

المُخَصَّرُ فِي صِفَاتِ النَّبِيِّ ﷺ وَاخْتِلَافِهِ

وهو فصل مأخوذ من كتاب

الْعَوَائِدُ الصَّحِيحَةُ لِمَنْ بَدَّلَ دِينَ الْمَسِيحِ

A Concise Treatise on the Attributes and Character of the Prophet ﷺ

Being a Chapter Excerpted from the Book

The Correct Answer to
Those Who Altered the Religion of Christ

By
Shaykh al-Islām Ibn Taymiyyah رحمه الله

with selected benefits from the explanation of
Shaykh Sulaymān al-Ruḥaylī حفظه الله

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Dar PDFs

بسم الله الرحمن الرحيم

Shaykh al-Islām Ibn Taymiyyah رحمته الله said:

Chapter: People have transmitted the outward attributes of the Prophet ﷺ that indicate his perfection¹, and they have transmitted his character from his forbearance, courage, generosity, asceticism, and other than that. We shall mention some of that.

¹ Shaykh Sulaymān al-Ruḥaylī said:

The physical characteristics of the Prophet ﷺ indicate his human perfection and his perfection in his physical form. His Lord created him in the best stature. He bestowed upon him, in his physical form, whatever perfection He willed, such that he was the most excellent of people in physical form, and no one like him in beauty was ever seen, neither before him nor after him, as will come in the Ḥadīth of al-Barā' ibn 'Āzib.

The Prophet's ﷺ character traits also indicate his perfection in his message, in his conduct, and in his different situations and conditions. Allāh says: **{And indeed, you are of a great moral character}** [al-Qalam: 4]. Anas said: “The Prophet ﷺ was the best of people in character.” [al-Bukhārī and Muslim]. Therefore, our beloved, our *Imām*, and our Prophet ﷺ was the most excellent of people in physical form, as al-Barā' stated, and he was the most excellent of people in character, as Anas stated.

This perfection is one of the proofs of his prophethood ﷺ, for this human perfection cannot exist in this manner except in a messenger amongst the messengers of Allāh.

In *al-Ṣaḥīḥayn* (al-Bukhārī & Muslim), on the authority of al-Barā' ibn 'Āzib رضي الله عنه, who said: “The Messenger of Allāh ﷺ was the most handsome of people in face and the most beautiful of them in form, neither excessively tall nor short.”²

² al-Bukhārī (3549) & Muslim (2337)

al-Barā' رضي الله عنه also said: “He had broad shoulders, a large upper body, *ʿAzīm* (great) *al-Jummah*³ down to the lobes of his ears

³ **Shaykh Sulaymān al-Ruḥaylī said:**

It is said regarding the styles of hair: *Jummah*, *Wafrah*, and *Limmah*.

- *Jummah* جُمَّة is when the hair falls upon the shoulders.
- *Wafrah* وَفْرَة is when the hair reaches the earlobe.
- *Limmah* لِمَّة is between the two: the hair descends below the ear but does not reach the shoulders.

These are three descriptions of hair.

Ibn Taymiyyah’s saying here “**great *Jummah* down to the lobes of his ears (*Shahmati Udhunayhi*)**” — The *Shachmah al-Udhn* شَحْمَةُ الْأُذُن is the soft part at the lower end of the ear, which is where the female earring sits. Now he said: “**great *Jummah***”, and we said: the *Jummah* means the hair strikes the two shoulders, and he said: “**to the lobes of his ears**” — yet this is not the *Jummah*, it is rather the *Wafrah*. So why did he say this?

- Some scholars say: The hair of the Prophet ﷺ on the two sides reached to the earlobe, and from behind it struck his shoulders ﷻ. So from that angle it was a *Jummah*, and a *Wafrah* too — it was a *Jummah* in the sense that it struck the shoulders from behind, and it was a *Wafrah* in that it reached the lobes of his ears ﷻ.
- Some scholars say: The hair of the Prophet ﷺ was sometimes a *Jummah*, sometimes a *Wafrah*, and sometimes a

(*Shahmati Udhunayhi*), wearing a red garment; I have never seen anything more beautiful than him.”⁴

In al-Bukhārī: al-Barā’ was asked: Was the face of the Messenger of Allāh ﷺ like a sword? He said: “No, rather like the moon.”⁵

Limmah. If he left it ﷻ, it grew long until it struck his shoulders; if he trimmed it a little, it rose above the shoulders and came to rest below the ears; and if he cut it shorter, it reached the lobes of his ears. Therefore, his hair differed according to varying circumstances, as mentioned in the Ḥadīth of al-Barā’, who said: “I have never seen anyone with a *Limmah* more beautiful than that of the Messenger of Allāh ﷺ” [Muslim].

⁴ al-Bukhārī (3551) & Muslim (2337)

⁵ al-Bukhārī (3552)

Shaykh Sulaymān al-Ruḥaylī said:

This is the description of the most beautiful and most perfect of faces: round, though not completely circular, radiant and luminous. This quality was present in the face of the Prophet ﷺ in the most complete way. His face was rounded, radiant, and luminous.

In *al-Ṣaḥīḥayn*, from the Ḥadīth of Kaʿb ibn Mālīk رضي الله عنه, who said: “When the Prophet ﷺ was pleased, his face would light up until it was as though it were a piece of the moon.”⁶

In *al-Ṣaḥīḥayn*, on the authority of Anas ibn Mālīk رضي الله عنه, who said: “The Messenger of Allāh ﷺ was large-headed and large-footed. I

⁶ al-Bukhārī (3556) & Muslim (2769), with the wording: “as though he were a piece of the moon.”

Shaykh Sulaymān al-Ruḥaylī said:

The face of the Prophet ﷺ was radiant and luminous at all times, and the light in his blessed face would increase whenever he was pleased. When joy and happiness came upon him, his noble face would increase in light and beauty, as though it were a piece of the moon.

Kaʿb said: “**As though it were a piece of the moon,**” and he did not say, “As though it were the moon itself,” even though it is understood that he ﷺ was like the moon. In this expression there is an indication that the light which was in his face was pure, unlike the moon, which has dark patches in it; for if you look at the moon, you will find dark spots in it. Therefore, Kaʿb said: “**As though it were a piece of the moon,**” meaning: as though it were that piece which contains only light, without this darkness. This is what he intended to point to.

It has also been said that what is meant here is the increase of light and radiance in the place of joy on the face, namely, the mouth and the forehead. The face of our Prophet ﷺ was already radiant and luminous, but when he was pleased, even more light would appear on his smiling mouth and on his forehead.

never saw his like before him nor after him, and he had broad palms and large hands.”⁷

Anas رضي الله عنه was asked about the Messenger of Allāh’s ﷺ hair, and he said: “It was wavy, neither tightly curled nor completely straight, reaching between his ears and his shoulders.”⁸

In *al-Ṣaḥīḥayn*, on the authority of Simāk ibn Ḥarb, from Jābir ibn Samurah رضي الله عنه, who said: “The Messenger of Allāh ﷺ had a wide mouth (*Ḍalī’ al-Fam*), eyes tinged with redness, and lean heels.” Simāk ibn Ḥarb explained this, saying: “Wide-mouthed means a

⁷ **Shaykh Sulaymān al-Ruḥaylī said:**

According to al-Bukhārī, Anas said: “**The Prophet ﷺ had thick (large) hands and feet, a handsome face; I never saw anyone like him before or after, and the palms of his hands were broad.**” I have not found this Ḥadīth in Muslim.

As for the phrase (*Ḍakḥm al-Ra’s* – “large-headed”), it does not come in al-Bukhārī at all; rather, this phrase only comes from the Ḥadīth of ‘Alī as found in al-Tirmidhī and Aḥmad, and al-Albānī authenticated it. ‘Alī said: “**The Messenger of Allāh ﷺ was *Ḍakḥm al-Ra’s***”, meaning: the Prophet ﷺ had a large head, not a small one.

The scholars say: This indicates strength of the brain/intellect. It is amongst the characteristics of people of wisdom and leadership, and it gives a person an imposing, dignified appearance.

