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**MUHAMMAD**  
The Messenger of Allah

# The Prophet's Manners with those Around Him



سُبْحَانَكَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِ وَالْعَرْشِ الْمَغِيدِ  
يَا مَنْ لَا يُدْرِكُكَ السَّمْعُ وَالْبَصَرُ وَالْأَفْئِدَةُ  
يَا مَنْ لَا يُغْنِيكَ الْوَجْهُ وَالْجَنَانُ  
يَا مَنْ لَا يُغْنِيكَ الْوَجْهُ وَالْجَنَانُ  
يَا مَنْ لَا يُغْنِيكَ الْوَجْهُ وَالْجَنَانُ



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent, Most Merciful

4





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## Terms

Terminology used in this series of booklets.  
(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 servant of God, the Prophet Jesus, the word lord, which is limited to mean: master, chief, proprietor, or ruler, can never convey the conclusive significance of the term “Rubb”. Among other meanings, 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’al’laahu a’laihi wa sal’lam ﷺ:** This Arabic term means, “may God praise him and render him safe from all evil.”

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## BOOKLET

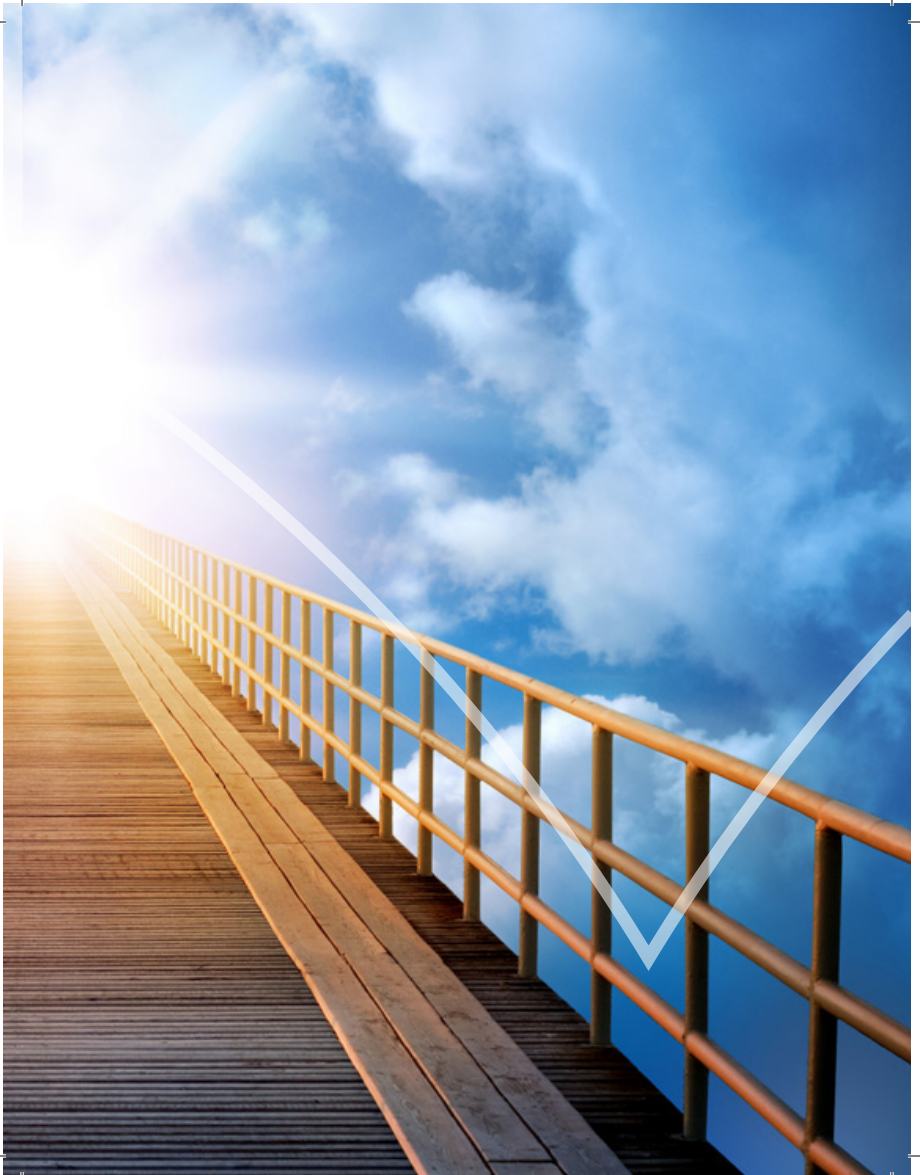
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This booklet is the fourth in a series of publications based on a book titled *Muhammad, the Messenger of Allah*. Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.







