



Muhammad



Habits and Dealings

This book is a comprehensive guide to living every moment of our lives while following the *Sunnah* of our beloved Prophet ﷺ. It is a must read for all those who love the Prophet ﷺ.

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” [Al-Ahzāb]



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Muhammad



Habits and Dealings

Say, [O Muhammad], “If you should love Allah, then follow me, [So] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”
[Āli ‘Imrān: 30]



پبلی کیشنز

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وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي

وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ

خُلِقْتُ مُبْرَأً مِنْ كُلِّ عَيْبٍ

كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

(حسن بن ثابتؓ)

My eyes have never seen any one more beautiful than you ﷺ

No woman has begotten any one more handsome than you ﷺ

You ﷺ have been created without any weakness and blemish

It is as if you have been created as you wished to be created

(Ḥassān bin Thābitؓ)



CONTENTS

No.	Topic	Page
1	Remembrance of Allah ﷻ	9
2	Ṣalāh	11
3	Fasting	12
4	Ramaḍān	13
5	Festivals of ʿĪd	14
6	Khuṭbah (Sermon)	14
7	Charity and Alms-giving	15
8	Everyday Chores	16
9	Purification and Cleanliness	16
10	Food and Drink	18
11	Sleeping and Waking up	19
12	Walking	20
13	Clothing	20
14	Travelling and Transportation	21
15	Meeting Others	21
16	Gatherings	22
17	Speech	24
18	Pleasure and Displeasure	26
19	Morals and Manners	27
20	Dealing with the Noble Wives	29
21	Relations with Children	30
22	Relations with the Companions	32
23	Relations with the Needy	34
24	Relations with the Beggars	34
25	Care for Animals	35
26	Care for Trees and Plants	35

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

The following compilation is based upon an article which was shared during the Sirah Conference 2010, hosted by the Da'wah Academy, International Islamic University of Islamabad. The purpose of this compilation is to highlight the practices, habits and interpersonal dealings of the Prophet Muḥammad ﷺ so that we can examine our daily lives in light of his actions, and strive to come closer to his beautiful example.

May Allah ﷻ give us the ability to adopt the blessed lifestyle of the Prophet Muḥammad ﷺ.
Āmīn

Farhat Hashmi

4th June, 2011

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

أَمَّا بَعْدُ

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيُّ الْقُرَشِيُّ،

Muhammad bin 'Abdullāh bin 'Abdul-Muṭṭalib
al-Hashimī al-Qurashī

- A noble lineage, of reputable descent
- An honorable nation, a respectable tribe, a highly regarded family

- The one deserving of extensive praise أَحْمَدُ
- The immensely generous أَجْوَدُ النَّاسِ
- Profoundly brave أَشَجَعُ النَّاسِ
- The utterly disinclined from material benefit أَرْهَدُ النَّاسِ

- The most kind أَرْحَمُ النَّاسِ
- Having the most handsome face أَحْسَنُ النَّاسِ وَجْهًا
- Possessor of the best character أَحْسَنُهُمْ خُلُقًا
- Extremely warm hearted and gentle رَفِيقًا رَحِيمًا
- The most caring friend رَفِيقًا رَحِيمًا
- The most affectionate and generous رَوْفًا رَحِيمًا
- The lamp spreading light سِرَاجًا مُنِيرًا
- Seal of the Prophets خَاتَمُ النَّبِيِّينَ
- Mercy for the Worlds رَحْمَةٌ لِلْعَالَمِينَ

- We profess our faith in him and express our love for him.
- We claim our devotion to him and we take great pride in our affiliation with him.
- We invoke Allah's peace and blessings upon him, but let us pause and think...
 - Is our faith, our worship, our behaviour, our mannerisms, our habits and our dealings according to the excellent example of our beloved Prophet ﷺ?
 - Regardless of where we are, whether inside our homes or outside in public, among Muslims or surrounded by non Muslims, in our own country or in any other part of the world - are we recognized as members of the *Ummah* (followers) of the Prophet Muhammad ﷺ?
 - Let us ask ourselves, do we fulfill the right of loving the Prophet Muhammad ﷺ?

