallaahu ‘alayhi wa sallam, had told me to do. I went out and passed by some boys who were playing in the market, and there the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, took hold of me (by surprise) by the neck from behind. I looked at him and he was smiling. He said, “O Unays, did you go and do what I told you to?” I said, “Yes, I will go, O Messenger of Allaah.” (Anas added) By Allaah, I served him for nine years and I never heard him say because of anything that I did, “Why did you do such and such?” Or, for something that I did not do, “Why did you not do such and such?” [Muslim]

As for his forbearance and forgiveness with his companions, then this is another marvelous example of the perfection of the forbearing nature of the Prophet, *sallallaahu ‘alayhi wa sallam*. This is because one may have patience with his enemy in order to attract his heart to embrace Islam, however, he does not need this while dealing with his companions and friends for they should observe the appropriate limits of behavior and know well what can cause contentment and what can cause anger, and if anyone of them transgresses such limits, he knows he would be rebuked. To abandon rebuke even though there is a strong reason that calls for it is a sign of the perfection of the forbearing nature.

The Prophet, *sallallaahu ‘alayhi wa sallam*, would forbear and forgive his companions for their mistakes and slips and did not rebuke any of them.

It was narrated that Anas, may Allaah be pleased with him, said,

Whilst we were in the mosque with the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, a Bedouin came and started to urinate in the mosque. The companions of the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said, “Stop, stop!” The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said, “Do not interrupt him; leave him.” So they left him alone until he had finished urinating, then the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, called him and said to him: “These mosques are not the

place for urinating or for anything else that is filthy; rather they are for the remembrance of Allaah, prayer and the recitation of the Quran.” Then he told a man to bring a bucket of water and he threw it over the urine. [Al-Bukhaari and Muslim]

It was narrated that Anas, may Allaah be pleased with him, said,

Once I was walking with the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, and he was wearing a Najraani cloak with a thick hem. A Bedouin followed him and pulled his cloak so violently that I noticed the side of the shoulder of the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, was affected by the hem of the Burd because of that violent pull. The Bedouin said, "O Muhammad, give me some of the wealth of Allaah which is with you." The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, turned, looked at him, and smiled, and then ordered that he be given something. [Al-Bukhaari and Muslim]

Though he had power over his enemies, the fact that he adopted forbearance and forgiveness is clear-cut evidence of the noble manners of the Prophet, *sallallaahu ‘alayhi wa sallam*, and that these qualities are deeply rooted in his character to the extent that he, *sallallaahu ‘alayhi wa sallam*, encompassed his enemies with these qualities just as he would encompass his companions and loved ones.

It was narrated that Jaabir ibn ‘Abdullaah, may Allaah be pleased with him and his father, said that he proceeded in the company of the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, towards Najd (central and northern Arabia) to participate in a battle and that when the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, returned from this, he too returned with him. Midday came upon them while they were in a valley that had many thorny trees. The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, and the people dismounted and dispersed to rest in the shade of the trees. The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, rested under a tree and hung his sword on it. They all took a nap and suddenly, they heard the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, calling us. They woke up to see a Bedouin with him. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: *"This Bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me? I said thrice, 'Allaah.'"* The Prophet, *sallallaahu ‘alayhi wa sallam*, did not punish him and sat down. [Al-Bukhaari and Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would adopt the qualities of forgiveness and forbearance even with the Jews and even though they repeatedly mistreated and plotted against him and his companions. It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, *“A group of Jews came to the Prophet, sallallaahu ‘alayhi wa sallam, and said, ‘As-saamu-‘alayk.’ (i.e., death be upon you). I understood it and said, ‘Wa-‘alaykum as-saamu wal-la‘nah (death and the curse of Allaah be upon you).’ The Messenger of Allaah, sallallaahu ‘alayhi wa*

sallam, said, *'Be calm, O 'Aa'ishah. Allaah loves that one should be kind and lenient in all matters.'* I said, *'O Messenger of Allaah, did you not hear what they said?' The Messenger, sallallaahu 'alayhi wa sallam, said: 'I have (already) said (to them), 'And upon you!''*" [Al-Bukhaari and Muslim]

The forbearance and forgiveness of the Prophet, *sallallaahu 'alayhi wa sallam*, reached the greatest possible degree and an to unbelievable extent with the people of the Quraysh and Taa'if who harmed and hurt him badly. They let their mindless individuals pelt him with stones until his feet bled. This day was harder for him than the day of the Battle of Uhud, despite the great wounds and loss that occurred on the Day of Uhud. What happened on the Day of Taa'if was even more grievous for him than anything else, and he always remembered it.

It was narrated that 'Aa'ishah, may Allaah be pleased with her, said,

I asked the Prophet, sallallaahu 'alayhi wa sallam, "Did you ever encounter a day that was tougher than the day of the Battle of Uhud?" The Prophet, sallallaahu 'alayhi wa sallam, replied: "I have seen what I have seen from your people, and the worst trouble was the trouble on the day of 'Aqabah when I presented myself to Ibn 'Abd Yaaleel ibn 'Abd Kulaal and he did not respond to my call. So I departed, overwhelmed with excessive sorrow, and proceeded on aimlessly, and I was not aware of my whereabouts till I found myself at Qarn Ath-Tha'aalib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibreel (Gabriel) in it. He called me saying, 'Allaah has heard your people's words to you, and what they have responded to you with. Allaah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, 'O Muhammad, order what you wish. If you like, I will let Al-Akhshabayn (the two mountains surrounding Makkah) collapse over them.' (The Prophet, sallallaahu 'alayhi wa sallam, said): No but I hope that Allaah will let them beget children who will worship Allaah alone and worship none beside Him." [Al-Bukhaari and Muslim]

What a great forbearing and forgiving nature!

The most amazing thing is that his forbearing and forgiving nature even encompassed his enemies amidst their fighting and heinous plots against him!

It was narrated that Ibn Mas'ood, may Allaah be pleased with him, said, *"It is as if I can see the Prophet, sallallaahu 'alayhi wa sallam, telling us the story of one of the Prophets whose people beat him and made him bleed, and he was wiping the blood from his face and saying: 'O Allaah, forgive my people for they do not know.'"* [Al-Bukhaari and Muslim]

Here we have the Quraysh, which confined the Prophet, *sallallaahu ‘alayhi wa sallam*, and his Companions, may Allaah be pleased with them, within a narrow pass (Shi‘b Abu Taalib) for three years, and obstructed their food supplies until they reached a degree of exhaustion that made them resort to eating the leaves of trees and animal skins. The cries of women and children suffering from extreme hunger were heard at a distance. Quraysh did not have mercy with them and overlooked their kinship rights. Afterwards, and in spite of such heinous actions, they made an earnest plea to the Prophet, *sallallaahu ‘alayhi wa sallam*, seeking his help when they themselves were afflicted with hunger and fear. They wanted him to intervene and ask Thumaamah ibn Uthaal, chief of the Banu Haneefah, to reverse his decision that they would never get a grain of wheat from Yamaamah unless the Prophet, *sallallaahu ‘alayhi wa sallam*, would allow it. [Al-Bukhaari and Muslim]

Abu Sufyaan and a delegation from the Quraysh came to the Prophet, *sallallaahu ‘alayhi wa sallam*, and asked him by their blood relationship to intercede with Thumaamah to give them food for they were starving to death. The Prophet, *sallallaahu ‘alayhi wa sallam*, therefore wrote to Thumaamah asking him to give Quraysh their supplies. When that message reached Thumaamah, he said, “*I am at the command of the Messenger of Allaah.*” [Al-Bayhaqi]

A noteworthy point: The people of the Quraysh sent a message to him asking him by their blood relationships which they had severed earlier due to their fighting and the tight siege that they had laid against the Muslims. They left him and his companions suffering from hunger and did not show mercy at the tears of a woman or an old man or the screams of a young child. The Prophet, *sallallaahu ‘alayhi wa sallam*, did not treat them in the same way that they treated him, while he was well capable of doing so, and Thumaamah had not even consulted him before denying them wheat. However, the Prophet, *sallallaahu ‘alayhi wa sallam*, did not do that with them for he really was the most compassionate and the most merciful of people.

We hope that we can treat our brothers and our enemies in the same way as the Prophet, *sallallaahu ‘alayhi wa sallam*, treated his.

How wonderful was his attitude towards the people of Makkah when Allaah The Almighty empowered him over them and he entered it victorious and dignified. For years the Makkan non-Muslims plotted against him and ultimately forced him to migrate from Makkah to Madeenah. They fought him fiercely and made an economic and social boycott against him which caused him to live in starvation and which killed the most beloved person to him.

What treatment did they receive from the Prophet, *sallallaahu ‘alayhi wa sallam*, in return? He forgot about all their abuse and forgave them. Moreover, he gave them an assurance of safety for themselves, their properties and their honor.

We have Abu Sufyaan, when he witnessed the amazing forgiving nature, tolerance and forbearance of the Prophet, *sallallaahu ‘alayhi wa sallam*, on the day of the conquest of Makkah, and could not help but announce that fact by saying to the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, “*May my mother and father be sacrificed for you! How tolerant, generous, and kind to kin you are, and how great is your forgiveness!*” [At-Tabaraani; Al-Albaani: *Saheeh* (Authentic)]

Had there been no other incident as an example of the sublime forgiveness and forbearance of the Prophet, *sallallaahu ‘alayhi wa sallam*, apart from what he showed on that day, this would have been sufficient in proving the perfect forgiveness and forbearing nature of the Prophet, *sallallaahu ‘alayhi wa sallam*. [Al-Bayaan wat-Tabyeen by Al-Jaahith]

What is most surprising, however, is the forgiveness and forbearance of the Prophet, *sallallaahu ‘alayhi wa sallam*, with the hypocrites. Although Allaah The Almighty had informed him of their names, plots, deception and their betrayal of him, he forgave and pardoned them. Additionally, whenever he was given permission to discipline them and be hard on them, he would open a door of mercy for them by asking Allaah The Almighty to forgive them and supplicating in their favor.

When the most notorious hypocrite ‘Abdullaah ibn Ubayy ibn Salool died, the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, was called upon to offer his funeral prayer. When the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, stood up to offer the funeral prayer, ‘Umar rushed towards the Prophet, *sallallaahu ‘alayhi wa sallam*, and said, “*O Messenger of Allaah! Are you going to offer the funeral prayer for Ibn Ubayy when he has said such and such in such and such occasions?*”, and started mentioning all that he had said. The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, smiled and said: “*O ‘Umar, go away from me.*” When ‘Umar, may Allaah be pleased with him, continued, he said: “*I have been given the choice¹ and so I have chosen (to offer the prayer). If I knew that he would be forgiven by me asking for the forgiveness of Allaah for more than seventy times, then surely I would do so.*” ‘Umar, may Allaah be pleased with him, said, “*The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, offered the funeral prayer and returned and after a short while the two verses of Surat Baraa’ah were revealed: {And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allaah and His Messenger and died while they were defiantly disobedient.} [Quran 9:84]*” ‘Umar, may Allaah be pleased with him, then added, “*Later, I was astonished at my audacity before the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, on that day, and Allaah and His Messenger know better.*” [Al-Bukhaari]

¹ This was mentioned in the verse in which Allaah The Almighty Says (what means): *{Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allaah forgive them.}* [Quran 9:81]

In fact, one is amazed when he learns that the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, gave him his shirt to be shrouded in when his son ‘Abdullaah (‘Abdullah ibn ‘Abdullaah ibn Ubayy ibn Salool) asked him (the Prophet) for it. [Al-Bukhaari and Muslim]

Contemplate thoughtfully his great forgiveness and forbearance with the leader of the hypocrites even though he was the one who slandered his honor,² betrayed him in the most critical situation when he had withdrawn a third of the army from the battlefield, and rallied his enemies of the Jews and non-Muslims against him.

Little wonder that these are the manners of Muhammad, *sallallaahu ‘alayhi wa sallam*.

How merciful he was with his *Ummah*! How patient with his enemies! Let my father and mother be sacrificed for him, *sallallaahu ‘alayhi wa sallam*!

Allaah The Almighty, The Most Truthful Says (what means) describing him: ***{And indeed, you are of a great moral character.}***

The Justice of the Prophet, *sallallaahu ‘alayhi wa sallam*

In administering justice and applying the enjoinders of Allaah The Almighty, he, *sallallaahu ‘alayhi wa sallam*, made no distinction between relatives and strangers, believers and non-believers, friends and foes, and mean and noble people. He was the ideal example in the issue of justice, and there can be no wonder for he was the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, who conveyed the Message of his Lord and Master The Almighty.

The sublime trait of justice was a deeply-rooted trait in the character of the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*; or rather, it was an innate instinct that never left him. In fact, he was even famous for his justice before his Lord honored him with prophethood. Then how would he have been after he received that honor from his Lord?

He witnessed along with his uncles, while he was at a tender age, the *Hilf Al-Fudhool* (Alliance of the Virtuous) held by the Quraysh to restrain the wrongdoer and support the one who was wronged, about which the Prophet, *sallallaahu ‘alayhi wa sallam*, said after he had received prophethood: ***“In the house of ‘Abdullaah ibn Jud‘aan I was present at an alliance which was such that if I was invited to take part in it now, in Islam, I would still do so: The Quraysh pledged to restore to everyone what was their due and not to allow any aggressor to get the better of those he had wronged.”*** [Al-Bayhaqi; Al-Albaani: *Saheeh* (Authentic)]

² Who fabricated the lie and accusations against ‘Aa’ishah, the wife of the Prophet, *sallallaahu ‘alayhi wa sallam*, and whispered it among people. [Al-Bukhaari]

In the story of the rebuilding the *Ka'bah* when strife broke out among the chiefs of the Qurayshi tribes, each contesting for the honor of placing the Black Stone in its position, people said, "Appoint the first man to enter the House from its entrance to be a mediator between us." The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was the first to enter the House and he had not yet received the Message at that time. All the people there accepted him as an arbitrator for they knew well that he was trustworthy, intelligent and impartial. He settled the dispute rightly and no tribe was denied anything. [Ahmad; Al-Albaani: *Hasan*]

In administering justice, the Prophet, *sallallaahu 'alayhi wa sallam*, made no distinction between his relatives and strangers, or friends and foes. Before him all people were equal.