⁸ al-Bukhārī (5907, 5908) & Muslim (2338)

large mouth; long in the slit of the eye, with little flesh on the heel.”⁹

⁹ Muslim (2339)

Shaykh Sulaymān al-Ruḥaylī said:

This Ḥadīth was reported by Muslim. I searched for it in al-Bukhārī in its likely locations and probable wordings, but did not find it there, though it is found in Muslim.

The Messenger of Allāh ﷺ was “*Ḍalīʿ al-Fam*,” meaning: large-mouthed, wide of mouth. His mouth was large and wide, not small. The Arabs used to praise a man for this trait.

- Some scholars say: the meaning of his description as “*Ḍalīʿ al-Fam*” is that he had beautiful, well-proportioned lips.
- Some scholars say: the meaning of “*Ḍalīʿ al-Fam*” is that his teeth were closely set, without any being pushed forward or set back, with a slight gap between the front teeth, above and below. This is amongst the traits of beauty.
- Some scholars say: what is meant by “*Ḍalīʿ al-Fam*” is that he was eloquent in speech.

There is no doubt that all of these qualities were present in the Messenger of Allāh ﷺ, but the first meaning is more fitting, namely, that it means he had a large, wide mouth. This is the view held by the majority of scholars.

The meaning of “**eyes tinged with redness**” is that there was a slight redness in the white of his eyes; meaning the white of his

In *al-Ṣaḥīḥayn*, on the authority of Anas رضي الله عنه, who said: “The Messenger of Allāh ﷺ was neither excessively tall nor short, neither extremely white-skinned (*al-Amhaq*) nor dark, and neither extremely curly-haired nor straight-haired.”¹⁰

In *al-Ṣaḥīḥayn*, Anas رضي الله عنه said: “The Messenger of Allāh ﷺ was of a bright, radiant complexion, as though his sweat were pearls; when he walked, he walked with a slight forward lean. I never touched silk or brocade softer than the palm of the Messenger of

eyes were not purely white but had a slight redness mixed into them. This is amongst the traits of beauty in the eye.

The Prophet ﷺ had “lean heels,” meaning there was little flesh on the back part of the heel, at the rear of the foot from behind. This indicates strength and vigor in walking.

¹⁰ al-Bukhārī (3548) & Muslim (2347)

Shaykh Sulaymān al-Ruḥaylī said:

His saying: “**neither extremely white-skinned (*al-Amhaq*) nor dark;**” the Prophet’s ﷺ complexion was radiant, meaning a luminous, pleasing, radiant white, tinged with redness, in which light and radiance appeared with clarity.

“*al-Amhaq*” refers to a pure white, glaring in its whiteness like the whiteness of snow or the whiteness of gypsum (plaster). This is not considered pleasing, and the Arabs found it disagreeable. The Prophet ﷺ was not of an intensely, purely white complexion; rather, his whiteness was mixed with redness, along with luminosity and radiance.

Allāh ﷺ, and I never smelled musk or amber more fragrant than the scent of the Messenger of Allāh ﷺ.”¹¹

¹¹ al-Bukhārī (1973) & Muslim (2330)

Shaykh Sulaymān al-Ruḥaylī said:

His saying: “**As though his sweat were pearls**” means the Prophet’s ﷺ sweat, when it flowed down, was as if it were pearls in its radiance and clarity. The Prophet ﷺ used to sweat profusely, and when the sweat flowed down from him, it could be seen clearly on his skin as if it were pearls in its radiance, its clarity, and its whiteness.

His saying: “**When he walked, he walked with a slight forward lean,**” meaning when the Prophet ﷺ walked, he walked as if descending a slope.

- Some scholars say the meaning is that he would lean to the right and to the left by his natural disposition, not intentionally; it was simply due to his physical build. Thus, this was not an expression of arrogance, although his build contained qualities of loftiness. The intent of leaning right and left is ordinarily blameworthy, since it stems from vanity and from arrogance. However, the Prophet ﷺ, according to this interpretation, naturally leaned to the right and to the left in his walking due to his physical build.
- Some scholars say the meaning is that he leaned forward as though he were descending a slope, and so he would lean forward while walking.
- Some scholars say that what is meant is that he walked with dignity and calm composure.

al-Dārimī narrated from Ibn ‘Abbās رضي الله عنه, who said: “The Messenger of Allāh ﷺ had a slight gap between his front two teeth (front incisors); when he spoke, light would be seen emanating from his front incisors.”¹²

Ibn ‘Umar رضي الله عنه narrated: “I never saw anyone more courageous, more generous, more brave, or more radiant than the Messenger of Allāh ﷺ.”¹³

All of this is apparent in the Prophet’s ﷺ manner of walking, for he used to walk with dignity and calm composure, and lean to the right and to the left while walking forward.

¹² al-Dārimī (59); al-Albānī graded it very weak in *al-Ḍa‘īfah* (4420)

Shaykh Sulaymān al-Ruḥaylī said:

His saying: “**When he spoke, light would be seen emanating from his front incisors.**”

- The scholars say it is possible that actual, literal light was seen coming from his front teeth, for his teeth would gleam when he spoke, and light appeared in them.
- Some scholars say: what is meant by “**light**” here is what he spoke, meaning, he spoke with light.

¹³ al-Dārimī (204)

Shaykh Sulaymān al-Ruḥaylī said:

al-Dārimī narrated this Ḥadīth, and its narrators are trustworthy (*Thiqāt*), except that ‘Abd al-Malik ibn ‘Umayr, who narrates it from Ibn ‘Umar, did not actually meet (i.e., did not hear directly from) Ibn ‘Umar. A scholar’s statement that a Ḥadīth’s narrators

Anas رضي الله عنه narrated: “The Messenger of Allāh ﷺ entered upon us, took a nap at our place, and he perspired, so my mother came with a small flask and began collecting his sweat into it. The Messenger of Allāh ﷺ awoke and said: ‘O Umm Sulaym, what is this that you are doing?’ She said: ‘This is your sweat, we place it in our perfume, and it is the most fragrant of perfumes.’”¹⁴

al-Dārimī narrated from Jābir رضي الله عنه, who said: “The Messenger of Allāh ﷺ would not walk a path and be followed by anyone except that they would recognize that he had passed through it, from the fragrance of his sweat.”¹⁵

In the well-known Ḥadīth of Umm Ma‘bad رضي الله عنها, when the Prophet ﷺ passed by her during the *Hijrah*, accompanied by Abū Bakr, his freed slave and their guide, her husband came and said to her: “Describe him to me, O Umm Ma‘bad.” She said: “I saw a man of radiant appearance, eloquent in speech; he spoke with clarity and moderation, neither too sparse nor excessively talkative, as though his speech were beads falling in a string.”¹⁶

are trustworthy does not mean that the Ḥadīth is authenticated (*Ṣaḥīḥ*) by that statement alone; rather, it is merely a judgment on the narrators themselves, not on the Ḥadīth as a whole.

¹⁴ al-Bukhārī (6281) & Muslim (2331)

¹⁵ al-Dārimī (67); al-Albānī mentioned in *al-Ṣaḥīḥah* (2137) that this chain of transmission (*Isnād*) is weak (*Da‘īf*)

¹⁶ al-Ṭabarānī in *al-Muḥjam al-Kabīr* (4/48) and al-Ḥākim in his *Mustadrak* (3/9) who graded it *Ṣaḥīḥ*, and al-Dhahabī agreed with him.

Shaykh Sulaymān al-Ruḥaylī said:

Amongst the characteristics of the Prophet ﷺ was that when he spoke, one could clearly hear what he said. His words were distinct, and the letters were pronounced clearly in succession.

