



مركز أصول البحث العلمي للبحوث والدراسات



MUHAMMAD
The Messenger of Allah

HIS CHARACTER TRAITS

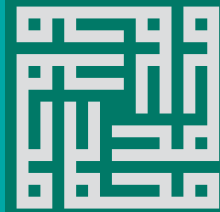




بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of allah the most beneficent most merciful





MUHAMMAD
The Messenger of Allah

HIS CHARACTER TRAITS



A PUBLICATION OF:

OSOUL International Center for Al-DAWAH content.
Islam: A Short Introductio.

P.O.Box: Riyadh 00000, Saudi Arabia 00000

Tel: 011 44 54 900

Fax: 011 49 70 126

WS: www.osooul.com.sa

All Rights Reserved.

You can use images or information from this book, with mention
the source.

ISBN. 0000-00-000-0

Registered at King Fahd National Library
under No. 00/0000

Printed in the Kingdom of Saudi Arabia by OSOUL International
Center for Al-DAWAH content



مركز أوسول للبحوث والدراسات

Mention

Terminology used in this series of Boolets.

(Taken from Sheik Mahmoud Murad's book 'Common mistakes in Translation')

Rubb: Some prefer to translate the term 'Rubb' into 'Lord.' Beside the fact that the latter is a Biblical term referring to the alleged lordship of the slave of Allah, Prophet Jesus, the word 'lord' which is limited to 'master', 'chief', 'proprietor', or 'ruler', can never convey the conclusive signification of the term 'Rubb'. Among other signification, the term 'Rubb' means, the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.

Deen: The word translated as religion is 'Deen', which in Arabic commonly refers to a way of life, which is both private and public. It is an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct, including hygiene or etiquette matters.

Sal'lal'laahu a'laihi wa sal'lam ﷺ: 'peace be upon him'. This translation is incorrect; the correct translation is, 'may Allah exalt his mention, and render him and his household safe and secure from every derogatory thing'.

BOOKLET

3

This booklet is the third in a series of publications based on a book titled Muhammad The Messenger of Allah. Each booklet treats an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Muhammad's life ﷺ and Islamic values.



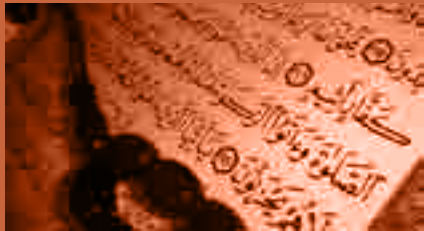


INTRODUCTION

All praise is due to Allah, the Rubb of the worlds, and may Allah exalt the mention of His Prophet, and render him and his household safe and secure from all derogatory things.

This booklet is third in this series of publication. It sheds lights on the character of Prophet Muhammad, ﷺ and describes him as the greatest individual in history.

To prove that this claim is not baseless, the booklet quotes prof. Hassan Ali saying, in his magazine (Noor Al-Islam), (A Brahmin once told me that the Messenger of Islam is the greatest and most mature man in history).



When he was asked why he considered him as the greatest and most mature man in history? He answered that due to the manners and characteristics he possessed.

He added that even after Muhammad ﷺ became the master of the whole Arabia and the whole of the fast land was united under his power; yet he was humble, simple and caring. That because, he believed the dominion belonged to his God alone.

The Booklet sheds lights on how Muhammad ﷺ lived a normal life though great riches came to him when he became master of this vast Peninsula. But he continued as a great and inspiring leader who led small numbers of people into battles against thousands, and yet he would decisively defeat them.

The booklet indicates that Muhamad ﷺ always resort to peace and liked to solve disputes





Muhammad ﷺ described every bit of his body, behavior, how he speaks, how he walks, how he eats, how he treats his family.

through peace agreements and would agree to them with a firm heart, even though he had thousands of his brave companions by his side.

The booklet goes back to the people who lived at the time of the Prophet and saw him face to face and one of the companions of the prophet said: (The messenger of Allah was a sensational man. His face glowed like the full moon. He was of moderate height, not tall, not short. He had a large head and his hair was wavy. He would part his hair if it got long, otherwise, his hair did not exceed the lobes of his ears).

The people who saw Muhammad ﷺ described every bit of his body, behavior, how he speaks, how he walks, how he eats, how he treats his family, how he treats his companions, how he treats his neighbors. The booklet quotes a number of the prophet's contemporaries and they all agreed that he was intelligent, sincere, with good morals, polite and always like peaceful settlements of disputes and reconciliation.



The companions of Muhammad ﷺ agreed that; he totally gave his attention to Islam and how to fulfil his sole purpose, how to spread Islam.

His wife A'shah said that the prophet of Allah used to pray during the night until his feet would swell.

A'shah asked, (Why do you do this, O Messenger of Allah and Allah has forgiven your past and future sins? The Prophet said, (Shall I not be a grateful servant?).

The booklet mentions thirty six character traits of the Messenger of Allah, all of them show that he was the greatest individual in history and that was not a baseless claim for anyone who reads about the prophet's biography and learns of his manners and ethics, keeping aside all preconceived notions, he would certainly reach this conclusion.



• Mohammad ﷺ





HIS CHARACTER TRAITS

Hind the daughter of Abu Haalah At-Tamimi, with whom Allah is pleased, described the Prophet of Allah (ﷺ) with the following description:

The Messenger of Allah (ﷺ) was a sensational man, who was honored by all who saw him. His face glowed like the full moon. He was of moderate height, not too tall and not too short. He had a large head and his hair was wavy. He would part his hair if it got long, otherwise, his hair did not exceed the lobes of his ears under normal circumstances. He was a healthy pink. His forehead was wide. His eyebrows were naturally groomed, and were not joined. There was a vein between his eyebrows that swelled in case of anger. His nose was straight and had a special glow. The bridge of his nose was slightly high. He (ﷺ) had a thick beard with soft cheeks. His mouth was slightly large. He had moustaches. His teeth had gaps in between. His neck was [pretty] like that

سبحان الله
وما كنا لنهتدي لهدى
الله لو كنا نعلمون

The Messenger of Allah (ﷺ) was a sensational man, who was honored by all who saw him. His face glowed like the full moon.



of a doll, and it was silvery white. He (ﷺ) was moderately built and very strong. His belly and chest were on the same level. His chest and shoulders were wide. His body joints were big. His skin was white. He had hair from the end of his breastbone to his navel. There was no hair on his breasts, but his arms and shoulders were hairy. His forearms were large and his palms were wide. Both his hands and feet were short, and his fingers were of moderate length. His feet were flat and smooth; due to the smoothness of his feet water would not settle on them. He walked in strides and in a graceful manner; he would lift his feet, and not drag them. Whenever he (ﷺ) turned he would turn with his entire body [as opposed to turning his neck and head only]. He lowered his gaze at all times. He looked down to earth more often than he looked up to the heaven. He often glimpsed at things [as opposed to staring at things]. He offered the greetings to others before they offered it to him.'