In the story of the Makhzoomiyyah lady who committed theft, when Usaamah, who was the favorite of the Messenger of Allaah, interceded with the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, on the lady's behalf, the face of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, changed color because of extreme anger and he said: "**Are you interceding (with me) to violate one of the legal punishments of Allaah?**" Usaamah, may Allaah be pleased with him, said to him, "Ask Allaah to forgive me, O Messenger of Allaah!" That night, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, stood up and gave a speech and praised Allaah as He deserves to be praised, then said: "**O people, the nations before you went astray because if a noble person committed theft, they would leave him alone, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Him in whose hand my soul is, if Faatimah the daughter of Muhammad stole, I would have her hand cut off.**" [Al-Bukhaari and Muslim]

This great oath to carry out the prescribed punishment, even, if for his own daughter who is a part of him if she did what entails punishment, and far was she from doing that and Allaah The Almighty guarded her from such things, this powerful oath indicates the ultimate determination and resolution of the Prophet, *sallallaahu 'alayhi wa sallam*, to establish justice among all people, even if they be his relatives.

Thus, the Prophet, *sallallaahu 'alayhi wa sallam*, was extremely angry when the rough Bedouin named Thu'l Khuwaysirah came to him while he was distributing some property and said, "O Messenger of Allaah, do justice." The Prophet, *sallallaahu 'alayhi wa sallam*, said, "**Woe to you! Who would do justice if I did not? You would be a desperate loser if I did not do justice.**" [Al-Bukhaari and Muslim] An-Nawawi, may Allaah have mercy upon him, said, "“You would be a desperate loser” means that “you, O follower, would be a loser if I did not do justice because you would be following someone who is not just.”

The manifestations of the noble justice and impartiality of the Prophet, *sallallaahu 'alayhi wa sallam*, were clearly demonstrated in his relationship with his Lord, himself and other creatures.

His justice with his Lord was demonstrated in its best form, for he preferred to fulfill the rights of his Lord The Almighty over his own rights:

He established supererogatory prayers at night until his feet became swollen. He preferred the pleasure of his Lord to his own pleasure. He might have desired something very much but was not permitted to do it, so he never went beyond the prescribed limits. For example, he performed prayers in the direction of *Al-Masjid Al-Aqsa* (in Jerusalem) until his Lord The Almighty honored him with what pleased him.

As for administering justice with himself, he treated himself with the utmost justice. He did not give reign to his self to fulfill what he desired. He never denied his soul anything that could purify it. In fact, he adopted, as it was known of his guidance, the middle way of life and never went to extremes of poverty and wealth. This was the consequence of his perfect justice with himself, giving it its due right that he approved: ***“Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give rights where they are due.”*** [Al-Bukhaari]

As for administering justice with all creatures, he, *sallallaahu ‘alayhi wa sallam*, did this correctly and appropriately with his family, companions and soldiers despite his great and noble status.

Among the examples of such justice are:

It was narrated by Usayd ibn Hudhayr, may Allaah be pleased with him, who was a man of the *Ansaar*, that while he was given to jesting and was talking to the people and making them laugh, the Prophet, *sallallaahu ‘alayhi wa sallam*, poked him under the ribs with a stick. He said, *“Let me take retaliation.”* He, *sallallaahu ‘alayhi wa sallam*, said: ***“Take retaliation.”*** He said, *“You are wearing a shirt but I am not.”* The Prophet, *sallallaahu ‘alayhi wa sallam*, raised his shirt and the man embraced him and began to kiss his side, and then said, *“This is what I wanted, O Messenger of Allaah!”* [Abu Daawood; Al-Albaani: *Saheeh* (Authentic)]

Another wonderful example in this connection is that while the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, was straightening the ranks of his companions on the Day of Badr and walking in front of the ranks with a piece of wood in his hand, he saw a man named Sawaad ibn Ghaziyyah, may Allaah be pleased with him, sticking out of the rank. He, *sallallaahu ‘alayhi wa sallam*, said to him: ***“O Sawaad, straighten yourself!”*** and pushed him back on his chest with the piece of wood that he had in his hand. Sawaad said, *“You have hurt me and Allaah sent you with the truth and justice, O Messenger of Allaah, allow me retaliation!”* The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, uncovered his abdomen and said: ***“Go ahead!”*** Sawaad jumped and hugged the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, and kissed his

abdomen. The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, asked him: *“Why did you do that Sawaad?”* He said, *“Combat is near so I wanted the last thing I do with you be that my skin touch your skin.”* The Prophet, *sallallaahu ‘alayhi wa sallam*, then invoked Allaah for him.” [Ibn Is-haaq; Al-Albaani: *Hasan*]

Contemplate this, despite the perfect justice of the Prophet, *sallallaahu ‘alayhi wa sallam*, he would invoke his Lord, saying: *“O Allaah, indeed Muhammad is a human being who gets angry like other human beings. I have held a covenant with You which You will never break, if I should ever abuse or curse or lash a believer, Make that an expiation for him and let that be a means of bringing him near to You on the Day of Judgment.”* [Al-Bukhaari and Muslim]

Such was the justice and impartiality of the Prophet, *sallallaahu ‘alayhi wa sallam*, with his *Ummah* despite his noble and great status and this was solely for realizing perfect justice and equality among all.

In fact, the personal life of the Prophet, *sallallaahu ‘alayhi wa sallam*, was an ideal example of human justice. Justice pervaded all his affairs even when he, *sallallaahu ‘alayhi wa sallam*, was on his deathbed. Let my father, mother, my self and my son be sacrificed for you, O Messenger of Allaah!

It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, *“The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, did not favor any one of us over another with regard to division of his time and how long he stayed with us, and there was rarely a day when he did not go around to all of us, and he would draw close to each wife without having intercourse until he reached the one whose day it was, then he would stay overnight with her.”* [Abu Daawood; Al-Albaani: *Hasan*]

It was also narrated that ‘Aa’ishah, may Allaah be pleased with her, said, *“Whenever the Messenger of Allaah wanted to go on a journey, he would draw lots as to which of his wives would accompany him. He would take her whose name came out. He would fix for each of them a day and a night.”* [Al-Bukhaari and Muslim]

Even when the sickness of the Prophet, *sallallaahu ‘alayhi wa sallam*, became severe, he was keen on being fair and just with his wives and endured the hardships and pains of moving to each one’s house until they permitted him to stay at the house of ‘Aa’ishah, may Allaah be pleased with her:

It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, *“When the ailment of the Prophet, sallallaahu ‘alayhi wa sallam, was aggravated and his illness intensified, he asked his wives to permit him to be nursed in my room. So they gave him permission. Then, the Prophet,*

sallallaahu ‘alayhi wa sallam, came (to my house) with the support of two men, and his legs were dragging on the ground...” [Al-Bukhaari and Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, was just and fair with his wives and endured the acts of jealousy that were shown by some of them such as ‘Aa’ishah, may Allaah be pleased with her, who was a jealous woman. It was narrated that Anas, may Allaah be pleased with him, said, “*Once, one of the Mothers of the Believers sent food on a plate. ‘Aa’ishah, may Allaah be pleased with her, struck the plate with her hand, making it fall and break. The Prophet, sallallaahu ‘alayhi wa sallam, said: ‘Food for food, and a plate for a plate.’*” [At-Tirmithi; Al-Albaani: *Saheeh* (Authentic)] Then the Prophet, *sallallaahu ‘alayhi wa sallam*, gathered the broken pieces of the plate and collected the food on them and detained the servant until a (sound) plate was brought from the wife at whose house he was. He sent the sound plate to the wife whose plate had been broken and kept the broken one at the house where it had been broken. [Al-Bukhaari]

Another aspect of the justice of the Prophet, *sallallaahu ‘alayhi wa sallam*, was manifest in the way he would soothe the anger of his wife who was treated wrongly and advise the other and remind her about Allaah The Almighty as he did with Hafsah and Safiyyah, may Allaah be pleased with them, when Safiyyah was informed that Hafsah had called her, the daughter of a Jew and therefore started to cry. The Prophet, *sallallaahu ‘alayhi wa sallam*, then came in and asked her: “*Why are you crying?*” She said, “*Hafsah called me the daughter of a Jew.*” To this the Prophet, *sallallaahu ‘alayhi wa sallam*, replied: “*Indeed you are the daughter of a Prophet, your uncle was also a Prophet, and you are the wife of a Prophet, so what does she have over you to boast about?*” He then turned to Hafsah and said: “*Fear Allaah, O Hafsah.*” [Ahmad and At-Tirmithi; Al-Albaani: *Saheeh* (Authentic)]

Just as the Prophet, *sallallaahu ‘alayhi wa sallam*, observed justice in all his affairs, he would also his companions to observe justice and guide them to everything that would help them achieve it. He would advise whoever assumed the post of a ruler or judge saying: “*When two litigants sit in front of you, do not decide until you hear what the other has to say just as you hear what the first has had to say; for it is best that you should have a clear idea of the best decision.*” [Abu Daawood, At-Tirmithi and Ahmad; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, never denied anyone the right to defend himself to guarantee justice. In this connection he, *sallallaahu ‘alayhi wa sallam*, said: “*...As the creditor (i.e. owner of a right) has the right to speak...*” [Al-Bukhaari and Muslim]

This unprecedented justice was not confined to Muslims only but it also extended to non-Muslims. The Prophet, *sallallaahu ‘alayhi wa sallam*, enacted what would protect the lives, honor and souls of the non-Muslims and secure justice for them. In this regard, the Prophet,

sallallaahu 'alayhi wa sallam, warned against denying non-Muslims their rights and made himself an enemy of those who attack them, saying: **“If anyone wrongs a Thimmi (a non-Muslim living in a Muslim country), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead on his behalf on the Day of Judgment.”** [Abu Daawood; Al-Albaani: *Saheeh* (Authentic)]

It was narrated that Ibn Abi Hadrud Al-Aslami, may Allaah be pleased with him, owed a Jew four Dirhams and he did not give them back to him. So he (the Jewish man) said, *“O Muhammad, this man owes me four Dirhams and has not repaid me.”* The Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Give him his due money.”** Ibn Abi Hadrud said, *By the One who sent you with truth, I cannot.”* The Prophet, *sallallaahu 'alayhi wa sallam*, again said: **“Give him his due money.”** Ibn Abi Hadrud again said, *“By the One who sent you with the truth, I cannot and I have told him that you will send us to Khaybar and I hope to have something (in booty) with which I can pay back his money.”* The Prophet, *sallallaahu 'alayhi wa sallam*, again said: **“Give him his due money.”** And if the Prophet, *sallallaahu 'alayhi wa sallam*, said something thrice, he was not to be answered back. Upon that Ibn Abi Hadrud took him and went to the market and he had a turban over his head and a Burdah (cloak). He took off his turban and put it around his waist and took off his Burdah and said, *“Buy this Burdah from me.”* So he bought it from him for the four Dirhams. [Ahmad; Al-Albaani: *Saheeh* (Authentic)]

Among the amazing examples in this respect is what happened with the *Ansaar* in Khaybar when 'Abdullaah ibn Sahl Al-Ansaari, may Allaah be pleased with him, was murdered in the land of the Jews. There was a great possibility that the murderer was from the Jews, but there was no solid evidence of that and so the Prophet, *sallallaahu 'alayhi wa sallam*, did not punish the Jews at all. He only ordered them to take oath that they did not commit that murder.

Then, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, did an amazing thing, he himself paid the blood money from the money of the Muslims to appease the *Ansaar* without doing injustice to the Jews. The Islamic State bore that burden in order to not not apply the prescribed legal punishment on a Jew without solid evidence. [Al-Bukhaari and Muslim]

Allaah The Almighty, the Most Truthful Says (what means) describing him: **{And indeed, you are of a great moral character.}** [Quran 68:4]

The Prophet, *sallallaahu 'alayhi wa sallam*, and Honoring Pledges

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, was the finest example in honoring promises and agreements.

In fact, his enemies acknowledged this fact even before his companions did. Abu Sufyaan ibn Harb, before embracing Islam, acknowledged this fact before Heraclius, the Roman Emperor. Abu Sufyaan could not hide the sublime morality of the Messenger of Allaah, *sallallaahu 'alayhi*

wa sallam, when Heraclius asked him about his attributes at the arrival of the Book of the Prophet, calling him to enter Islam. Consequently, Heraclius said, "When I asked you what he (i.e. Muhammad) ordered you to do, you replied that he ordered you to establish the prayer, to speak the truth, to be chaste, to keep promises and to pay back trusts." Then Heraclius added, "These are the qualities of a prophet." [Al-Bukhaari]

The Prophet, *sallallaahu 'alayhi wa sallam*, was the finest example of honoring the pledges of his Lord The Almighty. He honored the first covenant that his Lord The Almighty took from His servants when they were still in the loins of their fathers to believe in Him alone. The Prophet, *sallallaahu 'alayhi wa sallam*, honored this covenant in the most perfect manner. He was brought up adhering to *Haneefiyyah* (inclination to the truth), the religion of Ibraaheem, may Allaah exalt his mention, and never prostrated before an idol. Rather, he grew up hating idols and all of the actions of the pre-Islamic era.