Abū Zur‘ah narrated from Muḥammad ibn ‘Ammār ibn Yāsir رضي الله عنه who said: I asked al-Rubay‘ bint Mu‘awwidh ibn ‘Afrā’ رضي الله عنها to describe for me the Messenger of Allāh ﷺ, and she said: “My dear son, had you seen him, you would have thought the sun itself had risen.”¹⁷

In *al-Ṣaḥīḥayn*, on the authority of Anas رضي الله عنه, who said: “The Messenger of Allāh ﷺ was the most handsome and beautiful of people, the finest in character, the most generous, and the most courageous. One night the people of Madīnah were alarmed. Hence, a group of people set out toward the sound, and the Messenger of Allāh ﷺ met them returning, having already gone ahead of them to the sound and ascertained the matter. He was riding a horse belonging to Abū Ṭalḥah, bareback, with his sword slung around his neck, saying: “You have nothing to fear!” He then said: “We found the horse to be as swift as the sea. The

He would not say one word and then pause before saying another. Rather, his speech flowed continuously, each word following the next, while remaining clear and well distinguished.

This is the meaning of her saying: “**as though his speech were beads falling in a string.**” The beads of a strung necklace are pearls. When threaded and gathered on a single string, they become beautiful, pleasing, and distinct; each bead is set apart from the other, yet when moved, they follow one another in sequence. This is the description of the speech of the Messenger of Allāh ﷺ.

¹⁷ al-Dārimī (61), Ibn Abī ‘Āsim in *al-Aḥād* (3335), al-Ṭabarānī in *al-Awsaṭ* and *al-Kabīr*, and al-Bayhaqī in *Shu‘ab al-Īmān*. It is a weak (*Ḍa‘īf*) Ḥadīth, weak in its chain of transmission (*Isnād*).

horse had previously been slow, but after that, none could outrun it.”¹⁸

¹⁸ al-Bukhārī (2908) & Muslim (2307)

Shaykh Sulaymān al-Ruhaylī said:

Anas said: “The Messenger of Allāh ﷺ was the most handsome and beautiful of people, the finest in character,” and so he was the most perfect of people in his physical form and his character. He was the best of people in every respect; no one was ever compared to him except that he ﷺ surpassed them.

He said: “**the most generous**,” he gave abundantly, freely offering people whatever good he was able to give. He said: “**the most courageous**,” in heart and in action. He was bold in advancing, firm-hearted and steadfast when meeting the enemy.

These three qualities encompass perfection in the foundational traits of character, for the scholars say that within a human being there are three faculties:

- The first is the faculty of anger, whose perfection lies in courage.
- The second is the faculty of desire, that is, the faculty of will, whose perfection lies in generosity.
- The third is the intellectual faculty, whose perfection lies in wisdom.

This story contains the perfection of the courage of the Prophet ﷺ, for he went out to investigate the source of the sound alone, riding a horse without a saddle, with his sword slung around him.

In *al-Ṣaḥīḥayn*, narrated from Ibn ‘Abbās رضي الله عنه, who said: “The Messenger of Allāh ﷺ was the most generous of people in goodness, and he was at his most generous in Ramaḍān when Jibrīl would meet him and review the Qur’ān with him. The Messenger of Allāh ﷺ was then more generous in goodness than the free-blowing wind.”¹⁹

In *al-Ṣaḥīḥayn*, narrated from al-Barā’ ibn ‘Āzib, who said: “When the fighting grew intense, we would shield ourselves behind the Messenger of Allāh ﷺ, and the bravest amongst us was the one who stood level with him.”²⁰

¹⁹ al-Bukhārī (6) & Muslim (2308)

Shaykh Sulaymān al-Ruḥaylī said:

The Prophet ﷺ was the most generous of people in giving, and he gave as much as he was able. He would give like one who did not fear poverty. His generosity ﷺ would increase on special occasions, and it was at its greatest when Jibrīl met him during Ramaḍān to review the Qur’ān with him. At that time, the Messenger of Allāh ﷺ was more generous with good than the free-blowing wind, which leaves nothing behind wherever it passes. So the Prophet ﷺ would not withhold anything of his generosity, and this is the perfection of generosity.

²⁰ Muslim (1776)

Shaykh Sulaymān al-Ruḥaylī said:

This is an example of the courage of the Prophet ﷺ: that the Companions used to say that when the battle grew intense and the fighting intensified and blood flowed abundantly in it, or the war became like a red blaze due to the intensity of the fighting,

‘Alī ibn Abī Ṭālib عليه السلام said: “On the Day of *Badr*, when we faced the polytheists alongside the Messenger of Allāh ﷺ, he was the fiercest of people fighting, and no one was closer to the enemy than him ﷺ.” Recorded by al-Bayhaqī with a sound chain of transmission.²¹

In *al-Ṣaḥīḥayn*, on the authority of Anas رضي الله عنه, who said: “I served the Messenger of Allāh ﷺ for ten years, and by Allāh, he never once said to me ‘Uff!’ nor did he ever say to me regarding anything: ‘Why did you do that?’ or ‘Why did you not do that?’”²²

the Companions would take shelter behind the Messenger of Allāh ﷺ and use him as a protection; not because they placed their own selves ahead of his, but rather because of the perfection of his courage and the strength of his valor, such that when they drew close to him and saw his skillful maneuvering in battle and the strength of his valor, their hearts would be filled with courage.

²¹ al-Bayhaqī in *Dalā’il al-Nubuwwah* (42); Authenticated by Aḥmad Shākir in *al-Musnad* (1057)

²² al-Bukhārī (6038) & Muslim (2309)

Shaykh Sulaymān al-Ruḥaylī said:

The word “*Uff*” is said in annoyance and in being burdened, and its root refers to anything foul-smelling, from fingernails and the like; the Arabs came to use it to express annoyance.

Amongst the Prophet’s ﷺ noble character traits with his servant, even though Anas was a young boy at the very start of serving him, was that he never once showed annoyance toward him, nor ever displayed irritation with him, nor did he ever reproach him for something he did, nor for something he left undone. He

In another narration in *al-Ṣaḥīḥayn*, Anas رضي الله عنه also said: “I served the Messenger of Allāh ﷺ during travel and at home, and by Allāh, he never said to me about anything I did: ‘Why did you do this like that?’ nor about anything I did not do: ‘Why did you not do this like that?’ He ﷺ was the finest of all people in character.”²³

never once said to him regarding something he had done: “Why did you do such-and-such?” nor did he ever say to him regarding something he had left undone: “Why didn’t you do such-and-such?”

All of this reflects the excellence of the Prophet’s ﷺ character, his excellent companionship, his forbearance, his forgiveness, and his humility.

Amongst the excellent character of the Prophet ﷺ — and how we wish we could learn this! — was that he would forgo blaming anyone over a matter already past, so long as the religion did not require otherwise. That is, when it pertained to worldly affairs and the like.

²³ al-Bukhārī (2768) & Muslim (2309)

In *al-Ṣaḥīḥayn*, on the authority of Jābir رضي الله عنه, who said: “The Messenger of Allāh ﷺ was never asked for anything and said no.”²⁴

In *al-Ṣaḥīḥayn*, on the authority of Anas رضي الله عنه, who said: “The Messenger of Allāh ﷺ was never asked for anything for the sake of Islām except that he gave it. A man once came to him, so he gave him a flock of sheep between two mountains. The man then returned to his people and said: ‘O people, accept Islām! For indeed Muḥammad gives with the giving of one who fears no poverty.’”²⁵

²⁴ al-Bukhārī (6034) & Muslim (2311)

Shaykh Sulaymān al-Ruḥaylī said:

This is one of the manifestations of the vast generosity of the Prophet ﷺ. He was never asked for something he possessed except that he gave it when asked, and he was never one to refuse. If he was asked for something he could give, he gave it; and if he was asked for something he could not give, he would either remain silent or excuse himself. He would remain silent so that the questioner would understand that he did not have it or was not able to give it; or he would excuse himself, if the situation required an excuse, making his excuse clear, saying, for example: “I do not have what you are requesting,” or something similar. This too reflects the perfection of his generosity.

²⁵ Muslim (2312)

Shaykh Sulaymān al-Ruḥaylī said:

This Ḥadīth was narrated by Muslim, and I did not come across it in al-Bukhārī.

