



**THE NOBLE TRAITS OF
THE CHARACTER OF
HOLY PROPHET
MUHAMMAD-UR-RASOOL-
UL- ALLAAH
(Sallallahu Alaihi Wa Sallam)**

ALTAF & SONS

P.O. BOX NO. 5882, KARACHI - 74000, PAKISTAN

Fax : (92) 21 - 2512774

E-mail : altaf123@hotmail.com

THE MANIFESTATION OF
A SUBLIME NATURE

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي
وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ
خُلِقْتَ مُبْرَأً مِنْ كُلِّ عَيْبٍ
كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

Translations:

My eyes have never seen anyone:
more handsome than you;
No woman has ever given birth
to one more beautiful than you.
You have been created free from
all blemishes.
As if, you have been created
in consonance with
your own wishes.

[Hassan Bin Sabit (Radi Allaahu Ta'ala Anhu)]

DIVINE QUALITIES

The Lord's preface

Hadis -e- Qudsi

In Sahih BukhAri, there is a tradition related on the authority of 'Ata' (Radi Allaahu Ta'ala Anhu) which comprehends the majority of the noble traits of Character of the Holy Prophet (Sallallahu Alaihi Wa Sallam). Some of these find a mention in the Holy QURAAN also. The [Hadis-e-Qudsi] is as following:

1. يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَحِرْزًا لِلْأُمِّيِّينَ

O' Prophet ! We have surely sent you a witness, a bringer of good tidings (for the obedient), to warn (those who are astray) and a protector for the Ummis.

2. أَنْتَ عَبْدِي وَرَسُولِي

You are my chosen servant and Messenger.

3. سَمَّيْتُكَ الْمُتَوَكِّلَ

I have named you the 'Trusting', since you trust me in every matter.

4. لَيْسَ بِفَقِيْظٍ وَلَا غَلِيْظٍ

You are neither rough mannered, nor hard hearted.

5. وَلَا سَخَّابٍ فِي الْأَسْوَاقِ

Nor do you cause uproar in the market place.

6. وَلَا يَدْفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ

You never requite evil for evil.

7. وَلَكِنْ يَعْفُو وَيَغْفِرُ

but forgive and overlook (Meaning thereby that you put into practice the QURAANIC commandment: Requite evil with good)

8. وَلَا يَقْبِضُهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْعِلْمَةَ الْعُوجَاءَ

ALLAAH will not give you death till He has brought your bewildered nation on the right path through you (i.e. until they become true Muslims by reciting the Kalimah. There is no deity but ALLAAH and Muhammad is His Messenger);

9. وَيُفْصِحُ بِهِ أَعْيُنًا عَمِيًّا وَإِذَا نَاصَمًا وَقُلُوبًا عُلْفًا

and has given light to the blind eyes of the believers; and has opened their deaf ears and closed hearts.

In some traditions following additional merits have been mentioned.

10. أَسَدِّدُهُ بِكُلِّ جَمِيلٍ

I will refine you with all that is noble:

11. وَأَهْبُلُهُ كُلَّ خُلُقٍ كَرِيمٍ

and endow you with every noble habit;

12. وَأَجْعَلُ السَّكِينَةَ لِبَاسَهُ وَشِعَارَهُ

and will make tranquility your attire and trait (like inner wearing clinging to the body).

13. وَالتَّقْوَى ضَمِيرَهُ

and piety your conscience;

14. **وَالْحِكْمَةَ مَعْقُولَهُ**
and wisdom the substance of your thought
and knowledge;
15. **وَالصِّدْقَ وَالْوَفَاءَ طَبِيعَتَهُ**
and truthfulness and sincerity your nature;
16. **وَالْعَفْوَ وَالْمَعْرُوفَ خُلُقَهُ**
and forgiveness and good works your custom;
17. **وَالْعَدْلَ سِيرَتَهُ وَالْحَقَّ شَرِيعَتَهُ وَالْهُدَى إِمَامَتَهُ وَالْإِسْلَامَ مِلَّتَهُ**
and justice your practice, truth your rule,
righteousness your guide and forge the
followers of ISLAM into a 'millat' (community).
18. **أَحْمَدُ اسْمُهُ**
your name is Ahmad.
19. **أُهِدَى بِهِ بَعْدَ الضَّلَالَةِ**
through you I will show the people the right
path after deviation from it:
20. **وَأَعْلِمُ بِهِ بَعْدَ الْجَهَالَةِ**
and bestow knowledge and wisdom upon
them after their complete ignorance;
21. **وَأَرْقِعُ بِهِ الْخُمَالَ**
through you I will raise my creatures from the
abysmal to the zenith of perfection;
22. **وَأُسْمِي بِهِ بَعْدَ النُّكْرَةِ**
through you I will bestow loftiness on my creatures

