

'Indeed for you in the Messenger of Allāh  
is a beautiful example.'

Qur'an al-'Aḥzāb 33:21

A  
Description  
of  
the Prophet  
ﷺ

## TRANSLITERATION GUIDE

Please take note of the table below as our transliteration method may be different to those adopted by others.

The transliterated symbols are unvarying in pronunciation, e.g. the representation “s” will remain pronounced as “s” and not distort to “z” in any circumstance, e.g. Islām is *not* pronounced Izlām.

While every effort has been made to ensure the transliteration is as close to the Arabic as possible, no alphabet can ever fully represent another.

This is all the more true where recitation of Qur’ānic verses is concerned as this must adhere to the very precise science of Tajwīd. It is therefore imperative that the readers do not consider a transliteration a substitute for learning to read Arabic correctly from a competent teacher.

### VOWELS

<b>A / a</b>	SHORT “A” AS IN “AGO”	<b>I / i</b>	SHORT “I” AS IN “SIT”
<b>Ā / ā</b>	LONG “A” AS IN “HAT”	<b>Ī / ī</b>	LONG VOWEL AS IN “SEE”
<b>AY or AI</b>	DIPHTHONG AS IN “PAGE”	<b>AW or AU</b>	DIPHTHONG AS IN “HOME”
‘	ABRUPT START/PAUSE DOES NOT OCCUR IN ENGLISH	<b>U / u</b>	SHORT “U” AS IN “PUT”
		<b>Ū / ū</b>	LONG VOWEL AS IN “FOOD”

### CONSONANTS

ب	<b>B</b>	“B” NO “H” ATTACHED	ض	<b>Ḍ</b>	“DH” USING SIDES OF THE TONGUE
ت	<b>T</b>	“T” NO “H” ATTACHED	ط	<b>Ṭ</b>	“T” WITH RAISED TONGUE
ث	<b>TH</b>	“TH” AS IN THIN	ظ	<b>Ẓ</b>	“TH” AS IN THEN, SOUND IS WITH RAISED TONGUE
ح	<b>Ḥ</b>	“H” GUTTURAL SOUND	ع	‘	GUTTURAL SOUND - ACCOMPANIES VOWEL
خ	<b>KH</b>	“KH” VERY GUTTURAL NO TONGUE USAGE	غ	<b>GH</b>	“GH” VERY GUTTURAL NO TONGUE USAGE
د	<b>D</b>	“D” NO “H” ATTACHED	ق	<b>Q</b>	“K” WITH BACK OF TONGUE RAISED
ذ	<b>DH</b>	“TH” AS IN THEN	و	<b>W</b>	“W” READ - NOT SILENT
س	<b>S</b>	“S” ONLY - NOT “Z”	ي	<b>Y</b>	“Y” ONLY - NOT “I”
ش	<b>SH</b>	“SH” AS IN SHIN			
ص	<b>Ṣ</b>	“S” WITH RAISED TONGUE			

Note: Double consonants must be pronounced with emphasis on both letters without pause, e.g. **ALLĀHUMMA** should be read **AL-LĀHUM-MA**.

### SYMBOLS

SUBHĀNAHŪ WA TA`ĀLĀ FOR ALLAH “GLORIFIED AND EXALTED IS HE”	ṢALLALLĀHU `ALAYHI WA SALLAM FOR MUHAMMAD “PEACE BE UPON HIM”
RAḌĪYAL-LĀHU `ANHU FOR COMPANIONS “ALLAH BE PLEASED WITH HIM”	`ALAYHIS-SALĀM FOR PROPHETS “PEACE BE UPON THEM”

## INTRODUCTION

**‘And verily you possess the best of manners.’**

Qur’an al-Qalam 94:4

**‘Indeed for you in the Messenger of Allāh  
is a beautiful example.’**

Qur’an al-Aḥzāb 33:21

The Messenger of Allāh ﷺ has mentioned,  
“I leave you two things which, if you hold fast unto, you will not go  
astray; The Book of Allāh and my example.” al Ḥakīm

He (Muḥammad ﷺ) has reached the heights with his elegance,  
He has lit up darkneses with his achievements,  
He has beautified everyone of his good qualities,  
So send salutations upon him and his family.

It is in the very nature of man to imitate. Since his infantile phase, man begins to observe, perceiving what those around him do, and then adopt selected behaviour. For decades psychologists have debated why we copy others. Irrespective of the various theories presented, it is common knowledge that man imitates.

Often, role models are adopted. Someone who leads or has led an exemplary life that we admire and feel we can emulate easily becomes the object of admiration. An ideal role model, due to his greatness, presents us with the opportunity to follow and imitate and reap something of that greatness ourselves.

When admiration develops into more than just respect and grows into love, following in the foot steps of the great person now takes on a new dimension: anything associated with the beloved becomes beloved

itself. Every trait of one who has captured a heart, every characteristic and action that makes the eyes of the lover glow.

Many will copy their role models to the extent that they will wish that their own physical appearance be like that of their role models. This will lead them to having their hair cut in a similar manner, updating their wardrobe to match that of their role model's or even spending a great amount of money on cosmetic surgery to have a similar face or physique.

The question is: Who is our role model? Whose life do we look up to and wish to emulate? Is it a pop star, a sports star or even a film celebrity?

Now ask yourself, 'Why do we admire them and make them our role models?' Is it their beauty and splendour? Or is it because they have excelled in their chosen fields? Yet still, is it that they have favoured you in any way and you feel indebted to them?