In *al-Ṣaḥīḥayn*, on the authority of Abū Saʿīd al-Khudrī رضي الله عنه, who said: “The Messenger of Allāh ﷺ was more modest than a virgin girl in her private chamber, and when he disliked something, we would recognise it in his face.”²⁶

His saying: “**The Messenger of Allāh ﷺ was never asked for anything for the sake of Islām**” carries the meaning of “in conjunction with” or “for the sake of accompanying/embracing.” Meaning, no Muslim ever asked him for something of worldly affairs, while he was able to give it to him, except that he gave it to him.

Amongst the meanings of his statement “**for the sake of Islām**” is that the asker could be a disbeliever whose conversion was hoped for. So whenever a disbeliever whose Islām was hoped for asked him for something he was able to give, he would give it to him.

Ibn al-Qayyim and others have mentioned that the Prophet ﷺ, despite the vastness of his generosity, would give with a cheerful spirit, and his joy in giving was greater than the recipient’s joy in receiving.

²⁶ al-Bukhārī (6102) & Muslim (2320)

Shaykh Sulaymān al-Ruḥaylī said:

His saying: “**The Messenger of Allāh ﷺ was more modest than a virgin girl in her private chamber.**” What is meant here is that if the virgin girl were in her private room and a stranger suddenly entered upon her, her modesty would become very intense, and her face would turn red because she was in her private room. In the case of the virgin, she is naturally very modest.

In *al-Ṣaḥīḥayn*, on the authority of ‘Abdullāh ibn ‘Amr رضي الله عنه, who mentioned the Messenger of Allāh ﷺ and said: “He was not obscene in speech nor did he deliberately use obscene language.”²⁷

However, the meaning here is not that she is merely in her room by herself; rather, it means that she is in her room when a stranger unexpectedly enters, causing her modesty to intensify even more.

Part of the Prophet’s modesty ﷺ was that whenever something was mentioned which the religion did not approve of openly expressing, he would not state his dislike directly. Instead, his facial expression would change, and the Companions would recognize this. So whenever the face of the Prophet ﷺ changed, they knew that he had seen or heard something he disliked.

This narration indicates that modesty is among the qualities that perfect a person’s character. The greater a person’s modesty, the more complete and honorable their character becomes.

²⁷ al-Bukhārī (3559) & Muslim (2321)

Shaykh Sulaymān al-Ruḥaylī said:

On the authority of ‘Ā’ishah, the wife of the Prophet ﷺ, who said: “A group of Jews entered upon the Messenger of Allāh ﷺ and said, ‘*al-Sāmu ‘alaykum*’ (death be upon you).” ‘Ā’ishah said, “I understood it, so I said, ‘*Wa ‘alaykumu al-sāmu wa’l-la’nah*’ (and upon you be death and the curse of Allāh).” The Messenger of Allāh ﷺ said, “Gently, O ‘Ā’ishah; indeed Allāh loves gentleness in every matter.” I said, “O Messenger of Allāh, did you not hear what they said?” The Messenger of Allāh ﷺ said, “I already said,

al-Bukhārī narrated on the authority of Anas رضي الله عنه, who said: “The Messenger of Allāh ﷺ did not curse, nor was he obscene, nor one who invoked curses. When admonishing any of us, he would say: ‘What is the matter with him? May his forehead be covered with dust!’”²⁸

In *Ṣaḥīḥ* Muslim, on the authority of ‘Āishah رضي الله عنها, she said: “Whenever the Messenger of Allāh ﷺ was given a choice between two matters, he would choose the easier of the two, so long as it involved no sin. If it did involve sin, he was the furthest of all people from it. And the Messenger of Allāh ﷺ never took revenge for his own sake, except when the sanctities of Allāh were violated.”²⁹

‘Wa ‘alaykum’ (and upon you).’ [al-Bukhārī (6024) & Muslim (2165)]

The Prophet ﷺ did not exceed the bounds in the reply; rather, he sufficed with his saying: ***‘Wa ‘alaykum’ (and upon you).’***

²⁸ al-Bukhārī (6031)

Shaykh Sulaymān al-Ruḥaylī said:

“May his forehead be covered with dust” is an expression intended to show disapproval, while its literal meaning is not intended.

²⁹ al-Bukhārī (6126) & Muslim (2327)

Shaykh Sulaymān al-Ruḥaylī said:

The Ḥadīth is narrated by both al-Bukhari and Muslim, not by Muslim alone.

‘Āishah رضي الله عنها said: “The Messenger of Allāh ﷺ never struck anything with his hand, not a woman, nor a servant, except when fighting in the path of Allāh. He never took revenge upon anyone for something done to him, unless the sacred limits of Allāh were violated, in which case he would take revenge for the sake of Allāh.”³⁰

Amongst the characteristics of our Prophet ﷺ were ease and gentleness. He loved ease, encouraged it, and acted upon it. He would choose the easier of two permissible worldly options, as long as the easier one did not involve sin. If the easier option led to sin, he would avoid it and instead do what was more difficult, because in that case the more difficult course was the better one. Even if the more difficult option appears harder outwardly, it is ultimately easier in outcome, so long as it does not result in sin.

Thus, what appears easier may in reality have a worse consequence if it involves sin, whereas what appears more difficult is actually easier and better in its outcome.

Another example is that the Prophet ﷺ would avail himself of concessions (*Rukhaṣ*) granted by Islāmic law, even though the stricter ruling was permissible as well. For instance, he would shorten the four-unit prayers while traveling, even if completing them in full was valid.

Another example is that the Prophet ﷺ instructed people to adopt the easier course amongst recommended acts of worship, those that a person can continue consistently. This is illustrated in his story with ‘Abdullāh ibn ‘Amr. All of this was part of the noble character of the Messenger of Allāh ﷺ.

³⁰ Muslim (2328)

‘Āishah رضي الله عنها was asked about the character of the Messenger of Allāh ﷺ, and she said: “His character was the Qur’ān.”³¹

Abū Dāwūd al-Ṭayālīsī recorded from Shu‘bah, from Abū Ishāq, from ‘Abd Allāh al-Jadlī, who asked ‘Āishah رضي الله عنها about the character of the Messenger of Allāh ﷺ, and she said: “He was not obscene in speech nor did he deliberately use obscene language, nor was he loud and clamorous in the marketplaces. He would not respond to evil with evil, but rather he would pardon and overlook, or forgive.”³²

In *al-Ṣaḥīḥayn*, from ‘Alqamah, he said: I asked ‘Āishah رضي الله عنها: “How was the worship of the Messenger of Allāh ﷺ? And did he single out any particular days for worship?” She said: “No, his worship was constant, and who from amongst you is capable of what the Messenger of Allāh ﷺ was capable of?”³³

³¹ Muslim (746)

Shaykh Sulaymān al-Ruḥaylī said:

The Prophet ﷺ acted in accordance with the Qur’ān, upholding its commands and its limits, disciplining himself by it, and embodying everything that Allāh encouraged in it. He ﷺ attained the highest rank in doing so.

³² Abū Dāwūd al-Ṭayālīsī in *al-Musnad* (1520) & al-Ḥākim in *al-Mustadrak* (2/614); Authenticated by al-Albānī in *Mukhtaṣar al-Shamā’īl* (298)

³³ al-Bukhārī (6466) & Muslim (783)

Shaykh Sulaymān al-Ruḥaylī said:

‘Āishah said: “**No**,” meaning: the Prophet ﷺ did not single out particular days with any specific act of worship, except when a

Muslim also narrated in his *Ṣaḥīḥ* from Sa'd ibn Hishām, who asked 'Ā'ishah رضي الله عنها about the character of the Messenger of Allāh ﷺ, and she said, “Do you not recite the Qur'ān?” He said: “Yes.” She said: “For the character of the Prophet of Allāh ﷺ was the Qur'ān.”³⁴

In *Ṣaḥīḥ* al-Ḥākim, on the authority of Abū Hurayrah رضي الله عنه, the Messenger of Allāh ﷺ said: “I was sent to perfect noble character.”³⁵

given time has a particular association with worship, such as fasting the White Days [the 13th, 14th, and 15th of the lunar month], fasting on Monday, fasting on Thursday, and increasing one's fasting during *Shabān*. These times have a particular association with fasting.

