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26. The Ethos Of Prophet Muhammad

The Personality Of The Holy Prophet

The holy Prophet of Islam, Muhammad Ibn-Abdullah was born in Mecca in the Year of the Elephant (A.D.570) 6163 years after the Fall of Adam. His father was Abdullah Ibn -Abdul-Muttalib Ibn -Hashim Ibn -Abd Munaf and his mother was Amina daughter of Wahab Ibn -Abd Munaf.

When Amina was only one month pregnant, Abdullah made a trip to Medina but became sick after fifteen days and passed away. His body was buried in Darolnabeqa. It was Friday night of the 17th of Rabeeul Awwal when Amina went to a chamber to weep over her husband. When birth-pangs overtook her, there was a split in the ceiling of house and four beautiful ladies came down saying: Fear not, for we have come to serve you. Each took a seat near her and a secret voice called: O Amina! When your child is born, say: I place him under the protection of the One God from the evil of every envious one and every rebellious creature waiting in ambush whether standing or sitting.

Several women in heavenly garments too came with crystal bowls of sherbet giving her the glad tidings of Muhammad who was born at dawn on Friday while falling in prostration before Ka'ba with both hands raised towards heavens saying: There is no god but Allah.

It was a custom among the Arabs to entrust their children to nurses so that their wives will give birth to more children. Most of these nurses were from among the Bedouins. This made children more valiant and eloquent. It is on this basis that the holy Prophet said; I am more eloquent than Quraish, for I was nursed by the tribe of Sa'd Ibn –Bakr.

To sum it up, in each season of spring or fall, nursing women from Arab tribes which were near Mecca,

went to that city to take with them infants for nursing. In the year Muhammad was born, Halima of Sa'adieh along with her husband and her nursing child came to Mecca for the same purpose. They were taken to Amina's house where Muhammad was given to her. Halima took him in her arms putting her breast into his mouth. Muhammad never sucked Halima's left breast leaving it for his foster brother.

The holy Prophet lost his mother at the age of six. The story is that Amina went to Abdul–Muttalib asking him to give her permission to visit her maternal uncles of the tribe of Bani–Adan Ibn –Najjar who were in Medina and to take Muhammad with her to show him to the relatives. Abdul–Muttalib gave her the permission to do so. Hence, Amina, accompanied by Umm–Ayman who attended the holy Prophet proceeded to Medina. She stayed for a month in Darolnaqbeqa where Abdullah was buried, visited her relatives and went back to Mecca but she became sick and eventually died at Abwa midway between Mecca and Medina where she was buried. Umm–Ayman brought Muhammad back to Mecca where he was placed in the charge of his grandfather Abdul–Muttalib.

The holy Prophet lost his grandfather too at the age of eight. When Muhammad was 12 old years, he accompanied his uncle, Abo-Taaleb to Damascus on a trade trip. He married Khadija at the age of 25 and was ordained as Prophet on Rajab 27th at the age of forty. The arch-angel, Gabriel appeared to him in Hira Cave saying:

"Read in the name of Your Lord Who created. He created man from a clot." (96: 1-2)

Coming down, Muhammad could hear from every tree he passed by eloquently: Peace be upon you, Prophet of Allah. Peace be upon you O messenger of Allah.

Muhammad entered his house where Khadijah saw a special light on his face. Asked what kind of light it was, Muhammad said: The light of Prophethood! Khadijah said: I have known you as a Prophet for years. She further said: There is no go but Allah. Muhammad is the messenger of Allah.

Muhammad said: Wrap me. Khadija did so and when he felt better, God inspired:

"O you who are clothed! Arise and warn, and your lord do magnify." (74:1-3)

After three years of secretly inviting people to worship Allah, Gabriel came down with the following verse:

"Therefore declare openly what you are bidden and turn aside from the polytheists." (15:94)

Then, he went to mount Safa and called out each tribe of Quraish saying: Ya Sabaha, an Arabic word used when someone asks for help in looting. Hearing it, people rushed to him asking: O Muhammad! What has happened? He said: Will you believe me if I inform you of a great army in ambush behind this mountain or will call me a liar? They said: We have never heard a word of lying from you. Muhammad said: Now that you believe me, I am but a warner to you. Abo-Lahab said: May you be perished, is that what you called us for? O people! My nephew has gone mad, disperse!

Then he took a stone with the intention to throw it at the holy Prophet as a threat. At this moment, God sent the Quranic chapter — the flame — as follows:

"Perdition overtake both hands of Abo-Lahab, and he will perish. His wealth and what he earns will not avail him. He shall soon burn in fire that flames, And his wife, the bearer of fuel, upon her neck a halter of strongly twisted rope."(111:1-5)

A short time after this event, God sent the verse:

"And warn Thy near relations" (26:214)

Following the revelation of this verse, the event of the Day of Warning happened which has been mentioned in the books written by both Shiite and Sunni Muslims. On that day, only Ali believed in the holy Prophet of Islam yet some of those present showed hostility to such degree that verses 90–93 of the Quranic chapter — Bani–Israel — describe them as follows:

"And they say: We will by no means believe in you until you cause a foundation to gush forth from the earth for us. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us) or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down

to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal apostle?" (17: 90-93)

وَقَالُوا لَنْ نُوَّمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا. أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيل وَعِنَب فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا. أَوْ تُكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْقَىٰ فِي أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا. أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُوْمِنَ لِرُقِيّكَ حَتَّىٰ تُنَزِّلُ عَلَيْنَا كِتَابًا نَقْرَؤُهُ ۚ اَ قُلْ سُبْحَانَ رَبِّى هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

Hostility mounted to such a degree that they decided to murder the holy Prophet. Hence, Abo-Talib gathered the sons of Abdul-Muttalib and Hashem sending them with their women and children to a valley called Shib of Abo-Talib. All the sons of Abdul-Muttalib whether believers or unbelievers decided to protect the holy Prophet save Abo-Lahab who joined his enemies. Hamzeh and Abo-Talib were among the ardent protectors of the holy Prophet.

Realizing that they could not harm the holy Prophet, forty enemies made a pact not to treat the sons of Hashem kindly, not to give their daughters to them in marriage, not to marry their daughters, not to trade with them, and never to breach this till they surrender the holy Prophet to them. They wrote this pact on a paper, sealed it and gave it to the aunt of Abo–Jahl to safeguard. The supporters of the holy Prophet were in Shib except for the Hajj season which was a sacred month during which they came out to prepare food and went back to Shib. Three years passed as such till one day when the supporters and opponents had gathered near Ka'ba, Abo–Talib entered the gathering.

Some of the people had the impression that he had been tired of protecting the holy Prophet and that he had come to surrender him. But he started speaking as follows: O people! My nephew has informed that God has missioned the termite to eat away all the words of pact only except the name of God which has been left. Now bring that pact here. If what I say is true, you can not possibly deny it and if what I say is a lie, then I will surrender him to you to kill him. People agreed and went away in order to bring the pact. Opening it, they found that all the words had been eaten away and only the name of Allah they used to write on the top of the letters during the era of ignorance, was there.

A person rose up saying: We hate this pact hence he tore it into pieces. The following day, a group of people went to Shi'b of Abo-Talib bringing the children of Abdul- Muttaleb to Mecca and giving them abode in their houses. Staying in Shib of Abo-Talib lasted for three years and the holy Prophet took advantage of the season of Hajj rituals during which people came to Mecca from other places to propagate his divine message. Ansar's allegiance started from this same place. One day the holy Prophet was standing in a place near Mena where six people by the name of As'ad Ibn –Zarareh, Ebatat Ibn –Samet, Rafe Ibn Malek, Qatbeh Ibn –Ame, Aqaba Ibn –Amer, and Jaber Ibn –Abdullah were passing by him. The holy Prophet invited them to have a few words with them. He started his words by saying: I am the messenger of Allah and invite you to the One God and my Prophethood. The holy Quran is my miracle. Then, he started reciting parts of the holy Quran. By hearing the holy Quran, they believed in it saying: The people of Medina are two tribes, namely Aus and Khazraj, and we belong to

Khazraj tribe. These two tribes are always at war. If you permit, we go back to Medina, resolve our differences, and will come back here next year to take you with us to Medina. The holy Prophet taught them parts of the holy Quran and they left Mecca for Medina informing people of the holy Prophet's ordainment, and reciting the holy Quran for them. The following year when Hajj season came, the noblemen of Medina gathered and sent twelve persons to Mecca as their representatives to invite the holy Prophet to Medina. This twelve–man team came to the holy Prophet who became happy to meet them. They took the oath of allegiance to the messenger of God. This was called the first allegiance.

The holy Prophet ascended to heavens from the Sacred Mosque in Mecca twelve years after his Prophetic mission at the age of 52. The story of the holy Prophet's ascension has been mentioned in the holy Quran and historic books.

The holy Prophet migrated from Mecca to Medina at the age of 53 when his enemies whose obstructionism was abortive decided to kill him by choosing a valiant man from each tribe so that they will shed his blood with their swords in a way that paying his blood–money and fighting of one tribe against several tribes would be made easy. However, God informed His messenger of this plan.

"And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners." (8:30)

Thus the holy Prophet was commissioned to migrate from Mecca to Medina. After sunset when the atheists of Quraish gathered around the holy Prophet's house to kill him after midnight, the holy Prophet called on Imam Ali to lie in his bed instead of him, to turn the trusts with him to their owners and to join him in Medina later. The holy Prophet came out of house reciting the Quranic chapter — Ya Seen — through Verse:

"And We have made before them a barrier and a barrier behind them, then We covered them over so that they do not see." (36:9)

Then, he took a handful of dust throwing at those people saying: May your faces be ugly.

Imam Ali put a green sheet on him and lay in the bed of the holy Prophet. At this time, verse 207 of the

Quranic chapter — the Cow — was revealed to the holy Prophet:

"And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants." (2:207)

When they decided to carry out their plan, one of the atheists said: Let Bani-Hashem Know in the morning that all tribes have a hand in shedding his blood. When they entered the house early in the morning, they found Imam Ali there asking: O Ali! Where is Muhammad? Imam Ali said: You had not entrusted him to me.

To sum it up, the holy Prophet took refuge in Thawr Cave on Thursday, the first of Rabeeul Awwal, 13 years after his Prophetic mission while the atheists were chasing him but failed to know his whereabouts. Finally, after spending three nights in the cave, at the dawn of the third night, the holy Prophet set out for Medina along with Abo–Bakr and entered Quba district and after a few days Abo–Bakr asked the holy Prophet to enter Medina. The holy Prophet said: I will not enter Medina as long as my brother, Ali has not joined me. After returning to their owners what the people has entrusted to the holy Prophet for safekeeping, Imam Ali set out for Medina and finally joined the holy Prophet with sore in his feet. They founded Quba Mosque which was the first ever built by the holy Prophet with the assistance of People.

Then they set out for Medina where the chiefs of Ansar tribes were competing with one another to receive the holy Prophet but the holy Prophet said: Let loose the harness of the she-camel. One version says that the she-camel sat down at Abo-Ayyub Ansari's house. Abo-Ayyub's mother who was blind rushed to the door joyfully saying to herself: I wish I had eyes to see the messenger of Allah. The holy Prophet put his hand on her eyes and she could see. Thus her wish was fulfilled. This was the holy Prophet's first miracle in Medina. The holy Prophet stayed in Abo-Ayyub's house for seven months and then moved to his own house. The holy Prophet departed from this world after living in Medina for ten years.

The holy Prophet lived for 63 years and his Prophethood lasted for 23 years. The detailed account of the holy Prophet's life is to be found in the books of history.

Sublime Morality

"In the name of Allah, the Beneficent, the Merciful. Noon. I swear by the pen and what the angels write. By the grace of your Lord you are not mad. And most surely you shall have a reward never to be cut off. And most surely you conform (yourself) to sublime morality." (68:1-4)

The Holy Quran Testifies To His Compassion

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful." (9: 128)

The Holy Quran Testifies To His Leniency

"Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust."

His Features

When the holy Prophet was seven years old, one day he asked his foster mother, Halimeh Sa'adieh: Where are my brethren? She said: My son! They have taken out to pastures the sheep God has given us thanks to your blessing. The holy Prophet said: O Mother! You have not treated me in a fair manner. Halimeh asked: What for? The holy Prophet said: Is it fair that I am in shade and drink from the milk of those sheep while my brethren are out under the hot sun?

فَلما صارَ ابنَ سَبعِ سِنِين قَالَ لامّهِ حَليمةَ يا أُمّي أَينَ إِخوَتي؟ قالَت يا بُنيَّ إِنَّهُم يَرعُونَ الغَنَمَ الَّتي رَزَقَنا اللَّه إِيّاها بِبَرَكَتِكَ قالَ: يا أُمّاه ما أَنْصَفْتَني، قالَت كيفَ يا وَلَدي، قالَ: أكُونُ أَنا في الظِّلِّ وَإِخوَتي في الشَّمسِ وَالحَرِّ الشَّديدِ بِبَرَكَتِكَ قالَ: يا أُمّاه ما أَنْصَفْتَني، قالَت كيفَ يا وَلَدي، قالَ: أكُونُ أَنا في الظِّلِّ وَإِخوَتي في الشَّمسِ وَالحَرِّ الشَّديدِ .

His Respect For Those Having Moral Virtues

Imam Ali has said: When the captives of Tay Tribe were brought to Medina, among them there was a girl who said to the holy Prophet: Set me free and expose me not before the Arab's blame, for I am the

daughter of the generous man of the tribe. My father used to set the captives free, give to the poor, support the weak, receive guests, give food to the needy, clothe the bare, and remove sorrows from the hearts of the grief-stricken. I am the daughter of Hatam Tay. The holy Prophet said: Set her free, for her father, Hatam Tay Was fond of moral virtues.

قالَ أميرُ المُؤمِنِينَ عَلِيهِ السَّلامُ: لَمَّا أَتانا سَبايا طَيِّ فَإِذا فيها جارِيةٌ..... فَقالَت يا مُحَمَّدُ إِن رَأَيتَ أَن تُخَلِّيَ عَنِي وَلا تُشمِت بي أحياءَ العَرَبِ فَإِنِّي ابنَةُ سِرَّةِ قَومي كَانَ أَبي يَفُكُّ العانِيَ وَيُعطي العانِيَ وَيَحمي الذِّمارَ وَيُقرِئُ الضَّيفَ تُشمِت بي أحياءَ العَرَبِ فَإِنِّي ابنَةُ سِرَّةِ قَومي كَانَ أَبي يَفُكُّ العانِيَ وَيُعطي العانِيَ وَيَحمي الذِّمارَ وَيُقرِئُ الضَّيفَ وَيُعْطِي العانِيَ وَيَحمي الذِّمارَ وَيُقرِئُ الضَّيفَ وَيُعْطِي العانِي وَيَعْطِي العانِي وَيَعْطِي العانِي وَيَعْطِي العَانِي وَيَعْطِي المَّانِي وَيَعْطِي العَانِي وَيُعْطِي العَانِي وَيَعْطِي العَانِي وَيَكُسِي المَعْدُومَ وَيُغُونِ عَنِ المَكروبِ أَنَا ابنَةُ حَاتَمِ طَيِّ فَقَالَ صَلَلِي اللَّهُ عَلِيهِ وَآلِهِ: خَلُوا عَنها فَإِنَّ وَيُكُسِي المَعْدُومَ وَيُعْرِبُ عَنْ المَكروبِ أَنَا ابنَةُ حَاتَمِ طَيِّ وَيَعْطِي العَانَ يُحِبُّ مَكارِمَ الأَخْلُقِ (الغَ

His Permanent Request From God

The holy Prophet used to weep a great deal beseeching God to bestow moral virtues upon him. In his prayer, he used to say: O God! Make my nature and temper good. He also said: O God! Keep me away from vices.

كَانَ النَّبِيُّ صَلَّى اللَّه عَليهِ وَآلِه كَثيرُ الضّراعَةِ وَالابتِهالِ، دائمُ السُّؤالِ مِنَ اللَّه تَعالى أَن يُزَيِّنَهُ بِمَحاسِنِ الآدابِ وَمَكارِمِ (الأخلاقِ، فَكانَ يَقولُ في دُعائِه: اللَّهُمَّ حَسِّن خَلقى وَخُلقى وَيقولُ: اللَّهُمَّ جَيِّبنى مُنكراتِ الأخلاقِ (الخ

His Moral Virtues Before Prophethood

The holy Prophet even before his Prophethood, was endowed with twenty moral virtues of Prophets one of which in a person would make him noble let alone all to be gathered in a single person. He was trustworthy, truthful, ingenious, of noble birth, dignified, eloquent, giver of advice, wise, learned, pious, devout, generous, moderate, modest, forbearing, merciful, zealous, patient, agreeable, accompanying, and never associated with any star-gazer, fortune-teller and augury.

كَانَ النَّبِيُّ صَلِّى اللَّهُ عَلِيهِ وَآلِهِ قَبلَ المَبعَثِ مَوصُوفًا بِعشرين خَصلَةٍ مِن خِصالِ الأنْبِياءِ، لَو انفَرَدَ واحِدٌ بِأَحَدِها لَدلَّ عَلَى جَلاله، فَكِيفَ مَن اجتَمَعَت فيهِ، كَانَ نَبيًّا أَمِينًا، صادِقًا، حاذِقًا، أَصيلا نَبيلا، مَكِينًا فَصيحًا، نَصيحًا، عاقِلا، فاضِلا، عابِدًا، زاهِدًا، سَخيًّا مَكيًا، قانِعًا مُتواضِعًا، حَليمًا، رَحيمًا، غَيورًا، صَبورًا، مُوافِقًا، مُرافِقًا لَم يُخالِط مُنَجِّمًا (الخ

His Six Fold Features

The holy Prophet used to eat on the earth, sit like servants, repair his shoes with his own hands, patch his clothes with his own hands, ride on a bare donkey with another person in the back. Seeing that there was a painted curtain hanging from the top of door, the holy Prophet said to his wife: Bring it down, for

whenever I look at it, I remember the world and its embellishments.

وَلَقَد كَانَ رَسولُ اللَّه صَلِّى اللَّه عَلِيهِ وَآلِهِ يَأْكُلُ عَلَى الأرضِ وَيَجلِسُ جَلسَةَ العَبدِ وَيَخصِفُ بِيَدِه نَعلَهُ وَيرقَعُ بِيَدِهِ ثَوبَهُ وَيَركَبُ الحِمارَ العاري وَيردِفُ خَلفَهُ وَيكونُ السِّترُ عَلى بابِ بيتِه فَيكُونُ عَلَيهِ التَّصاويرُ فَيَقولُ: يا فُلانَهُ «لإحدى أَرواجِه» غَيِّبِيهِ عَني فَاني إِذا نَظَرتُ إِليهِ ذَكَرتُ الدُّنيا وَزَخارِفها

Recommending Moral Virtues

Quoting his fathers, Imam Reza has reported that the holy Prophet said: Be adorned with moral virtues, for God has delegated me with them. Some of moral virtues are: To forgive one who has oppressed him, to be bounteous to one who has deprived him, to unite with one who has cut off relation and to visit one who does not come to visit him.

عَنِ الرِّضِا عَلِيهِ السَّلامُ عَن آبائِهِ عَلِيهِمُ السَّلامُ قالَ: قالَ رَسولُ اللَّه صَلِّى اللَّه عَلِيهِ وَآلِه: عَلَيكُم بِمَكارِمِ الأخلاقِ، فَإِنَّ اللَّه بَعَثَني بِها وَإِنَّ مِن مَكارِمِ الأخلاقِ أَن يَعفُو الرَّجُلُ عَمَّن ظَلَمَهُ وَيُعطي مَن حَرَمَهُ ويَصِل مَن قَطَعَهُ وان يَعودَ مَن اللَّه بَعَثَني بِها وَإِنَّ مِن مَكارِمِ الأخلاقِ أَن يَعفُو الرَّجُلُ عَمَّن ظَلَمَهُ وَيُعطي مَن حَرَمَهُ ويَصِل مَن قَطَعَهُ وان يَعودَ مَن اللَّه بَعثَني بِها وَإِنَّ مِن مَكارِمِ الأخلاقِ أَن يَعفُو الرَّجُلُ عَمَّن ظَلَمَهُ وَيُعطي مَن حَرَمَهُ ويَصِل مَن قَطَعَهُ وان يَعودُ مَن اللَّه بَع بُدُهُ

His Fair Attitude

It has been reported on the authority of Imam Sadeq that the holy Prophet divided among his companions the time he spent among them. He used to cast his look at them equally. The holy Prophet never stretched his legs while he was among his companions. If a man shook hands with him, the holy Prophet never withdrew his hand till the man did so. When people knew about it, they would immediately withdrew their hands after shaking hands with him.

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: كانَ رَسولُ اللَّه صَلّى اللَّهُ عَليهِ وَآلِهِ يُقسِّمُ لَحظاتِه بَينَ أَصْحابِه فَينظُرُ إِلى ذا وَيَنظُرُ إِلى ذا بِالسَّويَّةِ، قالَ: وَلَم يَبسُط رَسولُ اللَّه رِجلَيهِ بَينَ أَصْحابِهِ قَطُّ وَإِن كانَ لَيُصافِحَهُ الرَّجُلُ فَما يَترُكُ رَسولُ وَيَنظُرُ إِلى ذا بِالسَّويَّةِ، قالَ: وَلَم يَبسُط رَسولُ اللَّه رِجلَيهِ بَينَ أَصْحابِهِ قَطُّ وَإِن كانَ لَيُصافِحَهُ الرَّجُلُ فَما يَترُكُ رَسولُ . فَلَمّا فَطَنوا لِذلِكَ كانَ الرَّجُلُ إِذا صافَحَهُ مالَ بيَده فَنَزَعهَا مِن يَده

His Smile While Speaking

It has been reported on the authority of Abi-Darda that whenever the holy Prophet began to speak, he was smiling.

.عَن أبي الدَّرداءِ قالَ: كانَ رَسولُ اللَّه (ص) إِذا حَدَّثَ بِحَديثٍ تَبَسَّمَ في حَديثِه

His Association With The Needy

The holy Prophet used to sit and eat with the needy. He fed them with his own hands; he honored the learned people; he was fond of the noble men; he treated them kindly; and he had a love of kinship while not deeming his relatives superior to others.

كانَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه: يُجالِسُ الفُقَراءَ وَيُؤاكِلُ المَساكينَ وَيُناوِلُهُم بِيَدِه وَيُكرِمُ أَهلَ الفَضلِ في أَخلاقِهِم . وَيَتَأَلَّفُ أَهلَ الشَّرَفِ بِالبِرِّ لَهُم، يَصِلُ ذَوي رَحِمَهُ مِن غَيرٍ أَن يُؤثِرَهُمُ عَلى غَيرِهِم إلا بِما أَمَرَ اللَّهُ

His Four Features

It has been reported on the authority of Ibn –Abbas that the holy Prophet used to sit and eat on the ground, take care of the sheep, and accept the salves' invitation and ate oat bread with them.

عَن ابنِ عَبّاسٍ قالَ: كانَ رَسولُ اللّه صلّى اللّه عَليهِ وَآلِه: يَجلِسُ عَلى الأرضِ وَيَأْكُلُ عَلَى الأرضِ، وَيَعتَقِلُ الشّاةَ، وَيُجِيبُ دَعوَةَ المَملوك عَلى خُبز الشّعير.

Imam Ali's Description Of His Virtues

Describing the holy Prophet, Imam Ali said: The messenger of Allah was the most generous, the bravest, the most truthful and the most faithful of people, and in term of temper, the most lenient and in term of association, the most honorable. Any one seeing him for the first time was filled with awe and any one associating with him, loved him. I never saw his like before and after him.

عَن أميرِ المُؤمِنينَ عَليهِ السَّلامُ كانَ إِذا وَصَفَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه قالَ: كانَ أَجوَدُ النَّاسَ كَفَّا، وَأَجرأُ النَّاسِ صَدرًا وأَصْدَقُ النَّاسِ لَهجَةً وَأُوفاهُم ذِمَّةً وَأَليَنَهُم عَريكَةً وَأَكرَمَهُم عِشرَةً وَمَن رَآهُ بَدِيهةً هَابَهُ وَمَن خالَطَهُ .فَعَرَفَهُ أَحَبَّهُ، لَم أَرَ مِثْلَهُ قَبلَهُ وَلا بَعدَهُ

Helping Others

A Sunni hadith relates that the holy Prophet was on a trip when he ordered his companions to slaughter a sheep and prepare a meal. One of the companions said: I will slaughter the sheep. The second one said: I will skin it, the third one said: I will be engaged in cooking it. The holy Prophet said: I will go to the desert to gather wood for making fire. The companions said: O Messenger of Allah! We would do it. Then he said: I know you would do it. But Allah hates to see his servant enjoy a state of privilege among his friends and companions and distinguish himself over others. Then, he proceeded towards the desert and fetched the necessary twigs and thorns.

