

Gentleness and sympathy

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated, "The Holy Prophet (Sallallahu Alaihi Wa Sallam) was very gentle and kind. One day he sent me on some errand. I said, 'By ALLAAH, I will not go though in my heart I said I will certainly go on the errand on which the Prophet has sent me. Then I set out and came by some children in the market place. Suddenly I felt some one pulling my hair from behind me. As I turned to look, I saw the Prophet laughing. He asked, "Anas! Will you go there where I had sent you". I said, 'Yes, O Prophet of ALLAAH! I will certainly go.'

[Mishkat: Hayatul Muslimin]

Self denial and forbearance

It is narrated that Zaid Ibn Sha'na was formerly a Jew. Once he narrated: There remained no sign of prophethood that I had not seen in the Prophet (Sallallahu Alaihi Wa Sallam) except two which I had not yet had an occasion to observe: One, that his clemency would have the better of his anger, and the other that howsoever insolently one might behave towards him, he would only become more forbearing. I was looking for a chance to test him on both these points. One day he came out of his apartment. Hadrat Ali was with him. A man looking like a bedouin came and said, 'O Apostle of ALLAAH! My people have become Muslims. I had told them that when they adopted Islam they would get bountiful subsistence. But now a famine has occurred instead. I am afraid they might renounce Islam. If you consider it proper, grant them some help". The Prophet looked towards someone. 'Ali said, "O Apostle, there is nothing in hand at the moment. I, who was till then a Jew, saw this and said, 'Muhammad! If you undertake to deliver to me at a fixed time a particular quantity of dates

from a certain person's orchard, I can give you the price in advance. 'The Apostle said, 'That is not acceptable, but if you do not particularize the orchard, I may agree". I accepted his suggestion, and gave him 80 misqals (1 misqal = 4.4 gm) of gold being the advance price of dates. He handed over the gold to the bedouin, saying, 'Be judicious and meet their needs with this gold. When a few days were still left for the payments to fall due, the Prophet (Sallallahu Alaihi Wa Sallam) accompanied by his companions, among whom were Abu Bakar, 'Umar, 'Uthman and Ali (Radi Allaahu Ta'ala Anhu) was seated near a wall after the funeral prayer for someone. I went to him and catching hold of the corner of his tunic said very harshly, "Muhammad! You have not paid my debt. By God I know all of you, descendants of Abdul Muttalib too well. You are bad payers." 'Umar stared at me with ire and said 'O enemy of ALLAAH! Had I not been mindful of the Apostle I would have struck off your head. But the Apostle was looking at me quite tranquilly. He told Umar with a smile, "Umar ! He and I are in greater need of something else. You had better tell me to pay back the debt, and him to demand payment in a better manner. Go, take him along with you and pay the money due to him. And as a compensation for your rebuking him give him twenty sa' (about 2 maunds) more of dates." I asked him, "Why these 20 sa' more? 'Umar replied, "That is by order of the Apostle (Sallallahu Alaihi Wa Sallam). Then I said, 'Do you know me?" He said, "No." I told him, "I am Zaid Ibn Shana." He asked me, "Do you mean Zaid Ibn Shana who is a great scholar of Jews?" I replied, "Yes, the self same man." Then he said, "Being such a man of mark, how is it that you behaved so rudely with the Apostle (Sallallahu Alaihi Wa Sallam)?" I told him that of all the signs of prophethood two had remained which I had not by then had an occasion to test - namely that his

clemency would have the better of his anger and that howsoever insolently one might behave towards him, he would only become more forbearing. Now I have tested both. Now I make you witness of my accepting Islam. Half of my riches I give away as charity to the Muslim community. Then he (Zaid Ibn Shana) came back to the Apostle and embraced Islam. Zaid participated in many Ghazwahs and attained martyrdom in the battle of Tabuk.

