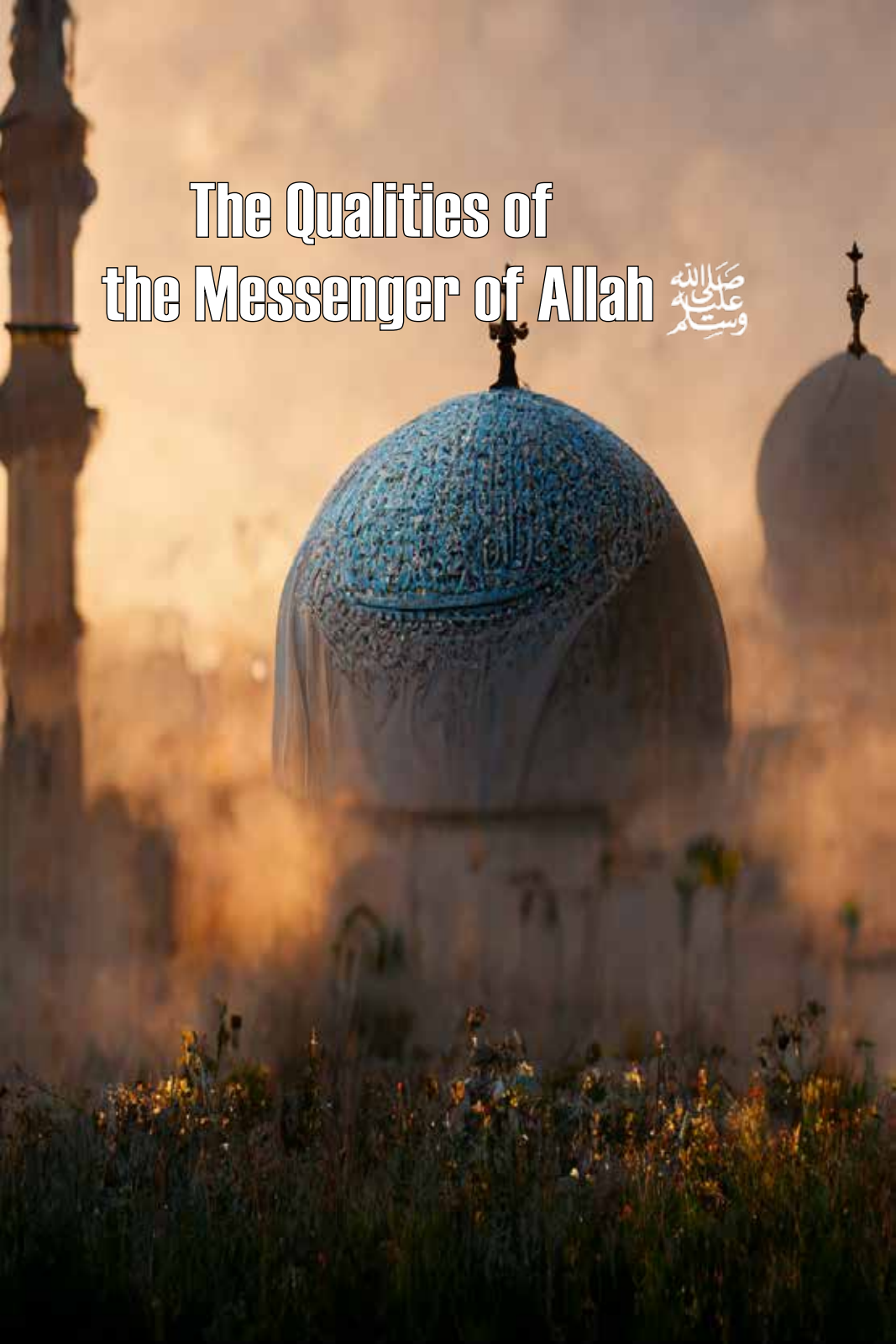


# The Qualities of the Messenger of Allah

صلى الله  
عليه  
وسلم



## **The Qualities of the Messenger of Allâh ﷺ**

All praise is for Allâh who clothed the righteous Muslims in the robes of *Taqwa*, and decorated them with the adornment of the faith. Allâh said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ  
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لِنِي ضَالِّينَ  
مُتَّبِعِينَ﴾

“Indeed, Allâh conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur’ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet ﷺ (i.e., his legal ways, statements and acts of worship)], while before that they had been in manifest error.” (3:164)

My brothers in Islam, the Book of Allâh ﷻ is the most authentic and reliable book ever. It recorded the history of the nations that came before it and told us of the people in the era preceding the message of Muhammad ﷺ who were living in the darkness of ignorance and following terrible traditions. They buried many of their daughters alive, ate the flesh of dead animals (that didn’t die by slaughtering), worshipped idols, and severed the ties of kinship. They often fought each other in tribal disputes and often usurped each other’s property. This led them to shed each other’s blood unjustly. Prior to the message of Muhammad, when there was no Messenger receiving revelation from Allâh ﷻ, people lived a life of darkness upon darkness. However, there were some pious men who were waiting for this situation of total misery to change to a better situation. Therefore, Allâh ﷻ responded to their plight and sent to them His Messenger, a Messenger of peace, the best of men among all people, Muhammad ﷺ. This Messenger used every effort to bring guidance to his people and to save them from