after they have been ignorant and unconscious of the truth;

23. **وَأَكْثَرِيهِ بَعْدَ الْقَلْتِ**

through you as their guide, I will enlarge the number of your followers which is now small;

24. **وَأَغْنِي بِهِ بَعْدَ الْعَيْلَةِ**

through you I will change their poverty and destitution into affluence.

25. **وَأَلْفَ بِهِ بَيْنَ قُلُوبٍ مُخْتَلِفَةٍ وَأَهْوَاءٍ مُشْتَتَةٍ وَأُمَمٍ مُتَفَرِّقَةٍ**

through you I will create accord and harmony between antagonists, confused minds and disunited nations; and

26. **وَأَجْعَلُ أُمَّتَهُ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ**

will make your "Ummah" the best Ummah for the guidance of mankind.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَعَى إِلَيْهِ وَصْحِيهِ أَجْمَعِينَ

May ALLAAH bless him and his family and Companions all (Madarij-un-Nubuwah).

THE PERFECT HUMAN NATURE

The noble person of the Holy Prophet (Sallallahu Alaihi Wa Sallam) stands pre-eminent, dignified and mighty in all qualities, habits and manners. To comprehend and to describe all these noble qualities and merits, is beyond human capacity, since all those excellences which can be imagined as attainable are possessed by the Holy Prophet (Sallallahu Alaihi Wa Sallam). All the messengers and prophets are only reflections of the prophets

light. So praise be to ALLAAH,

فَلِلَّهِ الْحَمْدُ رَبِّ الْعَالَمِينَ

the Cherisher of the worlds (for He is the possessor of all goodness).

وَصَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ قَدْرَ حُسْنِهِ وَجَمَالِهِ وَكَمَالِهِ وَبَارَكَ لَهُمُ

May ALLAAH bless him and his family in measure of his beauty, sublimity and perfection, and greet him. [Madarij -un- Nubuawah]

Special distinction

Imam Nawawi (Mercy of ALLAAH be on him) has written in his Tahzib that ALLAAH (the Most High) had assembled all the excellent and virtuous of character and habit in the person of the Holy Prophet (Sallallahu Alaihi Wa Sallam). ALLAAH (the Most High) had endowed him with all the knowledge of the ancient and later peoples, even though he was unlettered - being unable to read and write - and had no human teacher; yet he had been endowed with such knowledge as Allâh (the Most High) had not bestowed on anyone else. Prophet Muhammad (Sallallahu Alaihi Wa Sallam) was offered the keys to the mundane treasures but he preferred the Hereafter to the worldly riches.

Hadrat Anas (Radi Allaahu Ta'ala Anhu) has narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) was adorned with great knowledge and wisdom. He was the most honourable, just, human and forbearing, virtuous chaste and beneficent, and patient. He was the possessor of great fortitude amongst all men. (Wasa'il-ul-Wasulila-Sham'il-ir-Rasul). Bukhari and Muslim have related on the authority of Hadrat Anas (Radi Allaahu Ta'ala Anhu) that the Holy Prophet (Sallallahu Alaihi Wa Sallam) was more handsome, courageous and generous than anyone else because he was the noblest of all

men, and he was the most gentle. Definitely, the acts and deeds of one possessing these merits will be a model of the best. Prophet, He will be possessing the comeliest face and his character will be of the highest standard. The Holy Prophet (Sallallahu Alaihi Wa Sallam) was therefore, the agglomeration of all the qualities of bodily and spiritual perfection.