[Jami -ul- Fawa'id, Khasa'il -e- Nabawi]

Imam Bukhari (ALLAAH's mercy be on him) narrated on the authority of Hadrat Anas (Radi Allaahu Ta'ala Anhu) as follows: Once I was going with the Holy Prophet (Sallallahu Alaihi Wa Sallam) who had around his neck a hard bordered Yamani mantle. An Arab approached him and seizing hold of the mantle began to tug and twist it hard. I saw that the Prophet's neck had become bruised by the hard border. The Arab then said: "O Muhammad! Order something to be given to me out of ALLAAH's assets under your control". The Prophet (Sallallahu Alaihi Wa Sallam) looked at him with a smile and commanded me to give something to him. [Madarij -un- Nubuwah]

Once famine befell Makkah. People began to fall to even bones and carrion. Abu Sufyan, who as at that time was one of the dire enemies of the Prophet, came to him and said, 'Muhammad, you preach good treatment of kinsfolk. Your people are now dying of starvation. Why do you not pray to ALLAAH for them?' Although his persecution at the hands of the Quraish and their mischief had crossed all limits, the Prophet, on hearing Abu Sufyan's words, raised his hands at once to pray. ALLAAH, the Magnificent, then caused a torrential rainfall, putting an end to the famine. [Bukhari]

Devotion and piety

Hadis: Hadrat Anas narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to supplicate ALLAAH in his prayers. "O ALLAAH! Let me live a poor man, let me die a poor man and raise me on the last day in the company of poor men."

[Tirmizi, Baihaqi, Ibn Maah Ma'arif -ul- Hadis]

Hadis: One of the companions of the Holy Prophet narrated that some men sitting with the Holy Prophet (Sallallahu Alaihi Wa Sallam) were talking about richness and worldly prosperity (i.e. their merits and demerits with reference to their usefulness for the faith and the Hereafter). The Prophet (Sallallahu Alaihi Wa Sallam) said: If any one fears ALLAAH and carries out his commands, there is no harm for him to be rich. For those fearing ALLAAH, healthiness of body and mind is better than wealth, and pleasing disposition is also one of the bounties of ALLAAH" (for which thanks have to be offered).

[Musnad Ahmad: Ma'arif -ul- Hadis]

Hadis: It is narrated that Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) said to Urwa (Radi Allaahu Ta'ala Anha) "Nephew! We (i.e. the members of the Prophet's house) used to lead such a life that often two full moons passed before kitchen fire was lit in the house of the Apostle. 'Urwa thereupon asked, How did you then keep your body and soul together"? 'Aisha replied, 'Just on a few dates and water (we carried on). However, some Ansar neighbours of the Prophet had milk giving animals and they occasionally sent milk to him by way of gift. He used to share it with us.

[Bukhari, Muslim, Ma'arif -ul- Hadis]

Hadrat 'Aishah has also narrated that the Prophet breathed his last in such circumstances that his armour was under mortgage with a Jew for thirty

sa' of barley. [Bukhari, Ma'arif -ul- Hadis]

Fear of ALLAAH

Abdullah Ibn Shikhkhir narrated that the Prophet was always pensive and was seldom merry and joyful (This condition was due to his concern for the Hereafter). He used to beg forgiveness of ALLAAH seventy or hundred times. It appears that this was either intended to serve as an example for the 'Ummah to follow, or to beseech forgiveness for the Ummah itself. Another reason might have been that all the time he was deep in the ocean of divine knowledge and proximity and continued to attain higher and higher degrees as divine lights are in a state of regular renewal to suit the capacity of the seeker. Since his capability was ever increasing, the divine lights were also limitless. Hence when he found the succeeding state higher than the previous one, Prophet (Sallallahu Alaihi Wa Sallam) ascribed the latter to (his) shortcoming (warranting Istighfar - forgiveness). [Nashrut - Tib]

Tender heartedness

Hadrat Ibn -e- Abbas (Radi Allaahu Ta'ala Anhu) narrated that one of the granddaughters of the Prophet (Sallallahu Alaihi Wa Sallam) was in the last throes of death. The Prophet took her in his lap with her face towards him. She breathed her last in this position. 'Um Aiman (who was a maid servant of the Prophet) began to cry loudly whereupon the Prophet remarked: "Have you started crying in the presence of the Prophet of ALLAAH? As the Prophet himself was deeply moved, she replied: "You too are also full of tears." The Prophet said: "His so weeping to this extent is not forbidden. It is a mercy of ALLAAH" (that He softens the hearts of His servants and instils in them feelings of sympathy and grace). He further said: "A believer is always in a good state, so much

that even when his own soul is withdrawn, he keeps on praising ALLAAH" (glorified be He).

