

Uswai Rasool-e-Akram



Dr. Muhammad Abdul Hai (Ra)

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صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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ADAM PUBLISHERS & DISTRIBUTORS
New Delhi - 110002 (INDIA)

© Publisher

Edition : 2014

ISBN : 978-81-7435-724-3

ADAM PUBLISHERS & DISTRIBUTORS

(Exporters & Importers)

1542, Pataudi House, Darya Ganj,
New Delhi – 110002

Phone (O): 011 – 23282550, 23284740

Tele/Fax : 011 – 23267510

e-mail: apd1542@gmail.com

Composed at: Uruf Enterprises
09313675461

Printed & Bound in India

Published by:

S. Sajid Ali for,

ADAM PUBLISHERS & DISTRIBUTORS

1542, Pataudi House, Darya Ganj,

New Delhi – 110002

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TRANSLITERATION OF ARABIC LETTERS AND PROPER NAMES

Alphabet

Letter of Arabic	Pronunciation Alphabet	Transcription of Sign Used
ا	Alif	a, i, u
ب	Bâ	b
ت	Tâ	t
ث	Sâ	s
ج	Jeem	j
ح	Hâ	h
خ	Khâ	kh
د	Dâl	d
ذ	Zâl	z
ر	Râ	r
ز	Zâ	z
س	Seen	s
ش	Sheen	sh
ص	Sâd	s
ض	Dâd	<u>d</u>
ط	Tâ	t
ظ	Zâ	z
ع	A'in	
غ	Ghain	gh

ف	Fâ	f
ق	Qaf	q
ك	Kâf	k
ل	Lam	l
م	Meem	m
ن	Noon	n
و	Waw	w, v
ه	Ha	h
ي	Lâm-Alif	la
ء	Hamza	(Inverted comma)
ي	Ya	y

VOWELS

Short Vowels

- َ Fatha: a (as in 'hat')
 ِ Kasra: i (as in 'hit')
 ُ Damma: u (as in 'put')

Long Vowels

- For Long Fatha: â (as in 'father')
 For Long Kasra: î (as in 'machine')
 For Long Damma: û (as in 'rule')
 Fatha before ي (Ya): al (as in 'aisle')
 Fatha before و (waw): au (as in 'aura' or 'auburn')
 Tanwin: an, in or un, all required

GLOSSARY

<i>Transliteration</i>		<i>Meaning</i>
<i>Azân</i>	اذان	Announcement, call to public prayer. One who makes the call is called مؤذن (<i>Mu'azzin</i>). [Prayer]
<i>I'tiqâd</i>	اعتقاد	Belief
<i>Iqâmah</i>	اقامه	Causing to stand. A recitation at the commencement of prayer when followers stand in a row (صف) for saying <i>Salât</i> . [Prayer]
<i>Imân</i>	إيمان	Faith. It means belief of the heart and the confession of the lips to the truth of Islâm.
<i>Imâm</i>	امام	Leader
<i>Iftar</i>	افتار	Breaking the fast immediately after sunset. [Fasting]
<i>Injil</i>	انجيل	New Testament.
<i>Tahmîd</i>	تحميد	The expression <i>ربنا لك الحمد</i> (Our Lord! Thou art praised). [Prayer]
<i>Tahiyah</i>	تحية	A recitation while sitting in a specified posture during <i>قعدة اولى</i> (<i>Qa'dah-i-ūla</i>) and <i>قعدة اخيرة</i> (<i>Qa'dah-i-Akhirah</i>) [Prayer]
<i>Tasbîh</i>	تسبيح	The expression (I extol the holiness of Allah). [Prayer]
<i>Tasmî</i>	تسميع	The expression <i>سمع الله لمن حمده</i> (Allah hears him who praise Him). [Prayer]