وَرُوِيَ عَن طَرِيقِ العامَّةِ أَنَّهُ كَانَ في سَفَرٍ فَأُمَرَ بِإِصِّلاحِ شَاةٍ، فَقَالَ رَجُلٌ يَا رَسُولُ اللَّه عَلَيَّ ذَبِحُها وَقَالَ آخَر عَلَيَّ طَبِخُها، فَقَالُ رَسُولُ اللَّه صَلِّى اللَّه عَلِيهِ وَآلِهِ وَسَلَّمَ وَعَلَيَّ جَمعُ الحَطَبِ فَقَالُوا يَا رَسُولُ اللَّه عَلِيهِ وَآلِهِ وَسَلَّمَ وَعَلَيَّ جَمعُ الحَطَبِ فَقَالُوا يَا رَسُولُ اللَّه عَليهِ وَآلِهِ وَسَلَّمَ وَعَلَيَّ جَمعُ الحَطَبِ فَقَالُ اللَّه يَكرَهُ مِن عَبِدِهِ أَن يَراهُ مُتَمَيِّزًا بَينَ نَحْنُ نَكْفِيكُ فَإِنَّ اللَّه يَكرَهُ مِن عَبِدِهِ أَن يَراهُ مُتَمَيِّزًا بَينَ اللَّهُ عَليكُم فَإِنَّ اللَّه يَكرَهُ مِن عَبِدِهِ أَن يَراهُ مُتَمَيِّزًا بَينَ اللَّهُ عَليكُم فَإِنَّ اللَّه يَكرَهُ مِن عَبِدِهِ أَن يَراهُ مُتَمَيِّزًا بَينَ اللَّهُ عَلَيكُم فَإِنَّ اللَّه يَكرَهُ مِن عَبِدِهِ أَن يَراهُ مُتَمَيِّزًا بَينَ

Helping His Own Family Members

The holy Prophet used to help his family members with work: he would sit humbly at table, lick his fingers and never belch. He milked the sheep himself; mended his shoes and clothes; did his personal works; broomed the house; tied the camel, fed the watering camel; helped the servant with grinding the wheat and kneading of flour; carried home what he had shopped; prepared with his own hand water for purification and ablution at night; sat with the needy, ate food with them and fed them with his own hands.

وَكَانَ في بَيتِه في مِهِنَةِ أَهِلِه وَيَقطَعُ اللَّحمَ وَيَجلِسُ عَلَى الطَّعامِ مُحَقَّرًا وَكَانَ يَلطَعُ أَصابِعَهُ وَلَم يَتَجَشَّا قَطُّ، يَحلِبُ شَاتَهُ وَيَرقَعُ ثَوبَهُ وَيَخصِفُ نَعْلَهُ وَيَخدِمُ نَفسَهُ وَيَقُمُّ البَيتَ وَيَعقِلُ البَعيرَ وَيَعلِفُ ناضِحَهُ وَيَطحَنُ مَعَ الخادِمِ وَيَعجِنُ مَعَها . وَيَحمِلُ بِضاعَتَهُ مِن السُّوقِ وَيَضَعُ طَهُورَهُ بِاللَّيلِ وَيُجالِسُ الفُقَراءَ وَيُؤاكِلُ المَساكينَ ويُناولُهُم بِيَدِه

His Reaction To An Arab's Impudence

Anas Ibn –Malek reported that once an Arab clashed with the holy Prophet by sharply pulling his aba (cloak open front) in a way that scratched his neck saying: O Muhammad! Order to give me of God's wealth which is with you. The holy Prophet turned to him with a smile and ordered to give something to him.

عَن أَنسِ بن مالكِ قالَ: إِنَّ النَّبِيَّ أَدرَكهُ أعرابِيٍّ فَأَخَذَ بِرِدائِه فَجَبَذَهُ جَبذةً شَديدةً حَتّى نَظَرتُ إِلى صَفْحَةِ عُنُقِ رَسولِ اللَّه اللَّهِ صَلَّى اللَّه عَليهِ وَآلِه وَقَد أُثَّرَت بِهِ حاشيةَ الرِّداءِ مِن شِدَّةِ جَبذَتِه، ثُمَّ قالَ لَهُ: يا مُحَمَّدُ مُرْ لي مِن مالِ اللَّه الَّذي اللَّه صَلَّى اللَّه عَليهِ وَآلِه وَقَد أُثَّرَت بِهِ حاشيةَ الرِّداءِ مِن شِدَّةٍ جَبذَتِه، ثُمَّ قالَ لَهُ: يا مُحَمَّدُ مُرْ لي مِن مالِ اللَّه الَّذي اللَّه عَليهِ وَآلِه وَقَد أُثَرَت بِهِ حاشيةَ الرِّداءِ مِن شِدَّةٍ جَبذَتِه، ثُمَّ قالَ لَهُ: يا مُحَمَّدُ مُرْ لي مِن مالِ اللَّه الَّذي عليه وَآلِه وَقَد أَثَرَت بِهِ حاشيةَ الرِّداءِ مِن شِدَّةٍ جَبذَتِه، ثُمَّ قالَ لَلَّه (ص) فَضَحِكَ وَأُمرَ لَهُ بِعَطاءِ

His Behavior At Home

Imam Husayn said: I asked my father concerning the holy Prophet's behavior at home. He said: The holy Prophet used to go home whenever he felt like at home, he would divide his time into three parts; one portion for prayer, one portion for the household and one portion for himself. He would issue orders to companions to look into people's affairs out of the portion he had devoted to himself and would not do anything for himself.

قالَ الحُسينُ عَليهِ السَّلامُ: سَأَلتُ أبي عَن مَدخَل رَسولِ اللَّه صَلِّى اللَّه عَليهِ وَآلِه: فَقالَ: كَانَ دُخُولُهُ لِنَفسِهِ مَأْذُونًا لَهُ في ذلِكَ، فَإِذا آوى إِلى مَنزِلِه جَزَّاً دُخُولَهُ ثَلاثَةَ أجزاء، جُزءٌ للهِ، وَجُزءٌ لِأهلِهِ وَجُزءٌ لِنَفسِهِ ثُمَّ جَزَّاً جُزاَّهُ بَينَهُ وَبَينَ النّاس فَيَرُدُّ ذلِكَ بالخاصَّةِ عَلَى العامَّةِ وَلا يَدَّخِرُ عَلَيهم مِنهُ شَيئًا.

His Behavior Outside Home

The holy Prophet's behavior outside home was such that he held his tongue from what was unnecessary. He was fond of people and did not keep aloof from them. He honored the nobleman of each nation, considering him superior to others. He always bewared of people and guarded himself against them without turning his face away from them of being bad-tempered. He showed kindness to his companions and appeased them. He asked after people, praised every good deed and denounced every bad deed and was moderate in all affairs. He would not go into extremes. He was not negligent of people's affairs lest they would deviate from the right path. He never neglected the truth nor exceeded it. His associates were from among good people and the best of them were those who would give more advice to them and the greatest of them were those who were fair to their brothers-in-faith and wished them well.

كانَ رَسولُ اللَّه صَلِّى اللَّه عَلِيهِ وَآلِه يَخزُنُ لِسانَهُ إِلا عَمّا كانَ يُعِينُه وَيُؤلِّفُهُم وَلا يُنقِّرُهُم، وَيُكرِمُ كَرِيمَ كُلِّ قَومٍ وَيُولِّيهِ عَلَيهِم وَيَحذَرُ النَّاسَ وَيَحترِسُ مِنهُم مِن غَيرِ أَن يَطوي عَن أَحَد بِشِرَهُ وَلا خُلقَهُ وَيَتَفَقَّدُ أَصْحابَهُ وَيَسألُ النَّاسَ عَمّا في النَّاسِ وَيُحسِّنُ الحَسَنَ وَيُقَوِّيهِ وَيُقَبِّحُ القَبيحَ وَيُهَوِّنَهُ، مُعتَدلُ الأَمرِ غَيرُ مُختَلِف، لا يَغفُلُ مَخافَةَ أَن يَغفُلُوا وَيَمُلُوا وَلا يَعْفُلُ مَخافَةً المُسلمينَ وَأُعظَمَهُم عِندهُ يَقصِرُ عَنِ الحَقِّ وَلا يَجُوزُهُ، الَّذِينَ يَلُونَهُ مِنَ النَّاسِ خِيارُهُم أَفضَلَهُم عِندَهُ أَعَمَّهُم نَصيحَةً لِلمُسلمينَ وَأَعظَمَهُم عِندهُ .

His Behavior In Meetings

The holy Prophet attended no meeting without remembering God. He did not choose a special place for himself in a meeting. He especially forbade others to do so whenever he attended a meeting, he would sit where there was an empty place.

He ordered to do the same to the companions paying his due respect to each of the guests. No one had this impression that others were more respectable than him to the holy Prophet. The holy Prophet was patient to whomever he sat with till that person would rise up and leave. Whoever asked the holy Prophet anything, his need was either met or he was convinced with the holy Prophet's sweet words. His temper was so good that people considered him as a kind father.

People were all equal to him. His meeting was that of forbearance, modesty, truthfulness, and trust and no voice was raised or any one disgraced. If any one blundered, no one spoke of it elsewhere. Those in his meeting treated themselves in a fair manner. Their behavior towards each other was like friendship with the pious. They were humble to each other. They respected the elderly and were kind to younger

ones. They gave superiority to the needy and took care of the homeless.

كانَ لا يَجلِسُ وَلا يَقومُ إِلا عَلى ذكرٍ وَلا يُوطِنُ الأماكِنَ ويَنهى عَن إِيتانِها وإِذَا انتَهى إِلى قَومٍ جَلَسَ حَيثُ يَنتَهي بِهِ المَجلسُ وَيأمُرُ بِذِلِكَ وَيُعطي كُلَّ جُلسائِه نَصيبَهُ وَلا يَحسِبُ أَحَدٌ مِن جُلسائِه أَنَّ أَحَدًا أَكرَمُ عَليهِ مِنهُ، مَن جالَسَهُ صابَرَهُ حَتّى يكونَ هُوَ المُنصرِفُ عَنهُ، مَن سَأَلَهُ حاجَةً لَم يَرْجع إِلا بِها أو بِمَيسورٍ مِنَ القَولِ، قَد وَسَّعَ النَّاسُ مِن خُلقِه فَصارَ لَهُم أَبًا وَصاروا عِندَهُ في الخُلقِ سَواء، مَجلِسُهُ مَجلِسُ حِلمٍ وَحياءٍ وَصِدقٍ وأمانةٍ، وَلا تُرتَفَعُ فيهِ الخُرمُ، ولا تَنثى فَلتاتِه مُتعادلِينَ، مُتواصِلينَ فيهِ بِالتَّقوى مُتواضِعينَ يُوقِّرُونَ الكَبيرَ ويَرحَمونَ الظَريبَ

His Behavior Towards His Associates

The holy Prophet was always lenient and of sunny disposition to his associates. He was not rough, rude, frivolous, foul-mouthed or fault-finder. He did not eulogize anyone and turned a blind eye to what he did not like in a way that people never get disappointed with him. He kept himself away from three things namely dispute, verbosity, and saying what is useless. He abstained from three things in relation to people: He never reproached any one, never found fault with any one, and never pointed out people's mistakes unless in a place where there was a hope for pious deed.

When speaking, he attracted the audience so much so that no sound of breath was heard from any one, and when he kept silent, they would start speaking. People never disputed over anything in his presence. If any one of them started speaking, the rest would keep silent till he would stop speaking. They spoke in turn before the holy Prophet. Whenever those present in a meeting started laughing, the holy Prophet too would smile. He would be surprised at what they surprised at.

He was patient to impolite treatment by a stranger in conversation or questioning to a degree that the companions would take him out of meeting. The holy Prophet used to say: Help those in need. He never accepted eulogy from any one unless his eulogy was a sign of thanks to him. He never interrupted any one unless the speaker exceeded his limits in which he would interrupt the speaker with a sign or by rising up.

كانَ دائِمُ البِشرِ، سَهلُ الخُلقِ، لينُ الجانِب، لَيسَ بِفِظٍ وَلا غَليظٍ وَلا صَخّابِ وَلا فَحّاشٍ، وَلا عَيّابٍ، وَلا مَدّاحٍ، يَتَغافَلُ عَمّا لا يَشتَهي فَلا يُؤيسُ مِنهُ وَلا يَخيبُ فيهِ مُؤمِّلِيهِ، قَد تَرَكَ نَفسَهُ مِن ثَلاث، المِراءُ وَالإِكثارُ، وَما لا يَعنيهِ، وَتَرَكَ النّاسُ مِن ثَلاث: كانَ لا يَذُمُّ أَحدًا وَلا يُعَيِّرُهُ وَلا يَطلُبُ عَثراتَهُ وَلا عَورَتَهُ وَلا يَتَكَلَّمُ إِلا فيما رَجِي ثَوابَهُ، إِذَا تَكَلَّمَ أَطرَقَ جُلساءهُ كَأَنَّما عَلى رُءُوسِهِمُ الطَّيرَ فَإِذَا سَكَتَ تَكَلَّمُوا وَلا يَتَنازَعونَ عِندَهُ الحديثَ مَن تَكَلَّمَ أَنْصَتوا لَهُ حَتَّى يَفرُغَ، حَليثُهُم عِندَهُ حَديثُ أَوَّلِهِم، يَضحَكُ مِمّا يَضحَكونَ مِنهُ، وَيَتَعَجَّبُ مِمّا يَتَعَجَّبونَ مِنهُ وَيَصبرُ لِلغَريبِ عَلَى الجَفوةِ في مَسأَلَتِه وَمنطِقِه، حَتّى إِن كَانَ أَصْحابُهُ ليَستَجلِبونَهُم وَيقولُ: إِذَا رَأيتُم طالِبَ الحاجَةِ يَطلُبُها فَارِفِدهُ وَلا يَقبَلُ الثَّنَاءِ إِلا مَمْ اللّهِ عَلَى أَحدٍ، كَلَامَهُ حَتّى يَجوزَ فَيَقطَعَهُ بِنَهِي أَو قِيام مَا يَقطَعُهُ بِنَهِي أَو قِيام .

His Silence

The holy Prophet Kept silent in four situations: Forbearance, caution, fate and meditation. His silence over fate and measuring was aimed to view people equally and to listen to them equally but his silence in meditation was aimed to meditate about mortal and immortal affairs, and his silence in forbearance was due to patience in a way that he never became furious nor hated anything. His silence in caution was related to four things: He would do good deed so that the others would follow suit; he abstained from doing any indecent acts so that people would keep away from them. He endeavored for a sound decision aimed to improve the affairs of ummah and would rise for all in which there was the good of the world and the hereafter.

كانَ سُكوتُهُ عَلى أَربَع، عَلى الحِلمِ، وَالحَذرِ، وَالتَّقديرِ، وَالتَّفَكُّرِ فَأَمَا التَّقديرُ فَفي تَسويةِ النَّظرِ وَالاستِماعِ بَينَ النَّاسِ، وَأَمَا تَفَكُّرِه فَفيما يَبقى أَو يَفنى وجُمِعَ لَهُ الحِلْمُ في الصَّبرِ، فَكانَ لا يُغضِبُهُ شيءٌ وَلا يَستَفِزُهُ وَجُمِعَ لَهُ الحَذرُ في أُربعٍ: وَأَمَا تَفَكُّرِه فَفيما يَبقى أَو يَفنى وجُمِعَ لَهُ الحِلْمُ في الصَّبرِ، فَكانَ لا يُغضِبُهُ شيءٌ وَلا يَستَفِزُهُ وَجُمِعَ لَهُ الحَدرُ في أَربعٍ: أَحْدُهُ بِالحَسَنِ لِيُقتدى بِه وَتَركُهُ القَبيحَ لِيُنتَهى عَنهُ واجتهادُهُ الرَّأْيِ في صَلاحٍ أُمَّتِه وَالقِيامُ فيما جُمِعَ لَهُم خَيرَ الدُّنيا . . وَالآخرَة

How Would He Sit?

The holy Prophet used to sit in three ways:

- 1– On his feet that is he would keep his shins above the ground holding his knees between his hands while leaning on his forearm.
- 2- He would sometimes sit on his knees.
- 3- He would sometimes fold one leg putting the other on it. He would never sit with legs crossed.

It has been reported that the holy Prophet used to sit mostly facing Qibla.

How Would He Sleep

The holy Prophet used to sleep on straw mat with nothing underneath. Whenever he wanted to sleep, he would first brush his teeth, then would lie on his right side when sleep overtook him while he was putting

his right arm under his face saying: O God! Preserve me from You chastisement on the Day You will raise us.

كانَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِهِ: يَنامُ عَلى الحَصيرِ لَيسَ تَحتَهُ شَيَّ غَيرُهُ وَكانَ يَستاكُ إِذا أَرادَ أَن يَنامُ وَيأخُذُ مَضجَعَهُ وَكانَ إِذا آوى إِلى فِراشِهِ اضطَجَعَ عَلى شِقِّهِ الأَيمَنِ وَوَضعَ يَدَهُ اليُمنى تَحتَ خَدِّهِ اليُمنى ثُمَّ يَقولُ: اللَّهُمَّ قِني مَضجَعَهُ وَكانَ إِذا آوى إِلى فِراشِهِ اضطَجَعَ عَلى شِقِّهِ الأَيمَنِ وَوَضعَ يَدَهُ اليُمنى تَحتَ خَدِّهِ اليُمنى ثُمَّ يَقولُ: اللَّهُمَّ قِني مَضجَعهُ وَكانَ إِذا آوى إِلى فِراشِهِ اضطَجَعَ عَلى شِقِّهِ الأَيمَنِ وَوَضعَ يَدَهُ اليُمنى تَحتَ خَدِّهِ اليُمنى ثُمَّ يَقولُ: اللَّهُمَّ قِني مَعادَكَ يَومَ تَبعَثُ عِبادَكَ .

How Would He Enter A House

When the holy Prophet entered a house he would take sit in the lowest side of the house.

How Would He Take Part In A Funeral

Whenever the holy Prophet took part in a funeral, sorrows would overtake him in a way that he spoke to himself and uttered few words.

On Facing The Corpse Of Those In Debt

It has been reported on the authority of Moawieh Ibn Wahab that one day I said to Imam Sadeq: We have been in informed that a man from Among Ansar (the Helpers) has passed away while he is in debt. The holy Prophet did not perform corpse prayer for him, forbidding others too, till his debt was paid. Imam Sadeq said: This report is authentic. The holy Prophet did not perform corpse prayer for that man so that people will obey what is right, will pay each other's debt, and will not underestimate debt.

عَن مُعاوِيَةَ بن وَهَبِ قالَ قُلتُ لأبي عَبدِ اللَّه عَليهِ السَّلامُ بَلَغَنا أَنَّ رجُلا مِن الأنصارِ ماتَ وَعَلَيهِ دَينٌ فَلَم يُصلِّ عَلَيهِ النَّبيُّ صَلَّى اللَّه عَلَيهِ وَآلِه وَقالَ لا تُصَلِّوا عَلى صاحِبِكُم حَتَّى يُقضى عَنهُ الدَّينُ فَقالَ عَليهِ السَّلامُ ذلِكَ حَقُّ ثُمَّ قالَ عَليهِ السَّلامُ إِنَّما فَعَلَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وآلِهِ ذلِكَ لِيَتَعاطُوا الحَقَّ وَيُؤدِّي بَعضُهُم إِلى بَعضٍ وَلِئلًا يُستَخَفُّوا عَليهِ السَّلامُ إِنَّما فَعَلَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وآلِهِ ذلِكَ لِيَتَعاطُوا الحَقَّ وَيُؤدِّي بَعضُهُم إِلى بَعضٍ وَلِئلًا يُستَخَفُّوا ...

His Concern About A Martyr In Debt

Imam Ali said: Having performed his prayer with the companions, the holy Prophet said: Is there anyone

of the tribe of Bani–Najjar here? One of their friend has been kept in front of paradise denied permission to enter it, for he owes a Jew three Dirhams (though the person in debt was a martyr).

He And Pasture

It has been reported on the authority of Ammar: One day when I was feeding my sheep and the holy Prophet too was feeding his own sheep, I said: O Muhammad! Shall we feed our sheep in Fakh near Mecca where the green pasture dazzles man's eyes? The holy Prophet responded positive.

The following day when I went to that pasture, I found out that the holy Prophet had come sooner but had not let his sheep go to the pasture, saying: Since I had promised to come here, I did not like to feed my sheep before yours.

وَرُويَ عَن عَمّارٍ رَضيَ اللَّه عَنهُ قالَ: كُنتُ أَرْعى غَنيمَةَ أهلي وَكانَ مُحَمَّدٌ صَلِّى اللَّه عَليهِ وَآلِه يَرعى أيضًا، فَقُلتُ يا مُحَمَّدُ هَل لكَ في «فَخِّ» فَإِنِّي تَركتُها رَوضَةَ بَرقٍ، قالَ: نَعَم، فَجئِتُها مِنَ الغَدِ وَقَد سَبَقَني مُحَمَّدٌ صَلِّى اللَّه عَليهِ وَآلِه مُحَمَّدُ هَل لكَ في «فَخِّ» فَإِنِّي تَركتُها رَوضَةَ بَرقٍ، قالَ: نَعَم، فَجئِتُها مِنَ الغَدِ وَقَد سَبَقَني مُحَمَّدٌ صَلِّى اللَّه عَليهِ وَآلِه .

His Eight Fold Virtues

The holy Prophet was the most graceful of all in his meetings. His look was lowered and lasted more upon the ground that towards the sky. He was the most modest among people. He honored his companions more than others. He never stretched his legs while he was among his companions. He would make room whenever there was no room for sitting and his knees were never ahead of those sitting with him.

كَانَ أُوقَرُ النّاسِ في مَجلِسِه، وَكَانَ خافِضُ الطَّرفِ، نَظَرُهُ إِلَى الأَرضِ أَطوَلُ مِن نَظَرِه إِلَى السَّماءِ، وَكَانَ أَعَفَّ النّاسِ، وَأَشَدَّهُم إِكرامًا لأصحابِه لا يَمُدُّ رِجلَيهِ بَينَهُم، وَيُوسِّعُ عَلَيهِم إِذا ضاقَ المَكانُ، وَلَم يَكُن رُكبَتاهُ يَتَقَدّمانِ رُكبَةَ النّاسِ، وَأَشَدَّهُم إِكرامًا لأصحابِه لا يَمُدُّ رِجلَيهِ بَينَهُم، ويُوسِّعُ عَلَيهِم إِذا ضاقَ المَكانُ، وَلَم يَكُن رُكبَتاهُ يَتَقَدّمانِ رُكبَة .

A Child Polluting His Clothes

Whenever an infant was brought to the holy Prophet to be blessed or to be given a name, he would put the infant on his lap in order to respect its family. Sometimes the infant happened to wet the holy Prophet's clothed hence those seeing the scene, yelled at the infant. However, the holy prophet used to say: Do not stop the infant from doing so. Let the infant be free and the parents joyfully took the infant and saw no disturbance in him. The holy Prophet washed his clothes and purified himself when they went away.

وَكَانَ رَسُولُ اللَّه (ص) يُؤتى بِالصَّبِيِّ الصَّغيرِ ليَدعوا لَهُ بِالبَركَةِ أَو يُسَمِّهِ، فَيَأْخُذُهُ فَيَضَعَهُ في حِجرِه تَكرِمَةً لأهلِه، فَرُبُّما بالَ الصَّبِيُّ عَليهِ، فَيَصيحُ بَعضُ مَن رَآهُ حينَ يَبولُ، فَيَقُولُ: لا تَزرِموا بِالصَّبِيِّ فَيَدَعُهُ حَتَّى يَقضِيَ بَولَهُ، ثُمَّ يَفرَغُ . لَهُ مِن دُعائِه أَو تَسمِيَتِه وَيَبلُغُ سُرورُ أَهلِه فيهِ وَلا يَرَونَ أَنَّهُ يَتَأذَى بِبَولِ صَبِيّهِم فَإِذا انصَرَفُوا غَسَّلَ ثَوبَهُ بَعدَهُ

Inquiring After Brothers In Faith

When the holy Prophet would not see one of his companions for three days, he would inquire after them. He would pray for his companion if he was on a trip, would visit him if he was ill or at home.

كَانَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه: إِذَا فَقَدَ الرَّجُلُ مِن إِخوانِه ثَلاثَةَ أَيَّامٍ سَأَلَ عَنهُ، فَإِن كَانَ غَائِبًا دَعا لَهُ وَإِن كَانَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه: إِذَا فَقَدَ الرَّجُلُ مِن إِخوانِه ثَلاثَةَ أَيَّامٍ سَأَلَ عَنهُ، فَإِن كَانَ مَريضًا عادَهُ

His Personal Affairs

On one of his trips, the holy Prophet dismounted from his camel to prepare for the preliminaries of prayer but returned immediately, the companions asked: Where are you going? The holy Prophet said: To tie my she-camel. They said: We will tie her. The holy Prophet said: Do not ever ask for help from others for your personal Affairs as small as tooth-pick.

وَكَانَ في سَفَرِه فَنَزَلَ إِلى الصَّلاةِ ثُمَّ كَرَّ راجِعًا فَقيلَ يا رَسولَ اللَّه أينَ تُريدُ؟ قالَ: أعقِلُ ناقَتي، قالوا نَحنُ نَعقِلُها، قالَ: لا يَستَعينُ أَحدَكُم بالنَّاس وَلو في قُضمَةٍ مِن سِواك .

When Visited

Salman al-Farisi has reported: One day, I went to visit the holy Prophet. He was leaning on a cushion. Seeing me, he placed it for me saying: O Salman! God will forgive every Muslim who places a cushion for his brother-in-faith to honor him.

رُوِيَ عَن سَلمانَ قالَ دَخلتُ عَلى رَسولِ اللَّه صَلِّى اللَّه عَليهِ وَآلِه وَهوَ مُتَّكِيٍّ عَلى وِسادَةٍ فَأَلقاها إِليَّ، ثُمَّ قالَ: يا .سَلمانُ ما مِن مُسلِم دَخَلَ عَلى أخيهِ المُسلِم فَيُلقي لَهُ الوسِادَةَ إِكرامًا لَهُ إِلا غَفَرَ اللَّه لَهُ

Never Finding Faults With Others

Anas has reported: I was serving the holy Prophet for nine years. Yet I never remember the holy Prophet having said to me; why have you not done such and such work. He never Found fault with me.

عَن أَنسٍ، قالَ: خَدَمتُ النَّبيَّ صَلِّى اللَّه عَليهِ وَآلِه تِسعَ سِنين فَما أَعلَمُ أَنَّهُ قالَ لي قَطُّ: هَلَّا فَعَلتَ كَذا وَلا عابَ عَلَيَّ شَبنًا قَطُّ: هَلَّا فَعَلتَ كَذا وَلا عابَ عَلَيْ

His Pleasantries

Husayn Ibn Zeid has been reported as saying: I said to Imam Sadeq: May I be sacrificed for you, did the holy Prophet ever use humor? The Imam said: God describes him as one endowed with sublime morality. There is a bit stiffness in all prophets whom God has appointed but He appointed Muhammad with compassion and mercy. It was out of his compassion that he used humor in relation to his companions so that his magnanimity will not stop them from looking at them and asking their needs. Then Imam Sadeq said: Quoting his grandfathers and Imam Ali, my father reported: Whenever the holy Prophet found one of his companions sorrowful, he would make them happy humor saying: God does not like one who faces his brothers–in–faith with sour.

عَن الحُسَينِ بِنِ زَيد قالَ قُلتُ لِجَعفرِ بِن مُحَمَّد جُعِلتُ فِداكَ هَل كانَت في النَّبِيِّ مُداعَبَةٌ؟ فَقالَ: وَصنَفَهُ اللَّه بِخُلقِ عَظيمٍ وَإِنَّ اللَّه بَعَثَ أَنبِياءَهُ فَكانَت فيهِم كَزازَةٌ وَيَعَثَ مُحَمَّدًا صلّى اللَّهُ عَليهِ وَآلِه بِالرَّأْفَةِ وَالرَّحمَةِ وَكانَ مِن رَأْفَتِهُ صَلّى اللَّه عَليهِ وَآلِه لِأُمَّتِه مُداعَبَتُهُ لَهُم لِكَيلا يَبلُغَ بِأَحَد مِنهُم التَّعظيمُ حَتِّى لا يَنظُرَ إِليهِ، ثُمَّ قالَ: حَدَّثني أبي مُحَمَّدٌ عَن أبيهِ عَليٍّ عَليهِ وَآلِه لَيَسُرُّ الرَّجُلُ مِن أبيهِ عَليٍّ عَليهِمُ السَّلامُ قالَ: كانَ رَسولُ اللَّه صَلّى اللَّه عَليهِ وَآلِه لَيسُرُّ الرَّجُلُ مِن . أَصْحابِه إِذا رآهُ مَعْمُومًا بِالمُداعَبِة، وَكانَ صَلّى اللَّه عَليهِ وَآلِه يَقولُ: إِنَّ اللَّه يُبغِضُ المُعَبِّسَ في وَجِه إِخوانِه .

An Example Of His Pleasantries

An old woman from among Ansar asked the holy Prophet to pray for her to enter paradise, the holy Prophet said: The old people will not enter paradise. The woman started crying. The holy Prophet started laughing and said: Haven't you heard God's words:

"Surely we have made them to grow into a (new) growth, then We made them virgins." (56:35-36)

قَالَت عَجوزٌ مِن الأنصارِ لِلنَّبِيِّ صَلِّى اللَّه عَليهِ وَآلِه: ادْعُ لِي بِالجَنَّةِ فَقَالَ (ص) إِنَّ الجَنَّةَ لا يَدخُلُها العُجُزُ، فَبَكَتِ قَالَت عَجوزٌ مِن الأنصارِ لِلنَّبِيِّ صَلِّى اللَّه عَليهِ وَآلِه: ادْعُ لي بِالجَنَّةِ فَقَالَ (ص) وَقَالَ: أما سَمِعتَ قَولَ اللَّه تَعالى: إنّا أَنشأَناهُنَّ إنشاءً. فَجَعَلناهُنَّ أبكارًا

A Similar Humor

The holy Prophet said to an old woman of Ashjaiah: The old people do not enter paradise. Bilal found that woman crying, so he told the Prophet about it. The holy Prophet said: Neither do the black. Both sat down and started to cry. Abbas saw those two and told the holy Prophet about it. The holy Prophet said: Nor the old men. After some time, he called them and appeased them saying: God will make all beautiful, young, and illuminated and will make them enter paradise. Then he added: Those in paradise are bare, with no hair on their face but their eyes are touched by surmadust.

وَقَالَ لِلعَجُوزِ الْأَشْجَعِيَّةِ: يا أَشْجَعِيَّةُ لا تَدخُلِ العَجُوزُ الجَنَّةَ، فَرَآها بِلالٌ باكِيةً فَوصَفها لِلنَّبِيِّ صَلِّى اللَّه عَليهِ وَآلِه فَقَالَ: وَالشَّيخُ كَذلِكَ، ثُمَّ دَعاهُم وَطَيَّبَ قُلوبَهُم وَقَالَ: وَالشَّيخُ كَذلِكَ، ثُمَّ دَعاهُم وَطَيَّبَ قُلوبَهُم وَقَالَ: يُنشِئُهُمُ اللَّه كَأْحسَن ما كانوا وَذَكَرَ: أَنَّهُم يَدخُلُونَ الجَنَّةَ شُبُّانًا مُنَوَّرينَ، وَقَالَ: إِنَّ أَهلَ الجَنَّةِ جُردٌ مُردٌ مُكَحَّلُونَ .

His Laughter Before Others Humor

Finding a jar of honey in the hand of a bedouin, a man by the name of Noaiman took it and set out for Aisha's house with him, saying: Take it. The holy Prophet who was in Aisha's house thought it was a gift from Noaiman but after some time when the bedouin said: O people of house! Return the honey or pay for it, the holy Prophet know all about it. He paid for the honey and said to Noaiman: Where on earth did you do it? He said: I know that the messenger of God liked honey on the one hand and the bedouin had a jar of honey on the other. So I decided to do so. The holy Prophet stared laughing without showing any sign of displeasure.

Showing Pleasure Before Others Humor

Moammar Ibn khallad has reported: I said to Abol Hasan: May I be sacrificed for you, there are words exchanged among people who laugh at them. He said: It is not bad as long as it is not foul. I thought he meant obscenity. Then he said: A man used come to the holy Prophet giving him a gift and later on saying: Pay for my gift. The holy Prophet then started laughing and remembered the bedouin's act anytime he was sad saying: I wish he would come to us again.

عَن مُعَمَّرِ بِن خَلادٍ قالَ: سَأَلتُ أَبا الحَسنِ عَليهِ السَّلامُ فَقُلتُ: جُعِلتُ فِداكَ الرَّجُلُ يَكونُ مَعَ القَومِ فَيَجري بَينَهُم كَلامٌ يَمزَحونَ وَيَضحَكُونَ فَقالَ: لا بَأْسَ ما لَم يَكُن، فَظَنَنتُ أَنَّهُ عَنَى الفُحشَ، ثُمَّ قالَ إِنَّ رَسولَ اللَّه صَلَّى اللَّه عَليهِ وَآلِه كانَ يَأْتِيهِ الإِعرابيُّ فَيُهدي لَهُ الهِدِيَةَ، ثُمَّ يَقُولُ مَكانَهُ: اعْطِنا ثَمَنَ هَدِيَّتِنا، فَيَضحَكُ رَسولُ اللَّه (ص) وَكانَ إِذا اغتَمَّ كانَ يَأْتِيهِ الإِعرابيُّ لَيْتَهُ أَتانا

Shaking Hands When Meeting Others

Whenever the holy Prophet met people, he would take the lead in shaking hands.

A Person Who Had Feared Him

Ibn-Massood has reported: A man came to the holy Prophet but when he started to speak, he was overwhelmed with fear. The holy Prophet said: Do not fear, for I am not a king.

Honoring Those Who Embrace Islam

Jarir Ibn –Abdullah has reported: When the holy Prophet was appointed by God, I went to him to express my allegiance to him. The holy Prophet said: O Jarir, what are you here for? I said: I came here to embrace Islam at your hand, O messenger of Allah! Then, the holy Prophet sported his Aba (cloak open front) for me and then turned to his companions saying: Whenever a nobleman of a tribe comes to you, honor him.

Honoring Guests

The holy Prophet honored whomever came to visit him. On many occasions, he spread his Aba for him and placed his own cushion for him.

A Man Who Came To Visit Him In Mosque

The holy Prophet was sitting by himself in mosque. At this time, a man entered the mosque and went towards the holy Prophet who rose up and stood back a little. The man said: O Messenger of Allah! The space is wide here, for what you stood back? The holy Prophet said: A Muslim's right to a another Muslim is to observe his private space and stand back a little.

Loving Children

The holy Prophet said: There are five Things I will not give up till I pass away...Saluting children is one so that it will become a tradition after me.

Being Kind To Children Was A Habit Of The Messenger Of Allah

Anas Ibn –Malik said: The Messenger of Allah on his way came across several children. He greeted them and gave food to them.

Kissing Of His Own Children

A man by the name of Ya'ala Ameri left the presence of the Messenger of Allah for a party to which he had been invited. He saw Husayn playing with the children in front of the house. After a short while, the Messenger of Allah along with his companions left home. Seeing Husayn, he opened his arms and leaving his companions, he went toward Husayn to catch him. The child was running here and there. The Messenger of Allah was after him smilingly and finally caught him. Putting a hand under the child's chin and another hand on his neck, the holy Prophet put his lips on Husayn's lips and kissed him.

عَن يَعلي العامِرِي أَنَّهُ خَرَجَ مِن عِند رَسولِ اللَّه (ص) إِلى طَعامٍ دُعيَ إِلِيهِ فَإِذا بِحُسينِ عَليهِ السَّلامُ يَلعَبُ مَعَ الصِّبيانِ فَاستَقبَلَ النَّبيُّ (ص) ثُمَّ بَسَطَ يَدَيْهِ فَظَفَرَ الصَّبيُّ هاهُنا مَرَّةً وَهاهُنا مَرَّةً وَجَعَلَ رَسولُ اللَّه (ص) يُضاحِكُهُ الصِّبيانِ فَاستَقبَلَ النَّبيُّ (ص) ثُمَّ بَسَطَ يَدَيْهِ فَظَفَرَ الصَّبيُّ هاهُنا مَرَّةً وَهاهُنا مَرَّةً وَهاهُنا مَرَّةً وَهاهُ عَلى فيه وَقبَّلَهُ .

A Person Who Did Not Kiss His Child

The Messenger of Allah was kidding Hasan and Husayn when a man by the name of Aqra Ibn –Habess said: O Messenger of Allah! I have ten children but never kissed them. The Messenger of Allah said: It is not my fault that God has taken the roof of mercy off your heart.

قَبَّلَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه الحَسَنَ وَالحُسَينَ فَقالَ الأَقرَعُ بنُ حابِسٍ إِنَّ لي عَشرَةً مِنَ الأولادِ ما قَبَّلتُ واحِدًا . مِنهُم فَقالَ: ما عَلَيَّ أَن نَزَعَ اللَّهُ الرَّحمَةَ مِنكَ .

Eating With The Needy

At the time of the Messenger of Allah, the needy passed the night in mosque. One night, the Messenger of Allah ate food cooked in a stone–pot with thirty of them near the pulpit and sent the remaining food for his wives. They ate their fill too.

عَن جَعَفَرٍ عَن أَبِيهِ عَلِيهِ السَّلامُ: إِنَّ المَساكينَ كانوا يَبِيتونَ في المَسجِدِ عَلَى عَهدِ رَسولِ اللَّه صَلِّى اللَّه عَليهِ وَآلِه، فَأَفْطَرَ النَّبِيُّ صَلِّى اللَّه عَليهِ وَآلِهِ مَعَ المَساكين الَّذينَ في المَسجِدِ ذاتَ لَيلةٍ عِندَ المِنبرِ في بُرمَةٍ فَأَكَلَ مِنها ثَلاثونَ رَجُلا، ثُمَّ رُدَّتْ إِلَى أَزواجِه شَبَّعَهُنَّ.

His Behavior Toward Female Bedouins

Quoting Imam Sadeq Hasan Saiqel has reported: A Bedouin woman passed by the Messenger of Allah who was sitting on the ground. She said: O Messenger of Allah! You eat and sit as a servant does. The Messenger of Allah said: Woe to you! Which servant is there to be better than me? She said: Give me a morsel of what you are eating. He gave her a morsel. She said: No, give out of what is in your mouth. The messenger of Allah gave her out of food in his mouth. Imam Sadeq said: The woman was never afflicted with any pain as long as she lived.

عَن الحَسَنِ الصَيَقَلِ قالَ: سَمِعتُ أَبا عَبدِ اللَّه عَليهِ السَّلامُ يَقولُ: مَرَّت امْرأَةٌ بَدَويّةٌ بِرَسولِ اللَّه صَلّى اللَّه عَليهِ وَآلِه وَهُوَ جالِسٌ عَلَى الحَضيضِ فَقَالَ لَها رَسولُ اللَّه صَلّى وَهُوَ جالِسٌ عَلَى الحَضيضِ فَقَالَ لَها رَسولُ اللَّه صَلّى اللَّه عَليهِ وَآلِه: وَيحَك أَيُّ عَبدٍ أَعبَدُ مِنِّي؟ قالَت: فَناولِني لُقمَةً مِن طَعامِكَ، فَناولَها، فَقَالَت: لا وَاللَّه إلا الّتي في فَمِكَ، اللَّه عَليهِ وَآلِه اللَّقَمَةُ مِن فَمِه فَناولَها، فَأَكَلَتها، قالَ أبو عَبدِ اللَّه عَليهِ السَّلامُ فَما أصابَها داءً . حَتّى فارَقَتِ الدُّنيا . حَتّى فارَقَتِ الدُّنيا . .

His Forbearance Towards The Bedouins Impudence

It has been reported that a bedouin of Bani–Solaim tribe had come from desert with a lizard. But the animal escaped and he went after it. Catching the animal, he put it in his sleeve and came towards the holy Prophet crying loudly: O Muhammad! You are an enchanter and a liar. You believe that there is a God who has appointed you over everything. I swear by the Lat and Ozza! I would kill you with my sword and rid all of you if I did not have the fear of being called hasty by my tribe. At this moment Omar khattab rose up to attack him. The messenger of Allah said: Sit down, O Aba Hafass. The forbearing person is hoped to enjoy Prophethood. Then the holy Prophet turned to that bedouin, saying: O brother of Bani–Solaim! Thus treated us the Arabs. They attacked on us and were harsh in their speech. O Bedouin! I swear by God who has truthfully raised me as a messenger, anyone harming us in this world will be in the Fire in the hereafter.

وَرُوِيَ أَنَّ إِعْرابِيًّا مِن بَني سُلَيمٍ يَتَبَدّى في البَريَّةِ، فَإِذا هو بِضَبّ قَد نَفَرَ مِن بَينِ يَدَيهِ فَسَعَى وَراءَهُ حَتّى اصطادَهُ، ثُمُّ جَعَلَهُ في كُمِّه وَأَقبَلَ يَزِدَلِفُ نَحَو النَّبِيِّ صَلَّى اللَّه عَليهِ وَآلِه، فَلَمَّا أَن وَقَفَ باراهُ ناداهُ يا مُحَمَّدُ أنت السّاحِرُ الكَذّابُ الَّذي ما أَظلَّت الخَضراءُ وَلا أُقلَّت الغَبراءُ مِن ذي لَهجَةٍ هو أَكذَبُ مِنكَ، أنت اللَّذي تَزعَمُ أَنَّ لَكَ في هذهِ الخَضراءِ إِلهًا اللَّذي ما أَظلَّت الخَصراءُ وَلا أُتي أَخافُ أَنَّ قَومي يُسمّونني العَجولَ لَضَرَبتُكَ بِسَيفي هذا ضَربَةً بَعَثَ بِكَ إلى الأسودِ وَالأبيض، وَاللَّات وَالعُزِّى لَولا أنّي أَخافُ أَنَّ قَومي يُسمّونني العَجولَ لَضَرَبتُكَ بِسَيفي هذا ضَربَةً أَقتُلكَ بِها فَأُسُودُ بِكَ الأَوَّلِينَ وَالآخرينَ، فَوَثَبَ إِلِيهِ عُمَرُ بن الخَطّابِ لِيَبطِشَ بِه، فَقالَ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه أَلهُ عَليهِ وَآلِه المُودُ بِكَ الأَوَّلينَ وَالآخرينَ، فَوَثَبَ إِليهِ عُمَرُ بن الخَطّابِ لِيَبطِشَ بِه، فَقالَ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه المُودُ بِكَ الأَوَّلِينَ وَالآخرينَ، فَوَثَبَ إِليهِ عُمَرُ بن الخَطّابِ لِيَبطِشَ بِه، فَقالَ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه الْعَربي فَقالَ لَهُ عَل اللَّه عَليهِ وَآلِه إلى الإعرابي فَقالَ لَهُ يا أَخالَ العَربي فَقالَ العَربي يَقَالَ لَهُ يا أَخالَ بَني سُلَيمٍ هكَذا تَفعَلُ العَربُ يُتَهَجَّمُونَ عَلينا في مَجالِسِنا يَهجُونَنا بِالكَلامِ الغَليظِ يا إعرابيُّ، وَالَّذِي بَعَثَني بِالحَقِّ نَبيًا بني سُلَيمٍ هكَذا تَفعَلُ العَربُ يُتَهَجَّمونَ عَلينا في مَجالِسِنا يَهجُونَنا بِالكَلامِ الغَليظِ يا إعرابيُّ، وَالَّذِي بَعَثَني بِالحَقِّ نَبيًّا بَي الْمَا فَي دارِ الدُّنيا هوَ غَدًا في النَّارِ يَتَلَظَّى

Facing The People's Impudence

Anas has reported; I was with the holy Prophet while he was wearing a striped garment with a rough hem. At this time, a bedouin came pulling the garment in a way that its hem injured the holy Prophet's neck. The bedouin said: O Muhammad! Load these two camels of mine with God's wealth which is with you, for it is neither yours nor that of your father. The Messenger of Allah kept silent and then said: The wealth belongs To Allah and I too am His servant. Shall I do to you what you did? The bedouin said: No, for you do not recompense evil with evil. The Messenger of Allah smiled and then ordered to load one of his camels with oat and another with date.

عَن أَنَسٍ قالَ: كُنتُ مَعَ النَّبِيِّ صَلِّى اللَّه عَليهِ وَآلِه وَعَليهِ بُردٌ غَليظُ الحاشِيةِ، فَجَبَذَهُ إِعرابِيٌّ بِرِدائِهِ جَبذَةً شَديدةً حَتِّى أَثَرَت حاشِيَةُ البُردِ في صَفْحَةِ عاتِقِهِ صَلِّى اللَّه عَليهِ وَآلِه ثُمَّ قالَ: يا مُحَمَّدُ احمِل لي على بَعيري هذين مِن مالِ اللَّه اللَّه عَليهِ وَآلِه ثُمَّ قالَ صَلَّى اللَّه عَليهِ وَآلِه ثُمَّ قالَ لِمَ؟ قالَ: لا تُعلقُ أَللهُ وَأَنا اللَّه عَليهِ وَآلِه ثُمَّ أَمْرَ أَن يُحمَلَ لَهُ عَلى بَعيرٍ شَعيرٌ وَعَلى الآخرِ تَمرٌ . السَّيتَّةِ اللَّه عَلى اللَّه عَليهِ وَآلِه ثُمَّ أَمْرَ أَن يُحمَلَ لَهُ عَلى بَعيرٍ شَعيرٌ وَعَلى الآخرِ تَمرٌ .

Accepting An Apology

Habbar Ibn –Muttalib is the one who horrified Zeinab, the daughter of the Messenger of Allah into aborting her child. Hence, the holy Prophet declared the shedding of his blood permissible. He came to the holy Prophet apologizing for his bad deed, saying: O messenger of Allah! We were atheists but God guided us through you and saved us from perdition. Now forgive my ignorance and what has befallen you. I admit my bad deed. The messenger of Allah said: I forgave you. Know that God has been most kind to you for guiding you unto Islam. Islam too forgoes the era of ignorance.

هَبّارُ بنُ الأسوَدِ بن المُطَلِّبِ» هوَ الَّذي رَوَّعَ زَينَبَ بِنتَ رَسولِ اللَّه صَلِّى اللَّه عَليهِ وَآلِه فَالقَت ذا بَطنِها، فَأَباحَ» رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه مِن سُوءِ فِعلِه وَقالَ وَكُنَّا يا نَبيَّ اللَّه صَلَّى اللَّه عَليهِ وَآلِه مِن سُوءِ فِعلِه وَقالَ وَكُنَّا يا نَبيَّ اللَّه أهلَ شِرك فَهَدانا اللَّه تَعالى بِكَ وَأَنقِذنَا بِكَ مِن الهَلَكَةِ فَاصفَح عَن جَهلي وَعمّا كانَ يُبلِّفُكَ عَنِي فَإِنِّي مُقِرِّ بَي مُقِرِّ بِسوءِ فِعلي مُعتَرِفٌ بِذَنبي فَقالَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه قَد عَفوتُ عَنكَ وَقَد أَحسَنَ اللَّهُ إليكَ حَيثُ هَداكَ إلى بسوءِ فِعلي مُعتَرِفٌ بِذَنبي فَقالَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه قَد عَفوتُ عَنكَ وَقَد أَحسَنَ اللَّهُ إليكَ حَيثُ هَداكَ إلى الله عَليهِ وَآلِه قَد عَفوتُ عَنكَ وَقَد أَحسَنَ اللَّهُ إليك مَيثُ هَا قَبلُهُ عَلَيهِ وَآلِه قَد عَفوتُ عَنكَ وَقَد أَحسَنَ اللَّهُ إليك مَيثُ مَا قَبلَهُ مَا قَبلُهُ عَلَيْ مُعْتَرِفٌ بِذَنبي فَقالَ رَسُولُ اللَّه عَليهِ وَآلِه قَد عَفوتُ عَنكَ وَقَد أَحسَنَ اللَّهُ إليك عَيثُ مِن الهَابُونُ اللَّهُ عَليهِ وَآلِه قَد عَفوتُ عَنكَ وَقَد أَلِه مَا اللَّه عَليهِ وَآلِه قَد عَنو بَهُ اللَّه عَليه وَآلِه قَد عَنْ جَهُ اللَّهُ عَلَيْهُ وَالْمِلامُ وَالْإِسلامُ وَالْإِسلامُ يَجُبُّ مَا قَبلُهُ

His Attitude Towards Abusive Poet

Abdullah Ibn –Zaba'ari As–Sahmi was one of the most famous poets among Quraish who dispraised Muslims in his poems urging others to kill them. Reportedly, he had gone so far in his satirizing that he was even impudent to the Messenger of Allah. On the conquest day of Mecca, he fled but after a few days came back to the holy Prophet apologizingly. The holy Prophet accepted his apology and he too became a Muslim. While embracing Islam and offering his apology, he composed a quatrain the prose translation of which is as follows: I beg your pardon. The pardon of one whom I used to abuse. I was bewildered and astray. Then forgive my offense. May my parents be sacrificed for you, for you are truly the giver of mercy and receiver of mercy.