For indeed whoever claims to love someone, he then obeys him, listens to him and follows him.

An Arab poet once said:

تَعْصِي الرُّسُولَ وَأَنْتَ تُظَاهِرُ حُبَّهُ هَذَا لَعْمَرِي فِي الزَّمَانِ بَدِيعُ
لَوْ كَانَ حُبُّكَ صَادِقًا لَا طَعَنَهُ إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعُ

You disobey the Messenger ﷺ and yet claim to love him. I swear by my life, it is a strange thing in the ages. If you were sincere in your love, you would have obeyed him, for a true lover obeys his beloved.

At this point I will talk about some beautiful aspects from the life of the Messenger of Allah ﷺ so that we may reflect on our own actions and mould them according to the lifestyle of the Prophet ﷺ.



There has certainly been for you in the Messenger of Allah ﷺ an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

(Al-Ahzāb: 21)



Remembrance of Allah ﷻ

- The Messenger of Allah ﷺ remembered Allah ﷻ abundantly.

كَانَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ

He would remember Allah at all times.

- He would glorify Allah ﷻ much and seek His forgiveness frequently:

كَانَ يُكْثِرُ مِنْ قَوْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

'Praise and Glory be to Allah, I seek Allah's forgiveness and I turn to him in repentance'.

He would do *Istighfar* (seek forgiveness) seventy to one hundred times in a day.

- When grieved or worried about a matter, he would beseech his Lord with the words:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ

'O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs.'

- When distressed, he would say:

هُوَ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

'He is Allah, my Lord. I do not associate anything with Him.'

- He would thank Allah ﷻ for the smallest of blessings.

When happy, he would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتِ

‘All Praise is for Allah by Whose grace blessings attain completion’.

- He would thank Allah ﷻ even when something unfavourable would happen:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

‘Praise be to Allah, in every state.’

- If he or any of his family members were ever afflicted with anything, he would recite the *Mu'awwadhāt* (*al-Ikhlās*, *al-Falaq* and *al-Nās*) and perform *naftħ* (incantation).



The difference between the one who remembers Allah and the one who doesn't remember Allah is like the difference between the living and the dead.”

[Ṣaḥīḥ Al-Bukhārī]



Ṣalāh

- إِذَا حَزَبَهُ أَمْرٌ فَرَعَ إِلَى الصَّلَاةِ

Whenever he faced a difficult matter, he would hasten to Prayer.

- كَانَ يُصَلِّي الصَّلَاةَ لَوْفَتِهَا

He would offer Ṣalāh at its prescribed time.

- كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا

He would spend a long part of the night in *Qiyām* (standing in prayer).

- During *Qiyām*, he would recite the Qur'ān with *Tarfil* (slow, measured and rhythmic tone), elongating where required. He would pause at each verse; he paused after verses that mention Allah's ﷻ mercy and would ask for His mercy, and he paused after verses that mention Allah's ﷻ torment and he would seek refuge from it.
- The Messenger of Allah ﷺ had great love for Ṣalāh, he would stand for long hours in devotion, worshipping Allah ﷻ so much so that his feet would swell and when asked about his devotion, he would reply, 'Should I not be a grateful servant of Allah?'
- However, he would offer light prayers when leading people in congregation and if he heard a child crying, he would

shorten the prayer.

- If he was unwell, he would offer *Ṣalah* while sitting.
- When traveling, he would offer *Qaṣr* (shortened) prayer. He would offer *Ṣalat al-Duḥa* after sunrise.
- In battles, upon attaining victory or receiving some good news, he would immediately go into prostration.

Fasting

- The Messenger of Allah ﷺ would fast excessively in the month of Shaʿbān.
- During the other months, he would sometimes fast continuously, such that it appeared he would not stop, then he would leave fasting such that it seemed he would not fast.
- He would fast on the 13th, 14th and 15th of every lunar month, on every Monday and Thursday, on the 10th day of Muḥarram, the first 9 days of Dhul Ḥajj.
- He would also fast for six days in Shawwāl.
- He usually broke his fast with a date.