Therefore, her negation was not unrestricted; rather, it is restricted, meaning that the Prophet ﷺ did not single out any particular day, in and of itself, for extra devotional effort, except when the time itself had an association with that act of worship. This is the broader and more evident understanding.

Some scholars say: No, except for fasting, for he ﷺ did single out some days for striving in fasting.

³⁴ Muslim (746)

³⁵ al-Ḥākim (2/613); Authenticated by al-Albānī in *al-Ṣaḥīḥah* (45)

In *al-Ṣaḥīḥayn*, on the authority of al-Mughīrah ibn Shu‘bah رضي الله عنه, who said: “The Messenger of Allāh ﷺ stood in prayer until his feet became swollen. It was said to him: ‘O Messenger of Allāh, has Allāh not already forgiven you of your past and future sins?’ He said: ‘Should I not then be a grateful servant?’”³⁶

In *al-Ṣaḥīḥayn*, from the Ḥadīth of Abū Hurayrah رضي الله عنه, who said: “The Messenger of Allāh ﷺ never criticized any food; if he desired it, he ate it; and if not, he just left it.”³⁷

³⁶ al-Bukhārī (4836) & Muslim (2819)

Shaykh Sulaymān al-Ruḥaylī said:

This Ḥadīth indicates that striving in worship is a form of gratitude to Allāh for His blessings. Part of showing gratitude to Allāh when He bestows a blessing upon you is that you strive in obedience to Allāh and in the worship of Allāh.

The Prophet ﷺ made his striving in *Qiyām* (night prayer) until his feet became swollen, out of gratitude to his Lord for this tremendous blessing, namely that Allāh had already forgiven him of his past and future sins.

³⁷ al-Bukhārī (3563) & Muslim (2064)

Shaykh Sulaymān al-Ruḥaylī said:

Amongst the Prophet’s ﷺ characteristics was that whenever food was presented to him, he would not criticize it, even if he did not like it. This is a means of putting the mind of the one who presented the food at ease, for if the food were criticized, the one who presented it would surely be disheartened, whether he was the one who prepared it, or even if a person had bought the food

Imām Aḥmad, Abū Dāwūd, al-Tirmidhī, and Abū al-Shaykh al-Aṣbahānī related on the authority of Bahz ibn Ḥakīm, from his father, from his grandfather ﷺ, that his (the grandfather's) brother came to the Prophet ﷺ and said, "On what grounds were my neighbors seized?" The Prophet ﷺ turned away from him. He then said, "The people claim that you forbid wrongdoing, yet you yourself commit it!" So the Prophet ﷺ replied, "If I were to do such a thing, it would indeed be against myself, not against them; release his neighbors to him."³⁸

Imām Aḥmad, Abū Dāwūd, and al-Tirmidhī narrated from Anas ibn Mālīk ﷺ that he said: "No person was more beloved to them than the Messenger of Allāh ﷺ, and yet when they saw him, they would not stand up for him because they knew of his dislike for that."³⁹

from a vendor and presented it to his brother or his guest, his feelings would still be hurt by it.

Thus, refraining from finding fault with food is a means of putting at ease the mind of the one who presented it, and a preservation of the blessing of food. If the food does not please you, yet it pleases someone else, then it is that other person who benefits from it; the Prophet ﷺ, if food was presented to him, would either praise it, if it pleased him, or if not, he would say nothing about it.

This stems from the perfection of his character. As for the food itself: if he desired it, he ate it; and if not, he left it, without criticizing it. This was part of the perfection of his noble character.

³⁸ Aḥmad (20017) & Abū Dāwūd (3631) & al-Tirmidhī (1417) & Abū al-Shaykh in *Akhḫāq al-Nabī* (69); Graded *ḥasan* by al-Albānī.

³⁹ Aḥmad (12345) & al-Tirmidhī (2754); Authenticated by al-Albānī in *Mukhtaṣar al-Shamā'il* (288)

Abū Nu‘aym, Abū al-Shaykh, and others narrated from Ibn ‘Abbās ؓ: “Allāh sent to His Prophet ﷺ an angel from among the angels, accompanied by Jibrīl. The angel said: ‘Allāh has given him the choice between being a servant-prophet or being a king-prophet.’ Ibn ‘Abbās ؓ said: The Messenger of Allāh ﷺ turned to Jibrīl seeking counsel, so Jibrīl gestured with his hand indicating that he should be humble. The Messenger of Allāh ﷺ then said: ‘No, rather I shall be a servant-prophet.’”⁴⁰

In *Ṣaḥīḥ* Muslim, on the authority of Anas ؓ, who said: “There was a Jewish boy who used to serve the Prophet ﷺ, and he fell ill.

⁴⁰ **Shaykh Sulaymān al-Ruḥaylī said:**

This Ḥadīth was narrated by al-Bukhārī in *al-Tārīkh* (1/124), al-Nasāī in *al-Kubrā* (6710), and al-Bayhaqī in *Shu‘ab al-Īmān*. This Ḥadīth is *Da‘īf* (weak).

However, Imām Aḥmad and Ibn Ḥibbān narrated, and the *Muḥaqqiqūn* of *al-Musnad* and al-Albānī authenticated it from the Ḥadīth of Abū Hurayrah, who said: “**Jibrīl was sitting with the Prophet ﷺ, looking up toward the sky. Suddenly, an angel descended. Jibrīl said, ‘This angel has never descended since the day he was created until this very moment. When he came down, he said: O Muhammad, your Lord has sent me to you. (He asks:) Should He make you a king-prophet, or a servant-messenger?’ Jibrīl said to him, ‘Be humble before your Lord, O Muhammad.’ So the Messenger of Allāh ﷺ replied, ‘Rather, (I choose to be) a servant-messenger.’**”

This Ḥadīth is *Ṣaḥīḥ* (authentic), narrated by Imām Aḥmad (7160) & Ibn Ḥibbān (6365), and authenticated by al-Albānī in *al-Ṣaḥīḥah* (1002).

So the Prophet ﷺ came to visit him and sat by his head, and said to him: ‘Testify that there is no god worthy of worship in truth except Allāh.’ The boy looked at his father, who was present beside him, so his father said to him: ‘Obey Abū al-Qāsim [i.e., the Prophet ﷺ].’ So the boy embraced Islām. Then the Prophet ﷺ went out saying: ‘Praise be to Allāh, who saved him from the Hellfire.’”⁴¹

Ibn Abī Ḥāzim رحمه الله narrated that the Prophet ﷺ spoke to a man and he began to tremble so the Messenger of Allāh ﷺ said to him: “Take it easy upon yourself, for I am not a king, I am only the son of a woman of *Quraysh* who used to eat dried meat.”⁴²

⁴¹ al-Bukhārī (1356)

Shaykh Sulaymān al-Ruḥaylī said:

In this Ḥadīth is the perfection of the Prophet’s ﷺ character, manifested in two ways:

- Firstly, his humility, for he ﷺ visited this young Jewish servant boy during his final illness and inquired after him, and this is from the perfection of his humility.
- Secondly, his utmost eagerness to guide people to the truth, for he ﷺ was extremely keen on guiding people.

⁴² Ibn Mājah (3312); Authenticated by al-Albānī in *al-Ṣaḥīḥah* (1876)

Shaykh Sulaymān al-Ruḥaylī said:

In this Ḥadīth is evidence of the Prophet’s ﷺ great humility and his great kindness and gentleness toward people.