May ALLAAH bless him infinitely.

His noble countenance

Hadis: Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: I have never seen a more handsome person than the holy Prophet (Sallallahu Alaihi Wa Sallam). It seemed as if his face was effulgent like the sun. When he smiled the walls seemed to flash." (Madarij -un- Nubuawah). [Kibab-ush-Shifa]

Hind Bin Abi Hâla (Radi Allaahu Ta'ala Anhu) narrated: The countenance of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was noble, dignified and majestic; it was lustrous like the moon on the fourteenth (of the lunar month);

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated. "I am not aware of any kind of 'Amber' (ambergris) or musk or any other aromatic thing ever so fragrant as the odour of the Holy Prophet (Sallallahu Alaihi Wa Sallam). If he shook hands with any one, the man would feel the sweet smell all the day. If he stroked the head of a child, the child would be distinguished from other children by the pleasant odour (of the Holy Prophet's hands). If the holy Prophet (Sallallahu Alaihi Wa Sallam) passed by any path, any one going in search of him would know by the scent that he had passed by that path. His noble body possessed this sweet smell

even without the use of any perfume. May ALLAAH bless him and greet him with worthy greeting.”
[Nashrut-tib]

Sublimity of character

ALLAAH, (the Most High) has praised in the Holy Qura'an the fullness, strength and grandeur of the noble character and virtues of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in the following words:

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

You are of a very high standard of character. 68/4

كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And the favour to you of your Lord has been great. The Holy Prophet (Sallallahu Alaihi Wa Sallam) has himself said:

بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

I have been sent to improve the morals of human beings to perfection. Another tradition says;

لَأُكَيِّلَ مَحَاسِنَ الْأَفْعَالِ

I have been sent to complete good deeds.

كَانَ خُلُقُهُ الْقُرْآنُ

From the above it is evident that all the virtues and noble qualities had been concentrated in him. It could not be otherwise, since ALLAAH (the Most High) who is All-Knowing, was Himself his teacher. When Hadrat Aishah (Radi Allaahu Ta'ala Anha) was asked about the noble character of the Holy Prophet (Sallallahu Alaihi Wa Sallam), she said, "His character was the QURAAN. The evident meaning of this is that he possessed all those noble qualities and virtues that have been declared as noble in the glorious QURAAN.

In his Kitab-ush-Shifa Qadi 'Iyad (ALLAAH's Mercy

be on him) mentions further that the Holy Prophet's pleasure was bound with the pleasure of the QURAAAN, and his displeasure with the displeasure of the QURAAAN. The meaning is that he was pleased with obedience to the Divine Command and was offended when it was disobeyed and sins were committed.

In Awarif-ul-Ma'arif it has been stated that the meaning of Hadrat Aishah (Radi Allaahu Ta'ala Anha) was that the Glorious Qura'an was itself his teacher of morals, and that this alone is the meaning and interpretation of the assertion that "His character was the QURAAAN".

It is indeed a fact that no comprehension or speculation can ever succeed in fully understanding the lofty position of the Holy Prophet (Sallallahu Alaihi Wa Sallam) and the essence of his nature. Only ALLAAH (the Most High) can know it, in just the same way as none but the Holy Prophet (Sallallahu Alaihi Wa Sallam) could know ALLAAH (the Most High).

No one is aware of the interpretation of this but ALLAAH (the Most high). [Madarij -un- Nubuwah]

LONG SUFFERING AND FORGIVENESS

The long suffering, patience and forgiving nature of the Holy Prophet (Sallallahu Alaihi Wa Sallam) are the highest qualities of Prophet-hood. According to a tradition, the Holy Prophet never avenged himself for any personal or financial matter. The hardest suffering fell to the lot of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in the battle of UHUD, when the unbelievers fought against him and caused him severe grief and affliction, he not only contended himself to suffer, be patient and forgive, but taking pity on them also excused them

for their disbelief and ignorance, and said,

اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

“O’ ALLAAH ! Show my people the right path, for they know not”.