On honoring the pledge of conveying the message of Allaah The Almighty, he did it in the best way and his *Ummah* testified to that. He, *sallallaahu 'alayhi wa sallam*, said: "**Have not I conveyed the Message of Allaah to you?**" People said, "Yes." He said, "**O Allaah, be witness!**" [part of the *Hadeeth* of the Farewell *Hajj* reported by Al-Bukhaari and Muslim]

Furthermore, his Lord completed his religion for him and perfected His favor on him and his *Ummah*. In this regard Allaah The Almighty Says (what means): **{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.}** [Quran 5: 3]

His loyalty to his wives was an unprecedented example in this respect. How could he have not been so when it was mentioned in the Noble Quran - which was the source of his moral character - (what means): **{And do not forget graciousness between you.}** [Quran 2:237]

The story of his loyalty to his wife Khadeejah, may Allaah be pleased with her, was the most wonderful story of the loyalty of a husband to his wife. It was narrated that 'Aa'ishah, may Allaah be pleased with her, said, "I did not feel jealous of any of the wives of the Prophet, *sallallaahu 'alayhi wa sallam*, as much as I did of Khadeejah though I never saw her. The Prophet, *sallallaahu 'alayhi wa sallam*, would mention her very often and whenever he slaughtered a sheep, he would cut its parts and send them to the female friends of Khadeejah. When I sometimes said to him, 'It is as if there is no woman on earth except her,' he would say: **'Khadeejah was such-and-such, and from her I had children.'**" [Al-Bukhaari and Muslim]

It was also narrated that 'Aa'ishah, may Allaah be pleased with her, said, "Once *Haalah bint Khuwaylid*, Khadeejah's sister, asked for permission to see the Prophet, *sallallaahu 'alayhi wa sallam*. On that, the Prophet, *sallallaahu 'alayhi wa sallam*, remembered the way Khadeejah

used to ask for permission, and that stirred his emotion. He said: *‘O Allaah, (Let it be)Haalah!’* So I became jealous and said, ‘What makes you remember an old woman among the old women of the Quraysh with red gums (i.e., a toothless mouth) who died long ago, and in whose place Allaah has given you somebody better than her?’ [Al-Bukhaari and Muslim]

In another narration she added, “Upon hearing that, the color of the face of the Prophet, *sallallaahu ‘alayhi wa sallam*, changed a great deal, something that I would only witness when he was receiving revelation or observing a cloud (that may produce rain) and which (would not return to normal) after he had seen whether it was a mercy or a punishment.” [Ahmad; Al-Albaani: *Saheeh* (Authentic)]

The loyalty of the Prophet, *sallallaahu ‘alayhi wa sallam*, to his wife Khadeejah, may Allaah be pleased with her, was neither artificial nor accidental, but was instead a great love and a truthful loyalty to the extent that he became emotional whenever her name was mentioned. It was narrated that ‘Aa’ishah, may Allaah be pleased with her, narrated that an old woman once visited the Prophet, *sallallaahu ‘alayhi wa sallam* and that he, *sallallaahu ‘alayhi wa sallam*, entertained her very nicely. ‘Aa’ishah said, “You paid so much attention to this old lady!” The Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“She would visit us during the time of Khadeejah and surely, loyalty is a part of faith.”* [Al-Haakim; Al-Albaani: *Saheeh* (Authentic)]

Such was the loyalty of the Prophet, *sallallaahu ‘alayhi wa sallam*, to his wife who had passed away long before. He never forgot her nor her good deeds to him.

Furthermore, such was the loyalty of the Prophet, *sallallaahu ‘alayhi wa sallam*, to all his wives. When Allaah The Almighty sent down the verse in which He The Almighty commands His Messenger to give his wives the choice of separating from him³, the Prophet, *sallallaahu ‘alayhi wa sallam*, started with ‘Aa’ishah, may Allaah be pleased with her, and said: *“I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.”*

This was a very precious type of loyalty between the husband and his wife who was young and who would not have had enough experience to know what would be beneficial to her, and he went on reciting the verse to her. However, she, who lived with him and saw his sublime morals and wonderful qualities, would not have chosen other than him, not even if it was the whole world and all of its pleasures. She declared it plainly, “O Messenger of Allaah, would I consult my parents concerning you? I choose Allaah and His Messenger and the Home of the Hereafter.” Then she, may Allaah be pleased with her, said, “But I ask you not to disclose my choice to your other wives.” The Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“If any of them*

³ Allaah The Almighty Says (what means): *{O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allaah and His Messenger and the home of the Hereafter - then indeed, Allaah has prepared for the doers of good among you a great reward.}* [Quran 33: 28-29]

asks me what your decision was, I will tell her. Allaah did not send me to be harsh; rather, He sent me to teach in a gentle and easy manner.” [Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, intended to tell them of her opinion if they asked him, for what she chose was the best choice for them and he wanted all good for them. He was very loyal to them all for they showed much patience with the harsh circumstances in which they lived with him.

His loyalty to his relatives reached the peak of perfection and greatness, even though they remained non-Muslims.

One of the best examples of this is the story of his loyalty to his uncle Abu Taalib, who brought him up when he was young till he became mature, supported him and protected him from the plots of the foolish ones among his people. When death approached his uncle while he was still a polytheist, the feelings of loyalty were shaken up inside him. He was very keen to save him from Hellfire and kept begging him to enter Islam saying: *“O my uncle, say 'Laa ilaaha illa Allaah' (there is nothing worthy of worship except Allaah), a word which I would use in your favor before Allaah (in the Hereafter).”* But the leaders of disbelief, Abu Jahl and ‘Abdullaah ibn Abi Umayyah, did not leave him until he died a disbeliever. They said, *“O Abu Taalib, will you leave the religion of ‘Abdul-Muttalib?”* They kept saying so until his last words were that he was upon the religion of ‘Abdul-Muttalib.

The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, was extremely grieved and his loyalty overwhelmed him and made him say: *“By Allaah, I shall certainly seek forgiveness for you unless I am told not to.”* Then Allaah The Almighty revealed (what means):

• *{It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they are relatives, after it has become clear to them that they are companions of Hellfire.}* [Quran 9:113]

• *{Indeed, [O Muhammad], you do not guide whom you like, but Allaah guides whom He wills. And He is most Knowing of the [rightly] guided.}* [Quran 28:56] [Al-Bukhaari and Muslim]

His loyalty extended to his relatives by suckling. He would acknowledge their favors towards him and would seize every available opportunity to express his gratitude to them. An example is what happened on the Day of Hunayn when the Muslims captured many women and children and much wealth from the tribes of Hawaazin and Thaqeef and some of the Banu Sa‘d ibn Bakr to whom Haleemah As-Sa‘diyyah, the suckling mother of the Prophet, *sallallaahu ‘alayhi wa sallam*, was related. A man called Abu Jarwal Zuhayr ibn Surad came to the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, and said, *“Our women are your paternal and maternal aunts by suckling and if we have suckled Al-Haarith ibn Abi Shamir and An-Nu‘maan ibn Al-*

Munthir and he did what you did (defeated us), we would have a hope in his generosity and request him to return our properties and captives, and you are the best of those who were suckled by our women." Then he recited a long poem praising the Prophet, *sallallaahu 'alayhi wa sallam*.

This was the opportunity that the Prophet, *sallallaahu 'alayhi wa sallam*, who had the finest refined manners, had long waited for. Thus, he, *sallallaahu 'alayhi wa sallam*, stood up and said to them, *"I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution."* The Prophet, *sallallaahu 'alayhi wa sallam*, had waited for them for more than ten days from his arrival from Taa'if. So, when it became evident to them that the Prophet, *sallallaahu 'alayhi wa sallam*, was not going to return to them except one of the two, they said, *"We choose our prisoners."* The Prophet, *sallallaahu 'alayhi wa sallam*, got up among the people and glorified and praised Allaah as He deserves to be praised and said: *"These brothers of yours have come to us in repentance, and I decide to return the captives to them. So, whoever among you wants to (also) do this as a favor, then he can do it, and whoever of you wants to keep his share till we recompense him from the very first war booty which Allaah will give us, then he can do so too."* The people unanimously said, *"We do that (i.e., return the captives) willingly."*

The Prophet, *sallallaahu 'alayhi wa sallam*, said: *"We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision."* So, the people went back and discussed the matter with their leaders who returned and informed the Prophet, *sallallaahu 'alayhi wa sallam*, that all the people had willingly given their consent to return the captives. [Al-Bukhaari in a brief version]

Such was the loyalty of the Prophet, *sallallaahu 'alayhi wa sallam*, to his relatives by suckling. He was waiting for them in order to give them back the booty they had seized from them. When they did not come and it became a lawful booty for his companions, he did his best to give them their prisoners which were the most valuable thing to them.

What great loyalty!

There were numerous examples of the loyalty of the Prophet, *sallallaahu 'alayhi wa sallam*, to his suckling mother and his relatives by suckling which can be found in the books of *Hadeeth* and *Seerah* (biography) of the Prophet, *sallallaahu 'alayhi wa sallam*.

His loyalty to his companions was also a unique example in this regard. His loyalty to them was not confined to their lifetime only, for many people can excel in that, but it lasted even after their deaths as well, which is the time when only a person of a great moral character would maintain loyalty.

He was loyal with their families, children and in paying off their debts. In this effect, the Prophet, *sallallaahu 'alayhi wa sallam*, said: ***"I am more responsible for every believer than his own self. Whoever leaves behind wealth, it is for his heirs, and whoever leaves behind a debt or dependents, they are in my charge."*** [Muslim]

What great loyalty! What deep gratitude! That is what the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, did with the *Ansaar* after the conquest of Makkah. It was a wonderful and emotional scene.

It was narrated that Abu Sa'eed Al-Khudri, may Allaah be pleased with him, said,

When the Messenger of Allaah, sallallaahu 'alayhi wa sallam, had given the Quraysh and the Arab tribes their gifts and allotted nothing to the Ansaar, a group of Ansaar felt so uneasy about it that a lot of ill-statements against the Prophet, sallallaahu 'alayhi wa sallam, were spread among them to the extent that one of them said, "By Allaah, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, has met his people!" Then Sa'd ibn 'Ubadah met the Messenger of Allaah, sallallaahu 'alayhi wa sallam, and said, "O Messenger of Allaah, this group of Ansaar are sad about the distribution of the booty that you had acquired. You have allotted shares to your own kinsmen and forwarded lots of gifts to the Arab tribes, but this group has obtained nothing."

The Prophet, sallallaahu 'alayhi wa sallam, asked Sa'd: "Sa'd, what do you think of all that?" Sa'd replied, "O Messenger of Allaah, I am but a member of this group." "Call out to your people and bring them forth to me into this shed." said the Prophet, sallallaahu 'alayhi wa sallam.

Therefore, Sa'd went out and summoned them. When they were all gathered together, he informed the Prophet, sallallaahu 'alayhi wa sallam, saying, "This group of Ansaar has arrived to meet you in compliance with your orders." The Messenger of Allaah, sallallaahu 'alayhi wa sallam, came to them and started by thanking Allaah The Almighty and praising Him with what He The Almighty deserves, then asked: "I have been told that you find something in your hearts against me. Were you not astray and Allaah guided you; poor and Allaah gave you wealth; foes and Allaah made you love one another?" "Yes," they said, "Allaah and His Messenger are fine and very gracious." Then he said: "What prevents you from replying to the Messenger of Allaah, O tribe of the Ansaar?" They said, "What should be the reply, O Messenger of Allaah, while to the Lord and to his Messenger belong all benevolence and grace." The Prophet, sallallaahu 'alayhi wa sallam, said: "But by Allaah, you might have answered and answered truly, for I would have testified to its truth myself (saying): You came to us belied and

rejected and we accepted you; you came to us helpless and we helped you; homeless, and we sheltered you; poor and we comforted you.

You O Ansaar, do you feel sad at the trivial things of this world, wherewith I have sought to incline these people to Islam in which you are already established? Are you not satisfied, O group of the Ansaar that the people go off with ewes and camels while you will go back with the Messenger of Allaah to your dwellings. By Him in whose Hand my life is, had there been no migration, I would have been one of the Ansaar. If all the people were to go through a valley and passage, and the Ansaar go through another valley and passage, I would go through the valley and passage that the Ansaar went through. O Allaah, have mercy on the Ansaar, the children of the Ansaar and the grandchildren of the Ansaar."

The audience wept until their tears wet their beards and they said, "Yes! We are satisfied with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, to be our lot and share."

Then the Prophet, sallallaahu 'alayhi wa sallam, left the gathering and the people dispersed. [Ahmad; Al-Albaani: Saheeh (Authentic)]

There are many other examples of the wonderful incidents of the loyalty of the Prophet, *sallallaahu 'alayhi wa sallam*, which can be found in the books of *Hadeeth* and *Seerah*.

We may feel amazed and surprised when reading about such wonderful incidents, but still this may seem slight when compared to the loyalty of the Prophet, *sallallaahu 'alayhi wa sallam*, in regard to his enemies; those who left no stone unturned to plot against him and his companions, may Allaah be pleased with them. In spite of all their heinous actions, he never stopped fulfilling his covenants with them such that they themselves testified to that.

In fact there are many incidents that show how the Prophet, *sallallaahu 'alayhi wa sallam*, honored his covenants with the polytheists and the Jews. Amongst such examples are the honoring the conditions of the Treaty of Al-Hudaybiyah. Many of the companions of the Prophet, *sallallaahu 'alayhi wa sallam*, disliked its conditions for they believed that they were unjust and harsh to the Muslims. Among these conditions was the following: "If anyone of the polytheists goes over to the Muslims, they should send him back to them, but should anyone of the Muslims return to Quraysh, they should not send him back."

It was during this time while the treaty was being written that Abu Jandal ibn Suhayl ibn 'Amr, may Allaah be pleased with him, came staggering up to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, (pleading in desperation to be saved from the tortures of the Quraysh). He was brutally chained. When Suhayl saw Abu Jandal he got up and hit him in the face and took

hold of his collar, saying, "O Muhammad, the agreement between us was concluded before this man came to you." He, *sallallaahu 'alayhi wa sallam*, replied "**You are right**". He began to pull him roughly by his collar while Abu Jandal shrieked at the top of his voice, "Am I to be returned to the polytheists that they might entice me from my religion, O Muslims!"