Then ask yourself, 'Is there anybody who is far superior to our role model?' Someone whose beauty by far surpasses that of our perceived role models, whose favours upon us could never be repaid, whose achievements can still be seen today and looked up to by over a billion people from all parts of the world, of all races and colour.

Allāh ﷻ says

**'You have indeed in the Messenger of Allāh  
an excellent example.'**

Qur'an al-Ahzab 33:21

We may now and then boast that our true role model is the Messenger of Allāh ﷻ, we may even be true to this great claim, but the question is how much do we really know about him? Most of us are completely

oblivious to the appearance, physique, clothing, habits, mannerism and character of the great Prophet, while knowing every detail of the so-called celebrities of today, which is really telling to who really occupies our hearts.

Anas ؓ reports, 'A Bedouin once asked the Messenger of Allāh when Judgement Day was.

"What have you prepared for it?" asked the Prophet ﷺ.

"Not much in the way of great prayers and (extra) fasts," replied the Bedouin, "but I do love Allāh and his Prophet."

"A man will be with whom he loves," said the Messenger of Allāh ﷺ.'

Anas ؓ adds, 'The Muslims did not rejoice at anything after the gift of Islām as they did at hearing these words,' at-Tirmidhī, ibn Ḥibbān

The companions had good reason to rejoice, but shouldn't this same Ḥadith be a cause for concern for us? For it points to exactly whom we will be raised up with. And in the case of many, unfortunately, with musicians, actors, and sport stars.

This book has been compiled to give the reader a brief insight to the person of the Prophet ﷺ; who he was, what he looked like and how he interacted with other people.

Exposure to beauty cultivates beauty. We pray that this book be an aide for us in following the beautiful ways of the Beloved of Allāh ﷺ and a means of our salvation in the Hereafter.

## DESCRIPTION

...And more beautiful than you my eye has never seen,  
Nor more beautiful than you has any woman given birth to,  
You have been created free of all faults,  
As though you have been created just as you wished.

Hassān ibn Thābit ؓ

Below are selections of Aḥādīth taken from various books describing the Messenger of Allāh ﷺ. The companions ؓ described the Messenger ﷺ in great detail from his physique down to the shape of his eyes and hands.

Barā' ibn `Āzib ؓ reported that the Prophet ﷺ was medium in height, with broad shoulders and with his hair reaching his earlobes. He also remarked 'I have never seen anything matching the Prophet ﷺ in beauty/elegance after I saw him once wearing a red cloak.' al Bukhārī

Barā' ؓ narrates that the Prophet of Allāh ﷺ had the most beautiful face and the most beautiful manners. He was neither too tall nor too short. al Bukhārī

Anas ibn Mālik ؓ reports that the Messenger of Allāh ﷺ was neither very tall nor was he short; his complexion was neither absolutely white nor very dark. His hair was neither absolutely straight nor very curly. Allāh ﷻ granted him Prophethood when he reached the age of forty. He stayed in Makkah for ten years after Prophethood and in Madinah for ten years. Allāh took his soul and at that time there were not more than twenty white hairs on his head or in his beard. al Bukhārī

Barā' ؓ was asked 'Was the face of the Prophet like a sword?' He replied, 'No, it was like the moon.' al Bukhārī

When `Ali ؓ would describe the Prophet ﷺ, he would say, 'He was not very tall nor short, but of medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He was not fat nor was his face fully rounded. It was however slightly rounded. The complexion was white with redness in it. His eyes (irises) were the blackest of all and eyelashes the longest. His skeletal joints were large and the area between his shoulders was prominent. He was scarce in bodily hair, but had a thin line of it running down the centre of his chest. His palms and feet were fleshy. When he walked, he lifted his legs forcefully, as if he were descending to a downward slope. When he addressed somebody he turned his whole body towards the person. The seal of prophethood was situated between his shoulders. He was the last of all Prophets. He was the most generous and truthful of all people. He was the most tender in temperament and came from the most noble of families. Any person who saw him suddenly would become overawed. And one who met him with recognition would love him. One describing him would say, 'I have never seen a person like him, neither before nor after him.'

at-Tirmidhī

Anas ؓ reports that the Messenger ﷺ had large hands and feet and a beautiful face. He added, 'I have never seen anybody like him before him nor after him.'

al Bukhārī

Jābir ibn Samurah ؓ reported 'Rasūlullāh ﷺ had a wide mouth. There were red lines in the whiteness of his eyes. He had little flesh on his heels.'

Muslim

## COMPLEXION

Sa`ad ibn Jarīr (RA) reported, 'I asked Abū Ṭufayl ؓ if he saw the Prophet ﷺ? He replied 'Yes! The Prophet had a white complexion, which was slightly reddish, and had a medium sized body.'