Anas رضي الله عنه narrated: “A woman who had some affliction of the mind came and said: ‘O Messenger of Allāh, I have a need to ask of you.’ He said: ‘O mother of so-and-so, take whichever road you wish; I will stand with you until your need is fulfilled.’ So he went aside with her and spoke with her privately until her need was fulfilled.”⁴³

Anas رضي الله عنه narrated: “A slave girl from amongst the people of Madīnah would take the hand of the Messenger of Allāh ﷺ and lead him wherever she needed; he would go with her to fulfill her needs and then return.”⁴⁴

Ibn Abī Awfā رضي الله عنه narrated: “The Messenger of Allāh ﷺ would walk alongside widows and the poor, seeing to their needs.”⁴⁵

Ibn Abī Awfā رضي الله عنه also narrated: “The Messenger of Allāh ﷺ would engage abundantly in the remembrance of Allāh, speak little of idle talk, lengthen the prayer, and shorten the sermon (*Khutbah*).

⁴³ Muslim (2326)

Shaykh Sulaymān al-Ruḥaylī said:

This is from the perfection of the Prophet’s ﷺ humility and his gentleness with people. This particular woman, despite there being something not quite right in her intellect, people would not ordinarily pay attention to such a woman, yet the Prophet ﷺ would treat her with the same treatment, out of the perfection of his humility and gentleness.

⁴⁴ al-Bukhārī (6072)

⁴⁵ Ibn Ḥibbān in his *Ṣaḥīḥ* (6424) & al-Nasā’ī (1728)

He would not consider it beneath him to walk alongside a servant or a widow until he had fulfilled their need.”⁴⁶

Abū Dāwūd al-Ṭayālīsī narrated from Anas رضي الله عنه, who said: “The Messenger of Allāh ﷺ would ride donkeys, wear woolen clothing, and accept the invitation of a slave. I saw him on the Day of *Khaybar* riding a donkey whose reins were made of palm fiber.”⁴⁷

Muslim narrated in his *Ṣaḥīḥ* from Anas رضي الله عنه, who said: “I have never seen anyone more compassionate toward children than the Messenger of Allāh ﷺ.”⁴⁸

⁴⁶ al-Dārimī (75) & al-Ḥākim in al-Mustadrak (2/614) & al-Nasāī (1414); Authenticated by al-Albānī in al-Rawḍ al-Naḍīr (371)

Shaykh Sulaymān al-Ruḥaylī said:

Whenever the Prophet ﷺ delivered a sermon (*Khuṭbah*), he spoke with a few concise but comprehensive words. He did not make his sermon excessively long. This is the Sunnah.

However, each topic should be treated according to what it requires. Keeping the sermon brief does not apply in the same way to every subject. However, the preacher (*Khaṭīb*) should avoid making the sermon unnecessarily long.

⁴⁷ Abū Dāwūd al-Ṭayālīsī in *al-Musnad* (2262); Authenticated by al-Albānī in *al-Ṣaḥīḥah* (2125)

⁴⁸ Muslim (2316)

Shaykh Sulaymān al-Ruḥaylī said:

The Prophet ﷺ was extremely merciful. He was very compassionate toward children, both boys and girls. He would

al-Bukhārī narrated from Anas رضي الله عنه that he said: “The Messenger of Allāh ﷺ passed by some children and greeted them with *Salām*.”⁴⁹

kiss them, play with them, and even carry one of them while praying.

It is narrated from ‘Abdullāh ibn Shaddād, from his father, who said: “The Messenger of Allah ﷺ came out to lead us in one of the evening prayers while carrying Ḥasan or Ḥusayn. The Messenger of Allah ﷺ came forward, placed him down, then said the *Takbīr* and began the prayer. During the prayer, he made a prostration that lasted a long time. My father said: ‘I raised my head, and I saw a child on the back of the Messenger of Allah ﷺ while he was prostrating. So I returned to my prostration.’ When the Messenger of Allah ﷺ finished the prayer, the people said: ‘O Messenger of Allah, during your prayer you made a prostration so long that we thought something had happened, or that revelation was coming to you.’ He replied: ‘None of that happened. Rather, my grandson climbed onto my back, and I did not want to hurry him until he had finished what he wanted.’” [Aḥmad (16033) & al-Nasā’ī (1141); Authenticated by al-Albānī in *Aṣl Ṣiḡat Ṣalāt al-Nabī* (2/773)]

This was while he was leading the people in prayer. Thus, the Prophet ﷺ was very merciful towards children.

⁴⁹ al-Bukhārī (6247)

Shaykh Sulaymān al-Ruḥaylī said:

The Prophet ﷺ greeted them with *Salām*. This was part of the humility of the Messenger of Allāh ﷺ. Although he was the Messenger of Allāh ﷺ and held the highest status, he would still

Ibn ‘Abbās رضي الله عنه narrated: “The Messenger of Allāh ﷺ would sit on the ground, eat on the ground, hobble the sheep, and accept the invitations of slaves.”⁵⁰

Qudāmah ibn ‘Abd Allāh رضي الله عنه said: “I saw the Messenger of Allāh ﷺ [throwing pebbles at *Jamrat al-‘Aqabah* on the Day of Sacrifice

greet children with *Salām*. Rather, he would sometimes stop to be with them and speak to them.

The Prophet ﷺ once said: “O Abu ‘Umayr! What happened to the little bird (*Nughayr*)?” [al-Bukhārī (6203) & Muslim (2150)] Abu ‘Umayr had a small bird called *Nughayr* that died. This was an example of the Prophet’s ﷺ mercy toward children, his humility, his immense compassion, and his gentleness.

⁵⁰ al-Ṭabarānī in *al-Muḥjam al-Kabīr* (12494); Authenticated by al-Albānī in *al-Ṣaḥīḥah* (2125)

Shaykh Sulaymān al-Ruḥaylī said:

The Messenger of Allāh ﷺ would sit on the ground and eat on the ground. He avoided eating like the arrogant. Rather, he would sit on the ground in the posture of one who did not seek excess in food, out of humility.

Sometimes the Prophet ﷺ would sit with his left leg folded beneath him and his right leg raised while eating. At other times, he would rest on his knees and lean forward slightly while eating.

He would hobble the sheep. That is, when he wanted to milk it. The shepherds would hobble a sheep when they wished to milk it. One way of doing this is to place the sheep’s leg between their own thighs and place the other leg between the thighs of the one milking the sheep. This was part of the Prophet’s ﷺ humility.

(*Yawm al-Naḥr*)] while riding a grey mule. He neither struck anyone, nor shoved anyone, nor said to anyone to move aside or make way for him.”⁵¹

‘Āishah رضي الله عنها said: “I never saw the Messenger of Allāh ﷺ laugh fully and openly such that his uvula could be seen; he would only smile. When he saw clouds or wind, concern would become visible on his face. So I said: O Messenger of Allāh, when people see clouds they rejoice in hope that rain will come, yet when I see you, I notice apprehension on your face. He ﷺ said: O ‘Āishah, what assurance do I have that there will not be punishment in it? A people were punished by the wind, and when the punishment came to them, they said: (He ﷺ then recited the words of Allāh, the Most High): **(And when they saw it as a cloud approaching their valleys, they said, “This is a cloud bringing us rain!”)** [al-Aḥqāf: 24]⁵²

⁵¹ Abū al-Shaykh al-Aṣbahānī in *Akhlāq al-Nabī* (128) & al-Tirmidhī in his *Jāmi‘* (903) & al-Nasāī in *al-Mujtabā* (3061)

⁵² al-Bukhārī (4829, 6092) & Muslim (899)

Shaykh Sulaymān al-Ruḥaylī said:

In this Ḥadīth is an indication of the perfection of the Prophet ﷺ in his manner and demeanor, for he ﷺ would not laugh to the point of opening his mouth wide from laughter; rather, he would only smile. It also demonstrates the completeness of his fear of Allāh, the Glorified and Exalted.