[Shama'il-e-Tirmizi]

Hadrat 'Aishah narrated that the Prophet (Sallallahu Alaihi Wa Sallam) kissed the forehead of 'Usman Ibn Maz'un after his death and at that time tears were rolling down his eyes. [Shamail-e-Tirmizi]

Abdullah bin Shikhkhir reported that once he came to the Prophet (Sallallahu Alaihi Wa Sallam) while he was saying prayers. His voice was like the simmering of a (boiling) pot, since he was sobbing.

[Tirmizi]

Abdullah Ibn -e- Mas'ud narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) once asked me to recite to him from the QURAAN. I said, 'O Apostle, it has been revealed to you. Am I to recite it to you?' The Apostle said: "It pleases me to hear it from others". In compliance with his command I began to recite Surah An- Nisa. As I came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَاكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا

How will it be when we bring a witness from each people and bring you (O Muhammad) as a witness against these (people).

I looked at the countenance of the Apostle (Sallallahu Alaihi Wa Sallam) both his eyes were overflowing with tears. [Shama'il-Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated: The Apostle was once at the grave of his daughter, Umm Kulsum, tears were flowing from his eyes.

(Shama'il -e- Tirmizi)

Mercy and compassion

One of his companions came to the Prophet (Sallallahu Alaihi Wasallam). In his hands he had some birds chicks which were chirping. The Prophet asked him what those chicks were. The Companion said, "O Messenger! As I was passing by a bush, I heard the chirping of these chicks, so I took them away. When their mother saw this she began to circle around my head in her anguish." The Prophet (Sallallahu Alaihi Wa Sallam) said, "Go at once and put them back wherefrom you have taken them". [Mishkat, Ma'arif -ul- Hadis]

The Prophet (Sallallahu Alaihi Wasallam) once went to the orchard of a companion. There he found a camel bellowing with hunger. He stroked it kindly on the back, and calling its owner asked him, "Do you have no fear of ALLAAH in the matter of this animal?"

[Abu Da'ud, Mar'arif -ul- Hadis]

Hadrat Abu Mas'ud Ansari (Radi Allaahu Ta'ala Anhu) was once belabouring his slave. The Prophet (Sallallahu Alaihi Wa Sallam) happened to come along, and feeling grieved, said, 'Abu Mas'ud! ALLAAH has more power over you than you have over this slave. Hearing the Prophet's words Abu Mas'ud began to tremble with fear and said, 'O Prophet of ALLAAH! I set this slave free in the name of ALLAAH.'" The Prophet (Sallallahu Alaihi Wa Sallam) remarked, "Had you not done this, hell fire would have touched you."

[Abu Da'ud]

Devoutness

It has been narrated by Ibn Abbas (Radi Allaahu Ta'ala Anhu) that once he visited the Holy Prophet (Sallallahu Alaihi Wasallam) and he found that

the Holy Prophet (Sallallahu Alaihi Wasallam) was having temperature and that he had tied a band round his head. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Hold me by the hand." He did so and the Holy Prophet walked to the mosque and taking his seat on the mimber (pulpit) said, "Call aloud for all men to gather here". He gathered the men. Then after praising ALLAAH, he said, "The Time for my departure from amongst you is near. So if I have hit anyone on the back, he may revenge himself by doing likewise. If I have slandered any one, he may slander me. Whoever has any claim against me for money or belongings may realize it from my money or belongings. No one should have the apprehension that retaliation will cause rancour in my heart for rancour is against my nature and is not becoming for me. Know it well that whoever recovers his rights from me, or forgives me is dear to me and helps me to go to the presence of ALLAAH with a happy heart. I do not content myself with making this announcement just once; I will make it again." Thereafter he came down from the mimber. After performing his Zuhr (mid-day) Salaah, he went again to the mimber and made the same announcement. He also repeated his statement about rancour. He added, "If one owes him anything, he would repay it unmindful of disgrace in this world since disgrace in this world is far less grave than disgrace in the next".

