

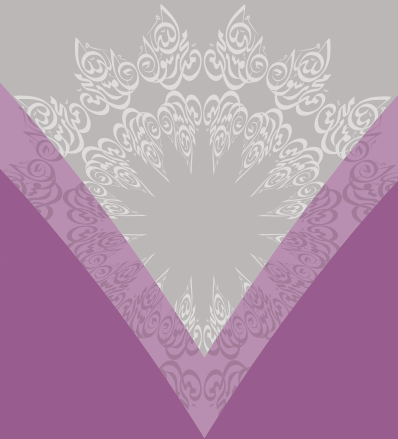


مركز أصول العمل للبحوث والدراسات



MUHAMMAD
The Messenger of Allah

THE PROPHET'S ETHICAL CODE



سُبْحَانَكَ اللَّهُمَّ رَبِّي الْأَكْبَرُ



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of allah the most beneficent most merciful

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Mention

Terminology used in this series of Boolets.

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

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

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

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

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BOOKLET
4

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







INTRODUCTION

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

This Booklet is part of several publications on Prophet Muhammad behavior and conduct in life.

The booklet here recounts a number of situations that show how the messenger of Allah deals with his companions. The booklet says that the ethics and manners of Prophet Muhammad show that he is the example that we should emulate in all our conducts in life.

He says the prophet keeps close and friendly relations with his companions. He used to entertain them and joke with them.

He would consult his companions and take their opinion and points of views into consideration, particularly in matters that have no proof in the Book.

The booklet talks about the prophet exchange





of visits with his companions, saying he used Muslims who were sick,. He would also visit even non-Muslims when they were sick.

The messenger of Allah would accept gifts and reward generously on account of that.

The Booklet also reflected the prophet excellent manners, and how he behaved when he was with his companions. He did not wait for them to serve him .Instead he served them. He served himself and would serve others as well.

As for his marriages, the booklet says they were of good cause; he married women from large and strong Arab tribes. His aim was to attract those strong tribes to Islam and support the spread of the Da'wa. This is a noble political purpose.

There was another reason for his marriages. Some of his marriages took place out of sympathy and help because he married some of his companions' wives who became widows because their husbands had died in Jihad or while they were trying to spread the call of





Islam. His aim here was to help these widows and support them to live a dignified life.

The booklet went on to recount many of the prophet's behavior with his companions and with the people at large, even non Muslims.

The booklet also talked on the prophet's love of everything which is beautiful in life. He loved to help others by interceding on their behalf and he had kept very close relationship with all people even non Muslims.

In this respect, the booklet said one of the prophet's wives was from the Coptic Christians in Egypt. She was the mother of his son Ibrahim. The Booklet quoted the Messenger of Allah as saying, (If you own a Coptic Christian, treat them kindly for between us is a pledge and relationship.)





THE PROPHET'S ETHICAL CODE

1

The Prophet's close relations with his Companions:

The Prophet would close with his Companions, he would entertain and joke with them

This is well-known due to the fact that we have detailed reports about the Prophet's biography. The Prophet ﷺ is the example which we should emulate in all our matters. Jareer b. Abdullah, with whom Allah is pleased, said: 'The Prophet ﷺ did not prevent me from sitting with him, since I accepted Islam. He always smiled when he looked at me. I once complained to him, that I could not ride a horse and he hit me in my chest and supplicated Allah, saying:

- 1 Close Relations with his Companions
- 2 Would Entertain his Companions
- 3 Would Consult his Companions
- 4 Visiting the Sick, Whether he was Muslim or non Muslim
- 5 He was Grateful for People's Goodness Towards him
- 6 Love for Everything Which is Beautiful and Good
- 7 Loved to Help Others by Interceding on Their Behalf
- 8 Would Serve Himself



‘O Allah! Steady him, and make him a person who guides others and a source of guidance.’

(Bukhari # 5739)

The Prophet (ﷺ) would entertain his Companions and joke with them:

2

Anas b. Malik, with whom Allah is pleased, said the Messenger of Allah (ﷺ) was the most well mannered person. I had a young brother whose name was Abu Umair - he would play with a small bird called ‘An-Nughair’. The Prophet (ﷺ) said to him:

‘O Abu Umair, what did the Nughair do?!’ while he was playing with it. (Muslim # 2150)

The Prophet (ﷺ) did not only entertain and joke with his companions by word of mouth; rather, he sported and amused them as well. Anas b. Malik, with whom Allah is pleased, said:

‘A Bedouin named Zahir b. Haram would give gifts to the Prophet (ﷺ) and he would prepare things for him as well. The Prophet (ﷺ) said: ‘Zahir is our desert, and we are his city.’