<i>Tasmīyah</i>	تسميه	The expression بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (In the name of Allah, the compassionate, the Merciful). [Prayer]
<i>Tashahhud</i>	تشهد	A declaration of faith recited in prayer after تحمية in the same attitude and raising the first finger of the right hand. [Prayer]
<i>Ta'awwuz</i>	تعوذ	The expression أعوذ بالله من الشيطان الرجيم (I seek refuge from Allah from the accursed Shaitan). [Prayer]
<i>Takbīr</i>	تكبير	The expression الله أكبر (Allah is Great). [Prayer]
<i>Takbīr-i-Tahrīm</i>	تكبير تحریمه	The first تكبير in the prayer said standing. [Prayer]
<i>Taurāt</i>	توراة	The books of Moses.
<i>Tayammum</i>	تيمم	Method of dry purification when water is not available and also in certain other conditions. [Prayer]
<i>Pak</i>	پاك	Pure. Unpolluted according to <i>Shariah</i> .
<i>Sirāt</i>	صراط	A narrowest passage leading to Paradise.
<i>Sana'</i>	ثناء	Praise. A recitation in praise of Allah made after <i>Takbir-i-Tahrīma</i> . [Prayer]
<i>Jalsah</i>	جلسه	Sitting. A sitting posture between two prostrations. [Prayer]
<i>Janāzah</i>	جنازه	Bier.
<i>Hadas</i>	حدث	A state of unseemliness. [Prayer]
<i>Hadis</i>	حدیث	Tradition.
<i>Harām</i>	حرام	Prohibited by <i>Shariah</i> .
<i>Haqqu'llah</i>	حق الله	The right of Allah (Hoqûq-ullā) The rights of Allah.

<i>Haqqul Ibad</i>	حق العباد	The right of people حق الناس
<i>Hoguqu 'Ibad</i>	حقوق العباد	The rights of people.
<i>Halâl</i>	حلال	Permissible according to <i>Shariah</i> .
<i>Khutbah</i>	خطبه	Sermon. An oration in two part delivered before صلاة الجمعة (Friday prayer) and after صلاة العيدين (Prayers on 'Eids). [Prayer]
<i>Dajjâl</i>	دجال	A religious impostor who, according to traditions would appear just before the Day of Judgement. Also termed as <i>Anti Christ</i> .
<i>Darûd</i>	درود	A benediction imploring mercy for the Holy Prophet recited immediately after <i>Tashahhud</i> . [Prayer]
<i>Du'a</i>	دعاء	Prayer. Generally used for supplication as distinct from <i>Salât</i> .
<i>Du'â-ul Qunût or Qunût-ul- Witr</i>	دعاء القنوت قنوت الوتر	A عارذ (Prayer) specifically prescribed for recitation in the third Rak'ah of <i>Witr</i> said at night as a part of <i>'Ishâ</i> prayer. [Prayer]
<i>Zabah</i>	ذبح	Slaughter. Slaughtering an animal according to <i>Shariah</i> .
<i>Rasûl</i>	رسول	Apostle. A Messenger of Allah who has received a book from him.
<i>Rukû'</i>	ركوع	Bowing in the daily prayers i.e. an inclination of the head with the palms of the hands resting upon the knees. [Prayer]
<i>Rak'ah</i>	ركعة	One set قيام (standing) ركوع (bowing) and سجدة (prostration). [Prayer]
<i>Zakât</i>	زكوة	Alms tax. Payable by Muslims in possession of property to a given extent termed as <i>Nisâb</i> .
<i>Zabûr</i>	زبور	Psalms of David