It was a very difficult situation; however, nothing could ever make the one who had such sublime morality, *sallallaahu 'alayhi wa sallam*, break his promise for he would honour his word at all costs.

He, *sallallaahu 'alayhi wa sallam*, consoled Abu Jandal and said: "**Be patient, resign yourself to the will of Allaah The Almighty. Allaah The Almighty is going to provide for you and your helpless companions relief and a means of escape. We have concluded a treaty of peace with them and we have taken the pledge in the name of Allaah. We are, therefore, under no circumstances prepared to break it.**" [Ahmad]

Another example of honoring the covenants he had with his enemies was when the Prophet, *sallallaahu 'alayhi wa sallam*, handed over Abu Baseer, who was a new Muslim convert from the Quraysh who had come to him. The disbelievers sent in his pursuit two men who said (to the Prophet, *sallallaahu 'alayhi wa sallam*), "Abide by the promise you gave us." So, the Prophet, *sallallaahu 'alayhi wa sallam*, handed him over to them and they took him away. [Al-Bukhaari]

Another incident was narrated by Abu Raafi', may Allaah be pleased with him, who said, "The Quraysh sent me to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. When I saw the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, Islam was cast into my heart, so I said, 'O Messenger of Allaah, I swear by Allaah that I shall never return to them.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, replied: **'I do not break a covenant or imprison messengers, but return, and if you feel the same as you do right now, come back.'** So I went away, and then came to the Prophet, *sallallaahu 'alayhi wa sallam*, and accepted Islam." [Ahmad and Abu Daawood; Al-Albaani: *Saheeh* (Authentic)]

There was another wonderful and unprecedented example of honoring the covenants he had with his with his enemies that one finds hard to believe, but the fact is that it actually happened.

Dear reader, contemplate the following wonderful story and then have your say. It was narrated that Huthayfah ibn Al-Yamaan, may Allaah be pleased with him, said,

Nothing prevented me from being present at the Battle of Badr except this incident. I came out with my father Husayl (to participate in the Battle), but we were caught by the disbelievers of Quraysh. They said, "You intend to go to Muhammad." We said, "We do not intend to go to him, but we wish to go to Madeenah nonetheless." So they took from us

a covenant in the name of Allaah that we would go to Madeenah and would not fight on the side of Muhammad, sallallaahu ‘alayhi wa sallam. So, we came to the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, and related the incident to him. He said: “Go back, both of you; we will fulfill the covenant we made with them and we seek the help of Allaah against them.” [Muslim]

It was the Quraysh that fought the call to the truth, hurt the Muslims and expelled them from their homes unjustly only because they said that their Lord was Allaah!

It was the Quryash that murdered Sumayyah and Yaasir and tortured Bilaal and other weak people. Moreover, it hatched plots to kill the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, himself.

And on top of all this, it was a battle that would decide between truth and falsehood, and the Muslims were few in number while the polytheists were numerous.

Indeed, all this was true, but such was the great faithfulness and loyalty of the Prophet, sallallaahu ‘alayhi wa sallam, who said: *“Go back, both of you; we will fulfill the covenant we made with them and we seek the help of Allaah against them.”*

If you are astonished, then be astonished also at the loyalty of the Prophet, sallallaahu ‘alayhi wa sallam, to animals:

It was narrated that ‘Imraan ibn Husayn, may Allaah be pleased with him, said,

A woman of the Ansaar had been taken prisoner and also Al-‘Adhbaa’ (the camel of the Prophet, sallallaahu ‘alayhi wa sallam) was caught. The woman was tied with ropes. The people (her captors) were resting their animals in front of their houses. She escaped one night from bondage and went to the camels. As she drew near the camels, they fretted and became angry and so she left them until she came to Al-‘Adhbaa’. It did not fret and fume; it was docile. She mounted its back and rode away. Thus, she escaped. When they (the enemies of Islam) were warned of this, they went in search of it, but it (the she-camel) evaded them. She (the woman) made a vow to Allaah that if He saved her through this camel, she would offer it as a sacrifice.

As she reached Madeenah, the people saw her and they said “Here is Al-‘Adhbaa’, the she-camel of the Messenger of Allaah, sallallaahu ‘alayhi wa sallam.” She (the woman) said that she had taken a vow that if Allaah would save her on its back, she would sacrifice it. The companions came to Messenger of Allaah's, sallallaahu ‘alayhi wa sallam, and mentioned that to him. Thereupon he said: “Subhaanallaah (Exalted Is

Allaah!), how ill she rewarded it by vowing to Allaah that if He saved her on its back, she would sacrifice it! There is no fulfillment of the vow in an act of disobedience, nor in something that a person does not possess.” [Muslim and Ahmad]

The Prophet, *sallallaahu ‘alayhi wa sallam*, was astonished by what the woman had done. She should have been loyal and grateful to this she-camel by treating it and feeding it well, not slaughtering it!

If we are astonished by the loyalty of the Prophet, *sallallaahu ‘alayhi wa sallam*, to animals, then how would we feel about his loyalty to inanimate objects?

It was the loyalty of the most loyal person to the trunk of a date-palm beside which he used to stand to deliver his speech; and when the pulpit was built and the Prophet, *sallallaahu ‘alayhi wa sallam*, started to use that to make his speech, the trunk started to groan in sorrow. When the Prophet, *sallallaahu ‘alayhi wa sallam*, embraced it, it calmed down, and he said: *“Had I not embraced it, it would have moaned til the Day of Resurrection.”* [Al-Bukhaari]

Allaah The Almighty, the Most Truthful Says (what means) describing him: *{And indeed, you are of a great moral character.}* [Quran 68:4]

The Generosity of the Prophet, *sallallaahu ‘alayhi wa sallam*

The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, was the most generous and open-handed person ever. He possessed the most purified soul and was more generous than the blowing wind.

There is no wonder that the Prophet, *sallallaahu ‘alayhi wa sallam*, was the most generous person ever for he was the one who had the incredible magnanimous manners, and he was the one who was sent to perfect the best noble manners [Al-Haakim; Al-Albaani: *Saheeh* (Authentic)]

He was the one whom Allaah The Almighty testified to his sublime morality and refined manners. Allaah The Almighty Says (what means): *{So I swear by what you see. And what you do not see. [That] indeed, the Quran is the word of a noble Messenger.}* [Quran 69:38-40]

As can be observed, Allaah The Almighty gave him this description especially as it includes all refined manners such as truthfulness and sincerity. So, all of the manners of the Prophet, *sallallaahu ‘alayhi wa sallam*, were noble and great and those who lived around him knew this fact well - even before he received the divine message.

His wife, Khadeejah, may Allaah be pleased with her, described him when he came to her terrified after the first time the angel Jibreel (Gabriel), may Allaah exalt his mention, came to him; She said, *“You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the calamity-afflicted.”* [Al-Bukhaari and Muslim]

Such was the description of Khadeejah, may Allaah be pleased with her, which indicates the great generosity of the Prophet, *sallallaahu ‘alayhi wa sallam*.

If the Prophet, *sallallaahu ‘alayhi wa sallam*, possessed such noble traits before receiving the revelation, then what would his generosity have been like after becoming a prophet? What would his generosity be like when his Lord had disciplined him in the finest manner? What would his generosity be like after receiving the Noble Quran which was his moral character?

There is no wonder in finding that the Prophet, *sallallaahu ‘alayhi wa sallam*, was the most generous and noblest person for he never denied anyone who asked him anything. Rather, he would spend and give in charity even if he had nothing to keep for himself. In fact, he would give so much in charity that it seemed as if he had no fear of want. Indeed, he was the absolute master of the generous.

It was not only the companions of the Prophet, *sallallaahu ‘alayhi wa sallam*, who acknowledged such generosity, but even his enemies acknowledged it. One of his former enemies, Safwaan ibn Umayyah, whose surprise at the generosity of the Prophet, *sallallaahu ‘alayhi wa sallam*, led him to embrace Islam, said, *“The Prophet, sallallaahu ‘alayhi wa sallam, gave me (a lot) on the Day of Hunayn and he was at the time the most detested person amongst people in my eyes. But he continued giving me until now he is the dearest of people to me.”* [At-Tirmithi; Al-Albaani: *Saheeh* (Authentic)]

The generosity of the Prophet, *sallallaahu ‘alayhi wa sallam*, was well-known to his companions. It was they who narrated and recorded its incidents.

It was narrated that Anas, may Allaah be pleased with him, who his servant, described him saying, *“The Prophet, sallallaahu ‘alayhi wa sallam, was the best of people, the most generous of people, and the bravest of people.”* [Al-Bukhaari and Muslim]

It was also narrated that ‘Abdullaah ibn ‘Umar, may Allaah be pleased with him and his father, said, *“I have never seen someone who is braver, more generous, more courageous, or more handsome than the Messenger of Allaah, sallallaahu ‘alayhi wa sallam.”* [Ad-Daarimi]

It was narrated that Jaabir ibn ‘Abdullaah, may Allaah be pleased with him, said, “*Never was the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, asked for a thing to be given to which his answer was 'no'.*” [Al-Bukhaari and Muslim]

In fact, the Prophet, *sallallaahu ‘alayhi wa sallam*, never abstained from giving to anyone who requested from him even if he himself was in need of it.

Let us contemplate the following wonderful example of the great generosity and open-handedness of the Prophet, *sallallaahu ‘alayhi wa sallam*. Let my mother and father be sacrificed for him, *sallallaahu ‘alayhi wa sallam*:

It was narrated that Sahl ibn Sa‘d, may Allaah be pleased with him, said,

A woman brought a woven Burdah (cloak) to the Prophet, sallallaahu ‘alayhi wa sallam, and said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man among his companions, seeing him wearing it, said, "O Messenger of Allaah, please, give it to me to wear." The Prophet said: "Yes." When the Prophet, sallallaahu ‘alayhi wa sallam, left the gathering, he folded the Burdah and sent it to the man. The people then rebuked the man, saying, "It was not nice on your part to ask the Prophet for it when you know that he took it only because he was in need of it, and you also know that he never turns down anybody's request." The man said, "By Allaah, I have not asked for it to wear it but to make it my shroud." (Sahl added): "Later, it indeed was his shroud." [Al-Bukhaari]

If such was the generosity of the Prophet, *sallallaahu ‘alayhi wa sallam*, at times of dire need, then what would his generosity have been like during times of ease?

In fact, the Prophet, *sallallaahu ‘alayhi wa sallam*, was happier when giving in charity than the one who received it. He would urge people to spend their money, praised generosity, and rebuked stinginess and withholding charity.

Had the mountain of Uhud become gold for him, he would not have been pleased unless he had spent all of it in the cause of Allaah The Almighty. It was narrated that Abu Tharr, may Allaah be pleased with him, said,

While I was walking with the Prophet, sallallaahu ‘alayhi wa sallam, in the Harra area of Madeenah, Uhud came in sight. The Prophet, sallallaahu ‘alayhi wa sallam, said, "O Abu Tharr!" I said, "At your service, O Messenger of Allaah!" He said: "I would not like to have gold equal to this mountain of Uhud, unless nothing of it, not even a single

Dinar of it remained with me for more than three days, except something which I will keep for repaying debts. I would have spent all of it (distributed it) among the slaves of Allaah like this, and like this, and like this." The Prophet, *sallallaahu 'alayhi wa sallam*, pointed with his hand towards his right, his left and his back. He resumed walking and said: *"The rich are in fact the poor (little rewarded) on the Day of Resurrection except those who spend their wealth like this, and like this, and like this, (and he gestured to the right, left and back) but such people are few in number..."* [Al-Bukhaari and Muslim]

The companions of the Prophet, *sallallaahu 'alayhi wa sallam*, recorded this fact for us as it is and far removed from any exaggeration. In fact, he received treasures of gold and silver and immediately spent them in the cause of Allaah The Almighty in only one session. He kept nothing of it.

It was narrated that when the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, received money from Bahrain, and it was the largest amount of money he had ever received, he said: *"Spread it in the mosque."* Al-'Abbaas, may Allaah be pleased with him, came to him and said, *"O Messenger of Allaah, give me (something) because I paid ransom for myself and for (my servant) 'Aqeel."* The Messenger of Allaah said: *"Take (what you like)."* So he stuffed his garment with money and tried to carry it away but he failed to do so. He said, *"O Messenger of Allaah! Order someone to help me lift it."* The Prophet, *sallallaahu 'alayhi wa sallam*, said, *"No"*. He then said to the Prophet, *sallallaahu 'alayhi wa sallam*,: *"Will you help me to lift it?"* The Messenger, *sallallaahu 'alayhi wa sallam*, said: *"No."* Then Al-'Abbaas discarded some of it and again tried to lift it (but failed). He again said, *"O Messenger of Allaah, order someone to help me lift it."* The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, again said: *"No."* Al-'Abbaas then again said to the Prophet, *sallallaahu 'alayhi wa sallam*, *"Will you help me to lift it?"* He again said: *"No."* Then Al-'Abbaas discarded some of it, and lifted it on his shoulders and went away. The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, kept on watching him till he disappeared from sight, astonished at his keenness to have as much as he could of it . The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, did not get up till the last coin had been distributed. [Al-Bukhaari and Muslim]

He would collect the booty of the battle and distribute all of it within an hour and take nothing of it. He once gave away a large flock (of sheep and goats) that filled the area between two mountains. [Muslim]

Additionally, the Prophet, *sallallaahu 'alayhi wa sallam*, did not wait until people came to ask him; rather, he would give before he was asked whenever he had something to give. In fact, the Prophet, *sallallaahu 'alayhi wa sallam*, would feel annoyed because of the money he had and which he had not yet had the chance to give out .