In *al-Ṣaḥīḥayn*, Anas رضي الله عنه narrated: “I was walking with the Prophet ﷺ, and he was wearing a *Najrānī* cloak with a coarse border. A Bedouin caught up with him and yanked his cloak violently so hard that I looked at the side of the Messenger of Allāh’s neck and saw that the border of the cloak had left a mark from the force of the pull. The Bedouin then said: ‘O Muḥammad! Give me from the wealth of Allāh that is with you.’ The Messenger of Allāh ﷺ turned toward him and smiled, then ordered that he be given a gift.”⁵³

In *Ṣaḥīḥ* Muslim, narrated from Jābir ibn Samurah رضي الله عنه, who said: “The Messenger of Allāh ﷺ would not rise from his place of prayer (*Muṣallā*) in which he had prayed until the sun had risen. When it rose, he would stand. The Companions used to converse about matters from the pre-Islāmic era (*Jāhiliyyah*), and they would laugh and he ﷺ would smile.”⁵⁴

⁵³ al-Bukhārī (5809) & Muslim (1057)

Shaykh Sulaymān al-Ruḥaylī said:

This demonstrates the perfection of the Prophet’s ﷺ pardon, his forgiveness, and the perfection of his forbearance.

⁵⁴ Muslim (2322)

Shaykh Sulaymān al-Ruḥaylī said:

This Ḥadīth mentions that the Prophet ﷺ, after performing the *Fajr* prayer, would not leave the place where he had prayed until the sun had risen. Some of the Companions would remain seated in the *Masjid* talking about matters from the pre-Islamic era (*Jāhiliyyah*), and they would laugh, while the Prophet ﷺ would do

In another authentic narration: “The Prophet ﷺ was one of prolonged silence and little laughter. His companions would sometimes recite poetry to one another in his presence and speak of matters of theirs, and they would laugh while he ﷺ would only smile.”⁵⁵

no more than smile. This was part of the perfection of his excellent character.

⁵⁵ Aḥmad (20810); Authenticated by al-Albānī in *al-Mishkāh* (5826)

Shaykh Sulaymān al-Ruḥaylī said:

Amongst the characteristics of the Prophet ﷺ was that he was one of prolonged silence and abundant remembrance of Allāh. He would remain silent for long periods and speak about worldly matters only rarely. He rarely laughed, and when he ﷺ did laugh, it was not to the point of opening his mouth wide; rather, he would smile.

When the Companions spoke about matters of pre-Islāmic times (*Jāhiliyyah*), or poetry, or storytelling and the like, they would laugh, while the Prophet ﷺ would only smile.

In *Ṣaḥīḥ* al-Bukhārī, ‘Āishah رضي الله عنها narrated that al-Aswad asked her: What did the Messenger of Allāh ﷺ use to do with his family? She said: “He would occupy himself with the service of his family — meaning: serving his household — and when the time of prayer came, he would go out to the prayer.”⁵⁶

‘Abd al-Razzāq narrated, from Ma‘mar, from al-Zuhri, from ‘Urwah, who said: A man asked ‘Āishah رضي الله عنها: Did the Messenger of Allāh ﷺ use to do work in his house? She said: “He would mend his sandal, sew his garment, and do work in his house just as any one of you does work in his house.”⁵⁷

⁵⁶ al-Bukhārī (676)

Shaykh Sulaymān al-Ruḥaylī said:

The Prophet ﷺ was gentle with his family, kind to them, and treated them with the best manners. He served his family and helped them in the house. There is no doubt that this is part of true manliness and one of the qualities of a complete husband. There is no deficiency in a man helping his wife, assisting her, or serving his family at home.

However, this should not distract him from the rights of Allāh, Glorified and Exalted. So when the time for prayer came, he would busy himself with the prayer, for prayer has its own due attention.

⁵⁷ Aḥmad (25341); Authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (4937)

Shaykh Sulaymān al-Ruḥaylī said:

The Prophet ﷺ would attend to his own needs and, for the most part, would not ask his family to do so for him. Yet despite this,

Abū Dāwūd al-Ṭayālīsī narrated: Shu‘bah told us, al-A‘war told us, he said: I heard Anas رضي الله عنه saying: “The Messenger of Allāh ﷺ would ride donkeys, wear woolen clothing, and accept the invitation of a slave. I saw him on the Day of *Khaybar* riding a donkey whose reins were made of palm fiber.”⁵⁸

Muslim narrated in his *Ṣaḥīḥ* from Anas رضي الله عنه, who said: “I have never seen anyone more compassionate toward children than the Messenger of Allāh ﷺ.”⁵⁹

al-Bukhārī narrated from Anas رضي الله عنه that he said: “The Messenger of Allāh ﷺ passed by some children and greeted them with *Salām*.”⁶⁰

In *Ṣaḥīḥ* Muslim, on the authority of ‘Āishah رضي الله عنها, who said: “The Messenger of Allāh ﷺ never ate his fill of wheat bread for three consecutive days until he passed away.”⁶¹

‘Āishah رضي الله عنها narrated: “The family of Muḥammad ﷺ would see crescent after crescent, and no fire would be lit in our home for cooking. There was nothing but dates and water, except that we

he would help them and treat them with kindness. This is part of the perfection of his character and the nobility of his conduct.

⁵⁸ Abū Dāwūd al-Ṭayālīsī in *al-Musnad* (2262); Authenticated by al-Albānī in *al-Ṣaḥīḥah* (2125)

⁵⁹ Muslim (2316)

⁶⁰ al-Bukhārī (6247)

⁶¹ Muslim (2970)

Shaykh Sulaymān al-Ruḥaylī said:

On most days, the Prophet ﷺ would eat only dates, which in themselves were scarce, and drink water. Rarely did he eat baked bread, as mentioned in the Ḥadīth.

had around us neighbors from the *Anṣār*, who would send to the Messenger of Allāh ﷺ a portion of the milk from their sheep, and the Prophet ﷺ would drink from that milk.”⁶²

In *Ṣaḥīḥ* al-Bukhārī, Anas رضى الله عنه said: “The Messenger of Allāh ﷺ never saw a thin, well-baked loaf of bread until he met Allāh, nor did he ever see a roasted sheep with his own eyes.”⁶³

In *Ṣaḥīḥ* al-Bukhārī, Anas رضى الله عنه said: “The Messenger of Allāh ﷺ never ate upon a dining table (*Khiwān*), nor from a small, narrow dish (*Sukurrujah*), and no thin, well-baked bread was ever prepared for him.” It was asked, “What did they use to eat on?” He said, “On floor mats (*Sufar*).”⁶⁴

⁶² al-Bukhārī (6458, 6459) & Muslim (2972)

Shaykh Sulaymān al-Ruḥaylī said:

In this Ḥadīth is the perfection of the Prophet’s ﷺ asceticism (*Zuhd*) and his lack of concern for worldly things, together with the perfection of his generosity. This was not due to having little; rather, it was because of the abundance of his generosity, along with his asceticism and his indifference to worldly possessions.

⁶³ al-Bukhārī (5421)

⁶⁴ al-Bukhārī (5415)

Shaykh Sulaymān al-Ruḥaylī said:

“The Messenger of Allāh ﷺ never ate upon a dining table (*Khiwān*).” A *Khiwān* is a table elevated from the ground. The arrogant people would eat from it so that they would not have to lean or bend down toward their food. Eating from an elevated

In *Ṣaḥīḥ* Muslim, from ‘Umar ibn al-Khaṭṭāb رضي الله عنه: he delivered a sermon (*Khutbah*) and mentioned the prosperity that had come upon the people. Then he said: “I have seen the Messenger of

table is permissible, but the more complete and virtuous practice is to leave it, just as the Prophet ﷺ did.

“Nor from a small, narrow dish (*Sukurrujah*).” A *Sukurrujah* is a small, narrow vessel. The scholars say: Eating from it indicates miserliness. A stingy person does not eat with others; instead, he places his food in a small dish because anyone who sees food in such a small container would feel embarrassed to eat with him. Therefore, eating from these small, narrow dishes is considered an indication of stinginess...

“He said, On floor mats (*Sufar*).” Its original meaning is a piece of leather on which food was placed. Later, the word came to refer to the leather itself on which food was set on the ground, and eventually it was used for anything on which food was placed on the ground, whether made of leather or something else.

In other words: The Prophet ﷺ and the Companions, during his lifetime, used to eat on the ground. They would spread out the food mat (*Sufrah*) and place the food on it. This is a lesson in avoiding arrogance and excessive desire for food.