<i>Sajdah</i>	سجدة	Prostration in such a way that the person's forehead and nose touch the ground. [Prayer]
<i>Sajdatu's-Sahw</i>	سجدة السهو	The prostration of forgetfulness. Two prostrations made on account of forgetfulness or inattention in prayer. [Prayer]
<i>Sahri</i>	شعري	Light food taken after midnight but before real dawn as a prelude to fasting. [Fasting]
<i>Salâm</i>	سلام	Salutation The last item of daily prayers. [Prayer]
<i>Sunnah</i>	سنة	Traditions pl. <i>Sunan</i> (Same as <i>Hadis</i>)
<i>Shafa'h</i>	شفاعة	Intercession
<i>Sahifah</i>	صحيفة	A small book or pamphlet. A term generally used for scriptures given to certain prophets.
<i>Sifât</i>	صفات	Attributes.
<i>Salât</i>	صلاة	Prayer on supplication. A term used both for daily prayers and supplication.
<i>Sûr</i>	صور	Trumpet. The trumpet that shall be blown on the day of resurrection.
<i>Tahârah</i>	طهارة	Purification. Actual and religious purification.
<i>Eid-ul-Fitr</i>	عيد الفطر	Festival of the breaking of fast celebrated on completion of the month of <i>Ramadhân</i> on the first day of <i>Shawwal</i> as a feast of almsgiving followed by congregational prayer.
<i>Eid-ul-Adhâ</i>	عيد الاضحي	Feast of sacrifice. Celebrated on the 10 th day of <i>Zul-Hijjah</i> as a day prayer and sacrifice.
<i>Fitrah</i>	فطرة	A specific charity prescribed on the occasion of <i>Eid-ul-Fitr</i> .

<i>Fard</i>	فرض	Imperative Essential. A term used for those commands and rules of Islām which have been enjoined in the Holy Quran.
<i>Fard-i-Kifayâh</i>	فرض كفاية	A command which is imperative but it means the requirement if a few Muslims do it. But if none does it all would be responsible.
<i>Qa'dah-i-Ulâ</i>	قعدة اولی	Sitting in a specified posture on completion of two <i>Rak'ahs</i> for recitation of <i>Tahiyah</i> and <i>Tashahhud</i> in a prayer consisting of four <i>Rak'ahs</i> . [Prayer]
<i>Qa'adah' Akhira</i>	قعدة اخيرة	Sitting in specified position on close of two <i>Rak'ahs</i> /four <i>Rak'ahs</i> for recitation of <i>Tahiya</i> , <i>Tashahhud</i> , <i>Durûd</i> , <i>Du'â</i> and then <i>Salâm</i> marking an end of <i>Salât</i> . [Prayer]
<i>Qiyâm</i>	قیام	Standing in Prayer. [Prayer]
<i>Qiyâmah</i>	قیامة	The last day or the day of resurrection. [Prayer]
<i>Qabr</i>	قبر	Grave.
<i>Qiblah</i>	قبلة	The direction in which all Muslims must pray whether in public or private devotions namely, towards the Ka'bah in Makkah. [Prayer]
<i>Qir'at</i>	قراءة	Reading from the Holy Qur'an in prayer or otherwise. [Prayer]
<i>Qur'ân</i>	قرآن	A compilation of the revelations made by Allah to the Holy Prophet Muhammad (saw). The sacred book of Muslims.
<i>Qaumah</i>	قومه	Standing in a specified manner while raising head from <i>Rukû</i> . [Prayer]

<i>Kabīrah</i>	كبيرة	Major sin. Pl. <i>Kaba'er</i> كباير
<i>Kufr</i>	كفر	Denying the existence of Allah and His blessings.
<i>Kalima-Tayyibah</i>	كلمة طيبة	The erred of Muslims لا اله الا الله محمد رسول الله
<i>Kalimatus Shahadāh</i>	كلمة الشهادة	The word of testimony i.e. اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله
<i>Mustahab</i>	مستحب	Desirable, that which the Holy Prophet and companions sometimes did and sometimes omitted.
<i>Mufasidāt</i>	مفسادات	Acts which render <i>Salāt</i> , <i>Wuḍū</i> , <i>Saum</i> etc. void.
<i>Muqtadi</i>	مقتدى	Follower. The person who says prayer in the leadership of an Imām. [Prayer]
<i>Malā'ikah</i>	ملائكة	Angels.
<i>Mannat</i>	منها	Vow.
<i>Munfarid</i>	منفرد	A person saying prayer alone. [Prayer]
<i>Munkar and Nakir</i>	منكر ونكير	The two angels who visit the dead in the grave and interrogate them as to their belief.
<i>Nabi</i>	نبي	Prophet. A Prophet who receive inspirations from Allah but does not bring a new <i>Shariah</i> .
<i>Najāsah</i>	نجاسة	Impurities both actual and religious.
<i>Nisāb</i>	نصاب	The extent of estate/property on the possession of which payment of <i>Zakāt</i> (Alms Tax) becomes due.
<i>Nafl</i>	نفل	Voluntary act.
<i>Nawāqid</i>	نواقض	Acts which render <i>Wuḍū</i> / <i>Salāt</i> / <i>Saum</i> etc. void.