It was narrated that Umm Salamah, may Allaah be pleased with her, said, “*Once the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, came to me with a worried look on his face, and I thought that he was ill, so I said, ‘O Messenger of Allaah, what is the matter with you, you look worried? He replied: ‘It is because of the seven dinars that we received yesterday. The night passed and we did not distribute them, and they were in the corner of the bed.’*” [Ahmad and Al-Bayhaqi]

It was narrated that Jubayr ibn Mut‘im, may Allaah be pleased with him, said, “*While I was in the company of The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, with the people returning from Hunayn, some Bedouins caught hold of the Prophet and started begging of him so much so that they pushed him against a tree and his cloak was snatched away. The Prophet, sallallaahu ‘alayhi wa sallam, said: ‘Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them among you. You will not find me a miser, a liar or a coward.’*” [Al-Bukhaari]

This was just part of the generosity of the Prophet, *sallallaahu ‘alayhi wa sallam*. His table was laid out for every guest, and his house was a destination for every comer. He spent wealth for the purpose of hospitality, fed the hungry, preferred the needy and the stranger to himself and sent gifts to his kin.

Thus, the Prophet, *sallallaahu ‘alayhi wa sallam*, was an ideal example in generosity and open-handedness. He would spend whatever he had in the cause of his Lord. Assuredly, no person could ever equal the Prophet, *sallallaahu ‘alayhi wa sallam*, in terms of generosity. All his companions, loved ones and followers, and even his enemies, greatly benefited from his generosity.

Jews, Bedouins and hypocrites ate at his table, and it was never mentioned that he complained about any of his guests, or from any questioner. Rather, it was narrated that a Bedouin overtook the Prophet, *sallallaahu ‘alayhi wa sallam*, and pulled his Burdah (cloak) forcibly such that the edge it left a mark on his neck (because of the force of the pull). The Bedouin said, “*O Muhammad, order some of the property of Allaah which you have and give it to me, for you do not give me anything from your father's or mother's property.*” The Prophet, *sallallaahu ‘alayhi wa sallam*, turned towards him, smiled and ordered that he be given something. [Al-Bukhaari and Muslim]

Along with the generosity of the Prophet, *sallallaahu ‘alayhi wa sallam*, in giving money or other material items, he also had an unprecedented and unique example of generosity with regards to self-exertion, good companionship and true affection. He would be cheerful and smile

in the face of anyone he met to the extent that one would believe that he was the most beloved of the companions to the Prophet. *sallallaahu ‘alayhi wa sallam*.

The benevolence of the Prophet, *sallallaahu ‘alayhi wa sallam*, encompassed all people. His food was offered to everyone, his palm was outstretched to give, and he had a pleasant personality and a cheerful countenance with everyone.

It was narrated that Anas, may Allaah be pleased with him, the servant of the Prophet, *sallallaahu ‘alayhi wa sallam*, said describing his unmatched magnanimous manners that can not be found in anyone else, “*The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, was the kindest person ever. No one asked him something but he listened to him. He never left until the one who asked had already done so. No one would come to shake hands with him but that he would extend and stretch his hand to welcome him, and he would never pull his hand away until the other man had pulled his hand away already.*” [Abu Nu‘aym Al-Asbahaani in *Dalaa’il An-Nubuwwah*]

As a matter of fact, the generosity of the Prophet, *sallallaahu ‘alayhi wa sallam*, has been decisively proven to be superior to that of anyone else. He was generous with his noble honor, time and comfort for the good of his *Ummah*, whether males or females, freemen or slaves. It was narrated that Anas, may Allaah be pleased with him, said, “*Any of the girl-slaves of Madeenah would take hold of the hand of the Prophet, sallallaahu ‘alayhi wa sallam, and take him wherever she wished.*” [Al-Bukhaari]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would urge people to intercede on behalf of those who were in need and gave glad tidings of intercession according to the verse in which Allaah The Almighty Says (what means): **{Whoever intercedes for a good cause will have a reward therefrom.}** [Quran 4: 85] He, *sallallaahu ‘alayhi wa sallam*, recommended such actions saying: **“Intercede and you will gain a reward for it.”** [Al-Bukhaari and Muslim] He also promised that a person who intercedes in favor of others will receive a great reward: **“Whoever goes with his Muslim brother to fulfill his needs, Allaah will make him stand firm on the Day when all (other’s) feet will slip.”** [At-Tabaraani; Al-Albaani: *Saheeh* (Authentic)]

Such intercession was practically proved when the Prophet, *sallallaahu ‘alayhi wa sallam*, interceded for Mugheeth, the black slave, whose wife chose to annul her marriage to him when she was set free. Mugheeth would follow her on the streets of Madeenah with tears flowing down his cheeks. He asked the Prophet, *sallallaahu ‘alayhi wa sallam*, to intercede for him with her. Out of the sublime morality and generosity of the Prophet, *sallallaahu ‘alayhi wa sallam*, he himself went to her to intercede for this slave and said: **“O Bareerah, fear Allaah, for he is your husband and the father of your child.”** She knew well how to differentiate between the command and the intercession of the Prophet, *sallallaahu ‘alayhi wa sallam*, so she said, “O

Messenger of Allaah, are you commanding me to do that?" He said, *"No, I am simply interceding."* She said, *"I have no need of him."* She refused to accept the intercession of the Prophet, *sallallaahu 'alayhi wa sallam*, for she disliked her husband very much. Then the Prophet, *sallallaahu 'alayhi wa sallam*, said to Al-'Abbaas: *"Are you not astonished at the love of Mugheeth for Bareerah and the hatred of Bareerah for Mugheeth?"* [Abu Daawood, An-Nasaa'i and Ibn Maajah; Al-Albaani: *Saheeh* (Authentic)]

The notable point here is that the Prophet, *sallallaahu 'alayhi wa sallam*, presented his honor in interceding, however, his request was turned down and yet he found nothing wrong with the matter. Rather, he gave himself up to the *Ummah* of Islam. He exerted his time and energy striving in the cause of Allaah The Almighty. On the battlefield, he was the bravest and the nearest to the enemy. The most skillful fighters used to seek shelter with him.

Despite his unmatched generosity and exertion, he would belittle his efforts, saying, for example, when his finger was wounded a holy battles in the cause of Allaah: *"You are just a finger that bled, and in the cause of Allaah is what you met."* [Al-Bukhaari and Muslim]

Does the like of such unique generosity exist elsewhere?

Allaah The Almighty, the Most Truthful Says (what means) describing him: *{And indeed, you are of a great moral character.}* [Quran 68:4]

The Bravery and Strength of the Prophet, *sallallaahu 'alayhi wa sallam*

The Prophet, *sallallaahu 'alayhi wa sallam*, was the bravest of people and had the most firm heart, and no other creature could matche him in his self-control and strength of heart and body. He was uniquely brave and the traits of bravery and courage reached perfection in him.

He was not only the bravest on the battlefields and in fighting, but he possessed moral bravery as well which clearly appeared when he conversed with and addressed the prominent figures of his society at a very tender age before Allaah The Almighty honored him with receiving revelation. His bravery was also practically manifested when he openly declared the truth and never feared the rebuke of anyone for the sake of Allaah The Almighty.

Additionally, he would publicly declare his hatred of the false idols of his people, and belittle them without paying attention to their anger or denunciation. [Abu Nu'aym in *Dalaa'il An-Nubuwwah*, Ibn Sa'd in *At-Tabaqaat*, Ibn Katheer in *As-Seerah An-Nabawiyyah* and Al-Albaani in *Saheeh Sunan At-Tirmithi*]

When Allaah The Almighty honored him by receiving revelation, he declared the call of Islam publicly with unique bravery despite people's severe assaults, harm and threats.

Just like his moral bravery, his bravery in fighting also appeared plainly at a tender age. He participated with his tribe in the war of Al-Fijaar, protecting them from the arrows of their enemies whenever they shot them.

After he received the revelation and Allaah The Almighty permitted him to fight in His cause, *Jihaad* was ordained and he gave the best example in bravery on the battlefield. Brave heroes would flee when they faced him in battle while he was as firm as the mountains, always advancing, never retreating or yielding. He was the only brave man about whom no single incident of fleeing the battlefield or losing a duel was recorded. It was narrated that the Prophet, *sallallaahu 'alayhi wa sallam*, said: *"By Him in whose Hands my life is, were it not for some men among the believers who dislike to be left behind me and for whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariyyah (army-unit) setting out in the cause of Allaah. By Him in whose Hands my life is, I would love to be killed in the cause of Allaah and then live and then be killed, and then live and then be killed and then live and then be killed."* [Al-Bukhaari and Muslim]

In the Battle of Badr, he, *sallallaahu 'alayhi wa sallam*, led the Battle himself and experienced death with his honorable soul.

His face was wounded, his lower right incisor was broken, [Al-Bukhaari and Muslim] and seventy of his companions were killed, yet he never weakened or faltered.

He never feared threats, tough situations, or crises. He put his full trust in his Lord and depended on Him. He accepted the decrees of his Lord, was satisfied with His support and trusted in His promise. It was narrated that Anas, may Allaah be pleased with him, said, *"The Prophet, sallallaahu 'alayhi wa sallam, was the best, the most generous and the bravest of people."* [Al-Bukhaari and Muslim]

It was also narrated that 'Abdullaah ibn 'Umar, may Allaah be pleased with him and his father, said, *"I have never seen someone who is braver, more generous, more courageous, more radiant or more handsome than the Messenger of Allaah, sallallaahu 'alayhi wa sallam."* [Ad-Daarimi]

The Prophet, *sallallaahu 'alayhi wa sallam*, fearlessly engaged in fighting, exposing himself to great danger and offering himself to death. He never ran away from the battlefield and never took a single step backwards. When the fighting became heated, swords were brandished, spears were poised, heads were falling and the cup of death was going round, he, at these moments, would be the nearest to danger and his companions would shield themselves behind him.

He never paid heed to the number of his enemies no matter how numerous or powerful they were. Rather, he would straighten the rows of the soldiers, encourage them, and be at the front of the battalions.

It was narrated that Al-Baraa', may Allaah be pleased with him, said describing the bravery of the Prophet, *sallallaahu 'alayhi wa sallam*, "When the battle grew fierce, we, by Allaah, would seek protection behind him, and the bravest among us was the one who would be next to him in battle." [Muslim]

Moreover, the brave warrior and renowned hero, 'Ali ibn Abi Taalib, may Allaah be pleased with him, said describing the Prophet, *sallallaahu 'alayhi wa sallam*, "When the battle grew fierce between the two sides, we used to resort to the Prophet, *sallallaahu 'alayhi wa sallam*, for succor. He was always the closest to the enemy." [Ahmad]

On the Day of Hunayn, the Muslims retreated towards the Prophet, *sallallaahu 'alayhi wa sallam*, while he was riding his white mule and his uncle Al-'Abbaas was holding its reins, endeavoring to make it slow down. The enemy gathered around him, but he did not flee. Rather, he dismounted while saying loudly: "***I am the Prophet, and this is no lie; I am the son of 'Abdul Muttalib.***" [Al-Bukhaari and Muslim] It is as if he was challenging them and telling them where he was.

His chest was exposed to swords and spears. Heroes were falling and fighters were slain before his eyes, yet he remained steadfast and firm. Such was the unparalleled and matchless bravery of the Prophet, *sallallaahu 'alayhi wa sallam*. In fact, it was an ideal example of bravery for all people to learn.

The Prophet, *sallallaahu 'alayhi wa sallam*, was quick at facing danger. One night, the people of Madeenah heard a strange noise which frightened them. Some people set forth in the direction of the sound when they saw the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, already on his way back after having investigated the source of the noise. He was riding an unsaddled horse belonging to Abu Talhah, may Allaah be pleased with him, and a sword was hanging around his neck, and he was saying: "***Do not be afraid! Do not be afraid!***" [Al-Bukhaari and Muslim] What courage! The Prophet, *sallallaahu alayhi wa sallam*, went out alone to face potential danger before any one else moved, which is a difficult thing to do, even for the brave.

In the Battle of Al-Khandaq (Trench), the confederates gathered together from everywhere against the Prophet, *sallallaahu 'alayhi wa sallam*. Muslims were besieged and found themselves in a stressful predicament. The hearts reached the throats from intense fear and terror. The believers were shaken mightily.

The Prophet, *sallallaahu 'alayhi wa sallam*, kept on praying and invoking his Lord, seeking His help until Allaah The Almighty gave him victory by sending angels and an intensely cold wind against the confederates, and so they departed, humiliated and defeated.

As a matter of fact, all of the battles of the Prophet, *sallallaahu 'alayhi wa sallam*, that were recorded in history and authentic narrations described his bravery and chivalry in fighting the disbelievers, polytheists and Jews – of which we have only mentioned a few – and they act as clear-cut evidence of the courage and the bravery of the Prophet, *sallallaahu 'alayhi wa sallam*.

He, *sallallaahu 'alayhi wa sallam*, never feared the rebuke of anyone for the sake of Allaah The Almighty. He, *sallallaahu 'alayhi wa sallam*, never feared anyone other than Allaah The Almighty. He sacrificed his soul and spent his wealth for the sake of raising high the word of Allaah The Almighty (to make people worship Allaah The Almighty alone) and to establish the truth and abolish falsehood.

Thus, Allaah The Almighty made him realize what he aimed and strived for. He made him victorious, honored him and made his religion dominant over all other religions.

In fact, if bravery is ever mentioned, then mentioning the example of the Prophet, *sallallaahu 'alayhi wa sallam*, is a must. If courage and heroism are mentioned, then mentioning the example of the Prophet, *sallallaahu 'alayhi wa sallam*, is an obligation.

The Prophet, *sallallaahu 'alayhi wa sallam*, was also given great physical strength: His strength equaled that of thirty men.