Muslim

Anas bin Mālik ؓ reports, ‘Rasūlullāh ﷺ was of a medium stature, he was neither very tall nor very short. He was very handsome, of medium build and his hair was neither very curly nor very straight (but was slightly wavy). His complexion was fair.’ at-Tirmidhī in ash-Shamā’il

## HAIR

Qatādah (RA) relates, ‘I asked Anas ؓ, “How was the hair of the Prophet of Allāh?” He replied, “It was not very straight nor was it very curly it came to rest between his ears and shoulders.”’ al Bukhārī

Anas ؓ reports, ‘The Prophet’s hair reached till half of his ears (it rested above his earlobes).’ Muslim

Ā’ishah ؓ relates that the Prophet’s ﷺ hair was between the lengths of Wafrah (earlobe level) and Jummah (shoulder-length). Abū Dāwūd

Anas ؓ reports that the hair of the Prophet ﷺ reached his shoulders. al Bukhārī

Ibn `Abbās ؓ reported, ‘The Mushrikīn used to part their hair and the people of the book (Jews and Christians) used to leave their hair hanging naturally. Rasūlullāh ﷺ thus used to leave his hair hanging naturally, without parting it. The reason for this was that the Prophet ﷺ in the early period of Islām preferred to follow the People of the Book in matters where there was no command of Allāh ﷻ. Later, when the Prophet ﷺ was commanded by Allāh ﷻ to oppose the People of the Book, he parted his hair in the middle. al Bukhārī

Ā’ishah ؓ relates, ‘The Prophet ﷺ loved to begin with his right side (of anything), his hair when combing; performing ablution (wuḍū) and when putting on his shoes (etc...).’ al Bukhārī



## DRESS

Numerous Aḥādīth have described the clothes of the Prophet of Allāh ﷺ. His clothes were simple but elegant. His principle in the matter of dress was convenience and informality. He would wear whatever was available and was not at all bothered about what type of cloth it was made from or what design it was. As long as it covered the body and was modest, the Prophet ﷺ would not be against wearing it.

His dress usually consisted of a wrap and a lower garment (Izār) made of coarse cloth (i.e. similar to an Iḥrām). He is also reported to have worn woollen clothing.

## Turban

Qutaybah reports from Jābir ibn `Abdullāh ؓ that the Messenger of Allāh ﷺ entered Makkah and he was wearing a black turban. Muslim

A companion reports, 'It is as if I am looking at the Prophet ﷺ on the mimbar (pulpit) and on his head is a black turban. The tail (shamlah) was hanging between his shoulders.' Muslim

A companion relates, 'I saw the Prophet of Allāh ﷺ in a dark coloured turban.' al Bayhaqī

## Upper Garment

Umm Salamah ؓ relates, 'The most beloved item of clothing to Rasūlullāh ﷺ was the long shirt.' al Ḥakīm

Barā' ibn `Āzib ؓ reports, 'I have never seen anybody more

handsome in red clothing than the Messenger of Allāh.'

at-Tirmidhi in ash-shamā'il

Mughīrah ibn Shu`bah ؓ narrated, 'The Messenger of Allāh ﷺ wore a Roman (Byzantine) Jubbah (long shirt) which had narrow sleeves.'

at-Tirmidhi in ash-shamā'il

Anas ؓ reports, 'The garment most liked by the Messenger of Allāh ﷺ which he wore was from Yemen.'

al Bukhārī and Muslim

## Lower Garment

Abū Burdah ؓ reports, 'I visited `Ā'ishah ؓ who showed us a coarse, lower-garment sheet of those made in Yemen and an upper-garment sheet from what you call al-Mulabbadah.'

Muslim

Salmah ibn al-Akwā ؓ said 'Uthmān ؓ used to wear his lower-garment sheet (draping) to mid-shin length and said, 'This is how my companion's (i.e. Rasūlullāh's ﷺ) lower-garment sheet was.'

at-Tirmidhi in ash-Shamā'il

## White Clothes

Samurah ibn Jundub ؓ narrated that Rasūlullāh ﷺ said, 'Wear white clothes and shroud your dead in them because they are clean and pure.'

al Ḥakīm

## Leather Socks

Buraydah ؓ relates, 'Negus ؓ the king of Abyssinia sent two simple black coloured leather socks as a gift to the Messenger of Allāh ﷺ. The Messenger wore them, and when he performed Wuḍū he did Mashḥ (passed wet hands) on them.'

Abū Dāwūd

## Sandals

Anas ؓ reports, 'The sandals of the Prophet ﷺ had two straps.' al Bukhārī

In conclusion, the Messenger of Allāh ﷺ would wear whatever was available to him irrespective of its having been made from cotton or wool. He would wear shirts from Yemen, long gowns, lower-garment sheets, plain sheets, sheets with red lines or with patterns on them, leather socks and sandals.

## HYGIENE

Ḥudhayfah ؓ relates, 'The Prophet ﷺ would rinse his mouth when he awoke in the morning.' al Bukhārī

Ibn `Abbās ؓ relates, 'The Messenger of Allāh ﷺ used the Siwāk (tooth-stick) so often we thought Allāh would soon reveal a verse regarding it.' al Aḥādith al Mukhtārah

Abū Hurayrah ؓ relates five things regarding Fiṭrah (nature), 'Circumcision, removal of pubic hair, removal of armpit hair, trimming of nails, and trimming of the moustache.' al Bukhārī

`Ā'ishah ؓ reported, 'The Messenger of Allāh ﷺ said, 'ten acts are of Fiṭrah (nature): trimming the moustache, lengthening the beard, using the Siwāk, snuffing water up the nose (cleaning it), cutting the nails (of the hand and feet), washing the joints, plucking the hair under the armpits, shaving the pubic hair, and performing Istinjā (cleaning oneself with water after going to the toilet). The narrator said, 'I have forgotten the tenth, but it may have been rinsing the mouth.' Muslim

Nine items out of the list of ten concern one's personal hygiene. This is

an example of the importance Islām places on personal hygiene. One should regularly trim the moustache and shave the pubic hair and pluck the hair from under the armpits once every one or two weeks. It may be left for longer, but not exceeding forty days. Nails of the hands and feet should not be left to grow long as dirt will gather under the nails; they too should be cut regularly. The Prophet ﷺ warned against their neglect: Anas ؓ reports, the Messenger ﷺ said, 'Do not let forty days elapse without trimming the moustache and paring the nails.'