<i>Niyâh</i>	نية	Intention.
<i>Wâjib</i>	واجب	Obligatory, secondary to <i>Fard</i> .
<i>Wahy</i>	وحى	Inspiration from Allah to prophets.
<i>Wudu</i>	وضو	Ablution, washing hands, face and feet according to <i>Shariah</i> as a prerequisite for saying <i>Salât</i> . [Prayer]

Maktab-e-Ashraf

خطبه

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ اللَّهُ
تَعَالَى إِلَى كَأَفَى النَّاسِ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَيَسِّرَ اجْمَاعًا مُبِينًا
وَصَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ. وَسَلَامٌ عَلَى الْمُرْسَلِينَ. وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ط

INVOCATION

O Allah! We accept Thy sanctity and praise Thee. Thy name is full of favour and exalted is Thy Majesty and there is no one except Thee worthy of worship.

I bear witness that there is no Deity save Allah. He is the only God. He had no partner and I bear witness that, verily, Muhammad is His servant and His Messenger — sent by Allah, the Exalted, unto all mankind with truth, a Bearer of Glad Tidings and a warner and a summoner unto Allah by His command and an illuminating lamp — We beseech, Allah the Exalted to send His blessings on His Prophet, his descendents, his companions and infinite peace to its maximum. Hallowed be Thine Lord, the Lord of Majesty, from that which they ascribe! And Peace be unto the sent ones And all praise to Allah the Lord of the worlds.

O' Allah! Exalt Muhammad and the true followers of Muhammad as Thou didst Exalt Ibrahim and the true followers of Ibrahim; surely Thou art praised, magnified. O' Allah! Bless Muhammad and the true followers of Muhammad as Thou didst bless Ibrahim and the true followers of Ibrahim: Surely Thou art praised, magnified.

Pray we: Our Lord! Accept our supplication, verily Thou art the Hearer, the Knower.

INTRODUCTION

The contemporary world is passing through a period of utmost confusion and unrest. The human values of morality have disappeared. Materialism and Sensualism are rampant. The differences of race, colour and nationality are reigning over the face of the so-called advanced civilisation. The various 'Isms' of the world have proved to be the bewildering monastery of the present age of distress at all levels of human society. With the advancement of Science and Technology, the morals of humanity are deteriorating day by day in the most degrading manner. What is the solution?

The solution depends upon our basic concept of life in this universe, that is to say, we should first know the real purpose of our existence on this earth and the ways to achieve it successfully. As our existence on this earth is transitory, and there is an eternal life in the Hereafter, real success would mean success in the Hereafter, which depends upon our actions in this world. But, as it is not possible for man with his limited knowledge and understanding, liable to error as he is, to find out for himself, the infallible right course of action ensuring success in this life and in the hereafter, he needs the guidance of his Creator who has created man with a definite purpose. The Holy Quran (addressing man) says:

"Did you think that we had created you for nothing and that you would not be returned to us."

[Holy Quran 23—110]

Almighty Allah, in His infinite mercy, has provided mankind with perfect guidance through His Prophets and the Holy Books revealed to them. Of all the messages of Allah and Holy Quran was the last message and Prophet Muhammad (ﷺ) is most comprehensive, complete and practicable everywhere for all times. So is the life pattern of the Holy Prophet Muhammad (ﷺ) the most perfect and all embracing. He sent Prophet

Muhammad (ﷺ) as the last Prophet and Holy Quran as the last revealed Book and with it He perfected His message.