One of the audience got up and said, "You owe me three dirhams". The Prophet (Sallallahu Alaihi Wa Sallam) said, "I neither say that the claim is false, nor ask for an oath, but I would like to know more about this debt of three dirhams". The man replied, "One day when a beggar had come to you, you asked me to give him three dirhams". The Holy Prophet (Sallallahu Alaihi Wa Sallam) commanded him (Fadl) to give the claimant three dirhams. Then

another man got up and said, "I owe three dirhams to the Baitul-Mal (public exchequer) I had once mis-appropriated this amount." The Prophet (Sallallahu Alaihi Wa Sallam) asked, "Why did you commit misappropriation? The man replied "I was in great straits at that time". The Prophet (Sallallahu Alaihi Wa Sallam) asked me (Fadl) to take the money from the man. Then the Holy Prophet (Sallallahu Alaihi Wa Sallam) proclaimed, "If any one is in any strait, let him ask me to pray for him (since the departure is near at hand)". A man got up and said, "I am much given to falsehood, am a hypocrite and sleep too much. "The Prophet (Sallallahu Alaihi Wa Sallam) prayed for him, "O ALLAAH! Make him truthful by Thy Grace. Grant him perfectness in faith. Cure his excessive sleepiness". Then another man rose up and said, "O Messenger of ALLAAH! I speak lies and am a hypocrite. There is no sin that I have not committed." Umar (Radi Allaahu Ta'ala Anhu) warned him against publishing his sins. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Umar! Hold your peace. Disgrace in this world is lighter (to bear) than disgrace in the next." Then he prayed "O ALLAAH! Bestow upon him truthfulness and perfectness in faith, and ameliorate his condition." Another man now got up and said, "O Apostle of ALLAAH! I am a coward, and suffer from excess of sleep." The Holy Prophet (Sallallahu Alaihi Wa Sallam) prayed for him too. After that we marked that nobody else was as brave as he was.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) then went to the apartment of Hadrat 'Aishah (Radi Allaahu Ta'ala Anha), and addressed the ladies in like manner, repeating every thing that he had said before the men. A lady companion said, "O Apostle of ALLAAH! I am unable to control my tongue!" The Holy Prophet (Sallallahu Alaihi Wa Sallam) prayed for her. Then he proclaimed, If any

one of you is apprehensive of any of his affairs, let him come forward for such prayer (since the departure is near at hand)". Consequently the Holy Prophet (Sallallahu Alaihi Wa Sallam) prayed for a number of people for various purposes. May ALLAAH shower his infinite blessing on him.

[Majma -uz- Zawa'id, Khasail-e-Nabawi]

Communion with ALLAAH

Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) remembered ALLAAH every moment and all the time, and was ever busy in meditation. Nothing could hold him back from the contemplation of ALLAAH. Every thing he said would be in remembrance of ALLAAH, mentioning about Paradise and Hell to encourage the desire to do good and excite fear of the consequence of evil works all this was in remembrance of ALLAAH. His every breath, every movement of his heart and tongue, his sitting down and getting up, his standing and his laying down, his moving about, his walking, his riding, his travelling and his stay, his eating, drinking and smelling no act, aspect or circumstance of his life but had the contemplation of ALLAAH inherent in it, whatever its mode might be.

His day and night Salaahs and devotions

From the time, the Holy Prophet (Sallallahu Alaihi Wa Sallam) woke up for Tahajjud (Salaah of the past midnight) to the time of going to bed, at all times and moments, in all conditions and circumstances, in every practice and behavior, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to perform Salaah. These Ad'iyah Masura (Prayers handed down by traditions) comprehend all purposes and needs. He has also taught Prayers for specific occasions, purpose and needs. [Madarij -un- Nubuwwah]

Faqr (austerity) of the Holy Prophet

Imam Qastalani (Mercy of ALLAAH be on him) narrated in his Mawahib. On the one hand it occurs in the traditions that the Holy Prophet (Sallallahu Alaihi Wa Sallam) and his Companions carried on without meals for successive days; sometimes they subsisted only on dates, at others if they could not get even these, they contented themselves with a drink of water. On the other hand it is also mentioned in the traditions that he gave his wives their maintenance expenses for the whole year all at one time. He distributed forty camels among his companions. It is also reported that he sacrificed one hundred camels on the occasion of Hajj and 'Umra or presented a whole flock of sheep to a villager. A large number of instances are also reported about some of his companions who were well-to-do persons - Hadrat Abu Bakr Siddique (the Truthful), 'Uthman Ghani' (the Independent) and Abdur Rehman bin 'Auf (Radi Allaahu Ta'ala Anhum) and they helped the Muslim Community with their wealth on many occasions. If there was such prosperity and ease, what was the meaning of remaining without meals for days on end and that even kitchen fire was not lit in their houses for months. And if there was such indigence that they could often get nothing to eat, what was the meaning of this generosity? This is something which creates confusion in the minds of people.