Allāh ﷺ spending the entire day suffering from hunger, unable to find even low-quality dates with which to fill his stomach.”⁶⁵

In *Ṣaḥīḥ* al-Bukhārī, from Anas رضي الله عنه: he walked to the Prophet ﷺ with barley bread and rancid fat. The Prophet ﷺ had pawned his armor with a Jewish man in exchange for barley for his family. Anas رضي الله عنه heard the Prophet ﷺ say: “The family of Muhammad never had a *Ṣāʿ* of wheat nor a *Ṣāʿ* of grain remain with them by evening, even though they were nine households at that time.”⁶⁶

ʿĀisha رضي الله عنها narrated: “The mattress of the Messenger of Allāh ﷺ was made of leather stuffed with palm fiber.”⁶⁷

⁶⁵ Muslim (2978)

Shaykh Sulaymān al-Ruḥaylī said:

We should always remember this matter, because whoever lives in comfort may become accustomed to it and seek even more. Then he neither attains what he desires nor appreciates the blessings he already has, so he does not give thanks for them.

We should remember how things used to be. It was only a few years ago that, in this country, people could hardly find enough provision except for a little. Thus, ʿUmar used to remind people of this so that they would be grateful to Allāh for His blessings.

In this, there is evidence that the Prophet ﷺ lived an ascetic life, detached from worldly pleasures, and it wasn't because he was unable to obtain them, nor because he desired them but could not have them.

⁶⁶ al-Bukhārī (2069)

⁶⁷ al-Bukhārī (6456) & Muslim (2082)

In *Ṣaḥīḥ* Muslim, from the Ḥadīth of ‘Umar ibn al-Khaṭṭāb رضي الله عنه when he mentioned the Messenger of Allāh ﷺ distancing himself from his wives, he said: “I entered upon the Messenger of Allāh ﷺ in his room and found him lying on a mat made of palm fibers. He gave me permission to enter, and I sat down. The mat had left marks on his side. I looked around his room but found nothing that caught the eye except a handful of barley, a handful of *Qaraḥ* (acacia pods used for tanning), about two Ṣā’ in quantity, and a hanging water skin. My eyes filled with tears. The Messenger of Allāh ﷺ said: ‘What makes you weep, O son of al-Khattab?’ I replied: ‘O Messenger of Allāh, why should I not weep? You are the chosen one of Allāh, His Messenger, and the best of His creation, yet this is all that is in your room. Meanwhile, these foreigners, Khosrow and Caesar (the rulers of the Byzantines and Persians) live amid fruits and rivers.’ The Messenger of Allāh ﷺ said: ‘Are you in doubt, O son of al-Khaṭṭāb? Those are people whose good things have been hastened for them in the life of this world.’”

In another narration: “Are you not pleased that the worldly life is for them while the Hereafter is for us?” ‘Umar رضي الله عنه said: “Yes.” The Prophet ﷺ said: “Then praise be to Allāh.” ‘Umar رضي الله عنه said: “So I said: I seek Allāh’s forgiveness.”⁶⁸

⁶⁸ Muslim (1479)

In *Ṣaḥīḥ* Muslim, Abū Hurayrah رضي الله عنه narrated: The Messenger of Allāh ﷺ said: “O Allāh, make the provision of the family of Muḥammad sufficient (just enough).”⁶⁹

al-Ṭayālīsī narrated with an authentic chain, from Ibn Mas‘ūd رضي الله عنه, who said: “The Prophet ﷺ lay down on a mat, and the mat left an imprint on his skin. So I began wiping it away, saying: ‘May my father and mother be sacrificed for you, O Messenger of Allāh! If only you had let us know, we would have spread out something for you to protect you from it, for you to sleep upon.’ He ﷺ said: ‘What have I to do with this world? I am to this world only like a rider who takes shade under a tree, then moves on and leaves it.’”⁷⁰

al-Ḥākim narrated it in his *Ṣaḥīḥ* from Ibn ‘Abbās رضي الله عنه that ‘Umar رضي الله عنه entered upon the Prophet ﷺ and he mentioned something similar.⁷¹

⁶⁹ al-Bukhārī (6460) & Muslim (1055)

Shaykh Sulaymān al-Ruḥaylī said:

That is, grant them what is sufficient for them to live off of, namely *al-Kafāf*, which is what suffices a person and frees him from need.

Whoever embraces Islām, is provided with sufficiency by Allāh, and is content with what Allāh has given him has attained success. This was the way of the Prophet ﷺ.

⁷⁰ Aḥmad (2744) & Abū Dāwūd al-Ṭayālīsī (275); Authenticated by al-Albānī in *al-Ṣaḥīḥah* (439)

⁷¹ al-Ḥākim in *al-Mustadrak* (7858)

In al-Tirmidhī, from Anas ibn Mālīk رضي الله عنه, who said: “The Prophet ﷺ performed Ḥajj upon a worn-out saddle/mount, and a thick, coarse cloak.”⁷²

al-Bukhārī narrated on the authority of Thumāmah ibn ‘Abdillāh ibn Anas رضي الله عنه in the book of Ḥajj (*Kitāb al-Ḥajj*), who said: “Anas ibn Mālīk performed Ḥajj upon a worn-out saddle, and he was not miserly in doing so; he related that the Prophet ﷺ performed Ḥajj upon a saddle, which was his camel upon which his provisions/baggage were placed.”⁷³

In *Ṣaḥīḥ* al-Ḥākim, on the authority of Anas: “That the Prophet ﷺ wore coarse clothing, ate coarse food, wore wool, and wore mended/patched sandals.” al-Ḥasan was asked, “What is meant

⁷² al-Tirmidhī in *al-Shamā’il al-Muḥammadiyyah* (335)

Shaykh Sulaymān al-Ruḥaylī said:

The Prophet ﷺ performed his Ḥajj upon a camel, and he had a *Zāmilah* — that is, a camel on which his provisions/baggage were loaded. This camel carried upon it a worn, poor-quality saddle, and over it was placed a coarse woolen cloth. The Prophet ﷺ would sometimes ride upon it while in the state of *Iḥrām*, on his way to the Ḥajj.

⁷³ al-Bukhārī (1517)

Shaykh Sulaymān al-Ruḥaylī said:

In this Ḥadīth, Anas performed Ḥajj upon a worn-out saddle, and this was not out of miserliness on his part, but rather because he saw the Prophet ﷺ do so, so he did the same. This is an example of his eagerness to follow the Prophet ﷺ.

by ‘coarse?’” He said, “Coarse barley, which he ﷺ could only swallow down with a gulp of water.”⁷⁴⁷⁵

⁷⁴ al-Ḥākim in *al-Mustadrak* (7925) & Ibn Mājah in his *Sunan* (3349); al-Albānī said its chain of transmission is very weak.

⁷⁵ **Shaykh Sulaymān al-Ruḥaylī said:**

This is what Shaykh al-Islām Ibn Taymiyyah mentioned as evidence of the perfection of the Prophet ﷺ in his physical characteristics and moral character. Such perfection is itself proof of the truthfulness of his prophethood ﷺ.

Although Shaykh al-Islām did not mention everything that has been narrated on this subject, he mentioned enough to establish this great proof for the mission of our Prophet ﷺ and his truthfulness in it.

The condition and life of the Prophet ﷺ is something that should be learned, taught, and understood. We should teach our families and children how the Prophet ﷺ was in his physical appearance, in his character, and in all of his circumstances.

If Muslims were to study the biography of the Prophet ﷺ and his Sunnah, they would live wholesome, upright lives, and many of their problems would disappear or at least diminish. Indeed, the life of the Prophet ﷺ is the finest example for believing men and women.

I ask Allāh, the Mighty and Majestic, to increase us in love for our Prophet ﷺ in the manner that pleases our Lord, Glorified and Exalted is He, and to make us amongst those who are eager to follow his example ﷺ.

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With this, we have completed what we intended to explain in this brief treatise. And Allāh, the Exalted, knows best. May Allāh send His prayers and peace upon our Prophet Muhammad ﷺ.