Muslim

Etiquettes of personal cleanliness relating to all parts of the body that have been ordained by Islām ensures purity which is complete, comprehensive and unmatched.

Anas ؓ relates that the Messenger of Allāh ﷺ frequently oiled his hair and frequently washed his beard.

al Bayhaqī

Anas bin Mālik ؓ reports that the Prophet of Allāh ﷺ frequently oiled his hair and combed his beard and would wrap a piece of cloth around his head, which became like an oiler's cloth due to the frequent use of oil.'

at-Tirmidhī in ash-Shamā'il

The Prophet ﷺ would comb his hair and beard and apply oil to both every few days. He would part his hair in the centre, `Ā'ishah ؓ narrates that when she would comb the Prophet's ﷺ hair she would part it in the centre.

at-Tirmidhī in ash-Shamā'il

## **Kohl (Collyrium – e.g. Antimony Sulphide)**

Ibn `Abbās ؓ reports that Rasūlullāh ﷺ said, 'Use kohl made of Ithmid (Antimony Sulphide) on the eyes as it strengthens eyesight and promotes the growth of the eye lashes.'

at-Tirmidhī

He also used to say, 'The Prophet ﷺ had a small container of kohl from which he applied kohl in each eye three times every night.' at-Tirmidhī

## CHARACTER

The noble person of the beloved of Allāh ﷺ stands prominent, dignified and mighty in all qualities, habits and manners. He was a loving husband, father, friend, and leader. It was the sublimity of his character which won the hearts and minds of his severest enemies. Abu Sufyān ؓ and Khālid ibn Walīd ؓ, the renowned figures of Makkah, for example, accepted Islām by simply being impressed with the character of the Prophet ﷺ. Thumāmah ؓ was in the custody of Muslims, and was compelled by nothing but the magnificent character of the Prophet ﷺ and his companions ؓ in surrendering to the faith. Even before the advent of Islām the Prophet ﷺ was renowned for his scrupulous honesty; he was known as al-Amin (the trustworthy) and aṣ-Ṣādiq (the truthful).

Not only has the Muslim Ummah praised and recognised the greatness of the final Prophet of Islām ﷺ, but the likes of the Indian freedom fighter Mahatma Gandhi and the world-renowned author George Bernard Shaw too have testified to the greatness of the character and manner of the Prophet ﷺ.

“I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind...I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the

sword carried everything before them and surmounted every obstacle.” Mahatma Gandhi speaking on the character of Muhammad in Young India

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”

G.B. Shaw, *The Genuine Islam*, Vol. 1, No. 81936

A Professor of Philosophy wrote regarding the Messenger of Allāh ﷺ, ‘The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it can I catch. With dramatic succession of Picturesque scenes! There is Muhammad, the Prophet. There is Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Statesman; Muhammad, the Reformer; Muhammad, the Refuge of orphans; Muhammad, the Protector of slaves; Muhammad, the Orator; Muhammad the Emancipator of Women; Muhammad, the Judge; Muhammad the Saint. All in these magnificent roles, in all these departments of human activities, he is like a hero.’

K. S. Ramakrishna Rao, *Muhammad, the Prophet of Islam*

These and many other such quotes show that those who are impartial in their outlook view the Messenger ﷺ as the greatest of human beings, not only in terms of achievement but also in character.

Below are a selection of Aḥādīth describing the character, manners, and habits of the Beloved of Allāh ﷺ. It is hoped that one after reading them, will feel inclined to try and bring a part of the life of the Prophet ﷺ into their own.

ʿAbdullāh ibn Amr ؓ narrates, 'The Messenger of Allah ﷺ was neither obscene nor was he crude. He used to say 'The best amongst you is he who has the best manners.'

al Bukhārī

Anas ؓ reports, 'The Prophet ﷺ was not obscene, nor did he curse or swear.'

al Bukhārī

ʿAbdullāh Ibn Judail (RA) says, 'I asked ʿĀ'ishah ؓ regarding the mannerism of the Prophet ﷺ, to which she replied, 'He was not obscene nor was he crude nor did he shout in the markets. He did not recompense evil with evil but He forgave and forewent.'

at-Tirmidhī

Ḥusayn ؓ, the grandson of the Prophet ﷺ, asked his father ʿAlī ؓ, about the Messenger's conduct. ʿAlī ؓ described it; 'He was always cheerful, gentle and mild. There was no rigidity or coarseness in his conduct. He was neither a faultfinder nor a boisterous person and he steered away from any kind of futile engagement. The Prophet ﷺ encouraged the achievers and never deprived anybody of hope. He refrained from boasting, hoarding wealth, and involving himself in things that did not concern him. He would not rebuke anybody using sharp words, and neither did he expose people with the intention to disgrace and defame. While speaking, he addressed matters constructively with the objective of good for all. His audience, in giving attention, would remain motionless as though birds were sitting on their heads. When he finished talking, only then his companions would talk; they would not argue but would wait for the person speaking to finish before another began. He would laugh at things that were humorous and would get excited by things that excited his

companions. He was tolerant towards those visitors to Madinah who were harsh in their tone and questioning of the Prophet and instructed his companions to help them. He would say 'When you see somebody in need who is seeking help, help him.' He would not accept praise from anybody except as a way of showing thanks for his kindness. When somebody spoke in his company he would not object/interject unless he spoke out of line. Then he would stop the speaker by forbidding him (from continuing in that manner or with that topic) or he would stand (and leave).'