It was narrated that the Prophet, *sallallaahu 'alayhi wa sallam*, would visit all his wives in a round during the day and night and they were eleven in number. Anas, may Allaah be pleased with him, was asked, "*Had the Prophet, sallallaahu 'alayhi wa sallam, the strength for it?*" He replied, "*We would say that the Prophet, sallallaahu 'alayhi wa sallam, was given the strength of thirty (men).*" [Al-Bukhaari and Muslim]

Rukaanah, may Allaah be pleased with him, who was a skillful wrestler and was never defeated before he met the Prophet, *sallallaahu 'alayhi wa sallam*, said that once the Prophet, *sallallaahu 'alayhi wa sallam*, met him in one of the mountain paths of Makkah, whereupon he said to him: "*O Rukaanah, will you not fear Allaah and accept what I am calling you to?*" Rukaanah replied, "*If you can prove that you are a true messenger, I will follow you.*" So the Prophet, *sallallaahu 'alayhi wa sallam*, said: "*What would you say if I wrestle you down? Will that make you believe that I am a true prophet?*" The man replied, "Yes." Then the Prophet,

sallallaahu ‘alayhi wa sallam, said: **“Come on, I will wrestle you.”** The Prophet, *sallallaahu ‘alayhi wa sallam*, wrestled him and defeated him.

Rukaanah, may Allaah be pleased with him, was astonished, and so he asked the Prophet, *sallallaahu ‘alayhi wa sallam*, for a rematch. So they had a rematch where the Prophet, *sallallaahu ‘alayhi wa sallam*, defeated him again. Rukaanah was astonished and said, *“O Muhammad, by Allaah, this is really amazing! Did you really wrestle me to the ground?”*⁴ The Prophet, *sallallaahu ‘alayhi wa sallam*, defeated him thrice and every time for a hundred sheep. At the third time, Rukaanah said, *“No one has been able to wrestle me to the ground except you and you were the most hateful person to me. I bear witness that there is nothing worthy of worship except Allaah and that you are His messenger. The Messenger of Allaah let go of him and gave him back his sheep.”* [Ibn Katheer in *As-Seerah An-Nabawiyyah*]

The bravery and great power of the Prophet, *sallallaahu ‘alayhi wa sallam*, was never the bravery of rashness nor the power of violence. Rather, it was bravery controlled by reason and power combined with mercy. He never used them except in fighting in the cause of Allaah The Almighty.

The Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, never beat anyone with his hand, neither a woman nor a servant, unless in the case when he would be fighting in the cause of Allaah The Almighty.

It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, *“He, sallallaahu ‘alayhi wa sallam, never took revenge for his own sake but (he did) only when the sanctities of Allaah The Almighty were violated in which case he would take revenge for the sake of Allaah The Almighty.”* [Al-Bukhaari and Muslim]

She, may Allaah be pleased with her, also said, *“The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, never beat a servant or a woman, and he never beat anyone with his hand, except when he was fighting in the cause of Allaah The Almighty.”* [Al-Bukhaari and Muslim]

Allaah The Almighty, the Most Truthful Says (what means) describing him: **{And indeed, you are of a great moral character.}** [Quran 68:4]

The Laughing and Joking of the Prophet, *sallallaahu ‘alayhi wa sallam*

The Prophet, *sallallaahu ‘alayhi wa sallam*, would be cheerful with the members of his family and his companions, may Allaah be pleased with them. He would joke with his wives, hold friendly conversations with them and treat them nicely and kindly. He had a radiant cheerful

⁴ This was narrated by Is-haaq ibn Yasaar. It was narrated in the books of Seerah. Refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (3/82) and the Hadeeth of Rukaanah in *The Sunan* of Abu Daawood and Al-Albaani classified it as Hasan.

smile on his face, thus, whenever anyone met the Prophet, *sallallaahu 'alayhi wa sallam*, he immediately captivated their hearts and souls.

The Prophet, *sallallaahu 'alayhi wa sallam*, would joke but he would only speak the truth. His joking amused and entertained his companions, and it revived their souls and put a smile on their faces.

It was narrated that Jareer ibn 'Abdullaah Al-Bajali, may Allaah be pleased with him, said, "Whenever the Prophet, *sallallaahu 'alayhi wa sallam*, saw me, he would receive me with a smile." [Al-Bukhaari and Muslim]

The Prophet, *sallallaahu 'alayhi wa sallam*, adopted a moderate manner of joking and laughing. He never went to extremes or beyond what befitted his status.

The Prophet, *sallallaahu 'alayhi wa sallam*, would joke with his companions. It was narrated that Anas, may Allaah be pleased with him, said, "A man came to the Prophet, *sallallaahu 'alayhi wa sallam*, and said, 'Give me an animal to ride on.' The Prophet, *sallallaahu 'alayhi wa sallam*, replied: **'I will give you the son of a female camel.'** The man said in astonishment, 'What would I do with the son of a female camel?' (Thinking that he would be given a camel that was too small to ride). Thereupon, the Prophet, *sallallaahu 'alayhi wa sallam*, replied: **'What do female camels deliver except camels?'**" [At-Tirmithi and Abu Daawood; Al-Albaani: *Saheeh* (Authentic)] Of course every camel, even if fully grown, is the product of a female camel!

In another incident, an old woman came to the Prophet, *sallallaahu 'alayhi wa sallam*, and said, "O Messenger of Allaah, supplicate to Allaah The Almighty that I will enter Paradise." He said jokingly: **"O Mother of so-and-so, no old women will enter Paradise."** The old woman went away crying, so the Prophet, *sallallaahu 'alayhi wa sallam*, said: **"Tell her that she will not enter Paradise as an old woman, for Allaah The Almighty Says (what means): {Indeed, We have produced the women of Paradise in a [new] creation. And made them virgins. Devoted [to their husbands] and of equal age.}** [Quran 56: 35-37] [At-Tirmithi; Al-Albaani: *Hasan*]

It was narrated that Abu Hurayrah, may Allaah be pleased with him, said, "People have said, 'O Messenger of Allaah, you joke with us.'" He said, **"I do, but I only say what is true."** [Ahmad and At-Tirmithi; Al-Albaani: *Saheeh* (Authentic)]

Among the examples of the joking of the Prophet, *sallallaahu 'alayhi wa sallam*, are: Anas narrated that once the Prophet, *sallallaahu 'alayhi wa sallam*, addressed him as: **"O you with two ears," (of course, everyone has two ears).** [At-Tirmithi and Abu Daawood; Al-Albaani: *Saheeh* (Authentic)]

It was also narrated that Suhayb, may Allaah be pleased with him, said, “*I came to the Prophet, sallallaahu ‘alayhi wa sallam, and he had some dates and bread. The Prophet, sallallaahu ‘alayhi wa sallam, said: ‘Eat.’ I began eating the dates. Then the Prophet, sallallaahu ‘alayhi wa sallam, said: ‘Are you eating dates even though your eye is aching (eating much dates harms an aching eye)?’*” Suhayb was a quick-witted man, so he said, “*O Messenger of Allaah, I am chewing on the side which does not ache.*” At this answer, the Prophet, sallallaahu ‘alayhi wa sallam, smiled. [Ibn Maajah; Al-Albaani: *Hasan*]

It was narrated that Anas, may Allaah be pleased with him, said,

There was a man of the desert named Zaahir ibn Haraam. The Prophet, sallallaahu ‘alayhi wa sallam, loved him very much, and he (Zaahir) was an unattractive man. One day the Prophet, sallallaahu ‘alayhi wa sallam, came to him whilst he was selling some goods. He embraced him from behind. The man could not see him, so he said, "Let me go! Who is this?" Then he turned around and recognized the Prophet, sallallaahu ‘alayhi wa sallam, so he tried to move closer to him once he knew who he was. The Prophet, sallallaahu ‘alayhi wa sallam, started to say: "Who will buy this slave?..." Zaahir said, "O Messenger of Allaah you will find me unsellable." The Prophet, sallallaahu ‘alayhi wa sallam, said, "But in the sight of Allaah The Almighty you are not unsellable," or he said, "But in the sight of Allaah The Almighty you are valuable." [Ahmad; Al-Albaani: *Saheeh* (Authentic)]

Although he, sallallaahu ‘alayhi wa sallam, would joke with his family and the people around him, his laughing had limits and he would smile only. It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, “*I never saw the Prophet, sallallaahu ‘alayhi wa sallam, laughing to the extent that one could see his palate; rather, he would smile only.*” [Al-Bukhaari and Muslim]

Allaah The Almighty, the Most Truthful Says (what means) describing him: ***{And indeed, you are of a great moral character.}*** [Quran 68:4]

The Prophet, sallallaahu ‘alayhi wa sallam, in His House

The Prophet, sallallaahu ‘alayhi wa sallam, was the finest among all people, the best to his *Ummah* and the best to his family. How could he not be so when he, sallallaahu ‘alayhi wa sallam, said: “*The best of you is the one who is the best towards his wife, and I am the best of you towards my wives.*” [At-Tirmithi; Al-Albaani: *Saheeh* (Authentic)]

In fact, the Prophet, sallallaahu ‘alayhi wa sallam, was the finest man ever in this respect. He excelled in this matter and realized the criterion properly and according to the noblest moral standards. He, sallallaahu ‘alayhi wa sallam, would respect them, treat them kindly, nicely and

justly, and joke with them. He was merciful, generous and loyal to them and was much more than what marital life requires. He was very compassionate towards them and never missed an opportunity to smile with them.

The respect the Prophet, *sallallaahu 'alayhi wa sallam*, had for his wives reached an extent that was unprecedented among Arabs and non-Arabs alike. He, *sallallaahu 'alayhi wa sallam*, even sat beside his camel putting up his knee for his wife Safiyyah to step on so she could mount the camel. [Al-Bukhaari and Muslim]

Moreover, the Prophet's respect, love and appreciation of his wives were not accidental nor confined to their lifetimes only. Rather, they were deeply-rooted in his character and extended beyond their deaths. He would slaughter a sheep and send it to the female friends of his wife Khadeejah, may Allaah be pleased with her, and that was after her death. [Al-Bukhaari and Muslim]

He was very tolerant with his wives and would have patience with them when they were jealous. He would calm the anger of his wife that was treated wrongly and advise the other and remind her about Allaah The Almighty. It was narrated that Anas, may Allaah be pleased with him, said,

Safiyyah was informed that Hafsa had called her the daughter of a Jew, so she started to cry. The Prophet, sallallaahu 'alayhi wa sallam, then came in and asked her: "Why are you crying?" She said, "Hafsa called me the daughter of a Jew." To this the Prophet, sallallaahu 'alayhi wa sallam, replied: "Indeed, you are the daughter of a Prophet, your uncle was also a Prophet, and you are the wife of a Prophet, so what does she have over you to boast about?" He then turned to Hafsa and said: "Fear Allaah, O Hafsa." [Ahmad, At-Tirmithi and Ibn Hibbaan; Al-Albaani: Saheeh (Authentic)]

He, *sallallaahu 'alayhi wa sallam*, would see them with a smile on his face, thus filling their hearts and houses with happiness and cheerfulness.

Out of his sublime morality, he would treat them kindly, nicely and joke with them. He would pronounce the name of 'Aa'ishah, may Allaah be pleased with her, tunefully such as "**O 'Aa'ish**" [Al-Bukhaari] and call her: "**O Humayraa**" (The one with a ruddy complexion) [An-Nasaa'i; Al-Albaani: *Saheeh* (Authentic)] Also, he would honor her by calling her by the name of her father saying: "**O daughter of As-Siddeeq**" [Ahmad, At-Tirmithi and Ibn Maajah; Al-Albaani: *Saheeh* (Authentic)] He did this out of affection for her and out of respect and appreciation for her family.

He would help his wives in their household chores and fulfill their needs. ‘Aa’ishah and the Prophet, *sallallaahu ‘alayhi wa sallam*, would wash from a single pot of water and he would say to her: *“Leave some for me,”* and she would say the same to him. [Al-Bukhaari and Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would call the girls of the *Ansaar* to play with her. It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, *“I would play with dolls in the presence of the Prophet, sallallaahu ‘alayhi wa sallam, and I had friends who would play with me. When the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, entered they would hide themselves and he would call them to come out and play with me.”* [Al-Bukhaari and Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, was a compassionate man, and if she wanted something he would go along with it if it was permissible and would not transgress the religious prescribed limits such as when she asked him to perform ‘*Umrah* (lesser pilgrimage).