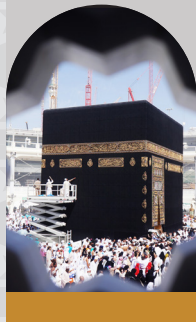


## Introduction

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 the history, conduct and impact of the Prophet Muhammad ﷺ. In this part, we recount a number of situations that show how the Messenger of Allah ﷺ dealt with his companions. It gives the reader a glimpse of the ethics and manners that the Prophet Muhammad ﷺ demonstrated on a consistent basis, and are the basis for why he is the example that we should all emulate in our daily life and various interactions.

Amongst the details, this booklet shows that the Prophet ﷺ kept close and friendly relations with his companions. He used to joke with them and was very polite and friendly towards them like a father and brother. He would routinely





visit them in their homes, especially when they were sick, and he established these beautiful manners as a part of the religion. In fact, he would also visit non-Muslims when they were sick. Furthermore, he would consult his companions, taking their opinions and points of views into consideration, whenever Allah had not given him a command as regards a particular situation.

Additionally, the reader will have an opportunity to gain an understanding of how the Prophet ﷺ behaved when he was with his companions. He did not wait for them to serve him, and instead it would not be unusual to find him serving them. He served himself and would serve others as well. He did not distinguish himself from his companions whether it be by his dress, the size or appointment of his home or through having people greet him in a manner of undue homage, like





standing to greet him when he entered their presence, which he disliked.

This booklet also mentions the marriages of the Prophet Muhammad ﷺ. It spends time discussing the causes behind a number of the marriages, and how they were for a good purpose, often solidifying relations between large and strong Arab tribes. This served to attract those strong tribes to Islam and to support the spread of the call to Islam (Da'wah). In other cases, he married the widows of his companions who were killed in battle or while they were engaged in calling people to Islam. His aim in these cases was to help these widows and support them to live a dignified life. Despite the underpinnings, political or otherwise, of these marriages, the Prophet ﷺ was nonetheless always loving and caring with his wives and they each loved him greatly.

It is hoped that the reader will come to appreciate the depth and extent of the excellent manners of the Prophet Muhammad ﷺ from this brief introduction.

• Muhammad ﷺ







slapped me lovingly on my chest and supplicated God, saying:

**‘O God! Steady him, and make him a person who guides others and is a source of guidance.’** *(Bukhari)*

**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)*

Tirmidhi reports in Al-Shamaa’il that Al-Hasan said, “An old woman came to the Prophet ﷺ and said, ‘O Messenger



**The Prophet ﷺ** did not only verbally entertain and joke with his companions, but he sported with them, and sometimes amused them as well.





**The Prophet** ﷺ would consult his Companions, and take their opinions and points of view into consideration.



of God, ask God to admit me into the Heavenly Gardens.’ He said, ‘Old women will not enter the Heavenly Gardens.’ She then turned away crying. The Prophet ﷺ quickly said, ‘Tell her that she will not enter the Heavenly Gardens as an old woman, for Allah says:

**‘Indeed, We have produced the women of Paradise in a new manner of creation. And made them virgins, devoted [to their husbands] and of equal age.’** [56:35-7]

The Prophet ﷺ did not only verbally entertain and joke with his companions, but he sported with them, and sometimes amused them as well. Anas b. Malik 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 approached him while he was selling his goods, and the