at-Tirmidhī in ash-Shamā'il

Abū Sa`īd Khudrī ؓ narrates, 'The Messenger of Allāh ﷺ in modesty and bashfulness surpassed even a virgin behind a veil; and if he disliked something we would recognize it from his face.'

al Bukhārī

Ḥasan ibn `Alī ؓ (grandson of the Prophet ﷺ) reported, 'I asked my maternal uncle Hind ibn Abī Hālah, who was very descriptive in speech to describe to me the manner in which the Messenger ﷺ spoke. He replied, 'The Messenger ﷺ was a man of continuous sorrows (being so actively conscious of the reality of people's lives) and perpetual reflection. He never rested (because of these continuous worries). He did not speak without need. He always spoke clearly from beginning to end. He spoke concisely. He paused whilst speaking (between sentences). His speech was neither excessive nor deficient. He was neither bad mannered nor was he offensive. He always appreciated and respected favours even though they may be minute and he would not criticise them. He did not criticise food, nor excessively praise it. He was never angered by any materialistic thing. However, if Allāh's laws were violated, nothing could withstand his anger until he had defended and re-established it. He would not get angry with regards to things concerning him, personally, nor would he retaliate. If he pointed at something, he did it with his full hand. When he was surprised by something he turned his hand over. When he spoke, sometimes he joined his hands. He sometimes hit the palm of his right hand with the



inside part of his left thumb. When he became angry with a person he turned his face away. When he was happy he looked down. The extent of his laughter was but a smile, through which his teeth shone like hailstones.’

at-Tirmidhī in ash-Shamā'il

He was extremely gentle and never addressed anyone harshly, much less abused or cursed them. He even treated the most malicious unbeliever and enemy courteously, overlooking their apparent rudeness. No person was afraid to talk to the Prophet. He would play with children, talk to the rich and poor. All were the same before him. None was given preference. He was also a humble man who did not like people to fuss over him. He took meals with the servant and helped in kneading the flour.

## Compassion and Generosity

Usāmah ibn Zayd ؓ narrates, The daughter of the Prophet ﷺ sent for him, requesting him to come as her child was dying, but the Prophet ﷺ replied by conveying his greetings and saying, 'Whatever Allāh gives is for Him, and whatever he takes, is for Him and everything for Him has a fixed time (in this world)' and that she should be patient and hope for Allāh's reward. (This was to prepare her for whatever happened) She again sent for him, emphasising her need for him to come. The Prophet ﷺ got up and went to her, as did those present among whom were Sa`d ibn `Ubādah ؓ, Mu`ādh ibn Jabal ؓ, Ubayy ibn Ka`b ؓ, Zayd ibn Thābit ؓ and some others. The child was brought to Allāh's Messenger while his breath was disturbed in his chest (the sub-narrator thinks that Usāmah ؓ added - as if the sound was of an empty leather waterskin). On that, the eyes of the Prophet ﷺ started shedding tears. Sa`d ؓ said, 'O Allāh's Messenger! What is this?' He replied, 'It is mercy which Allāh has put in the hearts of His slaves. Indeed Allāh shows mercy to His merciful servants.'

al Bukhārī

Anas ibn Mālik ؓ relates, 'We went with the Prophet ﷺ to the blacksmith Abū Sayf ؓ, who was the husband of the wet nurse of Ibrāhīm ؓ (the son of the Prophet). Allāh's Messenger took Ibrāhīm and kissed him, (lovingly) smelled him (i.e. held him close to his chest). Later we entered Abū Sayf's house and at that time Ibrāhīm was in his last breaths, and the eyes of the Messenger started shedding tears, `Abdur-Raḥmān ibn `Awf said, 'O Allāh's Messenger, even you weep?!' He replied, 'O Ibn `Awf, this is mercy.' Then he wept more and said, 'The eyes shed tears, the heart grieves, but we will not say anything except what pleases our Lord. O Ibrāhīm! Indeed we, by your separation, are grieving.'

al Bukhārī

`Ā'ishah ؓ narrates that (once) she asked the Prophet ﷺ, 'Have you encountered a day harder than the day of 'Uḥud?' The Prophet ﷺ replied, 'Your tribes indeed had troubled me a lot then, but the worse trouble (I encountered) was on the day of `Aqbah (i.e. at Ṭā'if) when I presented myself to ibn `Abd-Yālil ibn `Abd-kulāl and he did not respond to my request. So I departed overwhelmed with excessive sorrow and proceeded on, and could not relax until I found myself at Qarn ath-Tha`ālib, where I lifted my head to see a cloud shading me unexpectedly. I looked up and saw Jibra'īl in it. He called me saying, 'Allāh has heard what your people have said, and what they replied back to you. Allāh has sent the angel of the mountains to you, so that you may order him to do as you wish to these people.' The angel of the mountains greeted me, and then said, 'O Muḥammad! Order what you wish. If you like I will let al-Akhshabayn (two mountains) fall upon them.' The Prophet replied, 'No, but I hope that Allāh will cause them to produce a progeny which will worship Allāh alone and not ascribe any partners to him.'