Imam Tabari (ALLAAH be merciful to him) has explained this. It is related in Fathul Bâri, that this austerity of the Holy Prophet (Sallallahu Alaihi Wa Sallam) and the noble Companions was not due to the fact that they were really destitute, and helpless. The number of such Companions was small, who passed their days in really extreme hardship and indigence. In reality the self imposed hunger and abstention from choice foods by the

Holy Prophet (Sallallahu Alaihi Wa Sallam) and the noble Companions was only sometimes caused by lack of means, otherwise he and his Companions suffered hunger and thirst by their own choice in order to create in themselves the feeling of self denial and sacrifice for others, to express abhorrence and aversion of worldly comforts and luxury, for these make men forgetful of ALLAAH and struggle for truth. [Fathul Bari]

According to Hafiz Ibn Hajar (Mercy of ALLAAH be on him) the fact is that most of the Companions led hard lives so long as they were in Makkah and when they came to Madina, the Ansars cooperated with them in every respect. They accommodated them in their own homes and made them partners in their business. Then Jihad (holy war) began. Other territories were conquered and wealth began to pour in. This brought ease and prosperity to all the Companions. But they did not spend their riches for their own comforts and luxuries; instead, they used all their financial resources for the general welfare of the Muslims.

Abu Umamah (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) told him, "My Lord told me that he could transform the valley of Makkah into a valley of gold, if I so desired. But I said, "No, my Lord! I prefer to remain without meals for one day and eat to my fill the day next, so that the day on which I remain hungry, I may shed tears before Thee and remember Thee, and the day on which I eat my fill, I offer thanks to Thee and praise Thee from the core of my heart".
[Fathul Bari, Madarij -un- Nubuawah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has said: My preceding Prophets also had to face poverty and hunger. Of all the favours of ALLAAH (The Most High) I like this the most. Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated the Holy Prophet (Sallallahu Alaihi Wa Sallam) never ate his fill and he never mentioned that to any one, for he loved poverty more than riches and hunger more than satiation. Very often he would be restless the whole night because of hunger, yet this could not hold him back from fasting the next day. He would fast without eating and drinking anything at night, although had he so desired, he could have prayed to ALLAAH to favour him with all the riches, affluence and comforts of the world, but he always preferred poverty and hunger to luxurious living. Seeing this condition of the Holy Prophet (Sallallahu Alaihi Wa Sallam), I would start weeping while my own condition was no better, and I would say to him, would that we had even barely enough to eat and drink! Be there no ease and luxury, but would that we had at least enough for a simple living. Hearing me speak thus, he said, O, Aishah! What have we to do with the world? Before me, many of my brothers who were Prophets of high determination came to this world. They suffered many hardships but remained patient till they met their Lord and were favoured with high position and diverse comforts. I do not like that I am given ease in this world at the cost of infinite bounties in the Hereafter. I love nothing better than to meet my friends and brothers in this very state. Hadrat Aishah adds that the Holy Prophet (Sallallahu Alaihi Wa Sallam) survived hardly more than a month after this dialogue and left us to meet his real Master.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely we belong to ALLAAH and to Him we return.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا

May ALLAAH bless him and grant him peace infinitely. [Kitabush - Shifa, Madarij -un- Nubuwah, Shamail]

The philosophy of the existence of human traits in his nature

Like other human beings, the Holy Prophet (Sallallahu Alaihi Wa Sallam) has had occasions to suffer hardships so that his reward be great and his position be very high. It was why he suffered from an ailment and pain, was affected by heat and cold, and experienced hunger and thirst. On some appropriate occasions he got angry and on some he restrained it, he felt weariness and exhaustion, as well as weakness and fell ill also. He also received scratches on falling off his mount. In the battle of UHUD he received wounds in the face and head, and the unbelievers of Taif made his feet bleed. He was given poison and was subjected to sorcery too. He used medication and had recourse to blood letting. After completing his term he moved to the higher world and became free from his abode of trial and tribulation. Had he not suffered bodily pain, divine properties would have been attributed to him. All the facts and events of this life are a lesson and comforts for his Ummah at the time of misfortune. [Nashrut-Tib]