Looking Into People's Needs

One of the features of the holy Prophet was that he would always warmly welcome the learned men and honored them to the extent of their virtues in religion. The holy Prophet met their demands accordingly. The Messenger of Allah encouraged them to remove their flaws, asked them about the ummah (community) and made necessary remarks saying: Let those who are present convey my message to

those who are absent and convey to me demands of those who have no access to me. Let it be known to you that whoever takes the needs of them to a king, God will make his step firm on the Day of judgment.

وَكَانَ مِن سيرَتِه في جَزءِ الأُمَّةِ إِيثارُ الفَضلِ بِأَدَبِهِ وَقَسَّمَهُ عَلى قَدر فَضلِهِم في الدِّينِ، فَمِنهُم ذو الحاجَةِ وَمِنهُم ذو الحاجَتَينِ وَمِنهُم ذُو الحَوائِجِ، فَيَتَشاغَلُ بِهِم وَيَشغَلُهُم فيما أَصلَحَهُم وَالأُمَّةُ مِن مَسألَتِه عَنهُم وَبأخبارِهِم بِالَّذي يَنبَغي الحاجَتَينِ وَمِنهُم ذُو الحَوائِجِ، فَيَتَشاغَلُ بِهِم وَيَشغَلُهُم فيما أَصلَحَهُم وَالأُمَّةُ مِن مَسألَتِه عَنهُم وَبأخبارِهِم بِالَّذي يَنبَغي :

لِيُبَلِّغُ الشَّاهِدُ مِنكُم الغائِبَ، وَأَبلِغُوني حاجَةَ مَن لا يَقدِرُ عَلى إِبلاغِ حاجتِه، فَإِنَّهُ مَن أَبلَغَ سُلطانًا حاجَةَ مَن لا يَقدِرُ عَلى إِبلاغِ حاجتِه، فَإِنَّهُ مَن أَبَعَ سُلطانًا حاجَةَ مَن لا يَقدِرُ عَلى إِبلاغِها ثَبَّتَ اللَّه قَدَمَيهِ يَومَ القِيامَةِ، لا يُذكَرُ عِندَهُ إِلا ذلِكَ وَلا يَقبَلُ مِن أَحَدٍ غَيرَهُ يَدخُلُونَ رُوَّادًا وَلا يَفتَرِقونَ إِلا عَلَى إِبلاغِها ثَبَّتَ اللَّه قَدَمَيهِ يَومَ القِيامَةِ، لا يُذكَرُ عِندَهُ إِلا ذلِكَ وَلا يَقبَلُ مِن أَحَدٍ غَيرَهُ يَدخُلُونَ رُوَّادًا وَلا يَفتَرِقونَ أَدلَّةً عَلَى إِبلاغِها ثَبَّتَ اللَّه قَدَمَيهِ يَومَ القِيامَةِ، لا يُذكَرُ عِندَهُ إِلا ذلِكَ وَلا يَقبَلُ مِن أَحَدٍ غَيرَهُ يَدخُلُونَ رُوَّادًا وَلا يَفتَرِقونَ أَدلَّةً

Observing Others Turn

It has been reported that a man of Ansar (the Helpers) came to the holy Prophet and asked a question. Then there came a man of Thaqif clan. The Messenger of Allah said: O brother of Thaqafi! the Ansari has come before you. Wait until it is your turn.

وَرُويَ أَنَّ أَنصارِيًّا جاءَ إِلى النَّبيِّ صلَى اللَّه عَليهِ وَآلِه يَسألُهُ وَجاءَ رَجُلٌ مِن ثَقيف فَقالَ رَسولُ اللَّه صلَى اللَّه عَليهِ وَرُويَ أَنَّ أَنصارِيًّا جاءَ إِلى النَّماري قَبلَ حاجتِكَ . وَآلِه يا أَخا تُقيفِ إِنَّ الأنصاري قَد سَبَقَكَ بِالمَسأَلَةِ فَاجْلِس كَيما نَبدًأُ بِحاجةِ الأنصاري قَبلَ حاجتِكَ

An Uninvited Guest

A tribe of Medina invited the Messenger of Allah along with five of his companions to dine with them. On the way a sixth person joined them. When they reached the house, the holy Prophet said to that man: You have not been invited. Wait here till I get permission for You.

وَدَعاهُ صَلَّى اللَّه عَليهِ وَآلِهِ قَومٌ مِن أهلِ المَدينةِ إِلى طَعامٍ صَنَعوهُ لَهُ وَلأصحابِ لَهُ خَمسَةٌ، فَأَجابَ دَعوَتَهُم، فَلَمّا كَانَ في بَعضِ الطَّريقِ ادرَكَهُم سادِسٌ فَماشاهُم، فَلَمّا دَنُوا مِن بَيتِ القَومِ قالَ لِلرَّجُلِ السّادِسِ: إِنَّ القَومَ لَم يَدعُوكَ كَانَ في بَعضِ الطَّريقِ ادرَكَهُم سادِسٌ فَماشاهُم، فَلَمّا دَنُوا مِن بَيتِ القَومِ قالَ لِلرَّجُلِ السّادِسِ: إِنَّ القَومَ لَم يَدعُوكَ كَانَ في بَعضِ الطَّريقِ ادرَكَهُم سادِسٌ فَماشاهُم، فَلَمّا دَنُوا مِن بَيتِ القَومِ قالَ لِلرَّجُلِ السّادِسِ: إِنَّ القَومَ لَم يَدعُوكَ كَانَاكَ وَنَستَأَذِنُهُم بِكَ (لَكَ

Carrying Goods Home

The Messenger of Allah used to personally carry home whatever he bought. The person accompanying him would say: O Messenger of Allah! Let me carry it. But the holy Prophet said: The owner of goods is best to carry them.

كانَ سَيِّدُ المُرسَلينَ يَشتَري الشَّيَءَ فَيَحمِلُهُ إِلَى بَيتِه بِنَفسِه، فَيَقُولُ لَهُ صاحِبُهُ: اعطِني أَحمِلُهُ، فَيَقولُ: صاحِبُ المَتاعِ

Planting Trees And Milking With His Own Hands

The Messenger of Allah used to suck the stone of date in his mouth and then put it in the ground to grow.

Imam Sadeq said: The Messenger of Allah used to milk goat with his own hands for his family.

How Would He Walk?

Ibn-Abbas has reported that the Messenger of Allah used to walk in a way that showed he was neither week ill.

How He Would Drink Water

Imam Sadeq has reported that when the Messenger of Allah was drinking water, he would say: Praise is due to Allah who has given us the clean, pleasant and sweet water not the bitter or salty one and did not take us to task for our sins.

Avoiding Eating Hot Food

It has been reported on the authority of Imam Sadeq that a hot food was taken for the holy Prophet. He said: God has not set us the food out of fire. Let it get cool. Truly hot food is not blessed, for Satan has a share in it.

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: إِنَّ النَّبيَّ صَلِّى اللَّه عَليهِ وَآلِهِ أُتيَ بِطِعامٍ حارٍ جِدًّا، فَقالَ: ما كانَ اللَّه لِيُطعِمَنا النَّارَ، أَقِرُّوهُ حَتِّى يَبْرَدَ وَيُمكِنَ، فَإِنَّهُ طَعامٌ مَمحُوقُ البَرَكةِ وَلِلشَّيطان فيهِ نَصيبٌ

Contentment With Bread And Vinegar

It has been reported on the authority of Imam Sadeq that when the Messenger of Allah entered UmmSalamah's house, she brought him a piece of bread. The holy Prophet said: Is there any stew here? She said: No, O Messenger of Allah! There is nothing but vinegar. He said: What an excellent thing is vinegar, for any house having vinegar will not taste poverty (to be content with bread and vinegar)

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: دَخَلَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه: إِلى أُمِّ سَلَمةَ رَضيَ اللَّه عَنها، فَقَرُبَت إِليهِ كَسرَةٌ، فَقالَ: هَل عِندَكِ إِدامٌ؟ فَقالَت: لا يا رَسولَ اللَّه ما عِندي إِلا «خَلِّ» فَقالَ صلَّى اللَّه عَليهِ وَآلِه: نِعمَ الإِدامُ الخَلُّ، ما افتَقَرَ بَيتٌ فيه خَلِّ

The Night He Retired To Bed Hungry

Anas Ibn Malik has reported: I served the Messenger of Allah for ten years. During this time, he never said fie to me or why have you done this and have not done that. When the holy Prophet observed fast, he usually broke it with milk, pieces of a loaf, and sherbet in the evenings and Sahar (dawn). One day, I knew that the holy Prophet was fasting; so I arranged for his Iftar but he did not appear for his companions had invited him. So I drank the milk myself and retired. But the holy Prophet entered the house an hour after night prayer. So I asked one who was with him whether the holy Prophet had eaten anywhere or had been invited by companions. The answer was no. Only God knew how ashamed I was that night. There was nothing I would be able to offer if the holy Prophet asked for food. Nevertheless, he went to bed hungry and rose up hungry at dawn while he was still fasting. The Messenger of Allah never mentioned it during his lifetime.

Eating A Little And Fearing God

The messenger of Allah said: We are people who do not eat unless we are hungry and when we eat, we do not eat our fill.

Imam Sadeq said: The Messenger of Allah liked nothing in world more than going without food and fearing God.

The Messenger of Allah never ate his fill.

Quoting his father and grandfather, Imam Reza reported: Imam Ali said: I was digging the moat with the Messenger of Allah. In the meantime, Fatima came bringing with her a piece of bread which she offered to her father. The Messenger of Allah said: What is this? She said: This is a loaf of bread I have baked for Hasan and Husayn. I have brought you a piece of it. The Messenger of Allah said: O Fatima! This is the first meal I have after three days.

عَن الرِّضا عَلَيهِ السَّلامُ عَن آبائِهِ عَليهِمُ السَّلامُ قالَ: قالَ أميرُ المُؤمنِينَ عَليهِ السَّلامُ كُنّا مَعَ النَّبيِّ صَلِّى اللَّه عَليهِ وَآلِه فَقالَ النَّبيُّ صَلِّى اللَّه في حَفرِ الخَندَقِ إِذ جاءَت فاطِمَةُ وَمَعَها كُسيرَةً مِن خُبزٍ فَدَفَعَتها إِلى النَّبيِّ صَلِّى اللَّه عَليهِ وَآلِه فَقالَ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه ما هذهِ الكُسيرةِ، فَقالَ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه ما هذهِ الكُسيرةِ، فَقالَ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه يا فاطِمَةُ أَما إِنَّهُ أَوْلُ طَعام دَخَلَ جَوفَ أبيكِ مُنذُ ثَلاثٍ .

Aisha said: Three days passed yet the Messenger of Allah did not eat his fill till he passed away. He could eat his fill but he had opted it for himself.

Milk Mixed With Honey

Imam Sadeq reported: The messenger of Allah broke his fast in Qoba Mosque one Thursday evening and then said: Is there any drinks left? A man by the name of Aous Ibn –Howli Ansari brought the holy Prophet a bowl of milk mixed with honey. The holy Prophet sipped at it saying: One of these two drinks will suffice. I will not drink any more nor will I forbid it. This is due to my humbleness before God. Whoever is humble before God, God will raise him to high positions and whoever is arrogant, God will abase him. Whoever is moderate in earning a living, God will give him sustenance. Whoever is extravagant God will derive him of sustenance. And Whoever remembers death frequently, God will love him.

عَن أبي عَبد اللَّه عَليهِ السَّلامُ قالَ: أَفطَرَ رَسولُ اللَّه صَلّى اللَّه عَليهِ وَآلِه عَشِيَّةَ خَميسٍ في مَسجدِ قُبا فَقالَ: هَل مِن شَراب؟ فَأَتاهُ أَوسِ بن خُولي الأنصاري بعَس مَخيضٍ بعَسل، فَلَمّا وَضَعَهُ عَلى فيهِ نَحاهُ، ثُمَّ قَالَ: شَرابانِ يَكتَفي بأحَدِهِما مِن صاحِبِه، لا أَشربُهُ وَلا أُحَرِّمُهُ وَلكِن أَتَواضَعُ للَّه، فَإِنَّ مَن تَواضَعَ للَّه رَفَعهُ اللَّه وَمَن تَكَبَّرَ خَفَضَهُ اللَّه، وَمَن بَذَّرَ حَرَّمَهُ اللَّه وَمَن أَكَبُر خَفَضَةُ اللَّه، وَمَن بَذَّرَ حَرَّمَهُ اللَّه وَمَن أَكثَرَ ذكرَ المَوت أَحبَّهُ اللَّه

His Food And Fuel

It has been reported on the authority of Imam Sadeq: Do not ever be covetous of one who is above you and sufficient is what God said to the Messenger: Let not their wealth and children surprise you. And Also God said:

And do not stretch your eyes after that with which we have provided different classes of them, (of) the splendor of this worlds life. (20:131)

And if you fear to be so, remember the life of the Messenger whose food being oat bread, his sweet being date and his fuel being the branches of date tree, whenever found.

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: إِيّاكَ أَن تَطمَحَ نَفسَكَ إِلى مَن فَوقَكَ وَكَفى بِما قالَ اللَّه عَزَّ وَجَلَّ لِرَسولِه؛ «وَلا تَمُدَّنَّ عَينَيكَ إِلى ما مَتَّعنا بِهِ اللَّه عَليهِ وَآلِه: «فَلا تُعجِبُكَ أَموالَهُم وَلا أَولادَهُم» وَقالَ اللَّه عَزَّ وَجَلَّ لِرَسولِه؛ «وَلا تَمُدَّنَّ عَينَيكَ إِلى ما مَتَّعنا بِهِ أَزواجًا مِنهُم زَهرَةَ الحَياةِ الدُّنيا» فَإِن خِفتَ شَيئًا مِن ذلِكَ فَاذكُر عَيشَ رَسولِ اللَّه صَلّى اللَّه عَليهِ وَآلِه، فَإِنّما كانَ . قُوتُهُ الشَّعيرَ وَحَلُواهُ التَّمرُ وَوَقُودُهُ السَّعَفُ إِذا وَجَدَهُ

His Heedlessness To The World's Glitter

Ibn-Sanan has quoted Imam Sadeq as saying: A man came to the Messenger of Allah while he was sitting on a straw mat leaving its impression on his body and having a pillow of date bark leaving under his head impression on his face.

Drawing his hand on the holy Prophet's body, the man said: Kassra and Kaiser were not content with this way of living, for they used to sleep on fine silk and brocade but you are sitting on this straw mat?! The Messenger of Allah said: I am— superior and more noble than those two. I swear by God that I have nothing to do with the example of a rider who passes by a shady tree, takes a rest under it and departs when the shade disappears.

عَن ابنِ سِنانٍ قالَ: سَمِعتُ أَبا عَبدِ اللَّه عَليهِ السَّلامُ يَقولُ: دَخَلَ عَلى النَّبيِّ صَلِّى اللَّه عَليهِ وَآلِه رَجُلٌ وَهوَ عَلى حَصيرٍ قَد أَثَّرَ في جَنبِه وَوسادة ليف قَد أُثَّرَ في خَدِّه، فَجَعَلَ يَمسَحُ وَيَقولُ: مَا رَضيَ بِهذا كسرى وَلا قَيصَرُ، إِنَّهُم يَنامونَ عَلَى اللَّه عَليهِ وَآلِه لَأنا خَيرٌ مِنهُما وَاللَّه يَنامونَ عَلَى اللَّه عَليهِ وَآلِه لَأنا خَيرٌ مِنهُما وَاللَّه لَأنا أَكرَمُ مِنهُما، واللَّه ما أَنا وَالدُّنيا، إِنَّما مَثَلُ الدُّنيا كَمَثَلِ راكِبٍ مَرَّ عَلى شَجَرةٍ وَلَها فَيَّ فَاستظَلَّ تَحتَها، فَلَمّا أَن .

The Impression Of Straw Mat On His Side

It had been reported on the authority of Ibn –Abbass that once Omar came to the holy Prophet while he was sitting on a straw mat with its impression on his two sides. Omar said: O messenger of Allah! I wish you would choose another mat. The holy Prophet said: What have I to do with the world. The example of me and the world is the example of a rider who, on a summer day, rests under a shady tree for an hour and then departs.

عَن ابنِ عَبّاسٍ قالَ: إِنَّ رَسولَ اللَّه صَلّى اللَّه عَليهِ وَآلِه دَخَلَ عَليهِ عُمرُ وَهوَ عَلى حَصيرٍ قَد أَثَّرَ في جَنبِه، فَقالَ: يا نَبيَّ اللَّه لَو اتَّخَذتَ فِراشًا فَقالَ: مالي وَلِلدُّنيا، ما مَثَلي وَمَثَلُ الدُّنيا إِلا كَراكِب سارَ في يومٍ صائِف فَاستَظَلَّ تَحتَ شُجَرَةٍ ساعَةً مِن نَهارٍ ثُمَّ راحَ وَتَركَها

The Messenger of Allah never took heed of what made him attached to the world.

A House Devoid Of Luxury

Ibn Abi-Yafoor has quoted Imam Sadeq as saying: A man of Ansar sent a bowl of date for the

Messenger of Allah as a gift. The holy Prophet said to the maid servant who had brought it: Go into the room and bring me a bowl or a plate if you can find any. She went inside but returned empty-handed. The Messenger of Allah cleaned part of the ground with the corner of his garment, saying: Put it here. Then he said: By God in whose hands my life is. The world is worth a mosquito or it would not have been given to atheists of hypocrites.

عَن ابنِ أبي يَعفورِ قالَ: سَمِعتُ أبا عَبدِ اللَّه عَليهِ السَّلامُ يَقولُ: إِنَّ رَجُلا مِن الأنصارِ أَهْدى إلى رَسولِ اللَّه صلّى اللَّه عَليهِ وَآلِه لِلخادِمِ الَّتِي جاءت به: ادْخُلي فَانظُري هَل تَجِدين عَليهِ وَآلِه لِلخادِمِ الَّتِي جاءت به: ادْخُلي فَانظُري هَل تَجِدين في البَيت قَصعَةً أو طَبَقًا فَتَأْتيني به؟ فَدَخلَت ثُمَّ خَرَجَت إليهِ فَقالَت: مَا أَصَبْتُ قَصعَةً وَلا طَبَقًا، فَكنَسَ رَسولُ اللَّه عَليهِ وَآلِه بِثوبِهِ مَكانًا مِن الأرضِ ثُمَّ قالَ لَها: ضَعيهِ هاهُنا عَلى الحَضيضِ ثُمَّ قالَ: وَالَّذي نَفسي بِيدِه لو مَلِي اللَّه عَليهِ وَآلِه بِثوبِهِ مَكانًا مِن الأرضِ ثُمَّ قالَ لَها: ضَعيهِ هاهُنا عَلى الحَضيضِ ثُمَّ قالَ: وَالَّذي نَفسي بِيدِه لو .

The Blessed 12 Dirhams

The Messenger of Allah gave Imam Ali twelve Dirhams to buy him a shirt. Imam Ali says: I went to the market and bought a shirt for twelve Dirhams. Seeing the shirt, the holy Prophet said: I want a different shirt, can the seller take it back? I said: I do not know and took the shirt to the seller saying: The messenger of Allah wants a less expensive shirt. Kindly take it back. The man took it back and refunded the money. Hence the Messenger of Allah and I left for the market to buy another shirt. On the way, the Messenger of Allah saw a slave girl weeping. The Messenger of Allah asked; what is your crying for? She said: O Messenger of Allah! My master gave me four Dirhams to buy something but I lost it. Hence I do not dare to go back home.

The Messenger of Allah gave four Dirhams to her telling her to go back home. Then we went to the market together and he bought a shirt for four Dirhams, wore it and thanked god and set out. On the way the Messenger of Allah saw a man who was bare and saying: Who will cover me so that God will cover him with heavenly garment. The Messenger of Allah took off his shirt and gave it to man and returned to the market to buy another shirt for four Dirhams. He wore the shirt and thanked God and set out for home. On the way he saw the same slave girl sitting in a corner.

The Messenger of Allah said: Why did not you go home.? She said: I am late and afraid to be beaten. The Messenger of Allah said: Come with me and show the house of your master. Coming at the door, the Messenger of Allah said: Peace at the upon you, O the people of the house! They did not answer. The Messenger of Allah saluted again but there was no answer. He saluted for the third time. This time, they said: And peace be upon you O Messenger of Allah and a mercy of Allah and his blessings. The Messenger of Allah said: How come you did not answer the first and second time I saluted you? They said; We heard your salaam but we liked to hear it again and again. The Messenger of Allah said: This girl is late. Do not take her to task. They said: We set her free thanks to your coming here. The Messenger of Allah said: Thanks God! I saw no more blessed 12 Dirhams than this, for it clothed two

bare men and set a slave free.