Prophet ﷺ hugged him from behind, though he could not see him. He then said: said, “Let me go!” When he knew that it was the Prophet ﷺ who was hugging him, he pressed his back towards the Messenger’s chest. The Messenger of God ﷺ then said, “Who will buy this slave from me?” Zahir said, “O Messenger of God, I am worthless!” The Messenger of God ﷺ said:

عن رسول الله

**“You are not considered worthless by God,” or he said, “You are valuable and precious to God.”** *(Ibn Hibban)*

**He would consult his Companions:**

3

The Prophet ﷺ would consult his Companions, and take their opinions and points of view into consideration, whenever there was no revelation sent down from God on the subject. Abu Hurairah said:

**“I have not seen a person more**

**The Prophet ﷺ** wouldn’t only visit the Muslims who were sick, rather, he would visit even non-Muslims.



keen for the sincere advice of his companions than the Messenger of God ﷺ.” (Tirmidhi)

4

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



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



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 even visit non-Muslims. Anas b. Malik 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 God 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!’<sup>(1)</sup> So the boy testified, ‘There is no true god worthy of being worshipped except Allah alone and Muhammad ﷺ is the last Messenger.’ The Messenger of God ﷺ said, ‘All praise is due to God, Who saved him from the Fire of Hell.’” (Ibn Hibban)

(1) A nick-name of the Prophet ﷺ.

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

5

Abdullah b. Umar said that the Messenger of God ﷺ said:

“Whoever seeks refuge with God against your evil, then do not harm him. Whoever asks you by God, 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 God for him continuously, until you think you have repaid him.” (Ahmed)





**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.’

A’ishah said:

“The Messenger of God ﷺ would accept gifts, and reward generously on account of that.” *(Bukhari)*

6

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

Anas said:

“The hand of the Messenger of God ﷺ was softer than any silk that I had ever touched, and his scent was sweeter than any perfume that I had ever smelled.” *(Bukhari)*

7

The Messenger of God ﷺ loved to help others by interceding on their behalf:

Abdullah b. Abbas said:

“The husband of Bareerah 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 God ﷺ said to Al-Abbas, ‘Doesn’t it amaze you, how much Mugheeth loves Bareerah, and how much she dislikes Mugheeth?’



The Prophet ﷺ said to Bareerah, ‘Why don’t you go back to him?’ She said to him, ‘Are you commanding me to do so?’ He said, ‘No, but I am interceding on his behalf.’ She said, ‘I have no need for him.’” *(Bukhari)*

The Messenger of God ﷺ would serve himself:

8

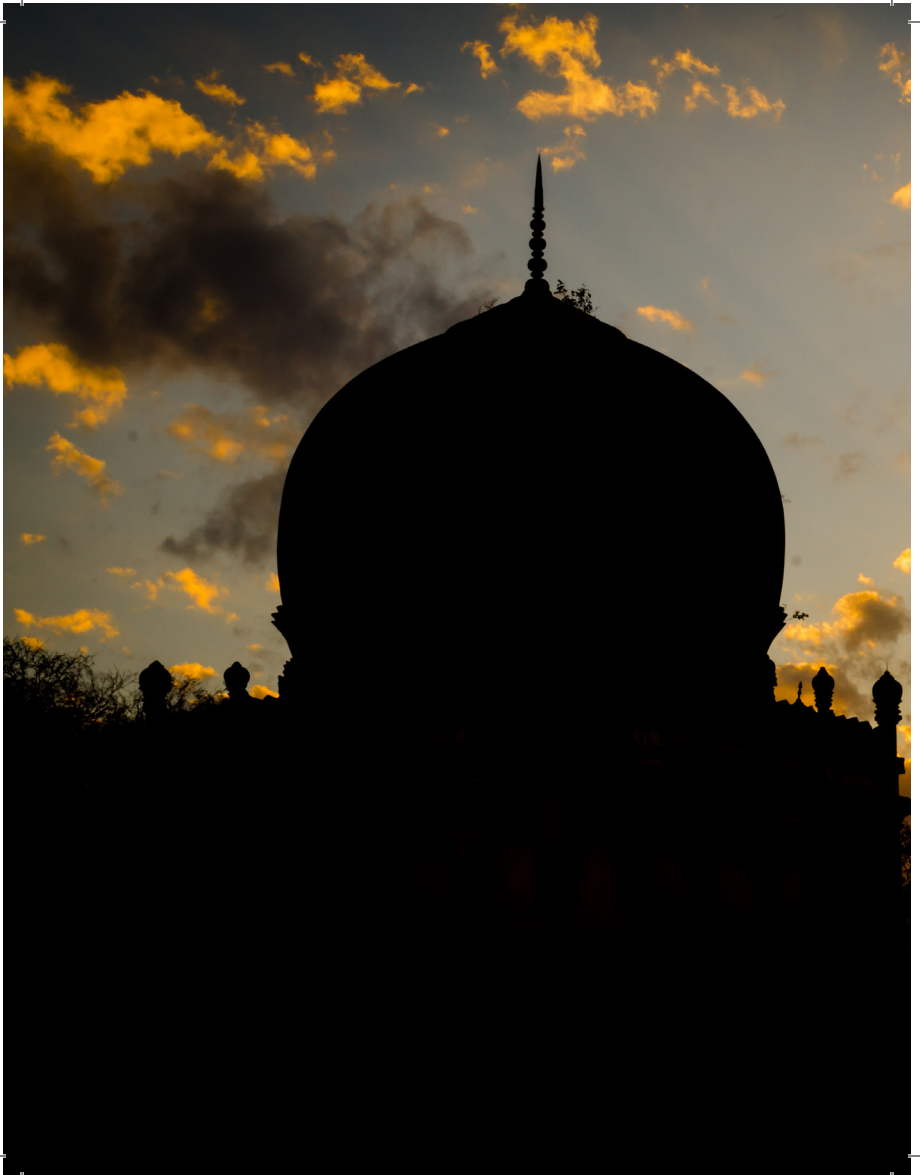
A’ishah said:

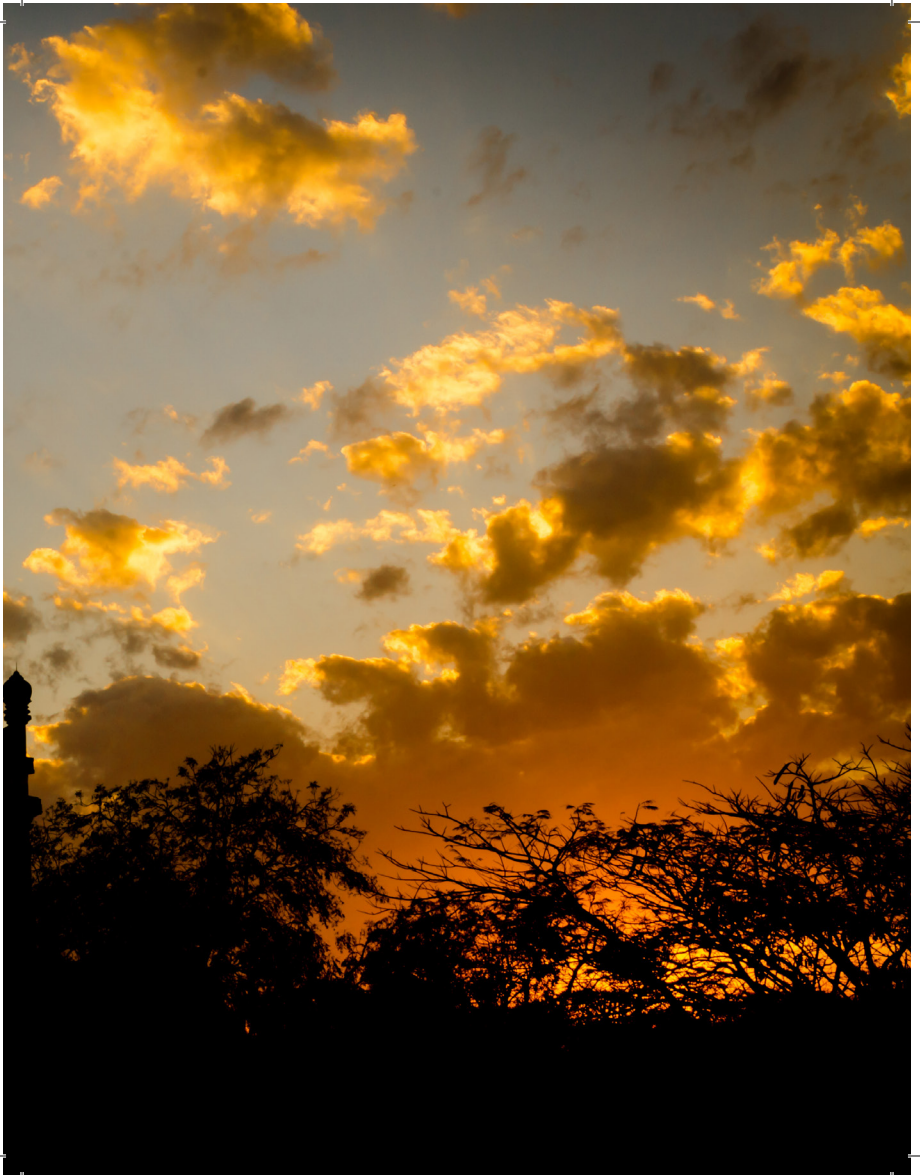
“I was asked how the Messenger of God ﷺ behaved in his house.” She said, “He was like any man. He washed his clothes, milked his sheep, and served himself.” *(Ahmed)*