SOME OF HIS NOBLE HABITS AND PRACTICES

After completing the Fajr (morning) Salaah, the Holy Prophet (Sallallahu Alaihi Wasallam) would turn to the people and ask: "Is any one ill that I may visit him to enquire about his health? Has any

one died that I may say his funeral prayers". On getting an answer he would do accordingly. He used to sit on the ground, take his meals on the ground and often also rest on the ground. He would visit all poor and destitute people, inquire of them and run their errands. He never looked down upon anybody. He always attended the funeral of poor people. He used to visit weak, starving and indigent people and help them. He would accept the invitation of the humblest and poorest. He always treated his guests hospitably. He helped in works of public welfare. [Sallallahu Alaihi Wa Sallam]

Whenever he sent any of his companions as a governor or other dignitary, he would advise to preach good things to the people, make things easier for them, present the faith to them in such a way as to attract them to it, and not to create difficulty by their orders. He respected and honored men of knowledge and character. He treated respectable people with kindness. He treated his relations honorably and generously. He never discriminated between the high and low among his relations, and gave help readily to any one who deserved it more. Whenever he met any of his companions he would always be the first to greet and shake hands warmly.

If he ordered a Jihad, he was invariably the first to be ready for it. On the battlefield he was always in the forefront and closest to the enemy. [Adapted from Wasailul-Wasul-ila-Shamail-ir-Rasul]

Forbearance and perseverance

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was most patient and forbearing when subjected to persecution. He would pardon anyone who had done him wrong and would treat kindly anybody who had mistreated him. To anyone who had refused to give

to him, he would give generously. In short he always repaid evil with good. If he had two alternatives before him, he would adopt the convenient (less difficult) one, provided it was not a sin. (By this example he has permitted facility and convenience to his followers. It is also common experience that those who are inclined to ease and convenience by nature, prescribed the same for others.)

The Holy Prophet (Sallallahu Alaihi Wa Sallam) never took revenge from anyone for his own person. Apart from Jihad he never struck any man or animal a blow. [Shamail -e- Tirmizi, Nashrut - Tib]

Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) never struck anybody with his own hand - neither a slave nor a woman (wife or bond woman) except in Jihad. I have never seen him taking revenge for any offence done to him. But if any of the prohibitory command of ALLAAH was disregarded, his anger would know no bounds. [Shamail -e- Tirmizi]

Once a bedouin came to the Holy Prophet (Sallallahu Alaihi Wasallam) and seizing hold of his wrap, tugged at it so hard that his neck was bruised, he said, 'Have corn loaded on these camels of mine. If you do this, you will not be parting with your own riches or those of your father's (meaning that every thing available in the Baitul Mâl belongs to the public and not you). The Holy Prophet (Sallallahu Alaihi Wa Sallam) replied: I will give you nothing unless you compensate me for tugging at my wrap. The man said that he would give no compensation. But the Holy Prophet (Sallallahu Alaihi Wa Sallam) smiled and ordered corn to be loaded on the bedouin's camels. [Khasail -e- Nabawi]

Humility

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated

that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to visit sick men to inquire after their health, and to attend funerals. [Shamail -e- Tirmizi] He used to milk his goat and he would sew patches on his clothes. He used to mend his shoes, (if need arose). He used to do work for the household. [Ibn Sa'd]

Magnanimity

He was extremely gentle and never addressed anyone harshly, much less abused or cursed him or her. He treated even the unbeliever and the enemy courteously in the hope of winning them over: and overlooked their apparent rudeness. Inside his house he would do domestic work. Covering himself with his wrap he would take care not to expose his hands and feet (probably when he was sitting). His kind disposition and impartiality were general for everybody. His anger would never get the better of him.

He did not harbour anything about his companions in his heart (against what he professed). He was not habituated to cast shy looks. As such the question of having any ill will in the heart does not arise.