al Bukhārī

Anas ibn Mālik ؓ relates, 'I was walking with the Prophet ﷺ, who was wearing a Najrānī sheet with a thick border, when a bedouin overtook the Prophet and pulled the sheet forcibly. I looked at the shoulder of

the Prophet and noticed that the corner of the sheet had left a mark on it because of the force with which it had been pulled. The bedouin then said, 'O Muḥammad! Order for me some of Allāh's property that you have.' The Prophet ﷺ turned towards him, smiled and ordered that he be given something. al Bukhārī

Ibn `Abbās ؓ reports, 'The Messenger of Allāh ﷺ was the most generous person.' al Bukhārī

The Prophet's ﷺ compassion and generosity are unparalleled. Though he chose to live the life of a poor person, he was more generous than kings. He would spend on others, at times even incurring debt to help the needy, when he had nothing. He would go hungry so another could eat. He would spend every bit of money donated and would not go home until this was done. During the month of Ramaḍān, he was particularly generous (his spending on the needy increased in this blessed month).

## Keeping His Word

Ḥudhayfah ibn al-Yamān ؓ reports, 'Nothing stopped me from taking part in the Battle of Badr except the fact that I and Abū Ḥusayl were captured by the Kuffār of Quraysh. They asked us if we were going to join the Muslim army. We told them we had no intention of fighting, instead we intend to go to Madinah. The Kuffār made us swear by Allāh that we will go to Madinah and not fight. We came to the Prophet of Allāh ﷺ and we informed him about the oath we were made to take. He told us we could not fight and must fulfil our oaths, and we should seek Allāh's help against them.' Muslim

Look at the character of the Messenger of Allāh ﷺ! The Muslim army was in need of soldiers, they were outnumbered three to one yet when

two able men - who were willing to fight - came to him, he declined their help because they had given their word to the enemy and despite the oaths being taken forcibly. The Prophet ﷺ himself would keep his word and always ordered that others keep their's.

## Talking

ʿĀ'ishah ؓ relates, 'The Prophet ﷺ did not speak quickly as you do. He spoke clearly, with pauses (not continuous). A person sitting in his company would remember what he said (because of its clarity).'

at-Tirmidhī

Anas ؓ reports, Rasūlullāh ﷺ (sometimes) repeated a word thrice, so that his speech could be understood (well).'

al Bukhārī

The purpose of talking slowly, clearly, and with pauses was that the person being addressed would hear what is being said and understand it. The Prophet spoke like this for the ease of the listener.

## Laughter

ʿAbdullāh ibn Mughīrah (RA) relates, he heard ʿAbdullāh ibn Ḥārith ؓ saying, 'I never saw the Prophet ﷺ except that he was smiling.'

al Aḥādith al Mukhtārah

Jābir ibn Samurah ؓ reported, 'The Prophet ﷺ never laughed (loudly), but rather smiled.'

al Ḥakīm

ʿAwn ؓ relates, 'The Prophet ﷺ did not laugh, but rather smiled; and he would never turn away from the person whom he was talking to.'

Muṣannaf ibn Abi Shaybah

Anas ؓ relates, 'A person requested Rasūlullāh ﷺ that he be given a means of conveyance. "I shall give the child of a camel to you," the Prophet ﷺ replied.

The person said, "What shall I do with a child of a camel, O Messenger of Allāh?"

Rasūlullāh ﷺ replied, "Is any camel not a child of another camel?"

(The narrator continues) the Prophet ﷺ would joke with his companions and would sit and talk with them. If a person foreign to Madinah was to come to the Masjid and see the Prophet ﷺ with the companions, the casualness of the gathering would make it difficult for the person to distinguish the Prophet ﷺ from his companions.'

at-Tirmidhī in ash-Shamā'il

## Sitting

Jābir ibn Samurah ؓ relates, 'I observed the Messenger ﷺ lean on a pillow which was on his left side.'

at-Tirmidhī in ash-Shamā'il

It is reported from Qaylah bint al-Makhramah ؓ that she saw Rasūlullāh ﷺ in the Masjid in a Qurfaṣā' posture. She relates, 'When I saw the Messenger ﷺ sitting so humbly I began shivering with fear.'

Abū Dāwūd

Qurfaṣā': The `Ulamā differ in the explanation of the word. The most commonly used meaning is that while sitting on the ground, to lift both thighs in an upright position, and fold both arms around the legs while sitting on the ground.

## Sleeping

Abū Hurayrah ؓ relates, 'The Messenger ﷺ said, 'When anyone of you comes to his bed, he should dust his bed with the inside of his waist sheet, as he does not know what has come on it after him.'

al-Bukhārī

Barā' ibn `Āzib ؓ reports, 'When Allāh's Messenger ﷺ went to bed, he used to sleep on his right side.'

al Bukhārī

`Ā'ishah ؓ relates, 'Every night when the Prophet ﷺ went to bed, he would cup his hands together and blow over it after reciting Sūrah al-Ikhlāṣ, Sūrah al-Falaq and Sūrah an-Nās, and then rub his hands over whatever part of his body he was able to rub, starting with his head, face and front of his body. He would do this three times.'

al Bukhārī

Ḥudhayfah ؓ narrates, 'When the Messenger ﷺ went to bed at night he would put his hand under his cheek.'

al Bukhārī

Barā' ibn `Āzib ؓ reports, 'The Messenger of Allāh ﷺ said to me, 'When you come to your bed perform the ablution you perform for Ṣalāh and then sleep on your right side.'

al Bukhārī

## Eating and Drinking

Ibn `Umar ؓ relates, the Messenger of Allāh ﷺ said, 'When any one of you eats, he should eat with his right hand and when he drinks he should drink with his right hand, because Shayṭān eats and drinks with his left hand.'