جاءَ رَجُلٌ إلى رَسولِ اللّه صَلَى اللّه عَليهِ وَآلِه وَقَد بَلى تَوبُهُ فَحَمَلَ إِليهِ اثنى عَشَرَ دِرهَمًا فَقالَ: يا عَليُّ: خُد هذه الدَّراهِمَ فَاشتَر لي قَوبًا أَلبَسُهُ، قالَ عَليٌ عَليهِ السَّلامُ فَجَئتُ إلى السُّوقِ فَاشتَريتُ لَهُ قَميصًا بِاثني عَشرَ دِرهَمًا وَجِئتُ بِه إلى رَسولِ اللّه صَلَى اللّه عَليه وَآلِهِ فَقَالَ: يا عَليُّ غَيرَ هذا أَحَبُ إليَّ، أَثرى صاحِبه يُقلُت لا الدري، فَقالَ: يا عَليُ غَيرَ هذا أَحبُ إليَّ، أَثرى صاحِبه فَقُلتُ: إِن رَسولَ اللّه صَلَى اللّه عَليهِ وَآلِهِ قَنظَرَ إلى صاحِبه فَقُلتُ: إِن رَسولَ اللّه صَلَى اللّه عَليهِ وَآلِهِ قَمْسَى مَعي إلى السُّوقِ لِيَبتاعَ قَميصًا فَنَظرَ إلى فَيهِ، فَرَقِيهُ فَأَقِلنا فيهِ، فَرَدً عَلَيَ الطَّريقِ تَبكي فَقالَ لَها رَسولُ اللّه (ص) ما شَأَنُك؟ قالَت يا رَسولُ اللّه إِنَّ أَهلَ بَيتي أَعطُوني أُربَعَة حَراهِمَ لأَشتَريَ لَهُم بِها حاجَةٌ فَضاعَت فَلا أَجسُرُ أَن أَرجعَ إليهِم، فَأَعطاها رَسولُ اللّه أَربَعَة دَراهِمَ وَلَبسَهُ وَحَمِدَ اللّه وَحَرَجَ، فَرَأى رَجُلا وَمُن أَلك، وَمَضى رَسولُ اللّه (ص) إلى السُّوقِ فَاشتَرى قَميصًا بِأربَعةِ دَراهِمَ وَلبَسَهُ وَحَمِدَ اللّه وَحَرَجَ، فَرَأى رَجُلا عُريانا يَقولُ: مَن كَساني كَساهُ اللّه مِن ثِياب الجَنَّةِ، فَخَلَعَ رَسولُ اللّه وَرَجَعَ إلى منزلِه وَإِذا الجارِيةُ قاعِدةٌ عَلى عُريانا يقولُ: مَن كَساني كَساهُ اللّه مِن ثِياب الجَنَّةِ، فَخَلَعَ رَسولُ اللّه وَرَجَعَ إلى مَنزِله وَإِذا الجارِيةُ قاعِدةٌ عَلى رَجَعَ إلى السُّوقِ فَاشتَرى بِالأَربَعَةِ اللّهِ عَليهِ وَآلِهِ مَرْي بَينَ يَدَيَّ وَدُليني عَلى أَهلِك فَجاءَ رَسولُ اللّه صَلَى اللَّه عَليه وَآلِهِ مَرْي بَينَ يَدَيَّ وَدُليني عَلى أَهلِك فَجاءَ رَسولُ اللّه عَليه وَآلِه مُرى بَينَ يَدَيَّ وَدُليني عَلى أَهلِك فَجَاءَ رَسولُ اللّه وَرَحمَةُ اللّه وَرُحمَةُ اللّه وَرَحمَةُ الللّه عَليه وَآلِه السَارَةُ السَّارَةُ وَالُوه وَلَهُ وَلَوه

فَقَالَ لَهُم: مَالَكُم تَرَكتُم إِجابَتي في أُوَّلِ السَّلامِ وَالثَّاني قَالُوا: يا رَسولَ اللَّه سَمِعنا سَلامَكَ فَأَحبَبنا أَن تَستَكثِرَ مِنهُ، فَقَالَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه: إِنَّ هذه الجارِيَة أَبْطَأْتُ عَلَيكُم فَلا تُوَّاخِذُوها فَقَالوا: يا رَسولَ اللَّه هِي حُرَّةٌ فَقَالَ رَسولُ اللَّه عَليهِ وَآلِه: إِنَّ هذه الجارِية أَبْطَأْتُ عَلَيكُم فَلا تُوَاخِذُوها فَقَالوا: يا رَسولَ اللَّه هِي حُرَّةٌ لِمَمْاكَ، فَقَالَ رَسولُ اللَّه (ص) الحَمدُ للَّه، ما رَأيتُ اثني عَشرَ درهمًا أَعظَمُ بَركةً مِن هذه، كَسَى اللَّه بِها عُريانين، وَمَمْاكَ، فَقَالَ رَسولُ اللَّه (ص) الحَمدُ للَّه، ما رَأيتُ اثني عَشرَ درهمًا أَعظَمُ بَركةً مِن هذه، كَسَى اللَّه بِها عُريانين، وَأَعتَق بها نَسمةً

Care For Children

It has been reported on the authority of Ummel-Fazl, the wife of Abbas Ibn -Abdul-Motalleb, Imam Husayn's nurse: One day the Messenger of Allah took from me Husayn who was then an infant. The infant made the holy Prophet's garment wet. I sharply took away the infant from the Messenger of Allah in a way that he started crying. The holy Prophet said: O Ummel-Fazl! My garment can be cleaned and purified but what can remove the displeasure of my son, Husayn?

رُويَ عَن أُمِّ الفَضلِ زَوجَةِ العَبّاسِ بن عَبدِ المُطّلِبِ مُرضِعَةِ الحُسيَنِ عَليهِ السَّلامُ قالَت: أَخَذَ مِنّي رَسولُ اللَّه صَلّى اللَّه عَليهِ وَآلِه اللَّه عَليهِ وَآلِه حُسينًا أَيّامَ رِضاعِه، فَحَمَلَهُ فَأَراقَ مَاءً عَلى ثَوبِه، فَأَخَذتُهُ بِعُنف حَتّى بَكى، فَقالَ صَلّى اللَّه عَليهِ وَآلِه اللَّه عَليهِ وَآلِه مَهلا يا أُمَّ الفَضلِ إِنَّ هذهِ الإِراقَةَ الماءُ يُطَهِّرُها فَأَيُّ شَيَّءٍ يُزيلُ هذا الغُبارَ عَن قَلبِ الحُسينِ

Care For Children's Personality

The Messenger of Allah was preparing for prayer while Hasan was with him. The holy Prophet kept him on his side and rose up for prayer. One of the holy Prophet's prostrations lasted longer than usual. The reporter of this Hadith says: Raising my head after prostration, I saw that Hasan was sitting on the holy Prophet's shoulders. When the prayer was completed, those present in mosque said: O Messenger of Allah! We had not seen such long prostration before. We thought that you are being inspired. The Messenger of Allah said: I was not being inspired! My son was on my shoulder so I did not want to hasten and to put him down. Therefore, I waited for the child to come down himself.

دُعِيَ النَّبِيُّ (ص) إِلى صَلَاةٍ وَالحَسَنُ مُتَعَلِّقٌ بِه، فَوَضَعَهُ النَّبِيُّ (ص) مُقابِلَ جَنبِه وَصَلِّى، فَلَمَّا سَجَدَ أَطالَ السُّجودَ فَرَفَعتُ رَأْسي مِن بَينِ القَومِ فَإِذا الحَسَنُ عَلى كِتف رَسولِ اللَّه (ص) فَلَمَّا سَلَّمَ قالَ لَهُ القَومُ: يا رَسولَ اللَّه لَقَد فَرَفَعتُ رَأْسي مِن بَينِ القَومِ فَإِذا الحَسَنُ عَلى كِتف رَسولِ اللَّه (ص) فَلَمَّا سَلَّمَ قالَ لَهُ القَومُ: يا رَسولَ اللَّه لَقَد سَجَدتَ في صَلاتِكَ هذه سَجدةً ما كُنتَ تَسجُدها كَأَنَّما يُوحى إليكَ، فَقالَ: لَم يُوحَ إِليَّ وَلكِن ابْني كانَ عَلى كِتفي، فَكَرهتُ أَن أُعجَلَهُ حَتِّى نَزَلَ

Behavior Towards Other Children

The holy Prophet's behavior toward children was such that when he returned from a trip, he would stop and order to bring children to him. Then he would take some of them in his arms, put some others on his back and shoulder and order his companions to take them in arms and put them on their shoulders. Children were filled with joy and would never forget its sweet memory. On many occasions when they would get together, they used to tell the story for one another. Taking pride in it, one would say: The holy Prophet took me in his arms but he put you on his back. The other one would say: The holy Prophet ordered his companions to put you on their back.

كانَ صَلّى اللَّه عَليهِ وَآلِه: يَقدِمُ مِن السَّفَرِ فَيَتَلَقّاهُ الصِّبيانُ فَيَقفُ لَهُم ثُمَّ يَأْمُرُ بِهِم فَيَرفَعُونَ إِليهِ فَيَرفَعُ مِنهُم بَينَ يَديهِ وَمِن خَلفِه وَيَأْمُرُ أَصْحَابَهُ أَن يَحمِلوا بَعضَهُم فَرُبَما يَتَفاخَرُ الصِّبيانُ بَعدَ ذلِكَ فَيقولُ بَعضُهُم لِبَعضٍ: حَمَلَني رَسولُ وَراءَهُم وَاعَهُ وَيَقولُ بَعضُهُم أَمَرَ أَصْحَابَهُ أَن يَحملوكَ وَراءَهُم وَاءَهُم وَاءَهُم وَاءَهُم وَاءَهُم وَاءَهُم اللَّه (ص) بَينَ يَدَيه وَحَملَكَ أنتَ وَراءَهُ وَيَقولُ بَعضُهُم أَمَرَ أَصْحَابَهُ أَن يَحملوكَ وَراءَهُم

Being Kind To Children While Praying

The holy Prophet was performing prayer with a group of Muslims in a certain place. Imam Husayn was then a small child. Now when the holy Prophet went into prostration, Husayn sat on the holy Prophet's back while moving his legs and saying: Go! go! Every time the holy Prophet raised his head from prostration, he would take and put him at his side on the ground. This was repeated several times. A Jew, seeing it, come to the holy Prophet after the prayer and said: You treat your children in a way we never treat them. The holy Prophet said: Should you believe in Allah and His messenger, You would be

kind to children. The holy Prophet's kindness to the child impressed the Jew so much that he said: I truly believe in Allah and his messenger. He had truly embraced Islam.

. فَقَالَ النَّبِيُّ صَلَّى اللَّه عَلِيهِ وَآلِه: أما لَو كُنتُم تُؤمِثُونَ بِاللَّه وَرَسولِه لَرَحِمتُمُ الصِّبيانَ

قالَ: فَإِنَّى أُؤمِنُ بِاللَّه وَبرَسولِه، فَأَسلَمَ لَمَّا رَأَى كَرَمَهُ مَعَ عَظُمَ قَدره

Shortening Of Prayer

The Messenger of Allah was such that whenever in prayer he heard a child crying, he would shorten or performed it more quickly so that the child's mother who was in the congregational prayer would take care of the child.

. وَكَانَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه يَسمَعُ صَوتَ الصَّبِيّ يَبكي وَهوَ في الصَّلاةِ، فَيُخَفِّفُ الصَّلاةَ فَتَصيرُ إليهِ أُمُّهُ

Not Rejecting Any Needy Person

It has been reported on the authority of Imam Sadeq: The Messenger of Allah was such that he would never reject any needy person. He would give away if he had anything or would say: May God give it!

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: ما مَنَعَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه سائِلا قَطُّ، إِن كانَ عِندَهُ أَعطى، وَإِلا قالَ: مَا مَنَعَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه سائِلا قَطُّ، إِن كانَ عِندَهُ أَعطى، وَإِلا قالَ: مَا مَنَعَ رَسولُ اللَّه به

Giving Away His Own Shirt

It had been reported on the authority of Imam Sadeq: The Messenger of Allah was such that whoever asked anything from him, he would give it to him. One day a woman sent her son to the Messenger of Allah saying: Go to him and ask something from him and in case he says I do not have anything with me, say: Give me your own shirt. The boy came to the holy Prophet and he gave away his own shirt

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: إِنَّ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه كانَ لا يَسأَلُهُ أَحَدٌ مِنَ الدُّنيا شَيئًا إِلا أَعطاهُ، فَأَرسَلَت إِليهِ امْرَأَةٌ ابنا لَها فَقالَت: انطَلِق إِليهِ فَاسأَلهُ فَإِن قالَ لَكَ: لَيسَ عِندَنا شَيَّ فَقُل: اعطِني قَميصنَكَ، قالَ: فَأَخَذَ)قَميصنَهُ فَرَمى به إليه (وَأَعطاهُ

The Most Generous Man On The Earth

Gabriel said: I have examined all families on the earth but found no one to be more generous than the Messenger of Allah in giving away his possessions.

His Generosity In The Eye Of Imam Ali

Imam Ali has reported that the holy Prophet was the most generous and honorable among people. Any one associating with him started to love him.

An Ailing Beggar On His Knees

It has been reported that a companion was in the holy Prophet's house. While they were eating, a disabled beggar came to the door. The appearance of the beggar was such that every one was reluctant to make contact with him. Giving him permission to enter the house, the holy Prophet made him sit on his knees and inviting him to eat with them. A man from Qureish who was there showed disgust and averted from him. As a result, that man of Queish died with the same disability.

Kind Behavior Towards The Poor

It has been reported that a man came to the holy Prophet asking him to give him something. The holy Prophet said: There is nothing with us for the moment but come along with me. If anything is brought to us, I will give it to you. Omar said; O Messenger of Allah! God has not made you duty-bound to what is

beyond your power. The holy Prophet did not like this comment. The man said: Give alms and fear not the Possessor of the throne for its being a little. The Messenger of Allah liked these words, smiled and joy could be seen in his face.

One who is hopeful of his favor will never be deprived of it nor will a neighbor return from his house without being honored.

رُويَ أَنَّ رَجُلا أَتَى النَّبِيَّ صَلِّى اللَّه عَلَيهِ وَآلِه فَسَأَلَهُ فَقالَ: ما عِندي شَيَّ وَلكِن اتَّبِع عَلَيَّ فَإِذا جاءَنا شَيَّ قَضَيناهُ، قالَ عُمَرُ: فَقُلتُ يا رَسولَ اللَّه ما كَلَّفَكَ اللَّه مالا تَقدِرُ عَلَيهِ، قالَ: فَكَرِهَ النَّبيُّ صَلِّى اللَّه عَلَيهِ وَآلِه فَقالَ الرَّجُلُ أَنفِق ولا قالَ عُمَرُ: فَقُلتُ يا رَسولَ اللَّه ما كَلَّفَكَ اللَّه مالا تَقدِرُ عَلَيهِ، قالَ: فَكَرِهَ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه فَقالَ الرَّجُلُ أَنفِق ولا . . تَخَف مِن ذي العَرشِ إِقلالا، قالَ فَتَبَسَّمَ النَّبيُّ وَعُرِفَ السُّرورُ في وَجهِه

His Foster Mother

Abot-Tofeil says: Being a small boy, I saw a woman coming to visit the holy Prophet who spread his cloak for her. The woman sat on it. I asked who this woman was. I was told she was his foster mother.

وَقَالَ أَبِو الطُّفَيلِ رَأَيتُ النَّبِيَّ صَلِّى اللَّه عَليهِ وَآلِه وَسَلَّمَ وَأَنا غُلامٌ إِذ أَقبَلَت امرَأَةٌ حَتَّى دَنَت مِنهُ فَبَسَطَ لَها رِداهُ .فَجَلَسَت عَلَيهِ، فَقُلتُ مَن هذا؟ قالوا: أُمَّهُ الَّتِي أَرْضَعَتهُ

Respect For Foster Sister

Imam Sadeq has reported: One day the holy Prophet's sister came to visit him. The holy Prophet who was happy spread his sheet for her to sit on it and started talking with her. He looked at her face and Laughed with her. When his foster sister left and her brother came, the holy Prophet did not receive him warmly. It was asked: O Messenger of Allah! How come you treated her better than him. The holy Prophet said: she was more kind to her parents than he was.

قالَ أَبو عَبدِ اللَّه عَليهِ السَّلامُ: إِنَّ رَسُولَ اللَّه صَلّى اللَّه عَليهِ وَآلِه وَسَلَّمَ أَتَتهُ أُختٌ لَهُ مِنَ الرِّضاعَةِ، فَلَمّا نَظَرَ إِلَيها سَرَّ بِها وَبَسَطَ مَلحَفَتَهُ لَها فَأَجلَسَها عَلَيها، ثُمَّ أَقبَلَ يُحَدِّثُها وَيَضحَكُ في وَجهِها، ثُمَّ قامَت وَذَهَبَت وَجاءَ أَخوها فَلَم سَرَّ بِها وَبَسَطَ مَلحَفَتَهُ لَها فَأَجلَسَها عَلَيها، ثُمَّ أَقبَلَ يُحدِّثُها وَيَضحَكُ في وَجهِها، ثُمَّ قامَت وَذَهَبَت وَجاءَ أَخوها فَلَم يَصنَع بِه ما صَنَعَ بِها، فَقيلَ لَهُ: يا رَسولَ اللَّه صَنعتَ بِأُختِه ما لَم تَصنَع بِه وَهو رَجُلٌ؟ فَقالَ: لأَنَّها كانَت أَبَرُّ بِوالدِيها . منهُ

Meeting People's Demand Between 2 Prayers

It has been reported that the holy Prophet used to shorten his prayer when he saw that some one was sitting near him. He would complete his prayer, would ask about his demand and after meeting his demand would continue with his prayer again.

كَانَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه لا يَجلِسُ إِليهِ أَحَدٌ وَهوَ يُصلِّي إِلا خَفَّفَ صَلاتَهُ وَأَقبَلَ عَليهِ فَقالَ: أَلكَ حاجَةٌ، فَإِذا . فَرَغَ مِن حاجاتِه عادَ إلى صَلاتِه

In His Headquarters

During one of the battles, the holy Prophet was saying his prayer in his headquarters. At this time some riding Muslims passed by him. They stopped and inquired after the holy Prophet. Praying for the holy Prophet and saying that they would wait for him to complete his prayer if they were not in a hurry, the riders left that place. When the holy Prophet was through with his prayer, he turned to the companions wrathfully and said: it is strange that a group of Muslims stopped before you while inquiring after me and sending their greetings but you did not respect them nor did you prepare any food for them.

عَن داؤُودَ بن عَبدِ اللَّه بن مُحَمَّدِ الجَعفَري عَن أَبيهِ أَنَّ رَسولَ اللَّه صَلَّى اللَّه عَليهِ وَآلِه كانَ في مَغازيهِ فَمَرَّ بِه رَكبٌ وَهوَ يُصَلِّي، فَوقَفوا عَلى أَصْحابِ رَسولِ اللَّه صَلِّى اللَّه عَليهِ وَآلِه فَسَأَلُوهُم عَن رَسولِ اللَّه صَلِّى اللَّه عَليهِ وَآلِه وَسَلَّمَ وَمَضَوا . وَدَعُوا وَأَثنُوا وَقالوا: لَولا إِنَّا عِجالٌ لانتَظَرنا رَسولَ اللَّه صَلِّى اللَّه عَليهِ وَآلِه فَاقرَءُوهُ مِنَّا السَّلامَ وَمَضَوا

فَانفَتَلَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه مُغضبِبًا، ثُمَّ قالَ لَهُم: يَقِفُ عَلَيكُمُ الرَّكبُ وَيَسألونَكُم عَنّي وَيُبَلِّغُوني السَّلامَ وَلا (تَعرِضونَ عَلَيهِمُ الغِذاءَ (الخ

A Thirsty Cat

Imam Ali said: While the Messenger of Allah was performing ablution, the cat of the house took refuge to him. The Messenger of Allah knew that the cat was thirsty. So he took the bowl of water to the cat which drank from the bowl. Then the Messenger of Allah used the rest of water for ablution.

قالَ عَليٌّ عَلَيهِ السَّلامُ: بَينا رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه يَتَوَضَّأُ، إِذ لاذَ بِه هِرُّ البَيتِ وَعَرَفَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه أَنَّهُ عَطشانَ، فَأصغى إليهِ الإِناءَ حَتّى شَرِبَ مِنهُ الهِرُّ وَتَوَضَّأُ بِفَضلِه .

The Holy Prophet And Bedouin

It has been reported that a nomadic rough Arab came to the holy Prophet demanding a charity. The holy Prophet gave him something. But he was not pleased. The holy Prophet said: Was I benefactor? The man said: No. The companions lost their temper and were about to harm him but the Holy Prophet prohibited them. Later on, the Prophet took bedouin to his home and favored him with some more. The Prophet asked: Am I a benefactor? The man said: Yes. May Allah bless you and your family.

The holy Prophet said to him: You uttered harsh words which provoked the wrath of my companions. Now that you have said kind words in my presence, could you repeat the same in front of my companions so as to ease the wrath which they have against you. The bedouin agreed. The following day the holy Prophet turned his face to his companions and said: This man says he is pleased with me. The bedouin replied: Yes! He repeated what he had said privately to the holy Prophet. Then the Messenger of Allah said: the example of me and this man is like a man whose camel startled and ran away.

The people began shouting and running after the camel, thinking they would help the camel's owner. But the camel hoicked more and speeded up. The owner of the camel shouted: Let my camel be at ease. I know better how to calm it. So he went and picked up a handful of herbs and took his position gently in front of the camel. Then he easily grasped the bridle of his camel and set out on his way. The holy Prophet said: If I had let you free yesterday, surely you would have killed this poor bedouin.

رُويَ أَنَّ إِعْرابِيًّا جَاءَهُ يَطلُبُ مِنهُ شَيئًا فَأعطاهُ، ثُمَّ قالَ: أَحسَنتُ إِليكَ؟ قالَ الإِعرابِيُّ لا وَلا أَجمَلتَ، فَغَضِبَ المُسلِمونَ وَقاموا إِليهِ فَأَشار إِليهِم أَن كُفُّوا ثُمَّ قامَ وَدَخَلَ مَنزِلهُ وَارسَلَ إِليهِ وَزادَهُ شَيئًا، ثُمَّ قالَ: أَحسَنتُ إِليكَ؟ قالَ المُسلِمونَ وَقاموا إِليهِ فَأَشار إِليهِم أَن كُفُّوا ثُمَّ قامَ وَدَخَلَ مَنزِلهُ وَارسَلَ إِليهِ وَزادَهُ شَيئًا، ثُمَّ قالَ: أَحسَنتُ إِليكَ؟ قالَ نَعَم فَجَزاكَ اللَّه مِن أَهلٍ وَعَشيرَةٍ خَيرًا، فَقالَ لَهُ النَّبيُّ إِنَّكَ قُلتَ ما قُلتَ وَفي نَفسِ أَصنُحابي مِن ذلِكَ شَيءٌ فَإِن أَحبَبتَ . فَقُل بَينَ أَيديهِم ما قُلتَ بَينَ يَديَّ حَتَّى يَذهَبَ ما في صندورهِم عَلَيكَ قالَ نَعَم

فَلَمّا كَانَ الغَد أُوِ العِشاء جاءَ فَقالَ صَلّى اللَّه عَليهِ وَآلِه إِنَّ هذا الإعرابِيّ قالَ ما قالَ فَزِدناهُ فَزَعَمَ أَنَّهُ رَضِيَ كَذلِكَ، قالَ فَلَمّا كَانَ الغَد أُوِ العِشاء جاءَ فَقالَ صَلّى اللَّه عَليهِ وَآلِه إِنَّ هذا الإعرابِيّ قالَ ما قالَ فَوَعُسيرَةٍ خَيرًا .

فَقالَ صلّى اللّه عَليهِ وَآلِه مَثَلي وَمَثلُ هذا مِثلُ رَجُلٍ لَهُ ناقَةٌ شَردَت عَلَيهِ فَاتَّبَعَها النّاسُ فَلَم يَزيدُوها إِلا نُفُورًا، فَناداهُم صاحِبُها خَلُوا بَيني وَبَينَ ناقَتي فَإِنّي أَرفَقُ بِها مِنكُم وَأَعلَمُ فَتَوَجّهَ لَها بَينَ يَدَيها فَأَخذَ لَها مِن قَمامِ الأرضِ فَرَدّها حَتّى .جاءَت وَاستَناخَت وَشَدَّ عَلَيها رَحلَها وَاستَوى عَلَيها وإنّى لَو تَرَكتُكُم حَيثُ قالَ الرَّجُلُ ما قالَ فَقَتَلتُمُوهُ دَخَلَ النّارَ

Negus' Envoys

It has been reported on the authority of Abi–Qatadah: When Negus' envoys came to the holy Prophet, he personally received them. His companions said: We are prepared to receive them in your place. But the holy Prophet said: When our companions had gone there, they were honored. Therefore, I would like to recompense too.

وَعَن أَبِي قَتادةٍ قَالَ: وَفَدَ وَفَدٌ للنَّجاشي فَقامَ النَّبِيُّ صَلِّى اللَّه عَليهِ وَآلِه يَخدِمُهُم، فَقالَ: لَهُ أَصْحابُهُ نَكفيكَ فَقالَ صَلِّى وَعَن أَبِي قَتادةٍ قَالَ: لَهُ أَصْحابُنا مُكرَمينَ وَإِنِّي أُحبُّ أَن أُكافِئَهُم . اللَّه عَليهِ وَآلِه إِنهم كانوا لأصحابِنا مُكرَمينَ وَإِنِّي أُحبُّ أَن أُكافِئَهُم

The Son Of Hatam Tai

Imam Ali said: When Adi Ibn –Hatam came to the holy Prophet, the Messenger of Allah took him to his home where there was nothing but a straw mat. The holy Prophet spread it for him and sat on the ground himself.