The Prophet’s excellent manners not only made him serve himself; rather, he would serve others as well. A’ishah said:

“I was asked how the Messenger of God ﷺ behaved in his house.” She said, “He would help out in the house with the daily chores, and when he heard the call to prayer he would leave [everything and head] for the Mosque.” *(Bukhari)*

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





## Statements of Justice and Equity:

- (1) Former President of the Canadian Association of Anatomists, Department of Anatomy and Cell Biology University of Toronto.
- (2) Dr. Maurice Bucaille was an eminent French surgeon, scientist, scholar and author of *The Bible, The Qur'an and Science*.
- (3) German writer and scientist. A master of poetry, drama, and the novel. He also conducted scientific research in various fields, notably botany, and held several governmental positions.



**Professor Keith Moore<sup>(1)</sup>**, said in his book, *The Developing Human*: “It is clear to me that these statements must have come to Muhammad from God, or Allah, because most of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God, or Allah.” He further said, “I have no difficulty in my mind reconciling that this is a divine inspiration or revelation, which lead him to these statements.”

**Dr. Maurice Bucaille<sup>(2)</sup>**, said in his book *The Qur'an, and Modern Science*, “A totally objective examination of it [the

**The German Poet<sup>(3)</sup>, Goethe**, said, “I looked into history for a human paradigm and found it to be in Muhammad.”







Qur'an] in the light of modern knowledge, leads us to recognize the agreement between the two, as has been already noted on repeated occasions. It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic reasoning."

**Annie Besant**<sup>(4)</sup> in *The Life and Teachings of Mohammad*, said, "It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knew how he taught and how he lived, to feel anything but reverence for the mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I reread them, a new way of admira-



(4) English theosophist, philosopher, and political figure who advocated home rule and educational reforms in India.



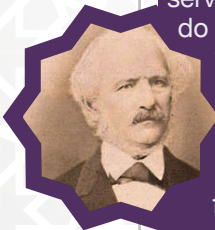
- (1) *Encyclopedia of Seerah* by Afzalur-Rahman.
- (2) *ibid.*
- (3) He was a famous American writer. He died in 1859.
- (4) *Encyclopedia of Seerah* by Afzalur-Rahman.
- (5) *ibid.*
- (6) archaic term for a Muslim.

tion, a new sense of reverence for that mighty Arabian teacher.”