Muslim

Ka`b ibn Mālik ؓ reports, 'The Messenger ﷺ used to eat with three fingers and he would lick his fingers before he wiped them.'

Muslim

Anas ؓ reports, 'The Prophet ﷺ did not eat on a table till he died, and he did not eat bread baked from fine flour till he died.'

al Bukhārī

Abū Hurayrah ؓ reports 'The Prophet ﷺ never criticised food: if he liked it, he ate it; if not, he left it.'

al Bukhārī

A companion reports, 'I saw the Prophet ﷺ eat with three fingers; the thumb, the finger next to it (index finger) and the middle finger. Then I saw him lick the three fingers before he wiped them, first the middle finger, then the index finger and then the thumb.' aṭ-Ṭabarānī

Jābir ؓ reports, 'The Prophet ﷺ commanded that the plate and the fingers should be licked because one does not know where the Barakah lies.' Abū Ya`lā

Anas ؓ relates, 'The Prophet ﷺ drank water in three sips and used to say, 'it is more pleasing and satisfying in this manner.' Anas ؓ then said 'I too take three sips when I drink.' Muslim

## THE PROPHET'S RELATIONSHIPS

### With His Family

Abū Hurayrah ؓ reports, 'When Allāh ﷻ revealed the verse: 'And warn your tribesmen...' Allāh's Messenger ﷺ said, 'O people of Quraysh (or similar words) Buy yourselves (i.e. save yourselves from the Fire) as I cannot save you from Allāh's punishment. O Banū `Abd Manāf (the Prophet's ﷺ own tribe)! I cannot save you from Allāh's punishment. O `Abbās ibn `Abdul Muṭṭalib! I cannot save you from Allāh's Punishment. O Ṣafīyyah, the aunt of Allāh's Messenger! I cannot save you from Allāh's punishment. O Fāṭimah bint Muḥammad! Ask me for anything from my wealth, but I cannot save you from Allāh's punishment, al Bukhārī

Abū Hurayrah ؓ reports, 'The Prophet ﷺ once visited his mother's grave. He wept and the companions with him also wept.' Muslim

Note: The Prophet's ﷺ mother died when he was only six years of age. Despite hardly knowing her, his love for her remained profound.

ʿĀ'ishah ؓ reports, '(Whenever) Fāṭimah ؓ came (she'd be) walking, - and her style of walking was just like the Messenger's ﷺ – the Prophet ﷺ would say, "Welcome my Daughter," then he would seat her on his right or left.'

al Bukhārī

ʿĀ'ishah ؓ reports, 'The Prophet of Allāh ﷺ would kiss me when he left to perform Ṣalāh.'

DāraQuṭnī

Abū Salamah ؓ and Abū Hurayrah ؓ both reported that the Messenger ﷺ had said, 'The most complete believers in faith are those who have the best character, and the best from amongst you is the best to his wife.'

Ibn Ḥibbān

Anas ibn Mālik ؓ narrates, 'The Messenger of Allāh ﷺ came to Madīnah and he did not have a Khādīm (servant). Abū Ṭalḥa ؓ (Anas's step-father) took me by my hand and presented me before the Prophet of Allāh ﷺ. He said, "O Messenger of Allāh! Anas is a clever boy who will serve you."' Anas says, 'I served the Prophet on journeys and at home. He never said to me over anything I did, 'Why did you do this like this?' and over something I never did, 'why didn't you do this like this?'

al Bukhārī

ʿĀ'ishah ؓ relates, 'The Messenger of Allāh ﷺ never hit anybody, whether women or servants (or anyone else); except for when he was striving in the path of Allāh. He never took revenge for anything unless the prohibitions made by Allāh were being committed; he then took revenge for Allāh, the exalted the Glorious.'

Muslim



Anas ibn Mālik ؓ narrates, 'The Prophet ﷺ would play with his granddaughter Zaynab bint Umm Salamah ؓ, and would repeatedly call her 'O Zuwaynib! O Zuwaynib!'

al Aḥādīth al Mukhtārah

Note: Zuwaynib is an affectionate diminutive form of Zainab.

