

The Morals of the Prophet (saw)

(Translated)

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Baha' al-Din al-Husseini

In a time when values have crumbled and heedlessness has become widespread, the life of the Prophet Muhammad (saw) remains an inexhaustible spring, a fragrant breeze emanating the scent of Paradise. Every noble character trait in humankind is but a reflection of his character, and every light on the path of the righteous is but a spark from his light (saw), whom Allah (swt) sent as a mercy to all of creation.

Glory be to Allah (swt) and seeking help

Whenever the Messenger of Allah (saw) forgot something, he would place his forehead in his blessed palm and say, «اللهم ذكرني ما نسيته، يا مُذَكِّرَ الشيء وفاعله، ذكرني ما نسيته» **“O Allah, remind me of what I have forgotten. O Reminder of things and Doer of them, remind me of what I have forgotten.”** This Dua reveals a profound etiquette in turning to Allah (swt) in the most delicate of circumstances. He (saw) did not rely solely on his memory, but rather attributed all success to Allah (swt), Who neither errs nor forgets. Thus, he teaches us that remembrance in moments of forgetfulness is an act of worship, and that seeking Allah's help is the key to knowledge and guidance.

The traditions of dealing and loyalty

It is part of the Prophet's (saw) Sunnah to repay a loan, which is giving something on the condition that its equivalent be returned, and a borrowed item, which is taking something for use and then returning it to its owner. It has been narrated that he (saw) said, «فإن خياركم أحاسنكم قضاء» **“The best of you are those who are best in settling debts”** (Reported by Muslim), meaning those who are most complete in fulfilling their Shariah obligations and most meticulous in their repayment. This contains a profound lesson that fulfilling obligations in transactions is part of Iman, that one whose integrity is sound in their Deen, and that trustworthiness is not limited to major contracts, but extends to every aspect of life.

The Prophet's Sunnah (saw) also included the importance of hospitality – that is, honoring and comforting guests – as he said: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ» **“Whoever believes in Allah (swt) and the Last Day should honor his guest”** (Agreed upon). Honoring a guest is not merely a social custom, but a pure act of worship that reflects a sound heart and a generous spirit.

The spirit of remembrance and seeking help

The Prophet (saw) frequently said, «لا حول ولا قوة إلا بالله» **“There is no power nor strength except with Allah (swt),”** a treasure from the treasures of Paradise, as described in the authentic hadith (Narrated by Al-Bukhari). This phrase is not merely a repetition on the tongue, but a declaration of complete submission to Allah (swt) in every movement and stillness. Whoever says it sincerely, Allah (swt) relieves their heart of the burden of responsibility, transforms their helplessness into strength, and their weakness into power.

His compassion for people and his courteous manners

If anyone saw the Prophet (saw) performing Salah and sat waiting for him, he (saw) would shorten his Salah, turn to the person, and gently ask, «ألك حاجة؟» **“Do you need anything?”** What kind of heart is this that is not preoccupied with conversing with his Lord (swt) but with attending to the needs of someone in need?! He (saw) combined worship with service, prayer with humility, and seclusion with caring for His creation. Thus, he teaches us that true worship does not exclude people, but rather embraces them.

Cleanliness and beauty are part of the Sunnah of the Prophet (saw)

The Prophet (saw) loved fragrance and cleanliness, and he said, «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ» **“Indeed, Allah (swt) is beautiful and loves beauty”** (reported by Muslim). Among his practices

(saw) were trimming the nails, grooming the hair, removing underarm and pubic hair, and burying hair, nails, and blood; this was to discipline the soul to maintain both outward and inward purity. He also used kohl, a well-known eyeliner in the Hijaz that strengthens eyesight and brightens the eyes.

He (saw) would not refuse any perfume offered to him; he loved musk, oud, and all other fragrances. Anas (ra) said, «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرُدُّ الطِّيبَ» **“The Prophet (saw) never refused perfume”** (reported by Al-Bukhari). For him (saw), beauty was an act of worship, cleanliness was a part of Iman, and fragrance brought tranquility that filled the place as well as the heart.

Friday of light and goodness

If it was Friday and he did not have perfume, he would call some of his wives and they would pour it into the water, then he would put it on his noble face to manifest joy on this great day about which the Prophet (saw) said: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ» **“The best day on which the sun has risen is Friday.”** (Narrated by Muslim).

He (saw) would trim his mustache and clip his nails before going out to prayer, and he would perfume himself with the finest perfume he could find, so that his good deeds would continue as long as the scent of perfume remained on him.

The art of speech and the eloquence of expression

When the Prophet (saw) narrated a hadith or answered a question, he would repeat it three times until it was understood, as is narrated in the authentic hadith collections. This is part of the etiquette of teaching and compassion for the listener, so that he might grasp the meaning and convey it exactly as he heard it. For him (saw), words were a trust, not uttered carelessly or carelessly, but rather weighed with wisdom. This is why Allah (swt) said about him: «وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ» **“Nor does he speak of his own desire. It is nothing but a revelation revealed.”** [TMQ Surah An-Najm: 3-4]. Every letter from him (saw) guided, every moment of silence taught, and every smile he gave nurtured a heart.

Masajid are the gardens of the Prophets (as)

The Prophet (saw) said, «المساجد مجالس الأنبياء» **“Masajid are the gathering places of the Prophets (as).”** It is a Sunnah (recommended practice) to face the Qibla (direction of Salah) and sit quietly, without raising your voice or engaging in worldly talk. The masjid is a school for the heart; in it, tranquility descends and spirits are elevated. Whoever enters it with a pure heart and body leaves with a radiant face and a heart connected to Allah (swt).

The radiance of the Prophetic example

His life, Allah bless him and grant him peace, was a complete model of divine etiquette: in his sleep and his waking, in his speech and his silence, in his eating and his clothing, in his giving and his smile. Every moment of his life was a light guiding towards the noble character traits about which he said: «إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ» **“I was sent only to morals”** (Narrated by Malik).

Whoever wants to improve himself must follow his (saw) example, and whoever wants to purify his heart must follow his (saw) Sunnah, for it is not a rigid ritual, but a path to a mature life, through which hearts blossom and societies become upright.

Conclusion

O you who seek tranquility in turbulent times, look to the life of the Prophet (saw) and you will find certainty. O you who are burdened by the worries of life, reflect on his words, «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» **“There is no power nor strength except with Allah (swt),”** and you will find solace. O you who yearn for beauty and purity, emulate his purity, his goodness, and his serenity.

For the truly fortunate is he whom Allah (swt) makes one of the followers of his Sunnah, and the truly successful is he who adheres to his path until he reaches his Basin of Kawthar. O Allah (swt), grant us the ability to emulate Your Prophet, peace and blessings be upon him, and make us among those who possess his noble character, his manners, and his light of guidance. Indeed, You are the Guardian of that and the One Capable of it.