Ramaḍān

- During the month of Ramaḍān, the Messenger of Allah ﷺ would excel in doing good deeds especially in the giving of *Ṣadaqah* (charity) he would become faster than a swift wind.
- Furthermore, he would revise the Qurʾān with Jibrāil عليه السلام.

إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ وَأَيْقَظَ أَهْلَهُ وَجَدَّ وَشَدَّ الْمِئْزَرَ

As soon as the last ten days of Ramaḍān would begin, the Prophet ﷺ would pray at night himself and would awaken his family too, he would strive hard and tighten his waist belt.

- He would devote himself to the worship of Allah every year in *ʿTtikāf*. Even beyond the month of Ramaḍān, he remained consistent in his devotion to his Rabb.



Narrated Humaid: I asked Anas رضي الله عنه about the fasting of the Prophet ﷺ. He said "Whenever I liked to see the Prophet ﷺ fasting in any month, I could see that, and whenever I liked to see him not fasting, I could see that too, and if I liked to see him praying in any night, I could see that, and if I liked to see him sleeping, I could see that, too." Anas رضي الله عنه further said, "I never touched silk or velvet softer than the hand of Allah's Apostle ﷺ and never smelled musk or perfumed smoke more pleasant than the smell of Allah's Apostle ﷺ." [Ṣaḥīḥ Al-Bukhārī]



Festivals of 'Eid

- He would make special preparation on the day of 'Eid; he would bathe and wear his best clothing.
- He would walk to the 'Eid prayer and also return on foot.
- He would urge women to attend the 'Eid gathering.
- On 'Eid al-Fiṭr, he would eat something sweet before setting out for the 'Eid prayer.
- Every year on 'Eid al-Aḍḥa, he would offer a sacrifice.

Khuṭbah (Sermon)

- He would begin the sermon by glorifying and praising Allah ﷻ and reciting verses from the Holy Qur'ān.
- He delivered sermons standing on the ground, or on his pulpit, or near a date palm tree or while seated on his camel.
- During the sermon, his eyes would become red and his voice would rise.
- He would seek protection from

Charity and Alms-giving

- He would give charity himself and enjoined others to do the same.
- He never saved anything for the next day.
- If anyone brought charity to him for distribution, he would supplicate for that person.
- He would never refuse a person who asked for charity; but if he had nothing to give, he would remain silent.
- He gave charity in a variety of ways:
 - to some he would present it as a gift
 - to some he would pay them extra while buying something from them, or he would return more when repaying a loan.
- However he disliked the squandering away of wealth or any form of extravagance.

In light of this, we need to analyze our own expenses. We need to examine our way of living to see where and how much we are spending our wealth.



Everyday Chores

- He would not look down upon serving his family.
- وَيُخَصِّفُ النَّعْلَ
he would mend his own shoes.
- He would also patch a leather bag.
- يَرْقَعُ الثَّوْبَ وَيَخِيْطُ
he would patch his clothes and sew them.
- He would milk the goat with his own hands.
- He would remove lice from clothes.

In other words, he did not consider performing any type of work as unbefitting his honour.



'A'ishah رضي الله عنها narrates

"Allah's Messenger ﷺ would mend his shoes, darn his clothes and do household work like any ordinary person. He was a man among men and he would milk his goat and do all his personal work himself."

[Sunan al-Tirmidhi]



Purification and Cleanliness

- He was very particular about his personal hygiene, especially oral hygiene.
- إِذَا اسْتَيْقَظَ بَدَأَ بِالسَّوَاكِ
After waking up in the morning, he would first clean his mouth with a *Miswāk* (tooth stick).
- إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسَّوَاكِ
When he entered his house, the first thing he would do was clean his mouth with *Miswāk*.
- لَا يَنَامُ إِلَّا السَّوَاكَ عِنْدَهُ
He would also sleep with the *Miswāk* close at hand.
This indicates that *Miswāk* was the last thing he did at night.
- He performed ablution before every *Ṣalah*; he would begin ablution by saying '*Bismillāh*.'
- He would sometimes offer many *Ṣalah* with the same ablution.
- He would avoid wasting water during ablution, yet he would be thorough in performing ablution, leaving no part dry.