`Ā'ishah ؓ reports, 'The Prophet ﷺ said, 'Jibra'īl ؑ so continuously instructed me regarding (treating well) neighbours, that I thought that he would make them (a person's) heirs.'

al Bukhārī

Abū Shurayḥ ؓ reports, 'The Prophet ﷺ said, "By Allāh! he does not believe! By Allāh! he does not believe! By Allāh! he does not believe!" It was asked, "Who O Messenger of Allāh?" He replied, "That person whose neighbour does not feel safe from his evil."'

al Bukhārī

Anas ibn Mālik ؓ relates, 'An old man came to see the Prophet ﷺ and the gathering delayed in making way for him (to approach the Prophet). The Prophet ﷺ thus said, 'He is not from amongst us, the one who does not have mercy on our youngsters and respect our elderly.'

at-Tirmidhī

`Abdullāh ibn Bushr relates, 'When the Messenger of Allāh ﷺ approached a person's front door, he would never stand in front of the door but he would stand to the right or the left of the door. He would call out 'as-Salāmu `Alaykum,' and this was when there was no covering of the doorway.

al Aḥādīth al Mukhtārah

## INFORMATION ABOUT THE MESSENGER

### Name and Genealogy:

Muḥammad  
ibn (son of) `Abdullāh  
ibn `Abdul Muṭṭalib  
ibn Hāshim  
ibn `Abd Manāf  
ibn Quṣayy  
ibn Kilāb  
ibn Murrah  
ibn Ka`b  
ibn Lu`ayy  
ibn Ghālib  
ibn Fihri  
ibn Mālik  
ibn an-Naḍr  
ibn Kinānah  
ibn Khuzaymah  
ibn Mudrikah  
ibn Ilyās  
ibn Muḍr  
ibn Nizār  
ibn Ma`d  
ibn `Adnān

### Mother's Genealogy

Āminah  
bint (daughter of) Wahab  
ibn `Abd Munāf  
ibn Zuhrah

ibn Kilāb - here the lineage of the Prophet's parents join.

**Date of Birth:** Monday 9th (according to some narration 12th) Rabi`ul-Awwal, known as the year of the Elephant, corresponding with the Gregorian date, 20th/ 22nd of April 571 C.E.

**Date of Demise:** Monday, 12th Rabi`-ul-Awwal, 11th year of Hijrah aged sixty three and four days.

### **Names of the Prophet's ﷺ wives**

1. Khadijah ﷺ bint Khuwaylid
2. Sawdah ﷺ bint Zam`ah
3. `Ā'ishah ﷺ bint Abū Bakr ﷺ
4. Ḥafṣah ﷺ bint `Umar ibn al-Khaṭṭāb ﷺ
5. Zaynab ﷺ bint Khuzaymah
6. Umm Salamah, Hind ﷺ bint Abī Umayyah
7. Zaynab ﷺ bint Jaḥash
8. Juwayriyah ﷺ bint al-Ḥārith
9. Umm Ḥabībah, Ramlah ﷺ bint Abī Sufyān ﷺ
10. Ṣafiyyah ﷺ bint Ḥuyayy ibn Akhtab
11. Maymūnah ﷺ bint al-Ḥārith

### **Bondswomen of the Prophet ﷺ**

1. Māriyah Qibṭiyyah ﷺ - the mother of the Prophet's son Ibrāhīm ﷺ
2. Rayḥānah ﷺ bint Sham`ūn
3. Nafisah ﷺ

### **Children of the Prophet ﷺ**

Daughters:

1. Zaynab ﷺ
2. Ruqayyah ﷺ
3. Umm Kulthūm ﷺ
4. Fāṭimah ﷺ

Sons

1. Qāsim ﷺ
2. `Abdullāh ﷺ
3. Ibrāhīm ﷺ

All of the Prophet's ﷺ children were born through his marriage with Khadijah ﷺ except for his son Ibrāhīm ﷺ, whose mother was the Prophet's bondswoman Māriyah ﷺ.

### The Various Names of the Prophet ﷺ

Various names for the Messenger have been mentioned in the Qur'ān and Aḥādith.

Those mentioned in the Qur'ān are:

Muḥammad	(the praised),
Aḥmad	(the most praising),
ash-Shāhid	(the witness),
al Mubash-shir	(the giver of glad tidings),
an-Nadhīr	(the fore-warner),
al Mubīn	(the proof/evident),
ad-Dā`ī ilallāh	(the caller to Allāh),
as-Sirājul Munīr	(the bright lamp),
al-Mudhak-kir	(the reminder),
ar-Raḥmah	(the mercy),
an-Ni`mah	(the blessing),
ash-Shahīd	(the witness/witnessed),
al Amīn	(the trustworthy),
al Muz-zammil	(the one wrapped in garment)*
and al Mud-dath-thir	(the one enveloped in garment)*

\*This refers to when the Messenger ﷺ first received revelation and not understanding what had happened, asked his wife to wrap him in clothes to calm himself.

In the Aḥādith the Prophet ﷺ has referred to himself by various names some of which are listed below:

The Messenger of Allāh ﷺ mentions, 'I have five names; I am Muḥammad and I am Aḥmad. I am al-Māḥī (the Eraser), as through me Allāh will erase Kufr. I am al-Ḥāshir (the Gatherer) as on the Day of Judgement people will gather by my feet and I am al-`Āqib (the Last of Prophets).  
al Bukhārī

In another narration the Messenger ﷺ has also called himself al-Qāsim (the Distributor)  
al Bukhārī

In another narration the Prophet ﷺ has said, 'I am Muḥammad, I am Aḥmad, I am Nabīyyur-Raḥmah (the Prophet of Mercy), I am Nabīyyut-Tawbah (the Prophet of Repentance), I am al-Muqaffi (follower of other Prophets), I am al-Ḥāshir (the Gatherer), and the Prophet who has fought battles.  
at-Tirmidhi in ash-Shamā'il

Other names of the Prophet ﷺ have also been mentioned in various books, but these are names that we have found in narrations with complete chains.