He (ﷺ) was moderately built and very strong. His belly and chest were on the same level. His chest and shoulders were wide.





Someone asked: 'Describe his manner of speech.' Hind said: 'The Prophet ﷺ appeared sad most of the time, and would be in deep thought. He would never rest completely, and he did not speak unless he needed to. Whenever he spoke he would start and complete his statements with the name of Allah. He spoke clearly and uttered meaningful, precise and accurate statements only. His statements were very decisive; no one could distort his words. He was extremely kind and caring. He never insulted others.

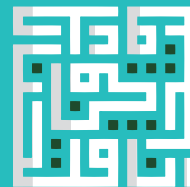
He was grateful for every blessing Allah bestowed on him, no matter how minute it seemed; he never belittled anything. He did not criticize any food he tasted, nor did he praise it. He was never upset for worldly affairs. If a person was wronged he would become very angry. His anger would not subside until the person's right was given to him. He would not become angry if he was wronged, nor would he avenge himself. When he pointed, he pointed with his

The Prophet ﷺ appeared sad most of the time, and would be in deep thought. He would never rest completely, and he did not speak unless he needed to



entire hand; when he was surprised he would flip his hand. When the Prophet ﷺ talked he would tap his right palm using his left thumb. When he was angry he would turn his face away, and when he was pleased and happy he would lower his gaze. Most of his laughter was done by smiling. Whenever he smiled, his teeth appeared like pearls of hail.'

Al-Hasan (رضي الله عنه) said: 'I did not inform al-Husain about this (description of the Prophet) for a period of time, but he had already asked his father (Ali about these details. Al-Husain (رضي الله عنه) said: 'I asked my father about how the Prophet ﷺ entered upon his family, and left them and about his manners in general.' Al-Husain (رضي الله عنه) said: 'I asked my father how the Prophet ﷺ spent his time in his house,



إنا فتحنا لك
فتحاً مبيناً

Verily we have
granted thee a
manifest victory
(alfath 48:1)



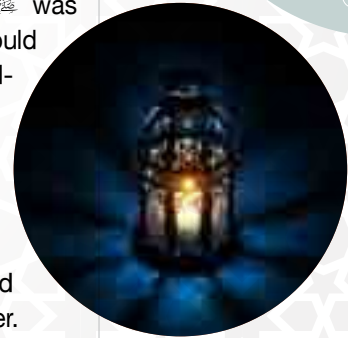
He warned people against evils and guarded himself against them as well, though he never frowned in the face of any person

and how he divided his time.’ He replied: ‘He divided his time into three portions; one portion for the sake of Allah, the other for his family, and the third he divided between himself and people. He did not conceal any advice or guidance from any of them. He would spend the portion he allotted for his Ummah by attending to the needs of people according to their religious status and needs. He would busy these people by teaching them that which would benefit them and their Ummah, and by informing them of what they needed. He would say to them: ‘Let those who are present convey (what they have learned) to those who are absent, and inform me of the needs of those who cannot attend our sitting, for: ‘Whoever informs the ruler of a person’s plight, Allah would affirm him on the bridge on the Day of Resurrection.’

Al-Husain رضي الله عنه further said, ‘I asked my father about the manners of the Prophet صلى الله عليه وسلم



while he was outside his home?’ He said, ‘He safeguarded his tongue [from idle talk] and gave sincere counseling and talked with beneficial speech by which he would be able to gather and unite people. He honored the generous, kind and noble person amongst each people, and he would charge them with the affairs of their people. He warned people against evils and guarded himself against them as well, though he never frowned in the face of any person. He asked about people’s situation and ordered with the good and forbade evil. He صلى الله عليه وسلم was moderate in all his affairs. He never wasted an opportunity to remind his companions and give them sincere counseling. He صلى الله عليه وسلم was prepared for every case, and would uphold the truth and was not heedless. The people who sat nearest to him were the best among people. The best Companion was him who offered the best advice. The Companion highest in rank was the one who supported and helped him in the best manner.





The Messenger of Allah ﷺ never got up or sat down without mentioning the name of Allah.



Al-Husain عليه السلام said: 'I asked my father how the Prophet ﷺ behaved in his sittings, and he said, 'The Messenger of Allah ﷺ never got up or sat down without mentioning the name of Allah. He forbade designating a certain spot to a person so that he would consider it as his own. He sat wherever he found a spot. He also ordered others to do the same, when they entered a sitting. He divided his time equally and justly among his Companions who sat with him. The one who sat with the Prophet ﷺ would think that he was the most important and beloved individual to him. If a person came asking him for a certain need, he would not rush him, rather he would allow the person to complete his request and leave at his own accord. The Prophet ﷺ would not return one who asked empty-handed; he would even say nice words to him if he was not able to fulfill his request. He had an open heart and an open mind. He was considered like a kind and caring father to everyone; all people were to him equal. His sittings



The Messenger of Allah was constantly cheerful. He was extremely kind and caring. He was never rough. He never raised his voice in public



were sittings of knowledge, perseverance, patience, modesty, and trust. No one would raise his voice in the presence of the Messenger of Allah ﷺ. No one talked evil about another in his presence either. Those in the sitting treated each other in a humble manner, and they respected the elderly and were merciful to the young and they respected the stranger.'