"This day I have perfected your religion for you and my favour for you and chosen Islam as your religion."

[*Holy Quran 5—3*]

The Holy Prophet Muhammad (ﷺ) set a perfect ideal in his life-example by following which, his companions became the torch-bearers of Truth throughout the world not only spreading the divine message of Islam, but also practically forming a distinct society and culture based on Islamic principles of truth and righteousness in every walk of human life. History bears ample testimony to this miraculous revolution towards peace and happiness of humanity for whom the Holy Prophet was sent.

On the other hand, history is replete with the sufferings and destruction of humanity due to man-made laws enforced by selfish and corrupt rulers to safe-guard their vested interests and this sad state of affairs still exists in most countries and threatens the very human survival.

Therefore, the best remedy for the present ills of humanity lies in following the Holy Quran as explained by and practically illustrated in the teaching and life of the Holy Prophet Muhammad (ﷺ) who through his ideal precept and practice showed how the secular and the sacred are blended together into a harmonious, healthy and whole-some personality. This Islamic concept is also quite natural, because life is like an organic whole. Since Islam is a complete code of life, it provides guidance for all aspects of human life, individual as well as collective. It is not simply a collection of rituals but a comprehensive and complete guide for material as well as spiritual sides of man, which are, of course, inter-related. The un-natural dualism of the secular and the sacred is quite foreign to the Islamic concept of human life on this earth. This Islamic concept is spread over throughout the Holy Quran and has been best illustrated in the life of our Prophet (ﷺ).

Let us, therefore, see how the last message of Allah and the life-example of the last Prophet (ﷺ) can save us from the present miserable demoralization and destruction and help us in achieving the real aim of life.

"And We have not sent thee except as a bearer of glad tidings and a warner for All Mankind."

[*Holy Quran 34—28*]

More than ever before, the greatness and perfection of the Holy Prophet (saw), the greatest benefactor of mankind, is deeply felt and acknowledged even by the non-Muslim world, with a sentiment of admiration and appreciation as a unique personality for the guidance of the present afflicted humanity in all walks of life. Prophet Muhammad (ﷺ) established for ever the supremacy of justice, law and piety of action. He was, indeed, the ideal Prophet — the symbol of modesty, sincerity, truthfulness and true devotion to Allah in seeking his pleasure and thereby setting the highest example of human excellence.

"Certainly there is for you in the Messenger of Allah an excellent example."

[*Holy Quran 33—21*]

Out of numerous opinions of non-Muslim scholars about our Holy Prophet Muhammad (ﷺ). I shall quote here only a few extracts:

Lamartine says:

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern genius, who could dare to compare any great man in modern history with Muhammad. The most famous men created arms, laws and empires only. They founded, if anything at all no more than material powers which often crumbled away before their eyes. This man moved not armies, legislations, empires, people and dynasties but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the

religions, the ideas, the beliefs and souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together people of every tongue and of every race. He has left for us as the indelible characteristic of this Muslim nationality, the hatred of false gods and the passion for the one and immaterial God."

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standard by which human greatness may be measured we may well ask, is there any man greater than he?"

[Historiedale Turquie, Paris, Vol. 1, pp. 276-277 by Lamartine]

Maj. A.G. Leonard says:

"A man not only great, but one of the greatest (i.e. truest) man that humanity has ever produced. Great, not simply as a Prophet, but as a patriot and statesman; a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all these, a still greater faith, true, moreover, because he was true to himself, his people, and above all to his God. Recognizing this, he will thus acknowledge that Islam is a profound and true cult, which strives to uplift its votaries from the depths of human darkness upwards into the higher realm of Light and Truth."

[Major Arthur Glyn Leonard; Islam — Her Moral and Spiritual Value, London 1927, pp. 20—21]

George Bernard Shaw observes:

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age..."