Also, the Prophet, *sallallaahu ‘alayhi wa sallam*, would put his mouth on the place (of the cup) from which she drank and then he would drink. It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, *“I would drink when I was menstruating, then I would hand it (the vessel) to the Prophet, sallallaahu ‘alayhi wa sallam, and he would put his mouth where mine had been and drink, and I would eat meat from a bone when I was menstruating, then hand it over to the Prophet, sallallaahu ‘alayhi wa sallam, and he would put his mouth where mine had been.”* [Muslim]

The Prophet, *sallallaahu ‘alayhi wa sallam*, would lean on her lap and recite the Quran while she was menstruating. [Al-Bukhaari and Muslim] He also would request that she put on an *Izaar* (a dress worn below the waist) during her menses and would enjoy her without having intercourse. [Al-Bukhaari and Muslim] Also, he would kiss her while he was fasting. [Al-Bukhaari and Muslim]

From the gentle manners of the Prophet, *sallallaahu ‘alayhi wa sallam*, is that he would allow her to play as narrated above. It was also narrated that ‘Aa’ishah, may Allaah be pleased with her, was asked about what the Prophet, *sallallaahu ‘alayhi wa sallam*, would do in his house, she replied, *“He would keep himself busy serving his family and when it was the time for prayer he would perform ablution and go out to pray.”* [Al-Bukhaari]

It was also narrated that ‘Aa’ishah, may Allaah be pleased with her, said, *“He would stitch his own clothes, mend his own sandals and do whatever ordinary men do in their houses.”* [Ahmad and Ibn Hibbaan; Al-Albaani: *Saheeh* (Authentic)]

It was also narrated that ‘Aa’ishah, may Allaah be pleased with her, said,

I went out with the Prophet, sallallaahu ‘alayhi wa sallam, on a journey. At that time I was a young girl and was quite slender. The Prophet, sallallaahu ‘alayhi wa sallam, said to the people: “Go on ahead,” so they went ahead. Then he said to me; “Come, let us have a race.” So I raced with him, and I won. He let the matter rest until I had gained weight. Later, I accompanied him on another journey. He told the people: “Go on ahead,” so they went ahead. He said to me: “Come, let us have a race.” So I raced with him, and he won. He began to laugh, and said: “This is for that.” [Ahmad and Abu Daawood; Al-Albaani: Saheeh (Authentic)]

Allaah The Almighty, The Most Truthful Says (what means) describing him: **{And indeed, you are of a great moral character.}** [Quran 68:4]

The Prophet's Manners Towards Children

It was narrated that Anas, may Allaah be pleased with him, said, “*The Prophet, sallallaahu ‘alayhi wa sallam, used to greet boys as he passed by them.*” [Al-Bukhaari and Muslim]

It was also narrated that ‘Aa’ishah, may Allaah be pleased with her, said, “*Young boys would be brought to the Prophet, sallallaahu ‘alayhi wa sallam, and he would invoke the blessings of Allaah upon them. Once a baby boy was brought to him and he urinated on his clothes. He, sallallaahu ‘alayhi wa sallam, asked for water and poured it over the place of the urine but did not wash his clothes.*” [Al-Bukhaari and Muslim]

On hearing the cries of a child, the Prophet, sallallaahu ‘alayhi wa sallam, used to cut the prayer short, as he disliked to trouble the child’s mother. [Al-Bukhaari and Muslim]

In fact, there are many incidents that clearly show the kindness of the Prophet, sallallaahu ‘alayhi wa sallam, towards children such as when he, sallallaahu ‘alayhi wa sallam, let Al-Hasan or Al-Husayn ride on his back while he was prostrating and so he remained so until he (his grandson) had had enough and descended. Then, when the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, finished praying, people said, “*O Messenger of Allaah, during your prayer you prostrated for so long that we thought something had happened or that you were receiving revelation.*” He said: “**Nothing at all happened, but my son was riding on my back and I did not want to disturb him until he had had enough.**” [An-Nasaa’i and Ahmad]

The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, would put the young Usaamah ibn Zayd, may Allaah be pleased with him, on his thigh and put Al-Hasan ibn ‘Ali on his other thigh, and then embrace them and say: “**O Allaah, be merciful to them as I am merciful to them.**” [Al-Bukhaari]

It was narrated that Anas, may Allaah be pleased with him, said, “*The Prophet, sallallaahu ‘alayhi wa sallam, would play with Zaynab, daughter of Umm Salamah, saying: ‘O Zuwaynib, O Zuwaynib (a diminutive of Zaynab)’ repeatedly.*” [Adh-Dhiyaa’ Al-Maqdisi in *Al-Mukhtarah*; Al-Albaani: *Saheeh* (Authentic)]

Sometimes the Prophet, *sallallaahu ‘alayhi wa sallam*, would be praying and he would carry Umaamah, the daughter of his daughter Zaynab, may Allaah be pleased with her; when he stood up would pick her up, and when he prostrated he would put her down.

While the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, was once delivering a speech, Al-Hasan and Al-Husayn came stumbling, wearing red shirts. He came down from the pulpit, carried them and put them in front of him. He then said: “*Allaah The Almighty truly Says (what means): {Your wealth and your children are but a trial.}* [Quran 64: 15]. *I saw them stumbling, and I could not wait, so I interrupted my speech to pick them up.*” [Abu Daawood, At-Tirmithi, An-Nasaa’i and Ibn Maajah; Al-Albaani: *Saheeh* (Authentic)]

The Prophet, *sallallaahu ‘alayhi wa sallam*, outlined the instructions of the emotional care for children by treating them kindly and mercifully, and joking and playing with them.

The Prophet, *sallallaahu ‘alayhi wa sallam*, paid much attention to children. He showed careful consideration to their feelings and psychological wellbeing. He would play with them and treat them nicely. It was never said that he frowned at any of them. Rather, he would have a broad smile on his face whenever he met any of them. In fact, his biography is a practical example of this.

It was also narrated that Ya‘la ibn Murrah, may Allaah be pleased with him, said,

We went out with the Prophet, sallallaahu ‘alayhi wa sallam, and were invited somewhere for food. On the way, we found Al-Husayn playing in the street. The Prophet, sallallaahu ‘alayhi wa sallam, rushed and extended his hand to him. The boy ran here and there and the Prophet, sallallaahu ‘alayhi wa sallam, was laughing with him. Then, he picked him up and put one of his hands under his chin and the other over his head and embraced him. Then, the Prophet, sallallaahu ‘alayhi wa sallam, said: “Husayn is from me, and I am from Husayn. May Allaah love he who loves Husayn. Al-Hasan and Al-Husayn are men of comprehensive goodness.” [Al-Bukhaari in *Al-Adab Al-Mufrad*; Ahmad, At-Tirmithi and Ibn Maajah; Al-Albaani: *Hasan*]

Also, it was narrated that Umm Khaalid bint Khaalid ibn Sa‘eed, may Allaah be pleased with her, said,

*I came to the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, along with my father and I was wearing a yellow shirt. The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said: "**Sanaah Sanaah!**" ('Abdullah, the sub-narrator of this narration, said, "This (word) eans, 'Nice, nice!' in the language of Abyssinia.") Umm Khaalid added, "Then I started playing with the seal of Prophethood. My father rebuked me but the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, said (to my father): "**Leave her.**" The Messenger of Allaah (then addressing me) said: "**May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till that gets worn out.**" [Al-Bukhaari]*

He also consoled Abu ‘Umayr, a little boy, on the death of his bird saying: **“O Abu ‘Umayr! What did the Nughayr do?”**

It was narrated that Anas, may Allaah be pleased with him, said, *“The Prophet, sallallaahu ‘alayhi wa sallam, would visit us. I had a younger brother nicknamed Abu ‘Umayr who had a Nughayr (a kind of bird) with which he would play. His bird died and one day the Prophet, sallallaahu ‘alayhi wa sallam, came to us and found him sad. Then he asked: ‘**Why is Abu ‘Umayr so sad?**’ People replied, ‘His bird with which he used to play died, O Messenger of Allaah. Then the Prophet, sallallaahu ‘alayhi wa sallam, said: ‘**O Abu ‘Umayr! What did the Nughayr do?**’” [Al-Bukhaari and Muslim]*

The Prophet, sallallaahu ‘alayhi wa sallam, was the most compassionate person towards children. He gave them special and careful consideration and considered whatever may be beneficial for them. It was narrated that Anas, may Allaah be pleased with him, said, *“I never saw anyone who was more compassionate towards children than the Messenger of Allaah, sallallaahu ‘alayhi wa sallam.” [Muslim]*

Allaah The Almighty, the Most Truthful Says (what means) describing him: **{And indeed, you are of a great moral character.}** [Quran 68:4]

The Prophet's Manners towards Servants, Weak and the Poor

Has history ever known a servant praising his master in the way the servant of the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, did?

Anas, may Allaah be pleased with him, said amazing yet truthful words about the Prophet, sallallaahu ‘alayhi wa sallam; he said: *“I served the Prophet, sallallaahu ‘alayhi wa sallam, for ten years and he never said to me “Uff!” (a word of displeasure) or said to me for something:*

Why did you do such and such?” Or, “Why did you not do such and such?” [Al-Bukhaari and Muslim]

A noteworthy point: Anas served the Prophet, *sallallaahu ‘alayhi wa sallam*, for ten years, not ten days or ten months. It is indeed a long period that must have included times of happiness, sadness, and anger and other such varied emotions of every human being. Despite all such different moods, the Prophet, *sallallaahu ‘alayhi wa sallam*, may my father and mother be sacrificed for him, never rebuked or blamed him for anything. Rather, he would reward and treat him gently and kindly. In addition, he would fulfill his needs and the needs of his family and invoke Allaah The Almighty to do everything that is good for them.

It was narrated that Anas, may Allaah be pleased with him, said, *“My mother said to the Prophet, sallallaahu ‘alayhi wa sallam, ‘O Messenger of Allaah, please invoke Allaah on behalf of your servant.’ He said: ‘O Allaah, increase his wealth and children, and bestow Your blessing on whatever You give him.’”* [Al-Bukhaari and Muslim]

It was narrated that ‘Aa’ishah, may Allaah be pleased with her, said, *“The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, never beat a servant nor a woman. He never beat anyone with his hand except when he was fighting in the cause of Allaah The Almighty.”* [Al-Bukhaari and Muslim]

It was also narrated that ‘Aa’ishah, may Allaah be pleased with her, said, *“Whenever the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, was given the choice of one of two matters, he would choose the easier of the two, as long as it did not involve sin, but if sin was involved, he would not approach it. The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, never took revenge (over anybody) for his own sake but (he did) only when the sacred ordinances of Allaah The Almighty were violated, in which case he would take revenge for the sake of Allaah.”* [Al-Bukhaari and Muslim]

In fact, the Prophet, *sallallaahu ‘alayhi wa sallam*, paid very careful attention to servants. He would express interest in the personal affairs of his servants, help them whenever they needed help, visit them whenever they were sick, and ask them about their condition. It was not something accidental; rather, he would be truly concerned for them and followed up on their affairs. He did not wait for them to ask him for something; instead, he would give before anyone asked him. It was narrated that Rabe’e‘ah ibn Ka‘b, may Allaah be pleased with him, the servant of the Prophet, *sallallaahu ‘alayhi wa sallam*, said,

The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, asked me one day: “Ask me for something that I may give you.” So I asked the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, to give me some time so that I may think this over. He said: “Take your

time.” So I began to think thoughtfully about the matter and finally said: “This world is going to come to an end one day, so why should I not get something which will benefit me in the everlasting life of the Hereafter? Then I presented myself before him. So he asked me: “What do you wish for?” I said, “O Messenger of Allaah, please intercede for me with your Lord The Almighty to save me from the Hell-fire. He asked me: “Who has advised you thus?” “No by Allaah, O Messenger of Allaah!” I said, “No one has advised me. I thought well about the matter and was guided to choose what is permanent and lasting against what is temporary and perishable.” Then he said: “Then help me (fulfill this wish) for you by performing many prostrations.” [Ahmad and At-Tabaraani; Al-Albaani: Hasan]

The Prophet's concern was not confined to his Muslim servants only but to his non-Muslim servants as well such as what he did with the Jewish boy who was serving him. It was narrated that Anas, may Allaah be pleased with him, said, “A young Jewish boy used to serve the Prophet, *sallallaahu ‘alayhi wa sallam* and he became sick. So the Prophet, *sallallaahu ‘alayhi wa sallam*, went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was also sitting there; the latter said to him, ‘Obey Abul-Qaasim (i.e., the Prophet, *sallallaahu ‘alayhi wa sallam*.’ The boy thus embraced Islam. The Prophet, *sallallaahu ‘alayhi wa sallam*, then came out saying: ‘Praise be to Allaah who saved him from the Hell-fire.’” [Al-Bukhaari]

Moreover, although the Prophet, *sallallaahu ‘alayhi wa sallam*, always had grave matters on his mind that required his full attention and time, but he would do his best to fulfill the needs of the weak and needy. It was narrated that ‘Abdullaah ibn Abi Awfa, may Allaah be pleased with him, said, “The Prophet, *sallallaahu ‘alayhi wa sallam*, did not disdain walking with the widow and needy people and help them.” [An-Nasaa’i; Al-Albaani: Saheeh (Authentic)]

It was narrated that Anas, may Allaah be pleased with him, said, “A woman who was partially deranged said, ‘O Messenger of Allaah, I want something from you. He said: ‘See on which side of the road you would like (to stand and talk) so that I may do what you need.’ He stood aside with her on the roadside until she got what she needed.” [Muslim]

Allaah The Almighty, the Most Truthful Says (what means) describing him: **{And indeed, you are of a great moral character.}** [Quran 68:4]

These were just a few of the numerous pearls and a drop in the ocean of the incredible magnanimous manners of the finest man ever, Muhammad, *sallallaahu ‘alayhi wa sallam*. I hastened to collect them as a simple contribution in concise words so that we may get acquainted with some of the wonderful aspects of the life of the master of mankind who only loved what is true and right: Muhammad, *sallallaahu ‘alayhi wa sallam*.

How Can We Support the Honorable Prophet, *sallallaahu ‘alayhi wa sallam*?

Every person who truly loves and supports the Prophet, *sallallaahu ‘alayhi wa sallam*, should ask himself this vital question: How can I support this honorable Prophet, *sallallaahu ‘alayhi wa sallam*? How can I defend his great honor? How can I repel the heinous attacks that distort and defame the honorable character of the Prophet, *sallallaahu ‘alayhi wa sallam*, in the East and the West? How can I give him his due estimation and prove my love and devotion to him?

Before I answer these questions, you have to ask yourself the following question: Is not the one who has such remarkable magnanimous attributes and who attained human perfection worthy of being loved?

How would you feel if you knew that he loved you? Rather, how would you feel if you knew that he longed to meet you,⁵ wept for you, and felt sympathy for you?⁶

There is not the slightest doubt that you would say from the bottom of your heart: Yes! I love the Prophet, *sallallaahu ‘alayhi wa sallam*!

Upon this, I say to you that declaring that you love the Prophet, *sallallaahu ‘alayhi wa sallam*, is not enough unless you practically fulfill what your beloved Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“None of you truly believes until I am more beloved to him than his child, his father and all the people.”* [Al-Bukhaari and Muslim]

This is the answer to all of the previous questions. In fact, we cannot support our Prophet, *sallallaahu ‘alayhi wa sallam*, unless we understand the reality of loving him practically and that our love for the Prophet, *sallallaahu ‘alayhi wa sallam*, should be greater than that of anyone else, and even greater than our love for ourselves. We have to turn that love into a tangible reality, not just claim it. It should be like the love that filled the heart of As-Siddeeq, may Allaah be pleased with him, to the extent that he felt that quenching the thirst of his beloved, the Prophet, *sallallaahu ‘alayhi wa sallam*, quenched his own thirst; and it was a true feeling, not just a claim or an exaggeration.