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going astray. He led them with knowledge from darkness to light and taught them to work and earn their money rather than steal other people's property through their usual incursions. He exhorted them to uphold virtuous morals, so as to live a noble and worthwhile life. Allâh ﷻ says:

﴿وَيَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾

“And (the Prophet is) instructing them (in) the Book (the Qur’ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet ﷺ (i.e., his legal ways, statements and acts of worship)], while before that they had been in manifest error.” (3:164)

Allâh ﷻ also said:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he ﷺ is) full of pity, kind, and merciful.” (9:128)

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ، وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e., leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur’ân). Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them

out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).” (5:15,16)

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: ‘There came unto us no bringer of glad tidings and no warner.’ But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.” (5:19)

Many verses in the Qur’ân have focused on the Messenger’s elevated status. Therefore, we, as Muslims should appreciate this status rightly by doing the following:

1. Learning about his sublime qualities and great deeds and actions.
2. Obeying his teachings, following his guidance, and his commandments—particularly the ones regarding abiding by the qualities of good conduct.

We must adhere to his teachings and obey his commandments if we claim to be believers and to love him. By doing so, we prove our love to him, since there is no value for a love that isn’t reflected in action. Thereby the goal for which he was sent is achieved.

I, therefore, find myself obligated to mention some of the Messenger’s manners and qualities. He certainly is the perfect example for mankind in terms of behavior and good conduct. *Al-Tirmidhi* narrated in his book *Al-Shma’il Al-Muhammadiyya* (The Muhammadan characteristics) on the authority of Al-Hassan bin ‘Ali رضي الله عنهما that Al-Hussein ؑ had said that his my father was asked about the way Muhammad ﷺ behaved with his Companions and those who sat with him, so he said, “The Messenger of Allâh ﷺ had always been cheerful, easy-going and docile. He was never rough, harsh, or blatant and never used obscene language. He never was a faultfinder and never argued (for the sake of arguing). He never paid attention to anything that was not his concern.

He never disappointed anyone that sought his help and never dismissed anyone that wanted anything from him empty-handed. He abstained from three things: arguing, being extravagant, and anything that did not concern him. He further refrained from doing three things towards people: he never belittled anyone, never criticized anyone and never searched for anyone's faults. He never spoke except when he anticipated a benefit from speaking. When he spoke, his Companions listened attentively. They talked only when he finished talking, and they would not talk over him or argue in his presence. They listened to anyone speaking in his presence until they finished. Their talk with him is only one, and that is the talk of the first one starting (the discussion). He would laugh about what they laughed about, and wonder about what they wondered about. He was always patient with the strangers that approached with roughness. Therefore, his Companions would bring the strangers to his presence so as to benefit from his answers to their questions. He instructed his Companions that if they ever saw a needy person, they were to bring him to the Prophet ﷺ. He would never accept compliments except from someone who was returning a favor done by the Prophet ﷺ [(i.e., by saying *Jazak Allâhu khayran* (may Allâh reward you with good)]. He would never be interrupted while talking. His Companions would wait until he had finished or rose to leave."

Furthermore, the Messenger of Allâh ﷺ was the most knowledgeable, the most pious, the most abstinent (from worldly luxuries), the most just, the most tolerant and the chestiest of all people. He never touched the hand of a woman that did not belong to his household (i.e., one of his wives or slave-girls), or who was not one of his *Mahram* (those who are relatives that cannot be married) women. He never addressed any one with a bad thing. Whenever he wanted to admonish or remind the Muslims regarding something wrong they did or one of them did, he would not mention anyone in specific. Instead, his address would be delivered in general terms. He had approached every one of his Companions so dearly, that every one of them would think the Prophet ﷺ liked him the most.

He was the most modest of all people and never stared at anyone. He

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answered the invitation of the free man as well as the slave, and accepted any gift offered to him, even if it were a sip of milk or a thigh of a rabbit. Moreover, he would pray for the one who gave the gift and would eat from it. However, he never accepted charity and would not eat from charity. He always visited the sick, particularly the sick among the poor people whom nobody would look after or pay attention to. He was always polite with his Companions and always missed the ones that had been absent for a while. How many a time would he tell a person: “You may have found something with us you do not like” (so forgive us)? He always loved good fragrances and always despised offensive odors. He honored the well doers among the people and always treated the people of honor with kindness. He always looked after his relatives and *Arhaam* (kinfolk), without giving them any preferential treatment over anyone who might have been considered better. He never shunned anyone regardless of what he had done. He had slaves and maids, yet never gave himself any preferences over them in terms of food or clothes. He never passed time for other than the sake of Allâh ﷻ, or for some important personal matters. He was the last person to get angry and the quickest to be pleasant and forgiving. He was the kindest, gentlest and most beneficial of the people for the people. This should be sufficient for anyone who wants to take the Messenger of Allâh ﷺ as his example and role model. His morals are more than what one can mention in one speech. Only Allâh ﷻ can list this honorable Prophet’s virtuous characteristics. Allâh ﷻ says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

“And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character.” (68:4)

Finally I exhort you, my brothers in Islam to take the Messenger of Allâh ﷺ as our example and as a role model in all aspects of life. With this I conclude my speech and ask Allâh ﷻ to forgive all of our sins. So seek his forgiveness. for verily Allâh is the Oft-Forgiving, the Most Merciful.