I have prophesied about the faith of Muhammad that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving the problems in a way that would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of that creed of Muhammad. In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction."

[A Collection of Writings of Some of the Eminent Scholars' page 77]

Napoleon Bonaparte says:

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of the Quran which alone are true and which alone can lead men to happiness."

"Christianity preaches only servitude and dependence. Society of True Christians would not be a society of men."
[Social Contract — Every Man's Library Cole's page 17]

In the subsequent pages of this book, the reader will find the message which was revealed through the Last Prophet Muhammad (ﷺ). Besides being universal and perfect in all respects, it is also preserved in its entirety up to this day. The Prophet's life being the Holy Quran in practice, the minutes details of his personal and social life stand recorded in the most scrupulous manner.

The life of the Holy Prophet Muhammad (saw) is Holy Quran in practice but since the Holy Quran contains only the basic principles of Islam, we, as specified in the Holy Quran, have to find its detailed interpretation and actual implementation through the saying and deeds of the Holy Prophet ﷺ. It is, therefore, imperative for us to study the sayings and the life-example of the Holy Prophet whose greatness is unparalleled in the whole creation and who was mercy for both the worlds.

"And We have not sent the except as a mercy unto the worlds."
[Holy Quran 21—107]

This is then the only path to seek the pleasure of Allah and achieve His blessings in this world and in the Hereafter.

Although there are numerous books on the life of the Holy Prophet in many languages ye at present the real urge for religion is not so keen as to exhort people to have recourse to voluminous books. They are so much wrapt up in their worldly affairs that they find little time for the pursuit of Islamic learning without which right action is not possible. So, it was my cherished desire to prepare a compendium of the precepts and practices of the Holy Prophet pertaining to all aspects of life. With this end in view about 2,500 sayings of the Holy Prophet (ﷺ) have been selected and classified under 900 topics which practically cover all the aspects of our life. We can hardly think of any aspect of our practical life, missing in this collection. By following the teachings contained in this book entitled "*Uswai-Rasool-e-Akram (ﷺ)*", we shall fulfil the very purpose of our existence in this world.

In order to ensure the authenticity of the collection presented in this book (originally in Urdu) the selection of *Ahadis* (Traditions) of the Holy Prophet has been made from the most authentic books of Ahads in consultation with the learned scholars of Islam, some of whom took the trouble of going through the whole compilation very minutely, for which I am really grateful to them. Many editions of the book have

appeared and it has been translated and printed in several languages-Arabic, Persian, Sindhi and Gujrati etc.

The translation from Urdu into English was first rendered by a learned scholar Mr. Mohammad Muqtadir and it was revised and finalized by my learned friend Mr. Tanzim Husain. It was further reviewed by other learned scholars. It is hoped that the meanings have been conveyed faithfully, although it cannot be claimed that it is entirely free from short-comings. There is always room for improvement, for which suggestions are welcome.

May Allah shower His choicest blessings on the Holy Prophet Muhammad (ﷺ) his progeny and all his companions and followers. *A'ameen.*

Dr. Mohammad Abdul Hai

B.A., L.L.B. (Aligarh)

Part-I

Beams of Divine Light

رُوحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ ط

[For him shall be comfort, and fragrance and a garden of delight] (56/58)

Maktab-e-Ashraf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Most Merciful

تَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

[We praise HIM and beseech HIM for His Blessings on His noble Apostle]

Divine Light

The pre-eminence of the Rasulullah (ﷺ) and the perfections of his prophethood are borne out by the Holy Quran itself.

Hymns of Muhammad (ﷺ) are enough and so is Allah's praise for His Prophet.'