Al-Husain عليه السلام said: 'I asked my father about the Prophet's attitude with people in his meetings and sittings, and he said to me: 'The Messenger of Allah ﷺ was constantly cheerful. He was extremely kind and caring. He was never rough. He never raised his voice in public or used foul language. He never talked ill of anyone or gossiped. He never adulated anyone. He never disappointed anyone. He avoided three things; argumentation, talking too much and interfering in what is of no importance to him. He also





The Messenger of Allah ﷺ demonstrated extreme patience when he listened to a stranger with a difficult accent or dialect



avoided three other things; he never talked ill of anyone, he never mocked anyone and he never spoke of anyone's fault in front of others, nor did he criticize anyone. He spoke only about things that he hoped to be rewarded for. Whenever he spoke his Companions looked at the ground [out of respect and attention] it was as if birds landed on their heads. When the Messenger of Allah ﷺ stopped talking, his Companions talked. They never differed in front of him. Whenever one of his Companions talked, the rest would attentively listen until he completed his statement. Only leading Companions talked in the presence of the Messenger of Allah ﷺ.

The Messenger of Allah demonstrated extreme patience when he listened to a stranger with a difficult accent or dialect. He would not ask the speaker any question until he completed his statement. In fact, the Messenger of Allah directed his Companions to as-



sist the person who sought his help. He never interrupted a speaker until the speaker completed his statement and stopped at his own accord or if the person got up to leave.' (*Baihaqi*)

All in all the Prophet's formidable moral stature included but was not limited to:

Sound Intellect:

1

The Messenger ﷺ had an excellent, complete and sound intellect. No man has ever had an intellect as complete and perfect as his. Qadhi Eyaadh, may Allah have mercy on him, said: 'This becomes clear to an individual when the researcher reads the Prophet's biography and understands his state of affairs, and his meaningful and inclusive utterances and traditions, his good manners, ethics and moral character, his knowledge of the Torah and Gospel and other Divine Scriptures, and his knowledge of statements of the wise, and knowledge of bygone nations, and ability to strike examples and implement policies





The Prophet ﷺ was an example and paradigm to which his people related to in all branches of knowledge; acts of worship, medicine, laws of inheritance, lineage, and other matters as well.



2 Doing Things for the Sake of Allah:

The Prophet ﷺ would always do deeds through which he would seek the pleasure of Allah. He was harmed and abused when he invited and called people to Islam; yet he was patient and endured all of this, and

and correct emotional manners. He was an example and paradigm to which his people related to in all branches of knowledge; acts of worship, medicine, laws of inheritance, lineage, and other matters as well. He knew and learned all of this without reading or examining the Scriptures of those before us, nor did he sit with their scholars. The Prophet had no formal schooling, and was without knowledge of the above before being commissioned as a Prophet, nor could he read or write. The Prophet ﷺ was wise to the fullest extent of his mental capacity. Allah, the Exalted, informed him of some of what had taken place (in the past) and of that which would take place in the future. This is a sign that the Dominion belongs to Allah, and that He is capable over all things.⁴¹



hoped for the reward of Allah. Abdullah b. Masood, with whom Allah is pleased, said: **‘It is as though I am looking at the Prophet ﷺ talking about a Prophet who was hurt by his people. He wiped the blood from his face and said: ‘O Allah! Forgive my people, for they know not!’** (Bukhari #3290)

Jundub b. Sufyaan, with whom Allah is pleased, said that the Messenger’s finger bled during one of the battles, and he said:

‘You are but a finger which has bled; which suffers in the path of Allah.’

(Bukhari #2648)

Sincerity:

3

The Prophet ﷺ was sincere and honest in all his matters, as Allah had ordered him. Allah, the Exalted, said:

(Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Rubb of the worlds. No partner has He. And this I have been commanded, and I am the first (among you) of the Muslims.) [6:162-163]

He was harmed and abused when he invited and called people to Islam; yet he was patient and endured all of this, and hoped for the reward of Allah.





4 Good Morals:

Ethics and Companionship: The narrator said,: “I asked A’ishah, with whom Allah is pleased, to inform me of the Prophet’s manners, and she said: ‘His manners were the Qur’an””

This means that the Prophet abided by its laws and commands and abstained from its prohibitions. He would observe the virtuous deeds mentioned in it. The Prophet said:

‘Allah has sent me to perfect good manners and to do good deeds.’

(Bukhari & Ahmed)

Allah, the Exalted, described the Prophet ﷺ saying:

(And indeed, you are of a great moral character) [68:4]

Anas b. Malik, with whom Allah is pleased, who was the servant of the Prophet ﷺ for ten years; day in and day out, during the Prophet’s travels and when he was a resident in Madinah. Throughout this period of time, he knew

‘His manners were the Qur’an”” This means that the Prophet ﷺ abided by its laws and commands and abstained from its prohibitions.



of the Prophet’s manners. He said:
‘The Prophet ﷺ did not swear at anyone, nor was he rude, nor did he curse anyone. When he blamed anyone he would say: ‘What is wrong with him, may dust be cast in his face.’ *(Bukhari #5684)*

5 Politeness and Good Manners:

Sahl b. Sa’d, with whom Allah is pleased, reported:

‘A drink was brought to the Prophet ﷺ and he drank from it. On his right side there was a young boy and on his left side were elderly men. He asked the young boy: ‘Do you mind if I give the drink to them?’ The young boy said: ‘O Prophet of Allah! By Allah! I would not prefer anyone to drink from the place you drank. This is my fair share [due to sitting to your right].’ The Messenger of Allah ﷺ handed the boy the drink.”

(Bukhari #2319)

When he blamed anyone he would say: ‘What is wrong with him, may dust be cast in his face.





The Prophet ﷺ would not talk in vain. He would lengthen his prayers and shorten the speech, and he would not hesitate to help and take care of the needs of a needy, poor or widow.



6

Peaceful settlement of disputes and reconciliation:

Sahl b. Sa'd, with whom Allah is pleased, said that the people of Qubaa' fought amongst themselves and threw rocks at each other. The Prophet ﷺ said:

'Let us go to resolve the situation and make peace between them.'