Food and Drink

- He would begin eating by saying:
'With the Name of Allah', بِسْمِ اللَّهِ
- He would eat with his right hand, and from the side of the plate that was nearest to him.
- He would eat using three fingers (thumb, index and middle), and he would lick his fingers clean after eating.
- He would not lean back whilst eating.
- كَانَ يَجْلِسُ عَلَى الْأَرْضِ وَيَأْكُلُ عَلَى الْأَرْضِ
He would sit on the floor and eat on the floor.
- كَانَ لَا يَأْكُلُ شَيْئًا حَتَّى يَعْلَمَ مَا هُوَ
He would not eat anything until he knew what it was.
- He would never criticize food.
- After he had finished eating, he would praise Allah ﷻ by saying: الْحَمْدُ لِلَّهِ
- كَانَ يُحِبُّ الزَّبَدَ وَالتَّمْرَ
He liked butter and dates.
- يُحِبُّ الْحُلُوءَ وَالْعَسَلَ
He also liked to eat *Halwa* (sweet) and honey.
- كَانَ يَكْرَهُ شُرْبَ الْحَمِيمِ
He did not like hot beverages.

- كَانَ أَحَبَّ الشَّرَابِ إِلَيْهِ الْحُلُوءُ الْبَارِدُ

He favored beverages that were cold and sweet.

- He drank water using his right hand, taking three breaths (intervals between sipping).
- He was always fond of sharing his food with others. He would say to Anas رَضِيَ اللَّهُ عَنْهُ, "O Anas! See if there is anyone who would join me in this meal."

Sleeping and Waking Up

- He would sleep on a mattress as well as on the floor.
- He used a mattress and pillow made of leather, which were stuffed with palm tree fiber.
- He disliked sleeping before 'Ishā'.
- He would apply *Jilā'* (collyrium) to his eyes before sleeping.
- He would lie down on his right side.
- He would go to sleep after making supplication and wake up making supplication.



Walking

- His gait was graceful and calm.
- إِذَا مَشَى لَمْ يَلْتَفِتْ
He would not turn to look back while walking.
- He would walk straight, and it was as if the earth folded under him or that he was descending from a slope.
- Sometimes he would wear shoes and at other times he would walk barefoot.
- His humility was such that he did not like anyone to walk behind him.

Clothing

- He would wear whatever kind of cloth was available; be it linen, cotton or wool. He wore the finest clothes as well as those that had patches on them.
- He generally liked the colour green.
- *Kurtah* (loose shirt with long sleeves) was his favourite attire. He would wear full sleeves.
- He would wear a turban, both with and without a cap.
- He wore a ring made of silver.
- He condemned clothes that bore signs of vanity, arrogance or fame.
- He forbade men from wearing silk.

Travelling and Transportation

- He would ride camels, horses, donkeys or mules, both with or without a saddle.
- At times he would make someone sit behind or in front of him.
- He would often offer *nafl* (voluntary) prayers upon his mount.
- He would prefer to travel on a Thursday.
- On returning from a journey, he would make the following supplication:

أَيُّوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

‘We return repentant to our Lord, worshipping our Lord, and praising our Lord.’

- Before proceeding to his house, he would go to the *masjid* and offer two units of *Ṣalah*.

Meeting Others

- When meeting someone, he would be the first to greet with *Salām*. He would shake hands and never pull away his hand until the other person withdrew his hand.
- He would respond verbally to *Salām*.
- When meeting someone, he would listen attentively and turn his whole body to the person.