The Prophet (ﷺ) did not only entertain and joke with his companions by word of mouth; rather, he sported and amused them as well.





The Prophet ﷺ would consult his Companions, and take their opinions and points of view into consideration in issues and matter

3

He would consult his Companions:

The Prophet ﷺ would consult his Companions, and take their opinions and points of view into consideration in issues and matters which no textual proofs were revealed. Abu Hurairah, with whom Allah is pleased, said:

'I have not seen a person more keen for the sincere advice of his companions than the Messenger of Allah ﷺ, (Tirmidhi # 1714)



Visiting the sick, whether he was Muslim or non Muslim:

4

The Prophet (ﷺ) was concerned about his Companions and would make sure that they were well. If he was told about a Companion who was sick, he would rush to visit him with the Companions that were present with him. He wouldn't only visit the Muslims who were sick; rather, he would visit even non-Muslims. Anas b. Malik, with whom Allah is pleased, said:

'A Jewish boy would serve the Prophet (ﷺ) and he fell sick, so the Prophet (ﷺ) said: 'Let us go and visit him.' They went to visit him, and found his father sitting by his head, and the Messenger of Allah (ﷺ) said: 'proclaim that there is no true god worthy of being worshipped except Allah alone' and I will intercede on your behalf on account of it on the Day of Resurrection.' The boy looked at his father, and the father said: 'Obey Abul Qasim!' so the boy uttered: 'There is no true god worthy of being worshipped except Allah alone, and Muhammad (ﷺ) is the last Messenger.'

The Prophet (ﷺ) wouldn't only visit the Muslims who were sick; rather, he would visit even non-Muslims.





The Messenger of Allah ﷺ said: 'All praise is due to Allah, Who saved him from the Fire of Hell.' (Ibn Hibban # 2960)

5

He was grateful for people's goodness towards him, and would reward that generously:

Abdullah b. Umar, with whom Allah is pleased, said that the Messenger of Allah ﷺ said:

'Whoever seeks refuge with Allah against your evil, then do not harm him. Whoever asks you by Allah, then give him. Whoever invites you, then accept his invitation. Whoever does a favor for you or an act of kindness, then repay him in a similar manner; but if you do not find that which you can reward him with, then supplicate Allah for him continuously, until you think you have repaid him.'

(Ahmed # 6106)

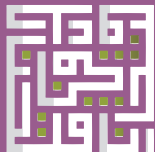
A'ishah, with whom Allah is pleased, said:

'The Messenger of Allah ﷺ would accept gifts,

The Messenger of Allah ﷺ would accept gifts, and reward generously on account of that.



إِنَّا فَتَحْنَا لَكَ
فَتْحًا مَبِينًا
verily we have
granted thee
a manifest victory
(Al-Anfal 10)





and reward generously on account of that.’

(Bukhari # 2445)

The Messenger’s love for everything which is beautiful and good:

6

Anas, with whom Allah is pleased, said:

‘The hand of the Messenger of Allah (ﷺ) was softer than any silk that I had ever touched, and his scent was sweeter than any perfume that I had ever smelt.’ (Bukhari # 3368)

The Messenger of Allah (ﷺ) loved to help others by interceding on their behalf:

7

Abdullah b. Abbas, with whom (ﷺ), said:

‘The husband of Bareerah, with whom Allah is pleased, was a slave whose name was Mugheeth - I saw him walking behind her in the streets of Madinah crying, and his tears were falling off his beard. The Messenger of Allah (ﷺ) said to Al-Abbas: ‘Doesn’t it amaze you, how much Mugheeth loves Bareerah, and how much she hates Mugheeth!’

Anas, with whom Allah is pleased, said: ‘The hand of the Messenger of Allah (ﷺ) was softer than any silk that I had ever touché.





The Prophet's excellent manners, not only made him serve himself; rather, he would serve others as well.

8

The Messenger of Allah ﷺ would serve himself:

A'ishah, with whom Allah is pleased, said:

'I was asked how the Messenger of Allah ﷺ behaved in his house.' She said: **'He was like any man; he washed his clothes, milked his sheep, and served himself.'** (Ahmed # 24998)

The Prophet's excellent manners, not only made him serve himself; rather, he would serve others as well. A'ishah, with whom Allah is pleased, said:

'I was asked how the Messenger of Allah ﷺ behaved in his house.' She said: **'He would help out in the house with the daily chores, and when he heard the Adhan he would leave for the Masjid.'** (Bukhari # 5048)



HIS ATTITUDE TOWARDS MARRIAGE

After the death of his first wife, Khadeejah, with whom Allah is pleased, the Prophet ﷺ married eleven women; all were divorcees, except for A'ishah, with whom Allah is pleased. Six of his wives were from the tribe of Quraish, and five were from different Arabian tribes, and one was from the Coptic Christians in Egypt. She was the mother of Ibraheem. The Prophet ﷺ said:

'If you own a Coptic Christian, treat them kindly for between us is a pledge and relationship.'