Of all the ill habits the Holy Prophet (Sallallahu Alaihi Wa Sallam) abhorred the most was untruthfulness. [Baihaqui, Ibn Sa'd]

Anxiety for the hereafter

The Holy Prophet (Sallallahu Alaihi Wa Sallam) considered himself a traveller in this world having no concern with comforts and luxuries. He was thus a living example of:

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

Live in this world like a stranger or a passer-by.

[Nashrut-Tib]

Benevolence and generosity

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) received any money or charity, he would not enter his home until he had disbursed the whole of it among the poor and deserving people.

[Nashrut-Tib]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) came across a destitute person, he would give away even his meals to him or her in disregard of this own need. His beneficence and generosity had diverse forms. Sometimes he would give somebody something as a donation, sometimes as a gift. At other times he would give someone his or her right. Now and again he would buy some cloth and after paying the price would make a present of the cloth to the seller, or pay more than the named price. Occasionally he would accept a present and then pay a reward several times more in value. [Madarij -un- Nabuwah]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) never refused to give any thing to any one asking for it. (if he had it, he would give it at once; if not, he would promise to give it some other time, or prayed to ALLAAH to provide it to the man by some other means). [Shamail -e- Tirmizi]

He used to practice charity in various ways in spite of the fact that he himself led a hard life. Sometimes a month, or even two would pass before kitchen fire was lit in his house. Quite often he used to bind a piece of stone to his belly to quell the pangs of hunger. This austerity in the life of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was due, not because of lack of means, but due to asceticism and generosity. Often he provided his wives with maintenance expenses for the whole year while

retaining nothing for himself.

[Madarij -un- Nabuwah]

His disposition

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was very generous. He never said 'No' to anyone asking him for anything. If he had it, he would give it at once; if not, he would gently ask the man to come for it some other time. [Ibn Sa'd]

He was true to his word. In all matters he chose ease and convenience. He took care of all his companions and often inquired about their circumstances. If he had to go out at night he would, rise, put on his sandals, open the door and step out, all so quietly as to disturb no one. Similarly, whenever he re-entered the house he would walk slowly and greet in a low tone, so that no one was disturbed in his or her sleep. [Zad -ul- Ma'ad]

Whenever any one came to him cheerful and happy, he would hold the man's hand in his own to promote affection. [Ibn Sa'd]

If any one who came to see the Holy Prophet (Sallallahu Alaihi Wa Sallam) and if he had a disagreeable name the Holy Prophet (Sallallahu Alaihi Wa Sallam) would give him a new and better name (Ibn Sa'd).

If any one brought to him any thing - money or other things for distribution among the deserving people, the Holy Prophet (Sallallahu Alaihi Wa Sallam) would say: O ALLAAH! Have mercy on this man. [Musnad Ahmad]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) called on any one, he would not stand directly in front of the door but aside, either to the

right or left, announce his presence there by greeting 'As - Salaamu Alaykum.' [Abu Da'ud, Zadul Ma'ad]

If he called on any one at night, he would greet in such a low voice that one who is awake could hear but a person who is asleep would not be disturbed. (Zad-ul-Ma'ad) While walking he kept his gaze fixed on the ground. If he accompanied a group of men he was always behind them. He was always the first to greet anyone appearing before him. He would sit humbly, and take his meals sitting like humble and poor people. He used to entertain his special guests personally. [Zad-ul-Ma'ad]

Prophet (Sallallahu Alaihi Wa Sallam) generally remained silent and would not speak unless necessary, but when he did speak, he spoke so clearly that the hearer could follow it well. His speech was never so lengthy that the listener would get bored, nor so short that the matter would remain inconclusive. He never spoke or did anything in a harsh manner, for he loved to be gentle. He always treated his visitors with due regard. He never interrupted while anyone was speaking, but if the man said anything against the Shari'ah (revealed law) he would stop him or leave the place. He valued every favour of ALLAAH very highly. [Nashrut-Tib]

Prophet (Sallallahu Alaihi Wa Sallam) would not get annoyed if anyone broke or spoiled anything. But he did become indignant if there was any thing against the faith. [Nashrut - Tib]