Gatherings

- If he joined a gathering, he would take a seat wherever he found a place.
- When he would sit in a gathering, he would express amazement at matters upon which people expressed amazement.
- If someone laughed in a gathering, he too would smile.
- If a stranger in the gathering spoke harshly or behaved impudently, he would show tolerance and would not respond harshly.
- He did not like to hear praise from anyone, except from a person who was returning a favour. He also disliked exaggerated praising.
- If he felt the need to sneeze he would lower the sound and say: **الْحَمْدُ لِلَّهِ** 'All Praise is for Allah.'
- While sneezing, he would cover his face with a cloth or his hand.
- If he heard someone else sneezing, he would respond with the prescribed supplication: **يَرْحَمُكَ اللَّهُ** 'May Allah bestow

His mercy on you.'

- While yawning, he would cover his face with a cloth or his hand or he would suppress the yawn.
- He would mention Allah ﷻ at the conclusion of a gathering.



Narrated Jabir bin 'Abdullah رضي الله عنه

The Prophet ﷺ said: "When a man tells something and then departs, it is a trust."

[Abū Dāwūd]



Speech

• كَانَ يُكْثِرُ الذِّكْرَ وَيَقِلُّ اللَّغْوَ

He would remember Allah abundantly and his speech was free of vain and useless talk.

• His speech was clear.

• إِذَا تَكَلَّمَ تَكَلَّمَ ثَلَاثًا

He would repeat things thrice.

• He spoke slowly in a manner in which the listener would comprehend completely what was said.

• His speech was such that if someone wished, he could count the number of words spoken.

• He uttered جوامع الكلم concise, comprehensive words.

• He disliked excessive questions and قِيلَ وَقَالَ
It was said and he said.

• His speech was free of any backbiting or taunting.

• He would not pick on others' faults and he would not probe into other's personal matters.

• He would say only that which had a beneficial outcome.

In contrast, are the majority of us today concerned with bettering ourselves? or do we focus more on others' faults, and get looped into endless discussions and arguments over issues that neither concern us nor prove beneficial?



Narrated 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا

When the Prophet ﷺ was informed of anything of a certain man, he would not say: What is the matter with so and so that he says? But he would say: "What is the matter with the people that they say such and such?"

(Abū Dawūd)

Mālik related that he heard that 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ sent a message to one of her family after the evening prayer, saying, "Will you not allow the recording angel to rest?"

[Al-Muwatta of Mālik]



Pleasure and Displeasure

- كَانَ طَوِيلَ الصَّمْتِ وَقَلِيلَ الضَّحْكِ

He would mostly remain silent and rarely laughed.

- However, he had a very pleasant disposition; when he was happy, his face would glow like the full moon.
- When he was angry, it would be visible on his face.

Thus, his inner state was the same as his outer state.

- He would not guffaw loudly in happiness, nor would he scream and wail in grief, his eyes would simply shed tears.
- Jarīr bin ‘Abdullah رَضِيَ اللَّهُ عَنْهُ narrates, Allah’s Messenger ﷺ never refused me permission to see him and I never saw him but with a smile.
- When he was upset with someone, the most he would say was: مَا لَهُ تَرَبُّثٌ جَبِيْنُهُ What is the matter with him, may his forehead be smeared with dust (a figure of speech).
- Once he came home and saw a curtain with pictures hanging in the house, he expressed his dislike for it and asked ‘A’ishah رَضِيَ اللَّهُ عَنْهَا to change it.

A point of reflection for us: what are we decorating our homes with today?

Morals and Manners

- His character was the Qur’ān.
- He always spoke the truth and hated lies.
- He kept his promises and supported what was just and right.
- His integrity was such that even his enemies addressed him as الصادق the honest and الأمين the trustworthy.
- He was very brave and daring.
- He was one who would remain patient at times of hardships and adversity.
- He was more shy and modest than a veiled virgin.
- Those who saw him would be in awe of him, but as they got to know him better, they would begin to love him.
- Hind bin Abī Hāla رَضِيَ اللَّهُ عَنْهَا said about the Messenger of Allah ﷺ, “He was gentle, not harsh in temperament. This world or its matters could not anger him, yet if someone opposed the truth, he would become angry and would uphold the truth. He never became angry on personal matters nor sought revenge for himself.”
- The Torah described him as

لَيْسَ بَفَظٍ وَلَا غَلِيظٍ وَلَا سَخَابٍ بِالْأَسْوَاقِ

(he is) neither harsh in speech, nor hard of heart

and he does not make noise in the market place.