**Maurice Gaudefroy** said, “Muhammad was a prophet, not a theologian, a fact so evident that one is loath to state it. The men who surrounded him and constituted the influential elite of the primate Muslim community, contented themselves with obeying the

**Dr. Gustav Weil**, in *History of the Islamic Peoples*, said:

“Muhammad was a shining example to his people. His character was pure and stainless. His house, his dress, his food - they were characterized by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave which he could do for himself. He was accessible to all, at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity as also was his anxious care for the welfare of the community.”<sup>(1)</sup>





law that he had proclaimed in the name of Allah and with following his teaching and example.”<sup>(2)</sup>

**Marquis of Dufferin** said, “It is to Mussulman<sup>(6)</sup> science, to Mussulman art, and to Mussulman literature that Europe has been in a great measure indebted for its extrication from the darkness of the Middle Ages.”

**Washington Irving**<sup>(3)</sup> said, “His military triumphs awakened no pride nor vain glory as they would have done had they been effected by selfish purposes. In the time of his greatest power, he maintained the same simplicity of manner and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room, any unusual testimonial of respect was shown to him.”<sup>(4)</sup>

**Edmund Burke** said, “The [Islamic] law, which is binding on all from the crowned head to the meanest subject, is a law interwoven with a system of the wisest, the most learned and the most enlightened jurisprudence that ever existed in the world.”<sup>(5)</sup>



## The Wives of the Prophet ﷺ:

After the death of his first wife, Khadeejah, the Prophet ﷺ married a number of women, all of whom were divorcees, except for A'ishah. Most of his wives were from the tribe of Quraish, whereas the others were from other families. The Prophet ﷺ married these women for a number of reasons:

1

### Religious and legislative purpose:

The Prophet ﷺ married Zainab b. Jahsh. The Arabs in the Era of Ignorance

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

### THE PROPHET MARRIED

Religious and legislative purpose

Political reasons

Social reasons





### The Messenger of Allah

ﷺ married women from the largest and strongest Arab tribes for political reasons.



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

**“And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, ‘Keep your wife and fear Allah’, while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.” [33:37]**



**Political reasons and for the spread of Islam, to invite people to Islam, and to gain the favor of the Arab tribes:**

2

The Messenger of God ﷺ married women from the largest and strongest Arab tribes. The Prophet ﷺ recommended his Companions to do this as well when they were sent as emissaries.

**“If they obey you (i.e. accept Islam) then marry the daughter of the chief of the tribe of Kalb.”** *(Ibn Hisham)*

**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. 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:**

3

The Prophet ﷺ also married some of

**The Prophet ﷺ** also married some of the widowed wives of his Companions; those of them who had died in war or in spreading the message.



the widowed wives of his Companions; those of them who had died in war or in spreading the message. He married them even though they were older than him, and he did so to honor them and their husbands.

**Veccia Vaglieri**<sup>(1)</sup> 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



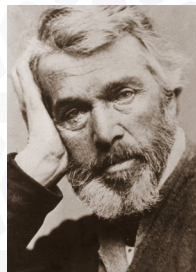




Muhammad ﷺ married were not virgin, nor were they young or beautiful, except for A'ishah. So how can anyone claim that he was a lustful man? He was a man, not a god. His wish to have a son may have also lead him to marry, for the children that he had from Khadeejah all died. Moreover, he undertook the 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 Moses, 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."<sup>(2)</sup>

- (1) A famous Italian Orientalist.
- (2) *Heroes, Hero-Worship and the Heroic in History.*



• Thomas Carlyle





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His Lineage, Childhood and Prophethood

Persecution and Hijra

His Manners & Characteristics

The Prophet's Manners With Those Around Him

Textual, Scriptural and Intellectual Testimonials of his Prophethood

Intellectual Proofs of his Prophethood

The Relevance of his Prophethood