(Bukhari #2547)

7

Encouraging virtue and forbidding evil:

Abdullah b. Abbas, with whom Allah is pleased, said: The Messenger of Allah ﷺ saw a man wearing a gold ring, so he reached for it, removed it and threw it. He then said:

'Would one of you seek a burning charcoal and place it on his hand?!'

The man was later told, after the Prophet ﷺ left: 'Take your ring! Make good use of it [by selling it].' The man said: **'No, by Allah! I will never take it after the Messenger of**



Allah ﷻ **threw it away.'** *(Muslim #2090)*

Total attention to Islam:

8

Muhaajir b. Qunfudth, with whom Allah is pleased, reported that he passed by the Prophet ﷺ while he was urinating; he greeted him with Salaam, but the Prophet ﷺ did not return the greeting until he made wudhu and apologized saying:

'I disliked that I should mention Allah's name while I am not in a state of purity.' *(Ibn Khuzairnah #206)*

Safeguarding and Minding One's Language:

9

Abdullah b. Abi O'faa, with whom Allah is pleased, said that the Messenger of Allah ﷺ would busy himself with the remembrance of Allah; he would not talk in vain. He would lengthen his prayers and shorten the speech, and he would not hesitate to help and take care of the needs of a needy, poor or widow. *(Ibn Hib'ban #6423)*

The Prophet ﷺ disliked mention Allah's name while he wasn't in a state of purity.'





10 Sublime Acts of Worship:

A'ishah, with whom Allah is pleased, said that the Prophet of Allah ﷺ used to pray during the night until his feet would swell.

A'ishah, said: 'Why do you do this, O Messenger of Allah, and Allah has forgiven your past and future sins?' The Prophet ﷺ said:

Amr' b. al-Haarith, with whom Allah is pleased, said the Messenger of Allah ﷺ did not leave a Dirham or Dinar, or slave, male or female, after his death. He only left behind his white mule, his weapons and a piece of land which he declared as Sadaqah (charity).' (Bukhari #2588)



The Messenger of Allah ﷺ did not leave a Dirham or Dinar, or slave, male or female, after his death. He declared a piece of land as Sadaqah (charity).



'Shall I not be a grateful slave?'

(Bukhari #4557)

Forbearance and Kindness: 11

Abu Hurairah, with whom Allah is pleased, said At-Tufail b. Amr ad-Dawsi and his companions came to meet the Prophet ﷺ.

They said: 'O Messenger of Allah, the tribe of Daws, has refused to accept Islam, so supplicate Allah against them. It was said: 'the tribe of Daws is doomed and destroyed!' The Prophet ﷺ raised his hands and said: 'O Allah guide the tribe of Daws and bring them!'

Physical Appearance: 12

Al-Baraa' b. Aazib, with whom Allah is pleased, said:

'The Prophet ﷺ was a person of average height. His shoulders were wide. His hair reached his earlobes. Once I saw him adorned in a red garment; I never saw anything more beautiful than him.' (Bukhari #2358)

The Prophet ﷺ was a person of average height. His shoulders were wide. His hair reached his earlobes.



13 Asceticism:

Abdullah b. Masood, with whom Allah is pleased, said:

'The Messenger of Allah ﷺ went to sleep on a mat. He got up and he had marks on his side due to the mat that he had slept on. We said: 'O Messenger of Allah, shall we not make bedding for you?' He said: 'What do I have to do with this world? I am only like a wayfarer who rides a beast that stopped to take shade and rest under a tree, and then leaves it behind and continues on the journey.' (Tirmidhi #2377)

14 Altruism:

Sahl b. Sa'd, with whom Allah is pleased, said:

'A woman gave the Messenger of Allah ﷺ a Burdah (gown). The Prophet ﷺ asked his Companions: 'Do you know what a Burdah is?' They replied, 'Yes, O Prophet of Allah! It is a piece of woven cloth [similar to a shawl]. The woman said: 'O

A woman gave the Messenger of Allah ﷺ a Burdah (gown) and he gave it to a person who asked for it



Prophet of Allah! I have woven this shawl with my own hands, for you to wear.' The Messenger of Allah ﷺ took it while he direly needed it. After a while, the Messenger of Allah ﷺ came out of his home wearing it, and a Companion said to the Messenger of Allah ﷺ: 'O Prophet of Allah! Grant me this shawl to wear!' The Messenger of Allah ﷺ said: 'Yes.' He thereafter sat for awhile, and headed back home, folded it and gave it to the person who asked for it. The Companions, with whom Allah is pleased, scolded him saying: 'It was not appropriate for you to ask for his shawl; especially since you know he would not turn anyone down, or send them away empty handed! The man said: 'By Allah! I only asked him to give it to me because I want to be shrouded in this shawl when I die.' Sahl, the narrator of the Hadeeth, with whom Allah is pleased,





said: 'The shawl was used as a shroud for that man when he died.' (Bukhari #1987)

15 Strong Faith and Dependence on Allah:

Abu Bakr, with whom Allah is pleased, said:

'I looked at the feet of the pagans while we were in the cave [of Thawr]. I said, "O Prophet of Allah! If anyone of them looks down at his feet he would see us!" The Messenger of Allah ﷺ said: 'O Abu Bakr! What do you think of two with whom Allah, the Exalted, is their Third?' (Muslim #1854)

16 Kindness and Compassion:

Abu Qatadah, with whom Allah is pleased, said:

'The Messenger of Allah ﷺ performed Salah (prayer) while he was carrying a young girl named Umaamah, daughter of Abul-Aas. When he bowed, he put her on the ground, and when he stood up, he would carry her again.' (Bukhari #5650)



Moderation:

17

Anas, with whom Allah is pleased, said that the Messenger of Allah ﷺ said: 'I start the prayer with the intention of lengthening it, but when I hear a child crying, I shorten the prayer as I know the mother of that child would suffer from his screams!' (Bukhari #677)

Fearing Allah, being Mindful to not trespass His Limits and Devotion:

18

Abu Hurairah, with whom Allah is pleased, said that the Messenger of Allah ﷺ said: 'Sometimes, when I return to my family, I would find a date-fruit on the bed. I would pick it up to eat it; but I would fear that it was from the charity, and thus, throw it back [on the ground].' (Bukhari #2300)

Generosity:

19

Anas bin Malik, with whom Allah is pleased said: 'The Messenger of Allah ﷺ was

The Messenger of Allah ﷺ performed Salah (prayer) while he was carrying a young girl named Umaamah, daughter of Abul-Aas.