In another tradition, the words;

اللَّهُمَّ اغْفِرْ لَهُمْ

(‘O ALLAAH! Forgive them’) are also included. When the Companions who felt grieved at this, said, “O Apostle of ALLAAH! would that you had cursed them, so that they were annihilated”, he replied. “ I have not been sent to curse, but to call people to the truth, and as a mercy for creation”.
(Ash-Shifa, Madarij -un- Nubuawah)

Fortitude and perseverance

Hadrat Anas (Radi Allaahu Ta’ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, “In the Path of ALLAAH I have been taunted and threatened more than any one else, and also I have been tortured many times. Once I had to pass thirty days and nights in such dreadful want that Bilal and I had nothing that any living being would eat, except what little Bilal had kept hidden under his arm.” (Ma’arif -ul- Hadis, Shama’il -e- Tirmizi)

Taif incident

The Holy Prophet (Sallallahu Alaihi Wa Sallam) accompanied by Hadrat Zaid Haris went to Ta’if to preach oneness of ALLAAH, and to invite the people to Islam, whereupon they got enraged and set about maltreating him. The chiefs instigated the local urchins to mischief. While he was preaching these rowdies pelted him with stones so heavily that he began to bleed profusely; the blood congealing in his shoes made it difficult

for him to take out his feet for making ablution. On one occasion the rogues and vagabonds abused him, clapped hands and jeered at him so much that he was forced to seek shelter in a house. Once while preaching in the same town he received so many injuries that he fainted and fell down. Hadrat Zaid (Radi Allaahu Ta'ala Anhu) lifted him on his back: took him outside the habitation and sprinkled water on his face to bring him round.

In spite of the catastrophe and hardships faced in this journey and the sorrow that not a single person embraced Islam, the heart of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was full of love and glorification of ALLAAH (the Most High). The prayer he made at this time is as follows:

اللَّهُمَّ إِلَيْكَ أَشْكُوا ضَعْفَ قُوَّتِي وَقِلَّةَ حِيلَتِي وَهَوَانِي
عَلَى النَّاسِ يَا أَرْحَمَ الرَّاحِمِينَ وَأَنْتَ رَبُّ الْمُسْتَضْعِفِينَ
وَأَنْتَ رَبِّي إِلَى مَنْ نَطِقُنِي إِلَى بَعِيدٍ يَتَّهَمُنِي أَوْ إِلَى عَدُوِّ
مَلَكَتَهُ أَمْرِي إِنْ لَمْ يَكُنْ بِكَ عَلَيَّ غَضَبٌ فَلَا أَبَالِي
وَلَكِنْ عَافِيَتِكَ هِيَ أَوْسَعُ لِي أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي
أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلِحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ
مِنْ أَنْ يَنْزِلَ بِي غَضَبُكَ أَوْ يَحُلَّ عَلَيَّ سَخَطُكَ لَكَ
الْعُسْبِيُّ حَتَّى تَرْضَى لِي لِحَوْلٍ وَلَا قُوَّةَ إِلَّا بِكَ

“O ALLAAH! To thee I complain of my helplessness, feeble strength and of man's haughtiness towards me. O Most Merciful, O Lord of the helpless, Thou alone art my Lord. To whom dost thou entrust me: to strangers who will be outrageous to me, to an enemy who will control my right and wrong? But if Thou art not unhappy with me then I care nothing for all the tribulations for Thy grace as well as comfort is more enough than for me. I seek refuge in Thine

countenance - which brings forth light from darkness and adjusts the works of the world and the Hereafter - lest Thy wrath and Displeasure should befall me. Thine is the right to reprove and admonish till Thou art pleased. There is no strength or power except with thee". (Tabari)

While returning from Ta'if the Holy Prophet (Sallallahu Alaihi Wa Sallam) also said; "Why Should I pray for the destruction of these people? I do hope that their posterity will certainly be among the believers in the one ALLAAH."