قالَ أَميرُ المُؤمِنِينَ عَلَيهِ السَّلامُ لَمَّا قَدِمَ عَدِيُّ بن حاتَمٍ إِلَى رَسولِ اللَّه صَلِّى اللَّه عَليهِ وَآلِه ادخَلَهُ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه ادخَلَهُ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه لِعَدِيِّ بن عَليهِ وَآلِه لِعَدِي بن عَليهِ وَآلِه لِعَدِي بن عَليهِ وَآلِه لِعَدِي بن عَليهِ وَآلِه لِعَدِي بن عَليهِ وَآلِه لِعَدِيّ بن عَليهِ وَآلِه بَيْنَهُ وَلَم يَكُن في البَيتِ عَيْرُ خَصَفَةٍ وَوِسادَةً مِن أَدمٍ فَطرَحَها رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه لِعَدِيّ بن عَليهِ وَآلِه بَيتُهُ وَلَم يَكُن في البَيتِ عَيْرُ خَصفَةٍ وَوِسادَةً مِن أَدمٍ فَطرَحَها رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه بَيتُهُ وَلَيْ مَلِيهِ وَآلِه بَيْتُهُ وَلَم يَكُن في البَيتِ عَيْرُ خَصفَةٍ وَوِسادَةً مِن أَدمٍ فَطرَحَها رَسولُ اللَّه عَليهِ وَآلِه بَيتُهُ وَلَا مِن الللهِ بَيتُهُ وَلَا مِن اللّهِ بَيْنَهُ وَلَا مِن اللّهِ بَيْنَهُ وَلَا مِنْ اللّهُ عَلَيْهِ وَالْمَالِمُ اللّهُ عَلَيْهِ وَالْمَالِ اللّهُ عَلَيْهِ وَالْمِلْمِ اللّهُ عَلَيْهِ وَاللّهِ مَنْ أَلِه لِعَلَيْهِ وَاللّهُ اللّهُ عَلَيْهِ وَاللّهُ اللّهُ عَلَيْهِ وَاللّهُ الللّهُ عَلَيْهِ وَاللّهُ الللّهُ عَلَيْهِ وَاللّهُ اللّهُ عَلَيْهِ وَاللّهُ اللّهُ عَلَيْهِ وَاللّهُ اللّهُ عَلَيْهِ وَاللّهُ عَلَيْهِ وَاللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهِ وَاللّهُ اللّهُ عَلَيْهِ وَاللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللللّهُ الللّهُ الللللّهُ الللللّهُ اللللّهُ الللللّهُ الللللّهُ الللللّهُ الللللّهُ الللللّهُ اللللللّهُ الللللّهُ الللللّهُ الللللّهُ الللللّهُ الللللّهُ الللللّهُ اللل

His Detachment From The World

It has been reported on the authority of Imam Sadeq: One day the messenger of Allah left home while he was sad. At this moment, an angel came to him with keys to all the world treasures. The angel said: O Muhammad! These are keys to the world. Your Lord says: Open and take of it whatever you wish, for nothing will be reduced of what is with Me. The Messenger of Allah said: The world is the home of one who has no home and whoever accumulates wealth for the world, is not wise. The angle said: By God who appointed you truthfully, I heard the same in the fourth heaven from the angel who gave me the keys.

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: خَرَجَ النَّبيُّ صلَّى اللَّه عَليهِ وَآلِه وَهوَ مَحزونٌ فَأَتاهُ مَلَكٌ وَمَعَهُ مَفاتيحُ خَزائنِ الأُنيا، يَقولُ لَكَ رَبُّكَ افتَح وَخُدْ مِنها ما شِئتَ مِن غَيرِ أن يَنقُصَ شَيئًا الأرضِ فَقالَ: يَا مُحَمَّدُ هذه مَفاتيحُ خَزائِنِ الدُّنيا، يَقولُ لَكَ رَبُّكَ افتَح وَخُدْ مِنها ما شِئتَ مِن غَيرِ أن يَنقُصَ شَيئًا عِندي، فَقالَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِهِ الدُّنيا دارُ مَن لا دارَ لَهُ وَلَها يَجمَعُ مَن لا عَقلَ لَهُ، فَقالَ المَلكُ: وَالَّذي عَندي، فَقالَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِهِ الدُّنيا دارُ مَن لا دارَ لَهُ وَلَها يَجمَعُ مَن لا عَقلَ لَهُ، فَقالَ المَلكُ: وَالَّذي .

Living A Simple Life

The Messenger of Allah was brought a gift. He found no bowl to put the gift in. He said: Put it on the ground, I am a servant like the other servants of God.

أُهدِيَ إِلَى رَسولِ اللَّه صَلَّى اللَّه عَليهِ وَآلِه هَدِيَّةً فَلَم يَجِدِ شَيئًا يَضَعُهُ عَليهِ، فَقالَ: ضَعَهُ بِالحَضيضِ، فَإِنَّما أَنا عَبدٌ آكُلُ كَما يَأْكُلُ العَبدُ

Good Behavior

It has been reported on the authority of Imam Sadeq: One day when Aisha was with the holy Prophet, a man came to the door and asked for permission to visit him. The holy Prophet said: He is a bad brother for the tribe. Aisha rose up and went inside the room, the holy Prophet gave him permission to enter and treated him kindly. When the man left, Aisha said: O Messenger of Allah! You said he was not a good man yet you treated him kindly. The holy Prophet said: The worst servants of Allah are those with whom people are reluctant to associate due to their bad language.

عَن أَبِي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: بَينا رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه ذَاتَ يَومٍ عِندَهُ عَائِشَةُ فَاستَأْذَنَ عَلَيهِ رَجُلٌ، فَقَالَ رَسولُ اللَّه عَليهِ وَآلِه: بِئِسَ اخو العَشيرَةِ، وَقَامَت عائِشَةُ فَدَخَلَتِ البَيتَ، وَأَذِنَ لَهُ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه حَتَّى إِذَا فَرَغَ مِن حَديثِه خَرَجَ، فَقَالَت لَهُ عائِشَةُ: يا رَسولَ اللَّه عَليهِ وَآلِه فَدَخَلَ، فَأَقبَلَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه حَتَّى إِذَا فَرَغَ مِن حَديثِه خَرَجَ، فَقَالَت لَهُ عائِشَةُ: يا رَسولَ اللَّه عَليهِ وَآلِه إِنَّ مِن أَشَرِّ عِبادِ اللَّه مَن اللَّه بَينا أَنتَ تَذكُرُهُ إِذ أَقبَلتَ عَليهِ بِوَجِهِكَ وَبشرِكَ، فَقَالَ لَها رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه إِنَّ مِن أَشَرِّ عِبادِ اللَّه مَن .

Conclusion Of Speech

It has been reported that whenever the holy Prophet completed his speech and intended to rise up, he would say: O God, forgive us our sins, our faults, what we have done intentionally, openly or secretly and what You know of us best. You are the Giver and the Retarder. There is no god but You.

وَرُويَ أَنَّ النَّبِيَّ كَانَ إِذَا فَرِغَ مِن حَديثِهِ وأرادَ أَن يَقومَ مِن مَجلِسِه يَقولُ: اللَّهُمَّ اغفِر لَنا ما أخطَأنا وَما تَعمَّدنا وَما وَرُويَ أَنَّ اللَّهُمَّ اغفِر لَنا ما أخطَأنا وَما تَعمَّدنا وَما أَنتَ أعلَمُ به مِنّا أنتَ المُقَدَّمُ وَأنتَ المُؤخَّرُ لا إِلهَ إِلا أنتَ .

Flattery

A bedouin came to the holy Prophet saying: Aren't you superior to us in terms of both ancestor and children? You were superior to us in the era of ignorance and you are our leader in Islam now. The holy Prophet became furious saying: Behind how many veils does your tongue lie? He replied: Two veils

namely lips and teeth. The holy Prophet said: Neither of two could avert the vehemence and freedom of your tongue. Then he said: Among all things given to man, there is nothing more harmful than glibness for his hereafter, Then in order to silence that man, he ordered Imam Ali to cut that man's tongue. People thought Imam Ali was going to cut that man's tongue but he gave him a few Dirhams and the man kept silent.

أتى النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه إعرابِيُّ فَقَالَ لَهُ: أَلَستَ خَيرَنا أَبًا وَأَكرَمَنا عَقِبًا وَرئيسَنا في الجاهِليةِ وَالإِسلامِ؟ فَغَضِبَ النَّبيُّ صَلَّى اللَّه عَليهِ وَآلِه النَّبيُّ (ص) وَقَالَ النَّبيُّ حَلَّى اللَّه عَليهِ وَآلِه النَّبيُّ (ص) وَقَالَ النَّبيُّ حَلَّى اللَّه عَليهِ وَآلِه فَمَا كَانَ في أُحَدِ هذَينِ ما يَرُدُّ عَنّا غَربَ لِسانِكَ هذا؟ أَما إِنَّهُ لَم يُعطَ أُحَدٌ في دُنياهُ شَيئًا هوَ أَضَرُ لَهُ في آخِرَتِه مِن مَا كَانَ في أَحَدِ هذَينِ ما يَرُدُّ عَنّا غَربَ لِسانِكَ هذا؟ أَما إِنَّهُ لَم يُعطَ أُحَدٌ في دُنياهُ فَظَنَّ أَنَّهُ يَقطَعُ لِسانَهُ فَأَعطاهُ دَراهِمَ .

False Esteem

It has been reported on the authority of Imam Sadeq that a man of Bani–Fahd was beating his slave in a thorough–fare. The slave was constantly seeking refuge in Allah hoping that the name of Allah would stop his master from beating him.

The holy Prophet happened to pass by. Seeing the holy Prophet, the slave sought refuge in Muhammad. Hearing the name of Muhammad, the master of the slave stopped beating him. Addressing the man, the holy Prophet said: This slave was seeking refuge with Allah but you didn't care. However, when he sought refuge in Muhammad, you stopped seating him. Whereas Allah is the one in Whom one should seek refuge. Being aware of his bad deed, the master set the slave free for the sake of Allah. The Messenger of Allah said: By the one who has appointed me as a Prophet, your face would be burnt in fire if you did not set him free.

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: استَقبَلَ رَسولُ اللَّه صَلّى اللَّه عَليهِ وَآلِه رَجُلٌ مِن بَني فَهد وَهوَ يَضرِبُ عَبدًا لَهُ وَالعَبدُ يَقولُ: أَعودُ بِاللَّه فَلَم يَقلَعِ الرَّجُلُ عَنهُ، فَلَمّا أَبْصَرَ العَبدُ بِرَسولِ اللَّه صَلّى اللَّه عَليهِ وَآلِهِ قالَ: أَعودُ بِمُحَمّد، فَاللَّه فَلا تُعيدُهُ؟ وَيَتَعوَّذُ بِاللَّه فَلا تُعيدُهُ؟ وَيَتَعوَّذُ بِاللَّه فَلا تُعيدُهُ؟ وَاللَّه أَحَقُ أَن يُعودُ بِاللَّه فَلا تُعيدُهُ؟ وَاللَّه أَحَقُ أَن يُعودُ بِاللَّه فَلا تُعيدُهُ؟ وَاللَّه أَحَقُ اللَّهُ عَليهِ وَاللَّه أَحَقُ اللَّهُ عَليهِ عَنهُ المَّهُ مِن مُحَمَّدٍ فَقالَ الرَّجُلُ: هوَ حُرِّ لِوَجِهِ اللَّه، فَقالَ رَسولُ اللَّه (ص): وَالَّذِي بَعَثَني بِالحَقِ نَبِيًّا لَو لَم تَفعَل يُجارَ عائِذُهُ مِن مُحَمَّدٍ، فَقالَ الرَّجُلُ: هوَ حُرِّ لِوَجِهِ اللَّه، فَقالَ رَسولُ اللَّه (ص): وَالَّذِي بَعَثَني بِالحَقِ نَبِيًّا لَو لَم تَفعَل

Exaggeration

Imam Ali has said: One day the Messenger of Allah came to a group of his companions. Joyfully and politely they said: Hail our Master and Lord! The Messenger of Allah became angry saying: Do not speak like that. Rather say: Hail our Prophet and the Messenger of our Lord! Speak truthfully. Do not exaggerate in your speech or you will go astray.

عَن عَلَيِّ بِن أَبِي طَالِبِ عَلِيهِ السَّلامُ: إِنَّ رَسُولَ اللَّه صَلِّى اللَّه عَلِيهِ وَآلِهِ خَرَجَ عَلَى نَفَرٍ مِن أَصِحَابِهِ فَقَالُوا لَهُ مَرحَبًا بِسَيِّدِنَا وَمُولُوا مَرْحَبًا بِنَبِيّنَا وَرَسُولُ رَبِّنا، قُولُوا بِسَيِّدِنَا وَمُولُوا مَرْحَبًا بِنَبِيّنَا وَرَسُولُ رَبِّنا، قُولُوا بِسَيِّدِنِا وَمُولُوا مَرْحَبًا بِنَبِيّنَا وَرَسُولُ رَبِّنا، قُولُوا بِسَيِّدِنِا وَمُولُوا مَنَ القَولِ وَلا تَغَلُّوا في القَولِ فَتَمرَقُوا .

Seeking Heal From His Aba (Cloak)

Bahre Saqa has quoted Imam Sadeq as saying: Good temper brings about joy. Then, he said: Would you like me to tell you a hadith none of the people of Medina knows? I said: Yes. Then the Imam said: One day when the messenger of Allah was in mosque, a small girl of Ansar entered the mosque and caught hold of the holy Prophet's Aba (cloak). The Messenger of Allah rose up without saying anything. The girl too did not say anything. This was repeated for three times. When the holy Prophet rose up for the fourth time, the girl was behind him. Having pulled a thread of the holy Prophet's Aba, the girl left the mosque. People asked the girl: What was it you were doing to the holy Prophet by driving him into a corner, for neither you nor the holy Prophet were saying anything, what did you mean? She said: There is a person sick in our home. So they sent me to take a thread of the holy Prophet's Aba so that he will be healed. I decided to do it myself but the holy Prophet noticed it and I was ashamed. I did not want to ask him either. Therefore I eventually managed to take a thread of his Aba.

عَن بَحرِ السَّقَاءِ قالَ: قالَ لي أبو عَبدِ اللَّه عَليهِ السَّلامُ يا بَحرُ حُسنُ الخُلقِ يَسُرُّ، ثُمَّ قالَ: الا أُخبِرُكَ بِحديثِ ما هوَ في يَدَي أَحَدِ مِن أَهلِ المَدينَةِ؟ قُلتُ: بَلى، قالَ: بَينَما رَسولُ اللَّه صَلّى اللَّه عَليهِ وَآلِه ذات يوم جالِسٌ في المَسجِد إِذ جاءَت جارِيةٌ لِبَعضِ الأنصارِ وَهوَ قائِمٌ، فَأَخَذَت بِطَرفِ ثَوبِه، فَقامَ لَها النَّبيُّ صَلّى اللَّه عَليهِ وَآلِهِ فَلَم تَقُل شَيئًا، وَلَم يَقُل لَها النَّبيُّ صَلّى اللَّه عَليهِ وَآلِهِ وَسَلَّمَ شَيئًا حَتّى فَعَلَت ذلِكَ ثَلاثَ مَرّات فَقامَ لَها النَّبيُّ صَلّى اللَّه عَليهِ وَآلِهِ فَسَلَّمَ شَيئًا حَتّى فَعَلَت ذلِكَ ثَلاثَ مَرّات فَقامَ لَها النَّبيُّ صَلّى اللَّه عَليهِ وَآلِهِ فَسَلَّمَ شَيئًا مَتَى فَقالَ لَها النَّاسُ: فَعَلَ اللَّه بِك وَفَعَل، حَبَست رَسولَ اللَّه ثَلاثَ الرَّابِعَةِ وَهيَ خَلْفَهُ، فَأَخَذَت هُدبَةً مِن ثَوبِهِ ثُمَّ رَجَعَت، فَقالَ لَها النَّاسُ: فَعَلَ اللَّه بِك وَفَعَل، حَبَست رَسولَ اللَّه ثَلاثَ مَرّات لا تَقولينَ لَهُ شَيئًا وَلا هوَ يَقولُ لَكِ شَيئًا، ما كانَت حاجَتُكِ إليهِ؟ قالَت: إِنَّ لَنا مَريضًا فَأْرسَلَني أَهلي لِأَخذِ هُدبَةٍ مِن ثَوبِهِ لِيستَشفي بِها، فَلَمّا أَرَدتُ أَخْذَها رَآني فَقامَ فَاستَحيَيتُ أَن آخُذَها وَهوَ يَراني وَأَكرَهُ استَأُمرُهُ في أَخذَها وَهو يَراني وَأَكرَهُ استَأْمرُهُ في أَخذَها وَهو يَراني وَأَكرَهُ استَأْمرُهُ في أَخذَهُ الله فَذَتُها وَهو يَراني وَأَكرَهُ استَأُمرُهُ في أَخذَهُ الله فَلَمُ الْمَا أَرَدتُ أَخْذَها رَآني فَقامَ فَاستَحيَيتُ أَن آخُذَها وَهو يَراني وَأَكرَهُ استَأْمرُهُ في أَخذَهُ اللهُ النَّاسُ اللهُ التُلْتُ اللهُ النَّاسُ اللهُ اللهُ المَالِهُ اللهُ المُلْتُ المَالَو اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ المُناسِلِي اللهُ اللهُ المَالمُ المَالمُ اللهُ المَالمَ اللهُ اللهُ اللهُ المُعَلَى اللهُ اللهُ المَالمُ المَالمُ اللهُ اللهُ اللهُ اللهُ المَالمُ المَالمُ المَالمُ المُنْ المُ المُن المَالمُ المَالمُ المَاللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ المَالمُ المَالمُ المَالمُ اللهُ اللهُ اللهُ المَالمُ المُنْ المُ اللهُ المَالمُ اللهُ اللهُ اللهُ المَالمُ المَاللهُ اللّهُ اللهُ اللهُ المَالمُ المُنْ اللهُ اللهُ اللهُ الم

Shaking Hands

Imam Sadeq has reported: Meeting Hozaiqah, the holy Prophet stretched his hand for shaking hands with him but Hozaiqah held back his hand. The holy Prophet said: O Hozaiqah, I stretched my hand towards you but you are holding back your hand? Hozaiqah said: O Messenger of Allah! I am willing to shake hand with you but since I am polluted, I don't want to touch your hand. The holy Prophet said: Don't you know that when Muslims shake hands when meeting, their sins will fall down like the leaves of a tree.

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: لَقى النَّبيُّ صَلَّى اللَّه عَليهِ وَآلِه حُذَيفَةَ فَمَدَّ النّبيُّ صَلَّى اللَّه عَليهِ وَآلِه يَدهُ فَكَفَ حُذَيفَةُ يَدَهُ، فَقالَ النَّبيُّ صَلَّى اللَّه عَليهِ وَآلِه يا حُذَيفَةُ بَسَطتُ يَديَ إِليكَ فَكفَفتَ يَدَكَ عَنّى؟ فَقالَ حُذَيفَةُ: يا رَسولَ اللَّه بِيَدِكَ الرَّغْبَةُ وَلكِنِّي كُنتُ جُنُبًا فَلَم أُحِبُّ أَنْ تَمُسَّ يَدِي يَدَكَ وَأَنا جُنُبٌ فَقالَ النَّبِيُّ (ص) أما تَعْلَم أَنَّ المُسلِمينَ إِذا التَقيا فَتَصافَحا تَحاتَت ذُنُوبُهُما كما يَتحاتَت وَرَقُ الشَّجَر.

Two Circles Of Believers

One day when the holy Prophet entered the Mosque, his glance fell on two groups, one engaged in prayers and supplications while the other busy in discussing the Islamic sciences. Being asked about them, the holy Prophet said: Both groups are engaged in useful activities but the group engaged in teaching and learning is superior and he sat with them.

خَرَجَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه فَإِذا في المَسجِدِ مَجلِسانِ، مَجلِسٌ يَتَفَقَّهونَ وَمَجلِسٌ يَدعونَ اللَّه وَيَسألونَهُ، فَقالَ: كِلا المَجلِسينِ إلى خَيرٍ، أمّا هوُّلاءِ فَيدعُونَ اللَّه وَأُمّا هوُّلاءِ فَيَتَعَلَّمونَ وَيَفقَهُونَ الجاهِلَ، هوُّلاءِ أَفضَلُ بِالتَّعليمِ أُرسِلتُ ثُمَّ قَعَدَ مَعَهُم.

Zeal

The Messenger of Allah said: Prophet Ibrahim was zealous but I am more zealous than him. May God curse believers and Muslims who have no zeal.

قَالَ رَسُولُ اللَّه صَلَّى اللَّه عَلِيهِ وَآلِه: كَانَ إِبراهِيمُ غَيُورًا وَأَنا أَغَيَرُ مِنهُ وَجَدَعَ اللَّه أَنفَ مَن لا يُغارُ مِنَ المُؤمِنينَ .

Seeking Help From God On The Day Of Badr

Imam Ali said: On the day of Badr, I went to see what the holy Prophet was doing with the strong enemy on the horrible scene. I found him prostrating and saying constantly: O the Living One, O the self–subsisting! I waited for some time but he was still in prostration and kept on saying the same words till God made him victorious in the battle.

قالَ عَليُّ عَليهِ السَّلامُ: لَمَّا كَانَ يَومُ بَدرٍ جِئِتُ أَنظُرُ ما يَصنَعُ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه فَإِذا هوَ ساجِدٌ يَقولُ «يا حَيُّ .يا قَيُّومُ» فَتَرَدَّدتُ مَرَّاتِ وَهوَ عَلى حالِه لا يَزيدُ عَلى ذلِكَ إِلى أن فَتَحَ اللَّه لَهُ

Listening To The Holy Quran

Ibn-Masood says: The Messenger of Allah said: Recite for me some verses of the Quran. Ibn-Masood said: shall I recite for you the holy Quran while it has been revealed to you? The holy Prophet said: Yes,

I like to have the pleasure of listening to it. Ibn-Masood says: I started reciting the Chapter of An-Nisa (the women) until I reached the following verse:

"(O Prophet) How will it be, then, when We bring from every people a witness and bring you as a witness against these?" (4:41)

Just as I recited the verse, the Prophet wept and then said: Indeed, that is enough for today.

Weeping

The messenger of Allah used to weep for fear of God so much that his prayer mat would become wet though he had committed no sin.

Showing No Desire For Revenge

It has been recorded in 28s that the Messenger of Allah never revenged himself on any one, rather he forgave all those who persecuted him.

Forbidding Backbiting

The Messenger of Allah used to say to his companions: Do not talk behind each other's back before me, for I like to come to you with a sound heart.

كانَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه يَقولُ: لا يُبَلِّغُني أَحَدٌ مِنكُم عَن أَحَدٍ مِن أَصْحابي شَيئًا فَإِني أُحِبُّ أَن أَخْرُجَ إِليكُم . وَأَنَا سَليمُ الصَّدرِ

Enjoying No Privilege

It has been reported on the authority of Abu Dharr that the Messenger of Allah used to sit among the companions without any privilege and any one not knowing him had to ask which one he was.

Abu Dharr says: We asked the holy Prophet to give permission to make a bench for him so that newcomers would recognize him. Having acquired the permission, we made a bench of clay on which the holy Prophet would sit and we too took a seat on his two sides.

عَن أَبِي ذَرِّ قَالَ: كَانَ رَسُولُ اللَّه صَلِّى اللَّه عَلِيهِ وَآلِه: يَجلِسُ بَينَ ظَهراني أَصْحابه فَيَجيءُ الغَريبُ فَلا يَدري أَيُّهُم هوَ حَتَّى يَسأَلَ فَطَلَبنا إِلَى النَّبِيِّ أَن يَجعَلَ مَجلِسًا يَعرِفُهُ الغَريبُ إِذَا أَتَاهُ فَبَنَينا لَهُ دُكَّانًا (دَكَّةً) مِن طينٍ فَكَانَ يَجلِسُ عَلَيها حَتَّى يَسأَلَ فَطَلَبنا إلى النَّبِيِّ أَن يَجعَلَ مَجلِسًا يَعرِفُهُ الغَريبُ إِذَا أَتَاهُ فَبَنَينا لَهُ دُكَّانًا (دَكَّةً) مِن طينٍ فَكَانَ يَجلِسُ عَلَيها .

His Trustworthiness

Imam Sadeq has been quoted as saying: Do not breach trust, for the Messenger of Allah would return to its owner even if he was given a needle and thread in trust.

.عَن أبي عَبِد اللَّه عَلِيه السَّلامُ قالَ: أَدُّوا الأَمانَةَ فَإِنَّ رَسولَ اللَّه صِلِّي اللَّه عَلِيه وَآله كانَ يُؤدِّي الخَيطَ وَالمَخيطَ

Keeping Promise

Imam Sadeq has been quoted as saying: The Messenger of Allah who had an appointment with a man by the side of a rocky place, waited for a long time but the man did not show up. The sun was extremely hot in a way that the holy Prophet suffered pain. A companion said: O Messenger of Allah! How good it was if you would go to shade from sunlight. The holy Prophet said: I had made arrangement to meet him in this place. If he does not come, it is his fault.