A'ishah: 'He helped and assisted his family members with their chores; but when the call to prayer was heard, he would leave to attend the prayers.'

never asked for something when someone accepted Islam, except that he granted that person what he asked. A man came to the Prophet and he gave him a herd of sheep that was grazing between two mountains. The man returned to his people and said: 'O my people accept Islam! Muhammad gives out generously like one who does not fear poverty.' *(Muslim #2312)*

20 Cooperation:

A'ishah, with whom Allah is pleased, was once asked about how the Prophet ﷺ behaved with his family. She said: **'He helped and assisted his family members with their chores; but when the call to prayer was heard, he would leave to attend the prayers.'**

Al-Baraa bin'Azib, with whom Allah is pleased, said: **'I saw the Messenger of Al-**



lah ﷺ on the Day of the Trench carrying dirt [that was dug from the trench] until the dirt covered his chest. He was quite hairy. I heard him saying a few lines of Abdullah b. Rawaahah's poetry: 'O Allah! Had it not been for You, We would have never been guided, nor offered prayers or give in charity. O Allah! Let tranquility descend upon us, and make us firm when we meet our enemies. Verily they have transgressed against us! And if they wish for an affliction we reject and refuse it! He ﷺ raised his voice while saying these lines of poetry.' *(Bukhari #2780)*

Truthfulness:

21

A'ishah, with whom Allah is pleased, said: **'The trait and characteristic which the Prophet ﷺ hated most was lying. A man would tell a lie in the presence of the Prophet ﷺ and he would hold it against him, until he knew that he repented.'** *(Tirmidhi 1973)*

Even his enemies attested to his truth-

A'ishah, with whom Allah is pleased, said: 'The trait and characteristic which the Prophet ﷺ hated most was lying





Abu Jahl, who was one of the harshest enemies, said: O Muhammad! I do not say that you are a liar! I only deny what you brought and what you call people to

22

The limits of his tolerance:

A'ishah, with whom Allah is pleased, said: **'The Prophet ﷺ was not given a choice between two matters, except that he chose the easier of the two, as long as it was not a sinful act. If that act was a sinful act, he would be the farthest from it. By Allah! He never avenged himself. He only became angry when people transgressed the limits and boundaries of Allah; in that case he avenged.'** (Bukhari #6404)



Genial Personality:

23

Abdullah bin al-Harith, with whom Allah is pleased, said:

'I have never seen a man who smiled as much as the Messenger of Allah ﷺ.' (Tirmidhi #2641)

Honesty and Loyalty:

24

The Prophet was well-known for his honesty. The pagans of Makkah -who were openly hostile towards him- would leave their trust-items with him. His honesty and loyalty was tested when the pagans of Makkah abused him and tortured his companions and drove them out of their homes. He ordered his nephew, Ali b. Abi Talib, with whom Allah is pleased, to postpone his migration for three days to return to people their trust-items.⁽²⁾

Another example of his honesty and loyalty is demonstrated in the Truce of Hudaibiyyah, whereby he agreed to the article in the treaty which stated that any man who left the Prophet ﷺ would not be returned to

The Prophet ﷺ ordered his nephew, Ali b. Abi Talib, with whom Allah is pleased, to postpone his migration for three days to return to people their trust-items



Ali: the Messenger of Allah ﷺ was the closest among us to the enemy. On that Day, he ﷺ was the strongest one among us



him, and any man who left Makkah would be returned to them. Before the treaty was concluded a man named Abu Jandal b. Amr had managed to escape from the pagans of Makkah and rushed to join Muhammad ﷺ. The pagans asked Muhammad to honor his pledge and return the escapee. The Messenger of Allah ﷺ said: **'O Abu Jandal! Be patient and ask Allah to grant you patience. Allah will surely help you and those who are persecuted and make it easy for you. We have signed an agreement with them, and we certainly do not betray or act treacherously.'** (*Baihaquee #18611*)

25 Bravery and courage:

Ali, with whom Allah is pleased, said: **'You should have seen me on the Day of Badr! We sought refuge with the Messenger of Allah ﷺ. He was the closest among us to the enemy. On that Day, the Messenger of Allah ﷺ was the strongest one among us.'** (*Ahmed #654*)



As for his courage and bravery under normal circumstances Anas b. Malik, with whom Allah is pleased, said: **'The Messenger of Allah ﷺ was the best of people and the most courageous. One night, the people of Madinah were frightened and headed towards the sounds they heard during the night. The Messenger of Allah met them while coming back from the place of the sound, after he made sure that there was no trouble. He was riding a horse that belonged to Abu Talhah, with whom Allah is pleased, without any saddle, and he had his sword with him. He was assuring the people, saying: 'Do not be frightened! Do not be frightened!'**

Anas, with whom Allah is pleased, further said: **'Verily, we found the Messenger of Allah ﷺ to be like an ocean.'** (*Bukhari #2751*)

He met up with people riding a horse with no saddle, and





In the Battle of Uhud, the Messenger of Allah ﷺ consulted his Companions. They advised him to fight, while he himself did not see the need to fight

he carried his sword, for there might be a reason or need to use it. He did not wait for others to check out the source of trouble; as is done in these situations.