(Sahih Muslim, Rahmat -ul- lil 'Alamin)

Magnanimity and grace

The Makkan unbelievers persecuted the Holy Prophet (Sallallahu Alaihi Wa Sallam) and his followers incessantly for twenty one years. They left no stratagem unused to harass and trouble the worshippers of one ALLAAH and compelled them to leave their hearth and home. But when Makkah was conquered, these worst enemies of Islam were completely at the mercy of the Holy Prophet (Sallallahu Alaihi Wa Sallam) so much so that just a nod from him would have heads rolling in the dust: But what did actually take place? To the mighty chiefs of Quraish who stood before him bowing their head in fear and shame, the Holy Prophet posed a question, " Do you know how I am going to deal with you today? "They replied in suppressed tones, "O Truthful and Trustworthy one! You are our noble brother and a noble brother's son. We have ever found you merciful'.

The Holy Prophet said, " I tell you the same thing today as Yusuf (Joseph) had told his brothers - No reproach shall be on you this day: Go, I set you all free". (Kitab-ush-Shifa: Ibn Hisham)

His impeccable nature

Prophet (Sallallahu Alaihi Wa Sallam) was free of the major sins in all his words and deeds. Failure to keep a promise, and evasion of truth knowingly or unknowingly, in health or in illness, in a serious mood or in a light disposition of mind, in anger or in pleasure were quite foreign to his nature. (Nashrut-tib)

Keeping his word

On the occasion of the Battle of Badr the number of the Muslims was very small and they stood in need of every hand they could muster. Huzaifa bin-al-Yaman and Abu Husail two of his companions came to the Holy Prophet (Sallallahu Alaihi Wa Sallam) and said, "O Apostle of ALLAAH! we are just coming from Makkah. The unbelievers had captured us on the way and have released us on the condition that we do not fight on your side. We agreed under coercion, but we will certainly fight the un-believers". The Holy Prophet said, "Not at all! Keep your word, and leave the battle field. We (Muslims) will keep our word in all circumstances. We need the help of ALLAAH only." (Muslim)

Hadrat Abdullah bin Abil Hammad (Radi Allaahu Ta'ala Anhu) narrated: Before his prophethood I bought something from the Holy Prophet (Sallallahu Alaihi Wa Sallam). As my money fell short I requested him to wait at the spot. And promised to come back in a while. But the matter slipped out of my mind somehow and after three days when I returned to the spot I found the Holy Prophet (Sallallahu Alaihi Wasallam) still waiting there. He only said, "You put me to great trouble. I have been waiting for you here for three days."

(Abu Daud).

In this instance we find an excellent instance of the modesty of the Holy Prophet (Sallallahu Alaihi Wa Sallam) and his faithfulness in fulfilling a promise.

Valour

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) told me, "I have been favoured with superiority in four things, viz. generosity, valour, manly vigour, and victory over opponents". He was indeed a man of dignity both before prophethood and during it.
(Nashrut - Tib)

On the occasion of the battle of Hunain, a sort of commotion perplexity, trepidation and fluster seized the noble companions, but the Holy Prophet (Sallallahu Alaihi Wa Sallam) did not stir from his position - he remained on his horse, Abu Sufyan Ibn Haris stood holding the horse's bridle - though the unbelievers wanted to set upon him. He calmly alighted from his mount, prayed to ALLAAH for help, picking up a handful of dust and flung it at the enemy, while he chanted: I am Prophet. It is not a lie. I am descendant of Abdul Muttalib'.

On that day no one was as brave, daring and fearless as he was. [Madarij-un-Nubuawah]

Hadrat Ibn -e- Umar (Radi Allaahu Ta'ala Anhu) narrated: I have seen no one more courageous, energetic or generous, or possessing other merits to a higher degree, than the Holy Prophet (Sallallahu Alaihi Wa Sallam). On the day of the Battle of Badar we regularly took refuge by his side, and any one who kept close to him, while he was close to enemy on the battle field, was considered to be very brave, since that meant closeness to the enemy.