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: إِنَّ رَسولَ اللَّه صَلَّى اللَّه عَليهِ وَآلِه واعَدَ رَجُلا إِلى الصَّخرَةِ فَقالَ: أَنَا لَكَ هُنا حَتّى تَأْتي، قالَ: فَاشْتَدَّتِ الشَّمسُ عَليهِ، فَقالَ لَهُ الصَّحابَةُ: يا رَسولَ اللَّه لَو أَنَّكَ تَحوَّلتَ إِلَى الظِّلِّ قالَ: وَعَدتُهُ هاهُنا وَإِن لَم تَأْتي، قالَ: فَاشْتَدَّتِ الشَّمسُ عَليهِ، فَقالَ لَهُ الصَّحابَةُ: يا رَسولَ اللَّه لَو أَنَّكَ تَحوَّلتَ إِلَى الظِّلِّ قالَ: وَعَدتُهُ هاهُنا وَإِن لَم تَأْتي، قالَ: فَاشْتَدَّتِ الشَّمسُ عَليهِ، فَقالَ لَهُ الصَّحابَةُ: يا رَسولَ اللَّه لَو أَنَّكَ تَحوَّلتَ إلى الظِّلِّ قالَ: وَعَدتُهُ هاهُنا وَإِن لَم

Eating With Guests

Quoting his brother, Musa Ibn –Ja'afar, Ali Ibn –Ja'afar reported that whenever the Messenger of Allah received guests, he would eat with them and would not stop eating till the guests would stop.

عَن عَليِّ بنِ جَعفَرٍ عَن أَخيهِ مُوسى عَلَيهِ السَّلامُ أَنَّ رَسولَ اللَّه صَلِّى اللَّه عَليهِ وَآلِه: كانَ إِذا أَتاهُ الضَّيفُ أَكَلَ مَعَهُ .وَلَم يَرفَع يَدَهُ مِن الخوان حَتِّى يَرفَعُ الضَّيفُ يَدَهُ

Never Speaking Ironically

It has been reported on the authority of Mas'adah: I heard from Imam Sadeq saying to his disciples: Do not taunt one who is your friend with his flaws nor reproach him for his wrongs, for this is not part of the ethos of the Messenger of God nor those of the Imams.

Salutation And Greeting

The Messenger of Allah would meet the demand of anyone coming to him with a need whether he was a free man or a slave (Man or woman). He was not harsh or bad-tempered. He never raised his voice on the marketplace. He never recompensed evil with evil but forgave all wrongs. He was the first to greet whomever he met.

Moral Mission

The Messenger of Allah has been quoted as saying: I have been tutored by God and Ali has been tutored by me. My Lord has enjoined me generosity and good deeds and has forbidden me envy and tyranny.

Eating With Others

Imam Sadeq has reported that whenever the Messenger of Allah ate with people, he was the first to eat and the last to stop eating. In this way people were not ashamed of eating.

القوم وَآخَرُ مَن يَرفَعُها إِلى أن يَأْكُلُ القَومُ

Never Disgracing People

The holy Prophet was such that when it was said that someone had done something wrong, he never blamed him in the presence of others so as not to disgrace him.

Equal Division

It has been reported on the authority of Imam Sadeq that a certain amount of goods was brought to the holy Prophet. The Messenger of Allah decided to divide it among the companions of Soffeh but since it was not much, some of them could not have a share. So the Messenger of Allah went to the deprived ones apologizingly lest they would become broken–hearted saying: I was brought something. I wanted to divide it equally among you but it was not enough. So I gave it only to those feared to be hungry and impatient.

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ يقولُ: أتى النَّبيَّ بِشَيءٍ فَقَسَّمَهُ فَلَم يَسَع أهلَ الصُّفَّةِ جَميعًا فَخَصَّ بِهِ أَناسًا مِنها فَخافَ رَسولُ اللَّه أَن يَكُونَ قَد دَخَلَ قُلوبَ الآخَرينَ شَيءٌ، فَخَرَجَ إليهم فَقالَ: مَعذِرةً إلى اللَّه عَزَّ وَجَلَّ وَإِليكُم يا أهلَ الصَّفَّةِ، رَسولُ اللَّه أَن يَكونَ قَد دَخَلَ قُلوبَ الآخَرينَ شَيءٌ، فَخَرَجَ إليهم فَقالَ: مَعذِرةً إلى اللَّه عَزَّ وَجَلَّ وَإِليكُم يا أهلَ الصَّفَّةِ، رَسولُ اللَّه عَن وَجَلَّ اللَّه عَن وَهَلَعَهُم وَهَلَعَهُم اللَّه عَن اللَّه عَن عَلْمَ يَسَعَلُم، فَخَصَصتُ بِهِ أَناسًا مِنكُم، خَشَينا جَزَعَهُم وَهَلَعَهُم

Weight-Lifter

The Messenger of Allah passed by a gathering among whom there was a man who could lift a big stone. People were amazed with his strength. Seeing it the holy Prophet asked: What is this gathering for? People told him about the strong man lifting a big stone. The Messenger of Allah said: Do you know who is stronger than this man? Stronger than this man is one who is abused but he can endure it and one who overcomes his carnal desire, the Satan of himself and the Satan of the abuser.

مَرَّ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه بِقومٍ فيهم رَجُلُّ يَرفَعُ حَجَرًا يُقالُ لَهُ حَجَرُ الأَشِدَّاء وَهُم يَعجَبُونَ مِنهُ، فَقالَ ما هذا؟ قالوا: رَجُلٌ يَرفَعُ حَجَرًا يُقالُ لَهُ حَجَرُ الأَشِدَّاء قالَ: أَفَلا أُخبِرُكُم بِما هوَ أَشَدُّ مِنهُ؟ رَجُلٌ سَبَّهُ رَجُلٌ فَحَلُمَ عَنهُ فَعَلَبَ قالوا: رَجُلٌ يَرفَعُ حَجَرًا يُقالُ لَهُ حَجَرً الأَشِدَّاء قالَ: أَفَلا أُخبِرُكُم بِما هوَ أَشَدُّ مِنهُ؟ وَجُلٌ سَبَّهُ رَجُلٌ فَحَلُمَ عَنهُ فَعَلَبَ مَا عَنهُ فَعَلَبَ مَا عَنهُ فَعَلَبَ مَا عَنهُ فَعَلَبَ مَا عَنهُ وَعَلَبَ شَيطانَهُ وَشَيطانَ صاحبه

In Ummi-Salmah's Home

It has been reported on the authority of Imam Sadeq: The Messenger of Allah was one night in Ummi–Salamah's house. It was midnight when Ummi–Salamah woke up and noticed that the holy Prophet was not in his bed. She was worried about what had happened. She got up and began to search for the Prophet. She found the holy Prophet standing up in a dark corner, raising his hands towards the sky, shedding tears and saying: "O God! Do not take from me the good things that you have granted me Do not let the enemy and the jealous blame me! My God! Do not let me return to the evils from which you have saved me! My God! Do not leave me alone as much as the twinkling of an eye!

Hearing these words, Ummi-Salama started crying. The Messenger of Allah who noticed it asked: Why are you crying? She said: May my parents be sacrificed for you. Why should I not cry? You who have such a rank and great position with God and you fear Him to the extent that you ask Him not to leave you alone for a moment! So, woe to me and other persons like me! The holy Prophet said: How could I feel sure and not fear!? Prophet Yunus was left alone for a moment and it befell him what you know about it.

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: كانَ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه في بَيتِ أُمِّ سَلَمَةَ في لَيلَتِها، فَفَقَدَتهُ مِن البَيتِ حَتَّى انتَهَت إلِيهِ وَهوَ في جانِبٍ مِن البَيتِ الفِراشِ، فَدَخَلَها في ذلِكَ ما يَدخُلُ النساءَ، فَقامَت تَطلُبُهُ في جوانِبِ البَيتِ حَتَّى انتَهَت إلِيهِ وَهوَ في جانِبٍ مِن البَيتِ الفِراشِ، فَدَخَلَها في ذلِكَ ما يَدخُلُ النساءَ، فَقامَت تَطلُبُهُ في جوانِبِ البَيتِ حَتَّى انتَهَت إلَيهِ وَهوَ في جانِبٍ مِن البَيتِ

اللَّهُمَّ لا تَنزِع مِنّي صالِحَ ما أَعطَيتَني أَبدًا، اللَّهُمَّ لا تُشمِت بي عَدُوًّا وَلا حاسِدًا أَبدًا؟ اللَّهُمَّ وَلا تَرُدَّني في سُوءٍ» («استَنقَذتني مِنهُ أَبدًا، اللَّهُمَّ وَلا تَكِلني إلى نَفسي طَرِفَةَ عَين أَبدًا

. فَقَالَ: يَا أُمَّ سَلَمَةَ وَمَا يُؤمِنُني؟ وَإِنَّمَا وَكَّلِ اللَّه يُونُسَ بِنَ مَتِي إِلَى نَفسِه طَرفَةَ عَينٍ وَكَانَ مِنهُ ما كانَ

Endeavor In Prayer

It has been reported on the authority of Abdullah that O mar Ibn –khattab came to the Messenger of Allah while he was very ill or had fever. Omar said: O Messenger of Allah! How high your temperature is? The holy Prophet said: Yet it did not prevent me from reciting thirty chapters of the holy Quran among which seven were the longest. Omar said: O Messenger of Allah! Allah has forgiven you your faults in the past and in the future and yet you make such an endeavor!? The holy Prophet said: Should I not be then a thankful servant?

عَن بَكرِ بن عَبدِ اللَّه أنَّ عُمَرَ بن خَطَّابٍ دَخَلَ عَلى النَّبيِّ صلِّى اللَّه عَليهِ وَآلِه وَهوَ مَوقُوذٌ، أو قالَ: مَحمُومٌ، فَقالَ لَهُ

عُمَرُ: يا رَسولَ اللَّه ما أَشَدَّ وَعَكَ أَو حَماكَ؟ فَقالَ: ما مَنَعَني ذلِكَ أَن قَرَأْتُ اللَّيلَةَ ثَلاثينَ سُورَةً فيهِنَّ السَّبِعَ الطُّولَ. فَقالَ عُمَرُ: يا رَسولَ اللَّه غَفَرَ اللَّه لَكَ ما تَقَدَّمَ مِن ذَنبِكَ وَما تَأْخَّرَ وَأَنتَ تَجتَهِدُ هذا الاجتِهادَ؟ فَقالَ: يا عُمَرُ أَفَلا أَكُونُ عَبدًا شَكُورًا.

Prostration

It has been reported on the authority of Imam Baqer that the Messenger of Allah never woke up without falling in prostration to God — Almighty and Glorified.

Daily Praise And Thanks

The Messenger of Allah used to thank God 360 times that is the number of blood vessels saying: All praise is due to the Lord of the worlds.

Repentance

It has been reported on the authority of Imam Sadeq that the Messenger of Allah used to repent seventy times a day without having committed any sin saying: I repent unto Allah.

Thankfulness

It has been reported on the authority of Imam Sadeq that the Messenger of Allah who was riding his she-camel on a trip came down from the camel, unexpectedly performed five prostrations and then mounted his camel. His companions said; O Messenger of Allah! We saw you doing what you would not do before. The Messenger of Allah said: Yes Gabriel came to me with several glad tidings from Allah — Almighty and Glorified. Therefore, I performed one prostration for every glad tiding.

خَمسَ سَجداتٍ، فَلَمّا رَكِب قالُوا: يا رَسولَ اللّه إِنّا رَأيناكَ صَنَعتَ شَيئًا لَم تَصنَعهُ، فَقالَ عَليهِ السَّلامُ نَعَم استَقبَلَني جَمسَ سَجدةً . جَبرَئيلُ عَليهِ السَّلامُ فَبَشَرَني بِبِشاراتِ مِنَ اللّه عَزَّ وَجَلَّ، فَسَجَدتُ للّه شُكرًا لِكُلّ بُشرى سَجدَةً

Ibrahim

Anas Ibn –Malek has been quoted as saying: I saw that the holy Prophet's son, Ibrahim was dying. Shedding tears, the Messenger of Allah said: Eyes are weeping and heart is sorrowful. I do not say anything save what pleases our Lord and we are sorrowful for you O Ibrahim.

عَن أَنَسِ بِن مالِكِ قالَ: رَأَيتُ إِبراهيمَ بِن رَسولِ اللَّه صَلِّى اللَّه عَليهِ وَآلِه وَهوَ يَجودُ بِنَفسِه، فَدَمَعَت عَيناهُ فَقالَ صَلِّى اللَّه عَليهِ وَآلِه: تَدمَعُ العَينُ وَيَحزَنُ القَلبُ وَلا أَقُولُ إِلا ما يَرضى رَبُّنا وَإِنّا بِكَ يا إِبراهيمُ لَمَحزُونون

His Wrath

It has been reported on the authority of Imam Ali that the Messenger of Allah was never wrathful for the sake of the worldly affairs but when he was wrathful for the sake of God, no one could change his mind.

رُويَ عَن أميرِ المُؤمِنينَ عَليهِ السَّلامُ أَنَّهُ قالَ: كانَ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه لا يَغضَبُ لِلدُّنيا وَإِذا أَغْضَبَهُ الحَقُّ لَم يَصرفهُ أَحَدٌ

When Riding

When the Messenger of Allah was riding, he would not let anyone to go with him on foot. The holy Prophet either make him ride with him and in case he did not accept, the Messenger of Allah would say: You go first and wait for me in a certain place.

رُويَ أَن رَسولَ اللَّه صَلِّى اللَّه عَليهِ وَآلِه كَانَ لا يَدَعُ أَحدًا يَمشي مَعَهُ، إِذا كَانَ راكِبًا حَتَّى يَحمِلهُ مَعَهُ، فَإِن أَبَى قالَ تَقَدَّم أَمامي وَادرِكني في المَكانِ الَّذي يُريدُ

Inhibition

The holy Prophet has been quoted as saying: Among the first things from which my Lord inhibited me was quarrel with people.

.عَن النَّبِيِّ صَلَّى اللَّه عَلِيهِ وَآلِه قالَ: إِنَّ أُوَّلَ ما نَهاني عَنهُ رَبِّي عَزَّ وَجَلَّ.... إِلى أن قالَ: وَمُلاحاةَ الرّجال

How He Would Walk?

It has been reported that the Messenger of Allah would take his steps fast when on a trip and when he reached a vast desert, his pace became faster. A companion of his has said: I saw no one faster than the Messenger of Allah in walking as if the earth contracted under. His feet and we could hardly catch up with him.

.كَانَ رَسُولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه: يَسيرُ العَنَقَ، فَإِذا وَجَدَ فَجوَةً نَصَّ

ما رَأيتُ أَحدًا أَسرَعُ في مَشيَتِه مِن رَسولِ اللَّه صَلِّى اللَّه عَليهِ وَآلِه كَأَنَّما الأرضُ تَطوي لَهُ وَإِنّا لَنَجَهَدُ انفُسنا وَإِنّهُ لَغيرُ مُكتَرِثٍ.

He And The Orphans

When Ja'afar Tayyar son of Abo-Taleb was martyred in a battle and the news reached Medina, the Messenger of Allah went to his house. Addressing his wife, Asma the daughter of Amees, the holy Prophet said: Bring me the children of Ja'afar. He took them into his arms, smelled them and was kind to them. Abdullah Ibn –Ja'afar says: I remember well the day the Messenger of Allah came to my mother, gave the news of my father's martyrdom and then drew his hand on my head and my brother's head.

لما أُصيبَ جَعفَرُ بن أبي طالِبِ أَتى رَسولَ اللَّه أسماءُ فَقالَ لَها: أَخْرِجِي لِي وُلدَ جَعفَرٍ، فَأُخرِجوا إِليهِ فَضَمَّهُم وَشَمَّهُم، قالَ عَبدُ اللَّه بن جَعفَرٍ أَحفَظُ حينَ دَخَلَ رَسولُ اللَّه عَلى أُمِّي فَنَعى لَها أبي وَنَظَرتُ إِليهِ وَهوَ يَمسَحُ عَلى رَأسى وَرَأسِ أخى.

Condolence To The Son Of Zeid Ibn -Hareseh

When Zeid Ibn –Hareseh was martyred, the Messenger of Allah went to see his family. Seeing the holy Prophet, Zeid's daughter burst into tears in a way that the holy Prophet too started crying. A companion asked: O Messenger of Allah! What state was it? The holy Prophet said: This is the eagerness of a friend towards his friend.

لَمّا أُصيبَ زَيدُ بن حارِثَةَ، انطَلَقَ رَسولُ اللّه صَلَّى اللّه عَليهِ وَآلِه إِلى مَنزِلِه فَلَمّا رَأتهُ ابنتُهُ جَهَشَت، فَانتَحَبَ رَسولُ لَمّا أُصيبَ زَيدُ بن حارِثَة، انطَلَقَ رَسولُ اللّه عَليهِ وَآلِه وَقالَ لَهُ بَعضُ أُصْحابِه: ما هذا يا رَسولَ اللّه؟ قالَ: هذا شوقُ الحَبيب إلى الحَبيبِ

Visiting The Sick And Taking Part In Funeral

It has been reported on the authority of Anas Ibn –Malek that the Messenger of Allah used to visit the sick, take part in the funeral of Muslims, accept the slaves' invitation and ride on an ass. On the day of Khaybar, Gorayzah and Nazeer, he rode on an ass whose rein was a rope of date fiber with sackcloth underneath him.

Prayer For The Unjust

It has been reported that when four teeth of the Messenger of Allah were broken and his face was hurt in the Battle of Ohod, his companions became upset, so they said: O Messenger of Allah! We wish that you would curse them! The Messenger of Allah said: I was not delegated to curse people but to pray and be a mercy for them. O God! Guide my people for they do not know the truth.

Explanation

It has been reported on the authority of Ibn-Abbas that whenever the Messenger of Allah related a hadith or was asked a question, he would repeat it three times to make it fully understood.

When He Felt Proud

Whenever the Messenger of Allah saw a Jew, a Christian, a Sabian, a Zoroastrian or any other person of non–Muslims, he used to say: Praise is due to Allah who has made me excel you with Islam being my faith, the holy Quran my book, Prophethood my mission, Ali being my Minister, my brothers being the believers and Ka'aba being my Qibla.

كانَ رَسولُ اللّه صلّى اللّه عَليهِ وَآلِه إِذا رَأى يَهوديًّا أو نَصرانِيًّا أو صابِئًا أو مَجوسيًّا. أو واحِدًا عَلى غَيرِ مِلَّةِ الإِسلامِ قالَ: الحَمدُ للّه الَّذي فَضَّلَني عَلَيكَ بالإِسلام دينًا وَبالقُرآن كِتابًا وَبِمُحَمَّدِ نَبيًّا وَبعَليّ إِمامًا وَبالمُؤمِنينَ إِخوانًا وَبالكَعبةِ

Humiliating Others

Imam Baqer and Imam Sadeq have been polyquoted as saying: Abu Dharr humiliated a man by calling him, O son of a black since his mother was black. The Messenger of Allah said: O Abu Dharr! Are you humiliating him because of his mother?! Abu Dharr rubbed his head and face against the earth (regretted) so much that the Messenger of Allah was pleased with him.

عَن الباقِرَينِ عَليهِما السَّلامُ: أَنَّ أَبا ذَرِّ عَيَّرَ رَجُلا عَلى عَهدِ النَّبيِّ صَلِّى اللَّه عَليهِ وَآلِه بِأُمِّه فَقالَ: يا بن السَّوداءِ وَكانَت أُمُّهُ سَوداء فَقالَ لَهُ رَسولُ اللَّه صَلَّى اللَّه عَليهِ وَآلِه تُعَيِّرُهُ بِأُمِّه يَا أَبا ذَرِّ؟! قالَ فَلَم يَزَلَ أَبو ذَرِّ يُمَرِّغُ وَجهَهُ في التُّرابِ أُمُّهُ سَوداء فَقالَ لَهُ رَسولُ اللَّه عَليهِ وَآلِه تُعَيِّرُهُ بِأُمِّه يَا أَبا ذَرِّ؟! قالَ فَلَم يَزَلَ أَبو ذَرِّ يُمَرِّغُ وَجهَهُ في التُّرابِ أُمَّهُ سَوداء فَقالَ لَهُ رَضِيَ رَسولُ اللَّه (ص

Three Other Virtues

It has been reported on the authority of Imam Sadeq Allah would never answer negatively to people's demands. He would give to needy person if he had something with him. If he had nothing with him, he would say God willing it would be fulfilled. He would never reproach people because of their wrong acts and he would participate in battles along with other combatants since the time the Quranic verse "Fight them in Allah's way; this is not imposed on you except in relation to yourself" was revealed to him.

عَن جَعفَرِ بِن مُحَمَّدِ قَالَ: مَا سُئِلَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه شَيئًا قَطُّ فَقَالَ: لا، إِن كَانَ عِندَهُ أَعْطَاهُ وَإِن لَم يَكُن عِندَهُ قَالَ: يَكُونُ إِنشَاءَ اللَّه، وَلا كَافَأَ بِالسَّيِّئَةِ قَطُّ، وَمَا أَلقى سَرِيَّةً مُذ نَزَلَت عَلَيهِ «فَقَاتِل في سَبيلِ اللَّه لا تُكلَّفُ إِلا يَفْسَكَ» إِلا وَلَّى بِنَفْسِه.

Camel Race

It has been reported on the authority of Imam Sadeq that a bedouin came to the holy Prophet saying: O Messenger Allah! Would you like your she-camel to race with my she-camel? The Messenger of Allah accepted it and the Bedouin happened to win the race.

عَن أبي عَبدِ اللَّه عَليهِ السَّلامُ قالَ: قَدِمَ إعرابِيٌّ النَّبيُّ صلَّى اللَّه عَليهِ وَآلِه فَقالَ: يا رَسولَ اللَّه تُسابِقُني بِناقَتِكَ هذهِ؟ . فَسابَقَهُ فَسَبَقَهُ الإعرابيُّ

Brushing The Teeth

It has been reported that the Messenger of Allah would never go to bed without having toothbrush at his bedside. He would brush his teeth when he woke up and would say: I have been enjoined to brush my teeth in a way I feared it would become an obligatory act.

Brushing The Teeth At Night

The holy Prophet used to brush his teeth three times a night, once before going to bed, the second time when he woke up for performing night prayer and the third time before the morning prayer.

New Clothes

It has been reported on the authority of Ibn –Abbas that whenever the Messenger of Allah wore new clothes, he would praise Allah and then performed two Rak'at prayer.

In Prayer

When supplicating, the Messenger of Allah used to raise his two hands as a needy person begging food.

The Holy Prophet's Oaths

One of the oaths taken by the holy Prophet was: Nay, I seek forgiveness of Allah.

Kissing The Hand Of A Worker

Anas Ibn –Malek reported: When the Messenger of Allah was returning from Tabook battle, a man by the name of Sa'ad Ansari welcomed the holy Prophet shaking hand with him, finding that the man's hands coarse, the holy Prophet said: What has happened to your hands? The man said: O Messenger of Allah! I have wielded spade and rope so much that my hands have become coarse. I earn my living in this way. Kissing the man's hands, the holy Prophet said: This is the hand the Fire will not touch.

رَوى أَنسُ بن مالِكِ أَنَّ رَسولَ اللَّه صَلِّى اللَّه عَليهِ وَآلِه لَمَّا أَقبَلَ مِن غَزوَةِ تَبوكِ استَقبَلَهُ سَعدُ الأنصاري فَصافَحَهُ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه ثُمَّ قالَ لَهُ: ما هذا الَّذي أَكنَبَ يَديكَ؟ قالَ يا رَسولَ اللَّه أَضرِبُ بِالمَرِّ وَالمِسحاةِ فَأَنفِقُهُ عَلى على النَّه عَليهِ وَآلِه وَقالَ هذه يَدٌ لا تَمَسُّها النّارُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه وَقالَ هذه يَدٌ لا تَمَسُّها النّارُ

Tidying Up

Quoting his father, Imam Sadeq has reported that a man came to the door of the holy Prophet and asked to see him. Leaving his chamber to see the man, the holy Prophet, instead of Looking into a mirror, stood in front of bowl of water to tidy himself. When the holy Prophet returned, Aisha asked: O Messenger of Allah! For what did you stand before the bowl of water when going to see that man and made yourself look tidy? The Messenger of Allah said: O Aisha! God loves a Muslim who makes himself tidy when he goes to see his brother–in–faith.

It has been reported that the Messenger of Allah made himself look tidy to his companions and to a greater extent to his wife saying: Surely God loves a person who makes himself tidy when he goes to see his brothers-in-faith.