He never lost his temper about any personal matter nor did he revenge himself on any one. If he was annoyed with one, he would turn away his face but would never express displeasure in words. When pleased he would lower his eyes. He was extremely modest - indeed more modest than a virgin behind her veil. Because of this deep modesty he would never stare at anyone's face. [Ibn Sa'd]

If by chance anyone received an injury at his hands, he would, without hesitation, offer an opportunity for taking revenge or would present something in recompense. [Zad -ul- Ma'ad]

If any poor man or a maid or an old women wanted to have a word with him, he would stand aside, off the road, or would sit down there to listen to the person. He would inquire after the health of any sick person and would always accompany a funeral procession. [Ibn Sa'd]

He was so unassuming by nature that he enjoined it upon his Ummah not to elevate him beyond his status.

لَا تَطْرُقُونِي

(No appreciation at other's cost) [Zad-ul-Ma'ad]

When he came across his companions, he would shake hands with them and would pray for them. [Nasa'i]

If he intended to call someone whose name he did not know, he would say: O Abdullah! (Servant of ALLAAH) (Ibn Sa'd). While walking he would not look to his right or left. (Hakam - Ibn Sa'd)

The Prophet (Sallallahu Alaihi Wa Sallam) consoled and comforted everybody. He never treated anyone harshly. He defended himself against his cruel and mischievous foes with propriety but treated all with courtesy. Everything he did was according to a well thought out plan. He remembered ALLAAH constantly. If he went to a gathering, he would sit down wherever there was room. When addressed by several people, he would reply to everyone in turn. [Nashrut Tib]

For a complete recitation of the Holy QURAAN, he never took less than three days. [Ibn Sa'd]

Hadrat 'Aishah (Radi Allaahu Ta'ala Anhu) narrated that there was no one equal to him in nobility of character. Whenever called by anybody, a companion or a member of the family, he invariably answered with LABBAIK (Here I am at your service).

[Zad -ul- Ma'ad]

He used to say the voluntary Salaah in privacy so that Salaah to that extent might not be trying for the Ummah to follow. [Zad -ul- Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "I have made a covenant with Allaah (the most high) that if I abuse or curse anybody, my abuse should become an expiation of his sins and a means of access of ALLAAH". [Zad -ul- Ma'ad]

If he once began to do something good, he would make it a regular feature. [Abu Da'ud]

If he lost his temper while standing, he would sit down, if sitting he would lie down (to dissipate his anger). [Zad -ul- Ma'ad Ibn Abiddunya]

Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used his right hand for performing ablution, eating and drinking and the left hand for cleaning his body parts and other such duties. [Zad -ul- Ma'ad: Abu Da'ud]

It was a habit of the Holy Prophet (Sallallahu Alaihi Wa Sallam) that if any of his companions met him and stopped on the way, he himself would also stop and not move until the man took leave of him. If any one wanted to shake hands with him, he would extend his hand and would not withdraw his hand until the man himself did so. [Ibn Sa'd]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) passed by children, he would greet them.

[Zad-ul-Ma'ad]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) narrated: Anybody coming face to face with the Holy Prophet (Salallahu Alaihi Wasallam) would be struck with awe, and whoever met him with cheerful intention would love him. I did not see a person so handsome and accomplished either before or after him.

[Nashrut - Tib]

When pleased, the Holy Prophet (Salallahu Alaihi Wasallam) would lower his eyes.

If he came to know of some failing of any one he would not say, what is wrong with this man that he does so and so? But rather, What is wrong with the people that they do so and so?

[Shama'il -e- Tirmzi, Abu Da'u']

He would say only such things as would get a reward from ALLAAH. If any stranger came to him he would take care of him. He treated all and sundry so well that every body thought he loved him the most. If anyone talking to him sat down, the Prophet (Sallallahu Alaihi Wa Sallam) would not rise until the man himself rose. [Nashrut - Tib]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: "Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) was thoughtful he would raise his eyes to the heavens and say, "Glorified be Allâh ! and when deeply engrossed in praying and shedding tears, would heave, 'O Thou art Alive and Eternal'. [Tirmizi]

In another tradition it is related that whenever in a gloomy mood, he would often stroke his beard or comb it with his fingers and say:-

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ

ALLAAH suffices me. He is the best guardian.

[Zad -ul- Ma'ad]