- Whereas what do we do today to resolve our issues? We take to the streets and marketplaces, start rioting, shouting and chanting slogans.
- The Messenger of Allah ﷺ was extremely graceful and tolerant.
- لَا يَدْفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ
He would not repel evil with evil.
- وَلَكِنْ يَغْفِرُ وَيَصْفَحُ
Instead he would forgive and overlook.

We should all analyse our own hearts, and check: what thoughts do we harbour towards others? Unless we cleanse our hearts, we cannot be sincere well-wishers for others. Without this sincerity, we cannot have mutual love, and without mutual love and compassion, we can neither resolve matters within our homes nor those outside.



Dealings with the Noble Wives

- He treated his wives extremely well and was very pleasant with them. He said:

‘The best of you is he who is best to his family, and I am the best among you to my family.’
- He would call ‘Ā’īshah رضي الله عنها by the nickname ‘Ā’īsh, he would eat with her from the same plate, bathe from the same utensil and would lean against her lap whilst reciting the Noble Qur’ān.
- He competed with her in racing; she won on one occasion and the next time, he had the lead.
- He would deal with fairness and equity between his wives. He would draw lots to decide which wife would accompany him on a journey.



Relations with Children

- He would treat children with great affection. Whenever he passed by them, he would initiate the greeting.
- When Faṭima عليها السلام would come, he would kiss her hand and forehead and make her sit in a special place.
- He would poke his tongue out for his grandson, Ḥasan bin 'Alī عليه السلام making him smile.
- This is an example of how the Messenger of Allah ﷺ dealt with children at their level. He would pick up his grandson, Ḥasan bin 'Alī عليه السلام and say; 'I love him so you people also love him.'
- **كَانَ يُصَلِّي وَالْحُسَيْنُ وَالْحُسَيْنُ يُلْعَبَانِ...**
He would be praying Ṣalah and Ḥasan عليه السلام and Ḥussain bin 'Alī عليه السلام would climb on his back.
- **كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ**

His granddaughter Umāmah would be sitting on his shoulder whilst he was leading the prayers.

Yet what do we see today? Even if a child is crying beside his mother while she is praying, the child is forcibly pulled away from her. Whereas a mother is allowed to

hold her child while offering her prayers.

- He loved children dearly. Zainab عليها السلام, the daughter of his wife, Umm Salamah عليها السلام, was affectionately addressed by him as: 'Zuwainab, Zuwainab'.
- Maḥmūd bin Rabi' عليه السلام narrates that the Messenger of Allah ﷺ came to our house when I was a boy of five, he took water from our well in his mouth and sprayed it on my face. This shows that the Prophet ﷺ would playfully joke with the children.



Anas ibn Mālīk عليه السلام narrated:

I never saw anyone who was more compassionate towards children than Allah's Messenger ﷺ. His son Ibrāhīm was in the care of a wet nurse in the hills around Madinah. He would go there, and we would go with him, and he would enter the house, pick up his son and kiss him, then come back.