In the Battle of Uhud, the Messenger of Allah ﷺ consulted his Companions. They advised him to fight, while he himself did not see the need to fight. However, he took their advice. The Companions, upon learning the Prophet's feelings regretted what they had done. The Ansaris said to him, 'O Prophet of Allah! Do as you please.' But, he replied: **'It does not befit a Prophet who has worn his war attire to remove it until he fights.'** (Ahmed #14829)



Munificence and Hospitality:

26

Ibn Ab'bas, with whom Allah is pleased, said:

'The Prophet ﷺ was the most generous of people. He was most generous during Ramadhan when he met Jibreel ؑ he would meet him every night during Ramadhan to practice and review the Qur'an with him. The Messenger of Allah ﷺ was so generous, that he was faster than the swiftest wind in this regard. (Bukhari #6)

Abu Dharr, with whom Allah is pleased, said:

'I was walking with the Prophet ﷺ in the Har'rah (volcanic region) of Madinah and we faced the mount of Uhud; the Prophet ﷺ said: 'O Abu Dharr!' I said: 'Here I am O Messenger of Allah!' He said: 'It would not please me to have an amount of gold equal to the weight of Mount Uhud, until I expend and give out (in the sake of Allah) within a night or within three nights. I would keep a

The Prophet ﷺ was the most generous of people. He was most generous during Ramadhan when he met Jibreel ؑ



The Prophet ﷺ was more modest and bashful than a virgin who hides in the women's quarter of the tent

Dinar of it to help those who are in debt. (Bukhari #2312)

Jabir b. Abdullah, with whom Allah is pleased, said:

'The Prophet ﷺ did not refuse to give anything which he had, to someone if he asked for it.' (Bukhari #5687)

27 Bashfulness and Modesty:

Abu Sa'eed al-Khudri, with whom Allah is pleased, said:

'The Prophet ﷺ was more modest and bashful than a virgin who hides in the women's quarter of the tent. If he hated or disliked something, we could sense it from his facial expressions.' (Bukhari #5751)

28 Humbleness:

The Messenger of Allah ﷺ was the most humble person. He was so humble that if a stranger were to enter the Masjid and approach the Prophet's sitting place and he was sitting with his Companions one would not be able to



distinguish him from his Companions.

Anas bin Malik, with whom Allah is pleased, said:

'Once, while we were sitting with the Messenger of Allah ﷺ in the Masjid, a man on his camel came in, after he tied it with a rope, he asked: 'Who of you is Muhammad?' The Messenger of Allah ﷺ was sitting on the ground while he was leaning, with his Companions. We directed the Bedouin, saying: 'This white man, who is leaning on the ground.' The Prophet ﷺ did not differ nor distinguish himself from his Companions.

The Prophet would not hesitate to help the poor, needy and widows in their needs. Anas b. Malik, with whom Allah is pleased, said:

'A woman from the people of Madinah who was partially insane said to the Prophet ﷺ: 'I have to ask you about





The Prophet would not hesitate to help the poor, needy and widows in their needs



29 Mercy and Compassion:

Abu Masood al-Ansari, with whom Allah is pleased, said:

‘A man came to the Prophet ﷺ and said: “O Messenger of Allah! By Allah! I do not pray Fajr prayer because so and so lengthens the prayer.” He said: ‘I have never seen the Messenger of Allah deliver ﷺ a speech in such an angry state. He said:

‘O People! Verily there are among you those who chase people away! If you lead people in prayer, shorten the prayer. There are old and weak people and those with special needs behind you in prayer.’ (Bukhari #670)

Osama bin Zaid, with whom Allah is pleased, said:

‘We were sitting with the Messenger of Allah ﷺ daughters sent a person calling him to visit her and see her son, who was on his deathbed. The Messenger

of Allah ﷺ told the person to tell her: ‘Truly to Allah belongs what He took, and He has given everything a set time. Command her to be patient and to seek the reward of Allah, the Exalted.’ His daughter, with whom Allah is pleased, sent the same person back again saying: ‘O Prophet of Allah! Your daughter took an oath that you should come.’ The Messenger of Allah got up, and Sa’d bin Ubaadah and Mu’adth bin Jabal accompanied him. The Messenger of Allah ﷺ sat with the child while he was on his deathbed. The child’s eyes froze in their places like stones. Upon seeing that, the Messenger of Allah ﷺ wept. Sa’d said to him, ‘What is this ‘O Prophet of Allah?’ He said: ‘This is a mercy that Allah, the Exalted, places in the hearts of His slaves. Truly, Allah is merciful to those who are merciful towards others.’ (Bukhari #6942)

Perseverance and Forgiveness: 30

Anas bin Malik, with whom Allah is pleased, said:



The Prophet ﷺ: If you lead people in prayer, shorten the prayer. There are old and weak people and those with special needs behind you in prayer



A Bedouin grabbed The Prophet ﷺ strongly and said, 'O Muhammad! Give me [some] of the wealth of Allah that you have.' He ﷺ turned to the Bedouin, laughed and ordered that he be given [some money].



'Once, I was walking with the Messenger of Allah ﷺ while he was wearing a Yemeni cloak with a collar with rough edges. A Bedouin grabbed him strongly. I looked at the side of his neck and saw that the edge of the cloak left a mark on his neck. The Bedouin said, 'O Muhammad! Give me [some] of the wealth of Allah that you have.' The Messenger of Allah ﷺ turned to the Bedouin, laughed and ordered that he be given [some money].' (Bukhari #2980)

Another example of his perseverance is the story of the Jewish Rabbi, Zaid bin Sa'nah. Zaid loaned the Messenger of Allah ﷺ something. Zaid said: 'Two or three days prior to the return of the debt, the Messenger of Allah ﷺ was attending the funeral of a man from the Ansar. Abu Bakr and Umar, Uthman and some other Companions, with whom Allah is pleased, were with the Prophet ﷺ. After he prayed the Jinazah (funeral prayer) he



An example of his perseverance is the story of the Jewish Rabbi, Zaid bin Sa'nah. Zaid loaned the Messenger of Allah ﷺ something

sat down close to a wall, and I came towards him, grabbed him by the edges of his cloak and looked at him in a harsh way, and said: 'O Muhammad! Will you not pay me back my loan? I have not known the family of Abdul-Mutalib to delay in repaying debts!