(Abdurrazaaq # 19325)

The Prophet ﷺ married these women for a number of reasons:

Religious and legislative purpose:

The Prophet ﷺ married Zainab b. Jahsh, with whom Allah is pleased. The Arabs in the Era of Ignorance would prohibit a man from marrying the wife of his adopted son; they believed that the adopted son was like a man's actual son in all aspects. The Prophet ﷺ married her, although she was previously the wife of his adopted son, Zaid b. Harithah, with whom Allah is

The Prophet ﷺ married Zainab b. Jahsh, although she was previously the wife of his adopted son, Zaid b. Harithah.

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pleased. The Messenger of Allah ﷺ married her to abolish this belief. Allah, the Exalted, says:

(And when you said to him to whom Allah had shown favor and to whom you had shown a favor: keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be fulfilled..) [33:37]

The Messenger of Allah ﷺ married women from the largest and strongest Arab tribes for political reasons.



THE PROPHET MARRIED

Religious and legislative purpose

Political reasons

Social reasons



Political reasons and for the sake of Da'wah, and to invite people to Islam, and to gain the favor of the Arab tribes:

The Messenger of Allah (ﷺ) married women from the largest and strongest Arab tribes. The Prophet (ﷺ) ordered his Companions, with whom Allah is pleased, to do this as well. The Prophet (ﷺ) said to Abdurrahmaan b. Auf, with whom Allah is pleased: 'If they obey you (i.e. accept Islam) then marry the daughter of the head of the tribe.'

Dr. Cahan said: 'Some of the aspects of his life may seem confusing to us due to present day mentality. The Messenger is criticized due to his obsession of attaining worldly desires and his nine wives, whom he married after the death of his wife Khadeejah, with whom Allah is pleased. It has been confirmed that most of these marriages were for political reasons, which were aimed to gain loyalty of some nobles, and tribes.'

Social reasons:

The Prophet (ﷺ) married some of his Companions' wives who had died, in Jihad or while giving Da'wah. He married them even though they



The Prophet ﷺ married some of his Companions' wives who had died, in Jihad or while giving Da'wah.

were older than him, and he did so to honor them and their husbands.

Veccia Vaglieri in her book 'In Defense of Islam' said:

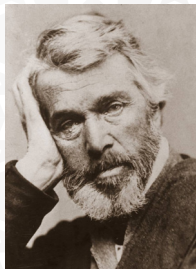
'Throughout the years of his youth, Muhammad ﷺ only married one woman, even though the sexuality of man is at its peak during this period. Although he lived in the society he lived in, wherein plural marriage was considered the general rule, and divorce was very easy - he only married one woman, although she was older than him. He was a faithful husband to her for twenty-five years, and did not marry another woman, except after her death. He at that time was fifty years old. He married each of his wives thereafter for a social, or political purpose; such





that he wanted to honor the pious women, or wanted the loyalty of certain tribes so that Islam would spread amongst them. All the wives Muhammad (ﷺ) married were not virgin, nor were they young or beautiful; except for A'ishah, with whom Allah is pleased. So how can anyone claim that he was a lustful man? He was a man not a god. His wish to have a son may have also lead him to marry; for the children that he had from Khadeejah all died. Moreover, who undertook the financial responsibilities of his large family, without having large resources. He was just and fair towards them all and did not differentiate between them at all. He followed the practice of previous Prophets such as Musa, whom no one objected to their plural marriage. Is the reason why people object to the plural marriage of Muhammad (ﷺ) the fact that we know the minute details of his life, and know so little of the details of the lives of the Prophets before him?

Thomas Carlyle said: 'Mahomet himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary, intent mainly on base enjoyments,--nay on enjoyments of any kind.'¹



Reference:

1. 1- Heroes, Hero-Worship and the Heroic
in History'





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



His lineage, Childhood and Prphethood

Persecution and Hijra

His Character Traits

The Prophet’s Ethical Code

Textual, Scriptural and Intellection on Testimonials of his Phrophethood

Intellectual Proofs on Testimonial of his Prophethood

Requirements of the Testimony

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