⁵It was narrated on the authority of Abu Hurayrah, may Allaah be pleased with him, that the Prophet, *sallallaahu ‘alayhi wa sallam*, said: *“Would that we had seen our brothers.”* People asked, *“Are we not your brothers, O Messenger of Allaah?”* He said: *“You are my companions. Our brothers are those who have not yet come.”* [Muslim]

⁶ It was narrated that ‘Amr ibn Al-‘Aas, may Allaah be pleased with him, said: The Prophet, *sallallaahu ‘alayhi wa sallam*, recited the verse about Ibraaheem, may Allaah Exalt his mention, in which Allaah The Almighty Says (what means): *{My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You Are [yet] Forgiving and Merciful.}* [Quran 14:63] and the verse about ‘Eesa, may Allaah exalt his mention, (what means): *{If You should punish them - indeed they are Your servants; but if You Forgive them - indeed it is You Who Is the Exalted in Might, the Wise.}* [Quran 5:118] Then he raised his hands and said: *“O Allaah, my Ummah, my Ummah...”* and wept. It was previously mentioned in full. [Muslim]

Abu Bakr As-Siddeeq, may Allaah be pleased with him, narrated about the journey of migration with his beloved (the Prophet, *sallallaahu 'alayhi wa sallam*) from Makkah to Madeenah and said, *"We went past a shepherd and the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was very thirsty so I milked a little milk into a cup. Then the Prophet, sallallaahu 'alayhi wa sallam, drank until I was satisfied."* [Al-Bukhaari and Muslim]

O Allaah, what great truthful love! *"He drank until I was satisfied."* How could As-Siddeeq be satisfied except when the thirst of his beloved, the Prophet, *sallallaahu 'alayhi wa sallam*, was quenched! It was as if the thirst of Abu Bakr is what was quenched! In fact, Abu Bakr did not exaggerate, he simply expressed his real feelings that filled his heart towards the Prophet, *sallallaahu 'alayhi wa sallam*.

This is the same kind of love that filled the heart of this companion to the extent that he could not bear leaving his beloved; the Prophet, *sallallaahu 'alayhi wa sallam*, so he returned to look at the face of the Prophet, *sallallaahu 'alayhi wa sallam*. Rather, such love went beyond the limits of time and place to reach the Day of Resurrection. Therefore, he said, *"O Messenger of Allaah, you are dearer to me than myself and dearer to me than my family and my children. Sometimes I am in my house and when I remember you, I cannot wait until I come to you and look at you. If I remember that I will die and you will die, I know that when you enter Paradise you will be raised with the Prophets but if I enter Paradise I am afraid that I will not see you..."* [At-Tabaraani]

This is the same type of love that filled the heart of Bilaal, may Allaah be pleased with him, to the extent that he was pleased with death for he would then be able to see his beloved: the Prophet, *sallallaahu 'alayhi wa sallam*. On his death bed, his wife called out, *"What grief!"* Bilaal said, *"What joy! Tomorrow, we meet those we love, Muhammad and his party!"* [Siyar A'laam An-Nubalaa']

This is exactly what made Zayd ibn Ad-Dathinah, may Allaah be pleased with him, prefer to die and be pleased with death rather than let as much as a thorn hurt the Prophet, *sallallaahu 'alayhi wa sallam*, wherever he is.

When the Makkans drove Zayd ibn Ad-Dathinah out of the sacred precincts of Makkah to kill him, Abu Sufyaan said to him, *"I ask you by Allaah, Zayd, do you not wish that Muhammad were with us now to take your place so that we could cut off his head, and you were safe with your family?"* Zayd said, *"By Allaah, I would not wish Muhammad to be now in a place where even a thorn could hurt him if that was the condition for my being with my family!"* Abu Sufyaan remarked, *"I have not seen any people who love anyone the way the companions of Muhammad love Muhammad."* [Seerat Ibn Hishaam]

It was the same kind of love that filled the heart of Sa‘d ibn Ar-Rabee‘, may Allaah be pleased with him. Just before he died, he made supporting his beloved Prophet, *sallallaahu ‘alayhi wa sallam*, his last will to his people of the *Ansaar*. Zayd ibn Thaabit, may Allaah be pleased with him, said,

On the Day of Uhud, the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, sent me to search for Sa‘d ibn Ar-Rabee‘. I found him among the injured with his last spark of life and he had about seventy strikes such as a stabs of a spear, strikes of a sword, and shots of arrows. I said to him, “O Sa‘d, the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, ordered me to see whether you are among the living or the dead.” He said, “I am among the dead. Therefore, I would like you to give the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, my Salaam (Salutation of Islam), and tell him that Sa‘d ibn Ar-Rabee‘ tells you, ‘May Allaah reward you with the best thing that He rewards a Prophet for his people!’ And give your people my Salaam and tell them that Sa‘d ibn Ar-Rabee‘ tells you, ‘You have no excuse before Allaah if your Prophet is hurt or harmed while your eyes still blink(i.e. you are still alive).’” Then he passed away.” [Al-Haakim]

What, then, is the excuse of the Islamic nation that consists of about a billion Muslims today when the meanest and the most abject people have wronged and defamed their noble Prophet, *sallallaahu ‘alayhi wa sallam*?

If our love for the Prophet, *sallallaahu ‘alayhi wa sallam*, truly filled our and it became a real fact, not only a claim, then it would inevitably be a practical and established reality that would appear clearly and affect our manners, behavior, concerns and our lives as a whole.

Such true love would lead, from the outset, to support the religion of our beloved Prophet, *sallallaahu ‘alayhi wa sallam*. In carrying that out, we should explore every possible avenue in calling people to it, preserve it, adopting the motto of the greatest and the most truthful person who loved him, Abu Bakr, may Allaah be pleased with him, when the religion of his beloved, *sallallaahu ‘alayhi wa sallam*, was vulnerable to danger, he declared his everlasting words loudly, “*The revelation will not be sent down any longer. The religion was completed and it cannot be harmed as long as I am alive.*” [Jaami‘ Al-Usool fi Ahaadeeth Ar-Rasool]

Hence, the Imaam of Madeenah; Imaam Maalik, may Allaah be pleased with him, said, “*Whoever introduces any innovation into Islam claiming that it is good, is implying that Muhammad, sallallaahu ‘alayhi wa sallam, betrayed the message entrusted to him, because Allaah The Almighty Says (what means): {This day I Have Perfected for you your religion.}* [Quran 5:3]”

So, whatever was not part of the religion of Islam at that point should not be part of the religion of Islam today. [*Al-I'tisaam* by Ash-Shaatibi]

So I wonder: How can some people claim that they love the Prophet, *sallallaahu 'alayhi wa sallam*, when they are the first to destroy his religion and fight his honorable *Sunnah* through introducing innovations into his religion, and turning a blind eye to the warning of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, in which he said: **“Beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is misguidance.”** [Abu Daawood, At-Tirmithi and Ibn Maajah; Al-Albaani: *Saheeh* (Authentic)]

The person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and sincerely wishes to support him has to strictly follow the Prophet, *sallallaahu 'alayhi wa sallam*, in all matters and accept and have firm belief in the judgments and rules of his honorable religion and also give his *Sunnah* its due estimation.

The person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and sincerely wishes to support him has to obey his enjoinders and not exaggerate nor elevate him above the status that Allaah The Almighty gave him: that he is the servant and Messenger of Allaah, *sallallaahu 'alayhi wa sallam*.

The person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and sincerely wishes to support him has to be very keen on learning the *Sunnah* and the biography of his beloved Prophet, *sallallaahu 'alayhi wa sallam*, and teaching it to his children, his family and his work-colleagues.

The person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and sincerely wishes to support him has to adhere very strictly to the remarkable magnanimous manners of the Prophet, *sallallaahu 'alayhi wa sallam*, in order to be a good example and bear the greatest message of the religion of the Prophet, *sallallaahu 'alayhi wa sallam*. This will make him draw closer to the Prophet, *sallallaahu 'alayhi wa sallam*, on the Day of Resurrection and this can only be attained by adopting noble manners, for the Prophet, *sallallaahu 'alayhi wa sallam*, said: **“Among the dearest of you to me and those who will sit closest to me on the Day of Resurrection are the best of you in manners.”** [At-Tirmithi; Al-Albaani: *Saheeh* (Authentic)]

The person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and sincerely wishes to support him has to have everlasting love for the Prophet, *sallallaahu 'alayhi wa sallam*. He always remembers the great virtues and favors of the Prophet, *sallallaahu 'alayhi wa sallam*, upon him and upon every individual of the Islamic nation for he conveyed the message to the people in full, and he fulfilled the trust properly and advised his *Ummah* sincerely.

The person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and sincerely wishes to support him has to love and respect the pious members of Ahl Al-Bayt (members of the household of the Prophet, *sallallaahu 'alayhi wa sallam*) which include his wives, offspring and all his righteous relatives. One has to be loyal to them and hate whoever hates and disrespects them.

It was narrated that Abu Bakr As-Siddeeq, may Allaah be pleased with him, said, “*By the One in whose Hand my soul is, kinship with the Messenger of Allaah, sallallaahu 'alayhi wa sallam, is dearer to me than kinship with my own people.*” [part of a long *Hadeeth* reported by Al-Bukhaari and Muslim]

The person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and sincerely wishes to support him, has to love and respect all the companions of the Prophet, *sallallaahu 'alayhi wa sallam*. He has to follow in their footsteps, speak well of them, refrain from talking about any disputes that happened between them, invoke and ask Allaah The Almighty to forgive them all, believe in their superiority over all those who came after them in knowledge, righteous deeds, rank, and should hate whoever hates or disrespects them.

The person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and who sincerely wishes to support him has to love and respect all the pious and righteous scholars and faithful Muslim preachers, give them their due estimation and appreciation, and obey them in all types of good deeds. One should not follow or search for their errors and mistakes. One has to seek their opinions and obey them, speak well of them, defend them for what they have and teach the religion of our beloved, the Prophet, *sallallaahu 'alayhi wa sallam*.

The person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and sincerely wishes to support him has to keep his tongue moist and busy with sending peace and blessings upon his beloved Prophet, *sallallaahu 'alayhi wa sallam*, at all times and whenever he hears his honorable name.

How could one ever get tired when sending blessings on his beloved Prophet, *sallallaahu 'alayhi wa sallam*, who is the light of his eyes, the happiness and joy of his heart, the relief and comfort of his soul, the source of pleasure, the alleviation of distress and grief, the musk of gatherings, the bliss of life, the beauty of time, the sign of love, the witness of following his example, and the very proof of loyalty? The most stingy person is he who does not send blessings on him⁷, and humiliation and disgrace will be the punishment of the one who refuses to do it.⁸

⁷ It was narrated that the Prophet, *sallallaahu 'alayhi wa sallam*, said: “*Stingy he is who does not send blessings on me whenever I am mentioned before him.*” [At-Tirmithi; Al-Albaani: Saheeh]

⁸ It was narrated that the Prophet, *sallallaahu 'alayhi wa sallam*, said: “*May his nose be rubbed in the dust, the one in whose presence I am mentioned and he does not send blessings upon me.*” [At-Tirmithi; Al-Albaani: Saheeh]

The person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and sincerely wishes to support him has to guard his beloved vigilantly so that no one can wrong him or try to belittle him, and should feel a lot of anger for that. Such anger should, however, be positive and not just an insensible or aimless anger.

He should adopt the example of those who truly love the Prophet, *sallallaahu 'alayhi wa sallam*, such as the one who prevented his own father from entering Madeenah and said to him, "By Allaah, you will not enter through here until the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, allows you to do so, for you have to know that he is the honorable one and you are the disgraced." His father said to him, "Are you doing this to your father!" When the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, came by, he found 'Abdullaah putting his hand on the camel of his father (preventing him from entering) while Ibn Ubayy was saying, "I am more disgraced than children, I am more disgraced than women." The Messenger, *sallallaahu 'alayhi wa sallam*, said to him, "Let your father enter." So the son said, "Enter, now that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, has given you permission to."⁹

He prevented his own father from entering his city until the Prophet, *sallallaahu 'alayhi wa sallam*, gave him permission; this was to make his father – and the whole world – know that all honor is for Allaah The Almighty and His Messenger, *sallallaahu 'alayhi wa sallam*, and that the one who wronged the Prophet, *sallallaahu 'alayhi wa sallam*, could not in any way live among them and that he would be the most disgraced person forever.

Such is the anger that we want from the person who truthfully loves; such is the anger that makes one leave what he likes and loves only for the sake of the Prophet, *sallallaahu 'alayhi wa sallam*.

Such anger makes every lover declare it publicly and loudly: By Allaah, none of the products of the country that wronged the most beloved person and the apple of our eye, the Prophet, *sallallaahu 'alayhi wa sallam*, will enter my mouth until they punish the one who did such heinous acts against the honorable Prophet, *sallallaahu 'alayhi wa sallam*, so that he will be a lesson for all of those who intend to do such heinous acts again against our beloved Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, and so that they may know that our Messenger is more beloved to us than our fathers, mothers, children and even ourselves. If this is the case, then restraining a few of our desires should be very easy for us.

Finally, the person who truthfully loves the Prophet, *sallallaahu 'alayhi wa sallam*, and sincerely wishes to support him has to be proud of his religion of Islam and have a distinct character and way of thinking. He has to abhor the thought of being a mere imitator of the habits, manners, and

9 This was the story of 'Abdullaah ibn 'Abdullaah ibn Ubayy ibn Salool with his father 'Abdullaah ibn Ubayy ibn Salool [Tafseer Ibn Katheer]

ideas of those who do not believe in his religion and do not respect his beloved Prophet Muhammad, *sallallaahu 'alayhi wa sallam*.

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