[Ṣaḥīḥ Muslim]



Relations with the Companions

- After the *Fajr* prayer, he would sit with his companions and converse with them. He would listen to what they had to say, and if anyone related a dream, he would interpret it.
- He would also listen to their poetry, and give them prizes for it.
- He would distribute charity or the war booty.
- He accepted gifts and also gave gifts in return.
- He loved perfume and so he never refused a gift of perfume.
- He approved of good names and changed names that had a bad connotation.
- He would address his companions with affectionate names.
- He once called 'Alī عليه السلام يَا أَبَا تَرَابٍ O Father of dust
- He called Abū Hurairah عليه السلام يَا أَبَاهُ الرَّاحِ O Father of Kittens
- Anas عليه السلام يَا ذَا الْأُذُنَيْنِ O One with two ears
- From this, we learn that he would deal with people at their level and according to their individual nature and that would bring them happiness.
- He was a generous and a hospitable host. He would serve his guests himself.
- At times all the food in his house would be served to the guests and as a result his

household would go hungry.

- He would accept an invitation even if a slave invited him to a meal of mere barley bread and said, I shall accept the invitation even if I were invited to a meal of a sheep's trotter or fore limb.
- He would be very anxious for the guidance of others.
- He would say: يَسِّرُوا وَلَا تَعَسِّرُوا
'Make things easy and do not make them difficult.'
- بَشِّرُوا وَلَا تَنْفِرُوا
'Give glad tidings and do not repulse.'
- If there was an option between two things, he would always opt for the easier one, as long as it was not a sin.
- He never raised his hand to hit anyone, nor did he ever insult anyone, nor break anyone's heart.
- لَا يُدْفَعُ عَنْهُ النَّاسُ
People were never pulled away from him.
There were no calls of 'move away' or 'watch out' when he was passing by.
- وَلَا يُضْرَبُ بِأَعْنَاهُ
Nor were people struck to move them away from him.
- When sending away an expedition, he would supplicate for the leader and advise him before he departed.

Relations with the Needy

- He would assist the afflicted,
- He would take care of the orphans.
- He would help pay off the loans of those in debt.
- He dealt kindly with slaves; he would emancipate them and enjoin others to set them free.
- He sat with the needy and the poor in such a manner that no one could recognize him.
- He accompanied the needy and the widows to fulfill their needs.
- Any ordinary slave girl could take him by the hand and lead him wherever she wanted in order to resolve her problems.

Relations with the Beggars

- His treatment of those asking for help was always very kind.

وَإِذَا اللَّهُ السَّائِلُ أَوْ صَاحِبُ الْحَاجَةِ...

If someone came asking for something or for a need to be fulfilled, he would include his companions in this good deed and ask them to intercede on his behalf.

- He would share the sorrow of people.
- كَانَ يَأْتِي ضِعْفَاءَ الْمُسْلِمِينَ وَيَزُورُهُمْ وَيَعُودُ مَرْضَاهُمْ وَيَشْهَدُ جَنَائِزَهُمْ
He would visit the weak and the ill amongst Muslims and he would pray for them and offer their funeral prayers.

Care for Animals

- He was especially kind and affectionate towards animals.
- Once, during a journey, a companion took the young ones of a bird from their nest, as a result of which, the mother bird started to show her distress. When the Prophet ﷺ noticed this, he ordered the Companion to return the young birds to their nest.
- A camel once began to bleat before the Messenger ﷺ, complaining of his owner's unjust treatment towards him, the Messenger ﷺ reprimanded the owner, advising him to fear Allah ﷻ!

Care for Trees and Plants

- He forbade the unnecessary cutting down of trees as well as the spoiling of agricultural land.
- Even as a war tactic, he allowed trees to be cut down only when it became absolutely unavoidable.

Thus his dealings with all of the creation were, without a doubt, of the most exemplary nature.



Hence, if we want to become purposeful human beings and want to change the state of the Muslim *Ummah*, we have to start by changing ourselves as individuals. Until our actions, our lifestyles, our manners of speech and conversation, our dealings and conduct, our personal and public life, our moral and social life, our political and international affairs do not become according to the way of Prophet Muḥammad ﷺ, we cannot achieve the same level of success that he and his companions achieved. They changed the world within a few years. One might wonder how this happened. This happened when they began implementing the teachings of the Qur'ān and Sunnah in their own lives first, before conveying the message to others. May Allah ﷻ grant us all the ability to practice the teachings of Islam in our lives. *Āmīn*.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

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