I looked at Umar b. al-Khat'taab, with whom Allah is pleased- his eyes were swollen with anger! He looked at me and said: 'O Enemy of Allah, do you talk to the Messenger of Allah and behave towards him in this manner?! By the One who sent him with the truth, had it not been for the fear of missing it (Jannah) I would have beheaded you with my sword! The Prophet ﷺ was looking at Umar in a calm and peaceful manner, and he said: 'O Umar, you should have given us sincere counseling, rather than to





The Prophet ﷺ repaid Zaid's loan and gave him over it twenty Sa'a of dates because Umar scared him

do what you did! O Umar, go and repay him his loan, and give him twenty Sa'a (measurement of weight) extra because you scared him!

Zaid said: 'Umar went with me, and repaid me the debt, and gave me over it twenty Sa'a of dates. I asked him: 'What is this?' He said: 'The Messenger of Allah ﷺ ordered me to give it, because I frightened you.' Zaid then asked Umar: 'O Umar, do you know who I am?' Umar said: 'No, I don't - who are you?' Zaid said: 'I am Zaid b. Sa'nah.' Umar inquired: 'The Rabbi?' Zaid answered: 'Yes, the Rabbi.' Umar then asked him: 'What made you say what you said to the Prophet ﷺ and do what you did to him?' Zaid answered: 'O Umar, I have seen all the signs of prophethood in the face of the Messenger of Allah ﷺ except two - (the first) his patience and perseverance precede his ignorance and the second, the more harsher you are towards him, the kinder and more patient he becomes, and I am now satisfied. O



Umar, I hold you as a witness that I testify and am satisfied that there is no true god worthy of being worshipped except Allah alone, and my Deen is Islam and Muhammad ﷺ is my Prophet. I also hold you as a witness that half of my wealth - and I am among the wealthiest people in Madinah - I give for the sake of Allah to the entire Ummah.' Umar, with whom Allah is pleased, said: 'you will not be able to distribute your wealth to the whole Ummah (nation), so say, 'I will distribute it to some of the Ummah of Muhammad ﷺ.' Zaid said: 'I said, then I will distribute (the apportioned) wealth to some of the Ummah.' Both Zaid and Umar, with whom Allah is pleased, returned to the Messenger of Allah ﷺ. Zaid said to him: 'I bear witness that there is no true god worthy of being worshipped except Allah alone, and that Muhammad ﷺ is the slave of Allah and His Messenger.' He believed in him, and witnessed many battles and then died in the Battle of Tabuk while he

لا اله الا الله
اشهد ان لا اله الا الله
اشهد ان محمداً ربه
اشهد ان محمداً ربه

Zaid said to Umar: I hold you as a witness that I testify and am satisfied that there is no true god worthy of being worshipped except Allah alone, and Muhammad ﷺ is my Prophet



A great example of The Prophet's forgiveness and perseverance is apparent when he pardoned the people of Makkah after its conquest

was encountering the enemy - may Allah have mercy on Zaid.' (Ibn Hibban #288)

A great example of his forgiveness and perseverance is apparent when he pardoned the people of Makkah after its conquest. When the Messenger of Allah gathered the people; who had abused, harmed and tortured him and his companions, and had driven them out of the city of Makkah, he said:

'What do you think I should do to you?' They said: 'You are a kind, generous brother and nephew!' He said: 'Go - you are free!' (Baihaqi #18055)

31 Patience:

The Messenger of Allah ﷺ was a paradigm of patience. He was patient with his people before calling them to Islam; for they would worship idols and do sinful acts. He was patient and tolerant with the abuse and harm the pagans of Makkah inflicted on him and his Companions and sought the reward of Allah. He also was patient and tolerant with



the abuse of the hypocrites in Madinah.

He was a paradigm of patience when he lost his loved ones; his wife Khadeejah, died during his life. All his children died during his life, except for Fatimah, with whom Allah is pleased. His uncle al-Ab'bas, with whom Allah is pleased, passed away as well. The Prophet ﷺ was patient and sought the reward of Allah.

Anas b. Malik, with whom Allah is pleased, said:

'We entered the house of Abu Saif - the blacksmith - with the Prophet ﷺ. Abu Saif's wife was the wet-nurse of his son, Ibraheem. The Messenger of Allah ﷺ lifted his son Ibraheem, and smelled and kissed him. After a while he went and saw his son again - he was dying. The Prophet ﷺ started to cry. Abdurrahmaan b. Auf, with whom Allah is pleased, said: 'O Prophet of Allah, you too cry!' The Messenger ﷺ said: 'O Ibn Auf, this is a mercy' - the Prophet ﷺ shed more tears and said: 'The eyes shed tears, the heart is sad-

the Prophet ﷺ : The eyes shed tears, the heart is saddened, and we only say what pleases our Rubb, and we are saddened by your death, O Ibraheem

He was a paradigm of patience when he lost his loved ones; his wife Khadeejah, died during his life. All his children died during his life, except for Fatimah, with whom Allah is pleased.





dened, and we only say what pleases our Rubb, and we are saddened by your death, O Ibraheem!' (Bukhari #1241)

32 Justice and Fairness:

The Messenger of Allah ﷺ was just and fair in every aspect of his life, and in the application of Shari'ah (Islamic Jurisprudential Law).

A'ishah, the mother of Believers, with whom Allah is pleased, said: 'The people of Quraish were extremely concerned about the Makhzoomi woman (i.e. the woman from the tribe of Bani Makhzoom) who committed a theft. They conversed among themselves and said, 'Who can intercede on her behalf with the Messenger of Allah ﷺ?'

They finally said: 'Who dares to speak to the Messenger of Allah ﷺ in this matter except Usamah b. Zaid, the most beloved young man to the Messenger of Allah ﷺ.' So Usamah, with whom Allah is pleased,

The people of Quraish were extremely concerned about the Makhzoomi woman who committed a theft.



spoke to the Messenger of Allah ﷺ regarding the woman. The Messenger of Allah ﷺ said: 'O Usamah! Do you intercede (on their behalf to disregard) one of Allah's castigations and punishments!'