(Nashr -ut- Tib)

Benevolence

Hadrat Ibn -e- Abbas (Radi Allaahu Ta'ala Anhu) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) was more generous than anyone else (that is, no one could equal him in generosity). Though he himself lived a poor man's life, he was more generous than kings. Once a woman presented a wrapping sheet at a time of dire need. Just as he (Holy Prophet) put it about his shoulders, some one begged for it and he gave it away without hesitation. He used to borrow money to help the needy. When the lender pressed for repayment, he would pay if he had something from somewhere. Anything left over he would distribute among other needy people, and would not enter his house so long as any thing remained undisbursed. During the whole month of Ramadan, he was particularly generous. (His generosity during the other eleven months would not equal his generosity during this particular month). When the angel Gabriel would visit him during the months revealing the word of ALLAAH, the Holy Prophet (Sallallahu Alaihi Wa Sallam) was more munificent and benevolent than the rain-laden monsoon. [Khasa'il -e- Nabawi]

It is related in a tradition of Tirmizi that the Holy Prophet (Sallallahu Alaihi Wa Sallam) once received ninety thousand dinars (equivalent to more than twenty thousand rupees) from some where. He had them heaped on a piece of coarse cloth and distributed them then and there. After nothing was left, a needy person came. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "I have nothing left with me now. Borrow from some one in my name. "I will repay when I have money."

[Khasa'il -e- Nabawi]

Hadrat Jâbir (Radi Allaahu Ta'ala Anhu) narrated that it never happened that anyone asked the

Prophet for something and was refused. Hadrat Anas (ALLAAH be pleased with him) has related that the Holy Prophet (Sallallahu Alaihi Wa Sallam) never kept any thing for the morrow. Hadrat Ibn -e- Abbas has related that the Holy Prophet (Sallallahu Alaihi Wasallam) was the most generous of all men, and was particularly so in Ramadan.

[BukhAri]

The Holy Prophet (Sallallahu Alaihi Wasallam) had six dinars one day. He spent four, and two remained with him. The whole night he could not sleep on their account. Hadrat Aishah (Radi Allaahu Ta'ala Anha) said: That is nothing serious. Give them away tomorrow (in charity). The Holy Prophet (Sallallahu Alaihi Wa Sallam) answered: 'O Humaira! (title of Hadrat Aishah) How do I know whether I will survive till tomorrow or not"?

[Mishkat -ul- Masabih]

Contentment and trust in ALLAAH

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) never stored anything for the morrow.

[Sham'al -e- Tirmizi]

In other words, whatever he had, he gave away to others and never kept it for the next day for his own needs. This extreme reliance on ALLAAH was based on the conviction that the Lord who gives today would also give the next day. This was the practice for his own person, for he placed the whole maintenance expenses of his wives at their disposal all at one time and they were free to spend the money or save it as they please, but being the wives of the Holy Prophet they were equally generous. [Khasa'il -e- Nabawi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has said: "If the mount Uhud were to turn into gold

for me, I would not like to have a single dinar left with me by night fall, unless it were for the repayment of dues." This is a proof positive of his bounty and munificence and generosity. It was on account of this generosity that he was always in debt, and when he died, his coat of armour was under mortgage to meet his house-hold expenses.
(Nashrut-Tib)

Modesty

It is narrated by Hadrat Aishah (Radi Allaahu Ta'ala Anha) that the Prophet was never harsh in speech neither by habit nor by intention. He never spoke unbecomingly even in the market place. He never requited evil with evil; on the contrary, he always forgave. Because of modesty he never fixed his gaze on any one's face. If he ever found it necessary to speak about any thing unbecoming, he always expressed himself indirectly.

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated that he was extremely open-hearted, truthful in speech and gentle in nature. In social intercourse he was most gracious. If any one asked him to meals he always accepted the invitation. He never refused a present even if it was no more than the trotters of a cow or goat, and made it a point to give something in return for the present. He always accepted an invitation no matter whether it came from a free man or a bondsman or a bondswoman, or a poor man. He visited every sick person even in the outermost part of Madina. He accepted the plea of any one apologizing to him; sometimes he spread his own cloak to seat the guest; often he left his own cushion and pillow for his guest. He never interrupted others. He was un-excelled in smiling and cheerfulness of disposition, except when receiving a revelation or delivering a sermon or speech (when, of course, he was in ecstasy,

which was no occasion for smiling or the manifestation of cheerfulness). [Nashrut - Tib]