عَن جَعفَرٍ عَن أَبِيهِ عَلَيهِما السَّلامُ قالَ: وَقَفَ رَجُلٌ عَلَى بابِ النَّبِيِّ صَلِّى اللَّه عَليهِ وَآلِه يَستَأذِنُ عَليهِ قالَ: فَخَرَجَ النَّبِيُّ صَلِّى اللَّه عَليهِ وَآلِه فَوُجَدَ في حُجرَتِه رَكوَةً فيها ماءٌ فَوَقَفَ يَستَوي لِحيتَهُ وَيَنظُرُ إِليها فَلَمّا رَجَعَ داخِلا قالَت لَهُ عائِشَةُ: يا رَسولَ اللَّه أنتَ سَيِّدُ وُلدِ آدَمَ وَرَسولُ رَبِّ العالَمينَ وَقفتَ عَلى الرَّكوَةِ، تُسوَّي لِحيَتكَ وَرَأسكَ؟ قالَ: يا عائِشَةُ: يا رَسولَ اللَّه أنتَ سَيِّدُ وُلدِ آدَمَ وَرَسولُ رَبِّ العالَمينَ وَقفتَ عَلى الرَّكوَةِ، تُسوَّي لِحيَتكَ وَرَأسَكَ؟ قالَ: يا عائِشَةُ إِنَّ اللَّه يُحِبُّ إِذَا خَرَجَ عَبدُهُ المُؤْمِنُ إِلى أَخيهِ أَن يَتَهِيًّا لَهُ وَأَن يَتَجَمَّلُ

Abo-Jahl's Confession

A man by the name of Akhnas Ibn –Shareeq met Abo–Jahl on the day of Badr saying: O Abol–Hakam! There is no one here but you and me to hear our words. Now tell me whether Muhammad is truthful or liar? Abo–Jahl said: By God! Surely Muhammad is truthful and he has never told a lie.

وَقيلَ إِنَّ الأَخلَسَ بن شَريقٍ لَقى أَبا جَهلٍ يَومَ بَدرٍ، فَقالَ لَهُ: يا أَبَا الحَكمِ لَيسَ هُنا غَيري وَغَيرُك يَسمَعُ كَلامَنا تُخبِرُني

عَن مُحَمَّدٍ صَلِّى اللَّه عَليهِ وَآلِه صادِقٌ أَم كاذِبٌ؟ فَقالَ أَبو جَهلٍ وَاللَّه إِنَّ مُحَمَّدًا صَلِّى اللَّه عَليهِ وَآلِه الصَّادِقُ وَما كَذَبَ مُحَمَّدٌ صَلِّى اللَّه عَليهِ وَآلِه قَطُّ

Akramah Son Of Abo-Jahl

Akramah Ibn –Abo–Jahl was one of the ardent enemies of the Messenger of Allah. He was among four persons the shedding of whose blood the holy Prophet had made permissible allowing people to kill them wherever they found them even though they might catch hold of Ka'ba's curtain. Akramah who had fled Mecca went to sea and embarked on a ship but there was a storm in the sea and he vowed with his Lord that should he be saved from drowning he would come to the Messenger of Allah and swear allegiance with him and embrace Islam. By chance, he was saved and when he came to the holy Prophet to embrace Islam, the Messenger of Allah rose up and gave him a hug saying: Bravo to the riding traveler. Muslims used to call him the son of Allah's enemy (Abo–Jahl)! Akramah went to the holy Prophet complaining of it. Hence, the Messenger of Allah forbade them and appointed him to collect Zakat (Alms).

Habits

Anas has reported: When someone was telling the holy Prophet something privately, he would listen carefully; when he shook hands with a person, he never withdrew his hand till that person withdrew his hand; he would rise up when receiving and seeing someone off; his knees were never ahead of other persons knees; he was the first to greet and shake hands; he never stretched his legs in the presence of his companions; he respected the guests and on many occasions spread his own clothes for them to sit on; he would put a mattress and cushion for them and if they refused he would insist on it; he would mention his companions title to honor them and would call them by the fairest names and designation, and never interrupted any one.

قالَ أَنسٌ: ما التَقَمَ أَحَدٌ أُذُنَ رَسولَ اللَّه صَلّى اللَّه عَليهِ وَآلِه فَيُنَحّى رَأْسَهُ حَتّى يَكونَ الرَّجُلُ هوَ الَّذي يُنَحّى رَأْسَهُ، وَما أَخَذَ أَحَدٌ بِيَدِه فَيُرسِلَ يَدَهُ حَتّى يُرسِلَها الآخَرُ، وَما قَعَدَ إِلى رَسولِ اللَّه صَلّى اللَّه عَليهِ وَآلِه رَجُلٌ قَطُّ فَقامَ حَتّى وَما أَخَذَ أَحَدٌ بِيَدِه فَيُرسِلَ يَدَهُ جَلَيسٍ لَهُ وَكانَ يَبدأُ مَن لَقيهُ بِالسَّلامِ وَيَبدأُ أَصْحابَهُ بِالمُصافَحَةِ، لَم يُرَ قَطُّ مادًّا يَقومَ وَلَم يُرَ مُقَدِّمًا رُكَبَتيهِ بَينَ يَدَي جَليسٍ لَهُ وَكانَ يَبدأُ مَن لَقيهُ بِالسَّلامِ وَيَبدأُ أَصْحابَهُ بِالمُصافَحَةِ، لَم يُر قَطُّ مادًّا رِجلَيهِ بَينَ أَصْحابِه، يُكرِمُ مَن يَدخُلُ عَلَيهِ وَرُبَما بَسَطَ لَهُ تَوبَهُ وَيُؤَثِرَهُ بِالوَسادَةِ الَّتِي تَحتَهُ وَيعزِمُ عَليهِ في الجُلوسِ رِجلَيهِ بَينَ أَصْحابِه، يُكرِمُ مَن يَدخُلُ عَلَيهِ وَرُبَما بَسَطَ لَهُ تَوبَهُ وَيُؤثِرَهُ بِالوَسادَةِ الَّتِي تَحتَهُ وَيعزِمُ عَليهِ في الجُلوسِ عَلَيهِ بَينَ أَصْحابِه، يُكرِمُ مَن يَدخُلُ عَلَيهِ وَرُبَما بَسَطَ لَهُ تَوبَهُ وَيُوبَرُهُ بِالوَسادَةِ الَّتِي تَحتَهُ وَيعزِمُ عَليهِ في الجُلوسِ عَلَيهُ مَن يَدخُلُ عَلَيهِ وَيُكتّي أَصْحابَهُ وَيَدعُوهُم بِأَحَبِ أَسمائِهِم تَكرِمَةً لَهُم وَلا يَقطَعُ عَلَى أَحَدٍ حَديثَهُ وَيُعَالَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيهِ في الجُلوسِ عَلَيْهُ عَلَى أَنْ اللَّهُ عَلَى أَدُو بَهُ وَيُعِومُ بِأَحَبِ أَسَمائِهِم تَكرِمَةً لَهُم وَلا يَقطَعُ عَلَى أَحَدٍ حَديثَهُ عَلَى أَلَامُ الْتَهُ الْمُعُومُ الْمُعْ عَلَى أَولَو الْمَائِهِمُ تَكرِمَةً لَهُم وَلا يَقطَعُ عَلَى أَلَهُ مَا اللَّهُ عَلَى أَنْهُ مَا لَا الْتَقَامُ الْمُعْ عَلَى أَلَهُ اللَّهُ عَلَى أَنْهُ مَا لَا لَا لَهُ عَلَى أَمْ عَلَى أَلَوْمُ اللَّهُ عَلَى أَلَامُ وَلا يَقطَعُ عَلَى أَوْمُ اللَّهُ مَا لَا لَوْسَائِهُ اللَّهُ عَلَى أَلَامُ عَلَى أَلَامُ اللَّهُ عَلَى أَلَامُ اللَّهُ عَلَى أَلَامُ اللَّكُ عَلَيْهُ وَلِهُ اللَّهُ عَلَى أَولَا لَهُ عَلَى أَلَامُ اللَّهُ عَلَى أَلَامُ وَلِهُ أَلَامُ اللَّهُ عَلَى أَلِهُ مَا أَلَا

Water Carrying

It has been reported that the holy Prophet was on a trip and the water for his ablution was with Abo—Qatadah. The day was hot and people felt extremely thirsty. Hence, they rushed to the Messenger of Allah asking for water. Having quenched their thirst with the rest of the ablution water, the holy Prophet turned to Abo—Qatadah and said: Drink some water! Abo—Qatadah said: No, O Messenger of Allah! You drink it. The holy Prophet said: The water carrier (Saaqi) should drink last. Abo—Qatadah drank water and after him, the Messenger of Allah, started drinking water. Evidently this is one example of the moral virtues which the holy Prophet's companions had acquired. Nevertheless, the holy Prophet was always leading in this connection and set example for them.

وَرُوِيَ أَنَّ النَّبِيَّ صَلِّى اللَّه عَليهِ وَآلِه كَانَ في سَفَرٍ وَكَانَ عِندَ أبي قَتادَةَ وُضُوءَهُ فَتَوَضَّاً وَفُضِلَت في الميضاةِ فَضلَة فَلَمّا حَمى النَّهارُ واشتَدَّ العَطَشُ بِالنَّاسِ ابتَدَروا إلى النَّبِيِّ يَقولونَ: الماء الماء فَسَقاهُمُ النَّبِيُّ جَميعًا بِفَضلِ وُضُوئِه الَّذي كانَ في الميضاةِ ثُمَّ قالَ لأبي قَتادَةَ اشرَب فَقالَ لا بَل اشرَب أنتَ يا رَسولَ اللَّه فَقالَ اشرَب فَإِنَّ ساقِيَ القومِ الذِي كانَ في الميضاةِ ثُمَّ قالَ لأبي قَتادَةَ اشرَب فَقالَ لا بَل اشرَب أنتَ يا رَسولَ اللَّه فقالَ الله إلى الله عنه المُحابُهُ آخِرَهُم شُربًا فَشَرِبَ أبو قَتَادَةَ ثُمَّ شَرِبَ رَسولُ اللَّه (ص).... هذا مِن مَكارِمِ الأخلاقِ الَّتِي لا يَزالُ يَأْخُذُها بِها أَصْحابُهُ .

Those Resembling Him

The Messenger of Allah said: Shall I inform you which one resembles me more than the others? They said: Yes, O Messenger of Allah! He said: The one who is the most affable, the one who is the most forbearing, the one who is the most kind to his relatives, and the one who is the fairest among you in anger and pleasure.

قالَ رَسولُ اللَّه صَلَّى اللَّه عَلِيهِ وَآلِه: أَلا أُخبِرُكُم بِأَشبَهِكُم بِي أَخلاقًا؟ قالوا: بَلى يا رَسولَ اللَّه، فَقالَ: أَحْسَنَكُم أَخلاقًا وَالرَّضالَ اللَّه صَلَّى اللَّه عَلِيهِ وَآلِه: وَأَعْظَمَكُم حلمًا وَأَبْرَكُم بِقَرابَته وَأَشَدَّكُم إنصافًا من نَفسه في الغَضبَب وَالرّضا

Greeting Women

It has been reported on the authority of Asma, the daughter of Yazid: The Messenger of Allah passed by a group of women and greeted them.

.عَن أسماءَ بنت يَزيدِ أَنَّ رَسولَ اللَّه مَرَّ بنسوةٍ فَسَلَّمَ عَلَيهنَّ

General Pardon

When Mecca was conquered, both friends and foes asked for revenge. Therefore a bloodshed was expected. Addressing Abo–Sofian, the banner–bearer of Islam chanted the following slogan: Today is the day of revenge; today is the day of disgrace of Quraish. Hearing this from the banner–bearers of Islam, Abo–Sofian cried out! O Messenger of Allah! Is it you who have ordered to kill us while you are the most merciful and the most kind of people! The holy Prophet who heard it, paused a little and then said: O Abo–Sofian! Today is the day of mercy and honor for Quraish. Hence, the slogans of revenge turned into that of mercy. Then the holy Prophet pardoned all the enemies of Islam saying: I will treat you as Joseph treated his brothers. "There shall be no reproof against you this day; Allah may forgive you, and He is most Merciful of the merciful".

Respect For The Elderly

Anas said: An old man came to the Messenger of Allah. Those present did not respect the old man as they should. The holy Prophet said: He who is not kind to our children and does not respect our elderly people is not from us.

أَنَسٌ: جاءَ شَيخٌ إِلَى رَسولِ اللَّه صَلَّى اللَّه عَليهِ وَآلِه في حاجَةٍ فَأَبْطَأُوا عَن الشَّيخِ أَن يُوسِّعُوا لَهُ فَقَالَ (ص): لَيسَ مِنّا .

Meeting A Worker

On day when the Messenger of Allah was sitting among his companions, he saw a strong man who was busy doing his job since early morning. The companions said: How good it was if he would use his strength in the way of God! The holy Prophet said: What you say is not right, for this man works to earn his living in order to preserve himself from the abjectness of begging. In this way, he is following the path of God. Even if he works hard for his weak parents and children in order to meet their needs, he is still walking in the path of God. But if he works to amass further wealth and to be proud of it, then he is in the way of Satan.

كانَ صَلّى اللَّه عَليهِ وَآلِه جالِسًا مَعَ أَصْحابِه ذاتَ يَومٍ فَنَظَر إِلى شابٌ ذي جَلَد وَقُوَّةٍ وَقَد بَكَّر يَسعى، فَقَالُوا وَيحَ هذا لَو كانَ شَبابُهُ وَجَلَدُهُ في سَبيلِ اللَّه فَقَالَ صَلّى اللَّه عَليهِ وَآلِه لا تَقولوا هذا فَإِنَّهُ إِن كانَ يَسعى عَلى نَفسِه لِيَكُفَّها عَن لو كانَ شَبابُهُ وَجَلَدُهُ في سَبيلِ اللَّه وَإِن كانَ يَسعى عَلى أَبُوينِ ضَعيفَينِ أو ذُرِيَّةٍ ضِعافًا لِيُغنِيهُمُ وَيَكفيَهِم المَسأَلَةِ وَيُغنيها عَن النَّاسِ فَهوَ في سَبيلِ اللَّه وَإِن كانَ يَسعى عَلى أَبُوينِ ضَعيفَينِ أو ذُرِيَّةٍ ضِعافًا لِيُغنِيهُمُ وَيَكفيَهِم المَسأَلَةِ وَيُغنيها عَن النَّاسِ فَهوَ في سَبيلِ اللَّه وَإِن كانَ يَسعى تَفاخُرًا وَتَكاثُرًا فَهوَ في سَبيلِ الشَّيطانِ

Meeting An Idle Person

Seeing a man whose appearance surprised him, the Messenger of Allah asked: Does he have an occupation? If the answer was negative, he would say: He is disfavored with me. They asked: For what O Messenger of Allah? The holy Prophet said: This is because if a believer has no occupation, he will earn his living with his religion (sells his religion).

كَانَ رَسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيهِ وَآلِه: إِذَا نَظَرَ إِلَى الرَّجُلِ فَأَعجَبَهُ قَالَ: هَل لَهُ مِن حِرِفَةٍ؟ فَإِن قَالُوا لا قَالَ: سَقَطَ مِن كَانَ رَسُولُ اللَّه؟ قَالَ: لأنَّ المُؤمنَ إذا لَم يَكُن لَهُ حِرِفَةٌ يَعِيشُ بِدَينه .

Learning How To Use Weapons

Realizing that Muslim's conquest and war affairs required some of his companions should get familiar with new weapons and their use, the Messenger of Allah sent two of his companions to a village in Yemen to be trained.

رَأَى الرَّسولُ صَلِّى اللَّه عَليهِ وَآلِه أَنَّ اتِّساعَ الفُتُوحِ يَقضي بِأَن يَتَعَلَّمَ بَعضُ أَصْحابِه صنعَةَ الدَّباباتِ وَالمَجانيقِ . وَالضُّبُورِ فَأُرسَلَ إِلى جَرشِ اليَمَنِ اثنَينِ مِن أَصْحابِه يَتَعَلَّمانِها

Seeking Refuge To God

The Messenger of Allah said: O God! I seek refuge to You from inability, idleness, cowardice, envy, decrepitude, cruelty, ignorance, destitution, abjectness, poverty and I seek refuge to You from poverty, blasphemy, immoral life, discord, hypocrisy, and infamy and I Seek refuge to You from deafness, dumbness, insanity, leprosy, vitiligo and bad diseases.

قالَ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه: اللَّهُمَّ إِنِّي أَعوذُ بِكَ مِنَ العَجزِ وَالكَسَلِ وَالجُبنِ وَالبُخلِ وَالهَرَمِ وَالقَسوةِ وَالغَفَلَةِ وَالجُبنِ وَالبُخلِ وَالهَّمَعَةِ وَالرَّياءِ وَأَعوذُ بِكَ مِنَ الفَقرِ وَالفُسُوقِ وَالشِّقاقِ وَالنِّفاقِ وَالسُّمَعَةِ وَالرَّياءِ وَأَعوذُ بِكَ مِنَ الفَقرِ وَالكُفرِ والفُسُوقِ وَالشِّقاقِ وَالبِّفاقِ وَالسَّمَعَةِ وَالرَّياءِ وَأَعوذُ بِكَ مِنَ الفَقرِ وَالكُفرِ والفُسُوقِ وَالسِّقاقِ وَالبَّكَم وَالجُنونِ وَالبَرَصِ وَسَيِّئِ الأسقام . الصَمَّمَ وَالبَكَم وَالجُنونِ وَالبَرَصِ وَسَيِّئِ الأسقام

In another supplication, the Messenger of Allah said: O God! I seek refuge to You from a knowledge that will not benefit anyone, a heart devoid of compassion, a prayer which is not heard and a soul which is not insatiable. O God I seek refuge to You from these four.

قَالَ رَسُولُ اللَّهُ صَلَّى اللَّهُ عَلِيهِ وَآلِه: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن عِلْمٍ لا يَنفَعُ وَقَلْبٍ لا يَخشَعُ وَدُعاءٍ لا يُسمَعُ وَنَفْسٍ لا تَشْبَعُ وَاللَّهُمَّ مِن شَرّ هؤلاءِ الأربَع .

The Greater Jihad

The Messenger of Allah sent a group of people to war. When they returned, the holy Prophet said; Bravo to the people who have done the lessor Jihad and should now do the greater Jihad. It was asked: O Messenger of Allah! What is the greater Jihad? The holy Prophet said: Jihad against one's self.

إِنَّ رَسولَ اللَّه صَلِّى اللَّه عَليهِ وَآلِه: بَعَثَ سَريَّةً فَلَمَّا رَجَعوا، قالَ: مَرحَبًا بِقومٍ قَضوا الجِهادَ الأصغَرَ وَبَقيَ عَليهِمُ الجهادَ الأكبَرَ، قيلَ: يا رَسولَ اللَّه وَما الجهادُ الأكبَرُ؛ قالَ: جهادُ النَّفس.

Advice

Addressing a group of people who were engaged in pleasantry, the Messenger of Allah said: Remember death. I swear by the One in Whose Hand my life is, if you would know what I know, you would certainly laugh a little and would cry frequently.

قالَ رَسولُ اللَّه (ص): لِقومٍ يَتَحَدَّثُونَ وَيَضحَكُونَ: اذكُرُوا المَوتَ، أما وَالَّذي نَفسي بِيَدِه لَو تَعلَمونَ ما أَعلَمُ لَضحِكتُم قليلا وَلَبَكيتُم كَثيرًا.

Adulteration

The Messenger of Allah passed by a man selling food. The holy Prophet asked: How is the quality of your food? The man answered: At this moment, the holy Prophet who was inspired by God to taste the food found out that it was adulterated so he said: To us does not belong one who is fraud.

مَرَّ رَسولُ اللَّه صَلِّى اللَّه عَليهِ وَآلِه بِرَجُل يَبيعُ طَعامًا فَسَأَلَهُ كَيفَ تَبيعُ فَأَخبَرَهُ فَأوحى اللَّه إِليهِ أَن ادخِل يَدكَ فيهِ . فَأَدخَلَ يَدُهُ فيهِ فَإِذا هُوَ مَبلُولٌ فَقالَ النَّبيُّ صَلِّى اللَّه عَلَيهِ وَآلِه: لَيسَ مِنّا مَن غَشَ

Advice To Survivors

The Messenger of Allah passed by a grave in which a man had been buried the previous night and at its side his wife and children were crying. The holy Prophet said: Two Rak'at of prayer of which you make light work is more worthy than the whole world.

مَرَّ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه بِقَبرٍ دُفِنَ فيهِ بِالأمسِ إِنسانٌ وَأَهلُهُ يَبكونَ فَقالَ: لَركعَتانِ خَفيفَتانِ مِمَّا تَحتَقِرونَ أَحَبُّ مَرَّ النَّبيُّ صَلِّى اللَّه عَليهِ وَآلِه بِقَبرٍ دُفِنَ فيهِ بِالأمسِ إِنسانٌ وَأَهلُهُ يَبكونَ فَقالَ: لَركعَتانِ خَفيفَتانِ مِمَّا تَحتَقِرونَ أَحَبُ

Children Of The End Of The World

Looking at some children, the Messenger of Allah said: Woe to the children of the end of the world due to their fathers. A man asked: Polytheist fathers? The holy Prophet said: No, due to their believing fathers who do not teach them anything of religious duties and forbid their children when they themselves learn some of the Islamic injunctions and are only content that their children acquire something of the worldly profit. I am clear of them and they are clear of me.

رُويَ عَن النَّبِيِّ صَلِّى اللَّه عَليهِ وَآلِه: أَنَّهُ نَظَرَ إِلَى بَعضِ الأطفالِ فَقالَ وَيلٌ لأولادِ آخِرِ الزَّمانِ مِن آبائِهِم فَقيلَ يا رَسولَ اللَّه مِن آبائِهِمُ المُشرِكِينَ فَقالَ لا مِن آبائِهِم المُؤمِنِينَ، لا يَعلَمُونَهُم شَيئًا مِنَ الفَرائِضِ وَإِذا تَعَلَّموا أَولادَهُم مَنعوهُم وَرَضَوا عَنهُم بِعَرَضٍ يَسيرٍ مِن الدُّنيا فَأنا مِنهُم بَرِيءٌ وَهُم مِنِّي بُرآءٌ

Practical Lesson

During one of his trips, the holy Prophet accompanied by his companions arrived at a barren and arid area. The holy Prophet said: Gather some fire-wood? The companions said: O Messenger of Allah! We are in a barren area where there is no single piece of wood. The holy Prophet said: Whatever it may be, everyone must gather a quantity of wood as much as he can. The companions tried to pick up even the small pieces of wood. When all of them piled up what they had gathered, the holy Prophet said: Minor

sins are just the same as these small pieces of wood. Avoid minor sins, for there is a searcher for everything and the Recorder of sins writes whatever people offer to leave behind them.

"We have recorded every thing in a clear writing." (Ya Seen: 12)

إِنَّ رَسُولَ اللَّه صَلِّى اللَّه عَليهِ وَآلِه: نَزَلَ بِأَرضٍ قَرعاءَ فَقالَ لأصحابِهِ ائْتُوا بِحَطَب: فَقالوا: يا رَسُولَ اللَّه نَحنُ بِأَرضٍ قَرعاءَ مَا بِهِا مِن حَطَب قالَ: فَليأت كُلُّ إِنسانٍ بِما قَدرَ عَلَيهِ، فَجاءوا بِه حَتَّى رَمَوا بَينَ يَدَيهِ بَعضَهُ، فَقالَ رَسُولُ اللَّه قَرعاءَ ما بِها مِن حَطَب قالَ: فَليأت كُلُّ إِنسانٍ بِما قَدرَ عَلَيهِ، فَجاءوا بِه حَتَّى رَمَوا بَينَ يَدَيهِ بَعضَهُ، فَقالَ رَسُولُ اللَّه وَرعاءَ مَن الذُّنُوبُ فَإِنَّ لِكُلِّ شَيءٍ طالِبًا: الا وَإِنَّ طالِبَها يُكتَبُ ما قَدَّمُوا وَآثارَهُم وَكُلَّ شَيءٍ طَالِبًا: الا وَإِنَّ طالِبَها مُبينٍ . قَدَّمُوا وَآثارَهُم وَكُلَّ شَيءٍ أَحصَيناهُ في إمامٍ مُبينٍ

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