The Messenger of Allah ﷺ got up and delivered a speech, saying: 'People before you were destroyed because when the noble among them stole, they would let him go; and if the poor and weak stole they would punish him. By Allah! If Fatimah, the daughter of Muhammad stole, I would cut her hand off.' (Bukhari #3288)

The Messenger of Allah ﷺ was just and fair and allowed others to avenge themselves if he harmed them. Usaid b. Hudhair, with whom Allah is pleased, said: 'A man from the Ansar, was cracking jokes with people and making them laugh,

The Messenger of Allah ﷺ was just and fair and allowed others to avenge themselves if he harmed them





The Messenger of Allah ﷺ was the most mindful person of Allah, so he was crying when he heard Qur'an.

33

Fearing Allah, and Being Mindful of Him:

The Messenger of Allah ﷺ was the most mindful person of Allah. Abdullah bin Masoud, with whom Allah is pleased, said:

'[Once] the Messenger of Allah ﷺ said to me: 'Recite to me from the Qur'an!' Abdullah b. Masood, with whom Allah is pleased, said: 'Shall I recite it to you, and it is revealed to you!' The Prophet ﷺ said: 'Yes.' He said: 'I started to recite Surat an-Nisaa, until I reached the verse:

and the Prophet ﷺ passed by him, and poked him at his side lightly with a branch of a tree that he was carrying. The man exclaimed: 'O Prophet of Allah! Allow me to avenge myself!' The Prophet ﷺ said: 'Go Ahead!' The man said: 'O Messenger of Allah, you are wearing a garment, and I was not, when you poked me!' The Messenger of Allah ﷺ lifted his upper garment, and the Ansari kissed his body saying: 'I only meant to do this, O Messenger of Allah!' (Abu Dawood #5224)



(How then if We brought from each nation a witness, and We brought you as a witness against these people!) (4:41)

Upon hearing this verse, the Messenger of Allah ﷺ said:

A'ishah, the Mother of the Believers, with whom Allah is pleased, said:

'If the Messenger of Allah ﷺ saw dark clouds in the sky; he would pace forwards and backwards and would exit his house and enter it. As soon as it rained, the Prophet ﷺ would relax. A'ishah, with whom Allah is pleased, asked him about it, and he said: 'I do not know, it may be as some people said:

(Then, when they saw the (penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said: 'This cloud will give us rain! Nay, it is the (calamity) you were asking to be hastened! A

A'ishah, with whom Allah is pleased, said: If the Messenger of Allah ﷺ saw dark clouds in the sky; he would pace forwards and backwards and would exit his house and enter it





About Khosrau and Caesar who enjoy the best of this world, Muhammad ﷺ said: 'Aren't you pleased that they enjoy this world, and we will enjoy the Hereafter?'



wind wherein is a Grievous Penalty!

(Bukhari #2980)

Satisfaction and Richness of the Heart:

34

Umar b. al Khattab, with whom Allah is pleased, said:

'I entered the Messenger's house and I found him sitting on a mat. He had a leather pillow stuffed with fibers. He had a pot of water by his feet, and there was some clothes hung on the wall. His side had marks due to the mat that he lay on. Umar, with whom Allah is pleased, wept when he saw this, and the Messenger ﷺ asked him: 'Why do you weep?' Umar said: 'O Prophet of Allah! Khosrau and Caesar enjoy the best of this world, and you are suffering in poverty?!' He said: 'Aren't you pleased that they enjoy this world, and we will enjoy the Hereafter?' (Bukhari #4629)



Interceding even for his Enemies: 35

A'ishah, the mother of the Believers, with whom Allah is pleased, said:

'I asked the Messenger of Allah ﷺ : What was harder and more intense than the Battle of Uhud?' He replied: 'I suffered a lot from your people! The worst I suffered was on the Day of al-'Aqabah when I spoke to Ali b. Abd Yaleel b. Abd Kilaal (in order to support me) but he disappointed me and left

(And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Messenger, and they shall die in transgression). [9:84] (Bukhari #2400)





me. I left the area while I was quite worried, and walked - when I reached an area called Qarn ath-Tha'alib, I raised my head to the sky and noticed a cloud that shaded me. Jibreel عليه السلام called me and said: 'O Muhammad! Allah, the Exalted, has heard what your people have said to you - and has sent the Angel in charge of the mountains, so you can command him to do what you please.' The Prophet عليه السلام said: 'The Angel in charge of the mountains called me saying: 'May Allah exalt your mention and render you safe from every derogatory thing! O Muhammad, I will do whatever you command me to do. If you like I can bring the Akhshabain mountains together and crush them all.' The Messenger of Allah عليه السلام said: 'It may be that Allah raises from among them a progeny who worship Allah alone and associate no partners with Him.' (Bukhari #3059)

Abdullah b. Umar, with whom Allah is pleased, said:



'When Abdullah b. Ubai b. Salool died, his son Abdullah b. Abdullah came to the Prophet عليه السلام and asked him for his garment, so that they could shroud their father with it. He then asked the Prophet عليه السلام to pray the Jinazah (funeral prayer) on him, and he got up to do so, but Umar, with whom Allah is pleased, grabbed the outer garment of the Prophet عليه السلام and said: 'O Messenger of Allah! Will you pray on him, and Allah has forbidden you to do so! The Messenger of Allah عليه السلام said: 'Allah has given me the choice, for He says: **(Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Messenger, and Allah does not guide the transgressing people.)** [9:80]

And I will ask for forgiveness for him more than seventy times.' Umar, with whom Allah is pleased, then said: 'He is a hypocrite!' The Prophet, performed the prayer, and Allah revealed.

Reference:

1. Qadhi Eiyadh, 'Al-Shifa bita'reefi Hoquooqil-Mostafa'.
2. Ibn Hisham's Biography, Vol. 1, p.493 [Arabic Edition].

This booklet is first in a series of publications based on a book titled “**Muhammad The Messenger of Allah**”. Each booklet treats an aspect of the Prophet’s life, deeds and teachings and aims to provide a better understanding of Islam.



His lineage, Childhood and Prphethood

Persecution and Hijra

His Character Traits

The Prophet’s Ethical Code

Textual, Scriptural and Intellection on Testimonials of his Phrophethood

Intellectual Proofs on Testimonial of his Phrophethood

Requirements of the Testimony

01

02

03

04

05

06

07