Honesty and trustworthiness

When the Prophet began to preach the true religion, the whole community became his enemy and spared no pains to harass and persecute him, yet there was not a single pagan who doubted his honesty and trustworthiness. On the contrary, people used to bring and leave their money in his trust, they considered none in Makkah more honest and trustworthy than him. One purpose of the Holy Prophet (Sallallahu Alaihi Wa Sallam) in leaving Hadrat Ali behind on the occasion of his migration (to Madina) was indeed that he should return to every one their deposits before coming over to Madina. (Madarij -un- Nabuwah)

Humility

Hadis: It is narrated on the authority of Hadrat Umar (Radi Allaahu Ta'ala Anhu) that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said:

"O Muslim ! Do not extol my merits unduly in the way the Christians have praised Jesus. I am only a servant of ALLAAH and his Apostle." [Madarij-un-Nubuwwah: Zadul Ma'ad; Shamail -e- Tirmizi]

It is narrated by Hadrat Umama (Radi Allaahu Ta'ala Anhu): As the Holy Prophet (Sallallahu Alaihi Wa Sallam) once came to us walking with the aid of his stick, we stood up to pay him respects. He said: "Do not stand up to pay respect as the non-Arabs do. I am only a servant of ALLAAH and eat and sit like any other servant of ALLAAH". His remark was due to gentleness and humility.

[Madarij -un- Nabuwah]

It is narrated in the traditions that once in the course of a journey, some of the Prophet's companions wanted to slaughter a goat and distributed the work between themselves. One of them undertook to do the slaughtering, another the skinning, yet another the cooking. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "I undertake to gather the firewood. The companions said, "We will do this ourselves". He remarked: "I know that you would willingly do it, but I do not like to be someone in particular in a gathering. ALLAAH, the Most High does not like that."

Khasa'il -e- Nabuwa

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: I accompanied the Holy Prophet (Sallallahu Alaihi Wa Sallam) to the market. He bought cloth for four dirhams, and told the seller: "Weigh the material to your advantage". (Cloth was perhaps sold by weight in those days). The man was astonished and said: "I have never heard anyone paying the price saying that". Thereupon I said: 'Woe be to you! You do not know your Prophet?' Then leaving the scales aside the man stood up and kissed the hands of the Prophet (Sallallahu Alaihi Wa Sallam). The Prophet withdrew his hand and said: "This is a Persian custom : they kiss the hands of their kings and superiors. I am no king. I am only a man among you. (He said this, as was his noble wont, by way of humility). Then he picked up the cloth. I advanced with the intention of taking the cloth from him but he said; "It is right of the owner alone to carry his things, unless he is weak and unable to lift them, and then his brother ought to help him". [Madarijun Nubuwah]

It has been narrated by Hadrat Anas (Radi Allaahu Ta'ala Anhu) that the Holy Prophet (Sallallahu Alaihi Wa Sallam) performed the pilgrimage (Hajj)

mounted on an old pack saddle covered with a piece of cloth costing not more than four dirhams. He was praying: "O ALLAAH! make this pilgrimage one which has in it no hypocrisy and publicity.

[shamail-e-Tirmizi]

When Makkah was conquered and the Holy Prophet (Sallallahu Alaihi Wa Sallam) accompanied by his companions entered the city, he bent his head so low on his pack saddle in humility and submission before ALLAAH (the Most High) that his head was about to touch the front edge of the wood.

[Kitab -ush- Shifa]

Hadrat Anas also narrated that to the companions there was no one dearer than him in the world, yet they never stood up on seeing him, because he did not like it. (Shamail-e-Tirmizi)

On a certain occasion some emissaries of the Negus, King of Abyssinia arrived. The Prophet (Sallallahu Alaihi Wa Sallam) stood up out of courtesy. The companions asked him to let them have the pleasure of attending on them. But he said: They have received and cared for our companions well, and respected them: I want to repay that debt. (Madârij-un-Nubawah)

Purity of heart

Ibn -e- Mas'ud (Radi Allaahu Ta'ala Anhu) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) commanded: None of my companions should carry tales to me about any one. I would rather that when I come to you, my heart should be clean about you all. (Abu Da'ud, Tarijuman -us- Sunnah, Kitab -us- Shifa)