

The Morals of the Prophet (saw)

(Translated)

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When the Messenger Allah (saw) forgot something, he would place his forehead in his palm and say, «اللَّهُمَّ ذَكِّرْنِي مَا نَسِيتُ، يَا مُذَكِّرَ الشَّيْءِ وَفَاعِلَهُ، ذَكِّرْنِي مَا نَسِيتُ» **“O Allah, remind me of what I have forgotten. O Reminder of matters and Doer of them, remind me of what I have forgotten.”** This reminds us to turn to Allah (swt) in our helplessness and weakness, and not to rely on our own strength and power.

Among his (saw) practices were repaying loans, fulfilling covenants and promises, returning borrowed items to their owners, and honoring and hosting guests. He (saw) said, «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ» **“Whoever believes in Allah (swt) and the Last Day must honor his guest”** [Al-Bukhari]. When a guest came to him, he would greet him warmly, comfort him with whatever he could spare, and sometimes even give him preference over himself and his family.

It was among his (saw) practices to frequently say, «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» **“There is no power nor strength except with Allah (swt),”** for it is a treasure from the treasures of Paradise. He (saw) would teach his Companions (ra) the morning and evening Dua supplications, such as, «حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ» **“Sufficient for me is Allah; there is no deity except Him. Upon Him I have relied, and He is the Lord of the Magnificent Throne,”** and «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ» **“Glory be to Allah and all praise is due to Him, Glory be to Allah, the Magnificent.”**

It was also among his (saw) good manners that if someone sat with him while he was praying Salah and he feared that waiting would be difficult for him, he would shorten his Salah prayer, then turn to him and ask, «أَلَيْكَ حَاجَةٌ؟» **“Do you need anything?”** out of compassion for him and his eagerness to fulfill the needs of Muslims. Similarly, if he heard a child crying during Salah, he would shorten it out of compassion for the mother, as mentioned in the hadith. It is a Sunnah to maintain cleanliness and adornment, trim the nails, cut the mustache, remove underarm and pubic hair, and use the miswak (tooth-cleaning stick). The Prophet (saw) said, «لَوْلَا أَنِّي أَشَقُّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّيَوَاكِ عِنْدَ كُلِّ صَلَاةٍ» **“Were it not that I would impose hardship on my Ummah, I would have commanded them to use the miswak before every Salah”** [An-Nasai]. It is also a Sunnah of the Prophet (saw) to bury hair, nails, and blood, out of respect for humankind and to preserve what separates the body.

The Prophet (saw) used to apply kohl (antimony) before sleeping, encouraging its use for the benefit of eyesight. He paid attention to the cleanliness of his hair and clothes, combing his hair and grooming his beard. He loved white clothes and said, «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَّنُوا فِيهَا مَوْتَاكُمْ» **“Wear white clothes, for they are among your best garments, and shroud your dead in them.”** [At-Tirmidhi, Abu Dawood]

He (saw) would use any perfume offered to him, including musk, aloeswood, and other types of fragrance. He loved pleasant scents and disliked foul ones, saying, «حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ» **“Women and perfume have been made dear to me, but my comfort has been provided in Salah”** [An-Nasai]. If it was Friday and he did not have his own perfume, he would call some of his wives and take some of their perfume, or he would pour some into water and wipe his face and blessed hair with it, demonstrating the importance of adorning oneself for this day. It is a Sunnah to use perfume on Fridays, and perfume was among the most beloved gifts to him.

The Prophet (saw) would trim his nails and mustache on Fridays before going out to Salah. He would perform ghusl (ritual bath) for the Salah, wear his best clothes, and go out to the masjid with tranquility and dignity, in reverence for the rites of Allah (swt).

He (saw) said, «المساجدُ مجالسُ الأنبياءِ» **“The masajid are the gathering places of the Prophets (as),”** thus teaching us that masajid are places of remembrance, knowledge, and worship, where there is no idle talk, obscenity, buying, or selling. It is a Sunnah for a Muslim entering the masjid to face the Qiblah, pray two rak’ahs as a greeting to the masjid, sit calmly, and listen attentively to the sermon, lecture, and religious instruction.

When the Prophet (saw) narrated a hadith or was asked about a matter, he would repeat it three times so that the listener and the one conveying the words would understand. In this way, he trained his companions to be meticulous in transmission and clear in expression. Jabir (ra) said, «كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ» **“When he spoke a word, he would repeat it three times so that it would be understood.”** [al-Bukhari]

Among his practices (saw) was visiting the sick and caring for the weak. He would visit a sick Jewish boy and invite him to Islam. He would visit his Companions (ra) when they were ill, stroke the heads of children, and carry Al-Hasan (ra) and Al-Husayn (ra) while praying Salah. He (saw) would prolong his sajdah prostration when they climbed onto his back, and he would not stop them from playing, out of mercy for them, and to teach the Ummah that mercy is a characteristic of the strong, not the weak.

Such were the morals of the Prophet (saw) in his home, his street, and his masjid, in his private and public life; traditions and guidance that revive hearts, refine souls, and establish humanity on the straight path, so that in this world one may possess noble character, hoping for the pleasure of the Lord (swt) of all humanity, and following in the footsteps of His Noble Prophet (saw).