Allah bestowed on His (accredited) Prophet Muhammad, a special distinction among all the prophets and apostles. He ordained him to be the chief of the prophets and made his holy person a model for the world. It is for this reason that Allah has Himself undertaken in His book to introduce him and proclaim his excellent merits to mankind as will be observed from the verses of the Holy Quran:-

1.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَكَفَىٰ
بِاللَّهِ شَهِيدًا ۖ مُحَمَّدًا رَسُولَ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

He it is Who hath sent His Apostle with the guidance and the true religion that He may make it prevail over all other religions, and Allah sufficeth as a Witness.

Muhammad is the Apostle of Allah. And those who are with him are stern against the infidels and merciful

among themselves: Thou beholdest them bowing down and falling prostrate, seeking grace from Allah and His goodwill. [48:28-29]

2.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

Assuredly Allah hath conferred a benefit on the believers when He raised up unto them an apostle from amongst themselves, he rehearseth unto them His revelations and purifieth them and teacheth them the Book and Wisdom. [3:164]

3. Further Elucidation

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي
التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ
الْكَلْبَشَاطَةَ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ
عَلَيْهِمْ فِالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ
أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٧﴾

Those who follow the apostle, the unlettered prophet whom they find written down with them in the *Taurât* and the *Injil*; he biddeth them to the seemly and prohibiteth unto them the unseemly, alloweth unto them things clean and forbideth unto them things unclean and relieveth them of their burden and shackles which have been upon them. Those who believe in him and side with him and succour him and follow the light which hath been sent down with him; those they shall fare well. [7:157]

4. Excellence of Eloquence

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٥٨﴾

And he speaketh not of his own desire.

It is but a revelation revealed. [53:3-4]

5. Merits of Character

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿٥٣﴾

Assuredly there hath come unto you an apostle from amongst yourselves: heavy upon him is that which harasseth you, solicitous for you, and with the believers tender and merciful. [9:128]

6.

الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The Prophet is higher unto the believers than themselves and his wives are their mothers. [33:6]

7. Command to obey the righteous Prophet and guide

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Assuredly there hath been for you in the apostle of Allah an excellent pattern. [33:21]

8.

وَمَا أَنكُمُ الرَّسُولُ تَحْذَرُونَ "وَمَا تَنْهَىٰ عَنْهُ فَانْتَهُوا"

And whatsoever the apostle giveth you, take, and whatsoever he forbiddeth you, refrain from. [59:7]

9.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Whosoever obeyeth the apostle hath indeed obeyed Allah. [4:80]

10.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٣٧﴾

And whosoever obeyeth Allah and His Apostle, he had indeed achieved a mighty achievement. [33:71]

11. Good Tidings

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

And whosoever obeyeth Allah and the apostle, then those shall be with them whom Allah hath blessed from among the prophets, the saints, the martyrs, and the righteous. Excellent are these as a company! [4:69]

12. Warning

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُضَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

And whosoever opposeth the apostle after the truth hath become manifest unto him, and followeth other way than that of the believers, We shall let him follow that to which he hath turned, and shall roast him in Hell — an evil retreat. [4:115]

13.

وَمَنْ يُعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾

And whosoever disobeyeth Allah and His Apostle, and transgresseth His statutes, him He shall cause to enter the Fire, as an abider therein; and unto him shall be a torment ignominous.

[4:14]

14. Announcement of Prophethood

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ

Say thou: O mankind! verily I am the Apostle of Allah unto you all — of Him whose is the dominion of the heavens and the earth. No god is there but He; He giveth life and causeth to die. [7:158]

15.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

Say thou : This is my way : I call unto Allah resting upon an insight — I, and whosoever followeth me.

[12:108]

16.

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ

Say thou as for me, my Lord hath guided me unto a straight path. [16:161]

17.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
غَفُورٌ رَحِيمٌ ①

Say thou: if ye are wont to love Allah, then follow me, and Allah shall love you and forgive you your sins; And Allah is Forgiving and Merciful. [3:31]

18. Address to His Beloved Prophet

يَسَّ ① وَالْقُرْآنِ الْحَكِيمِ ① إِنَّكَ لَمِنَ الْمُرْسَلِينَ ① عَلَى صِرَاطٍ مُسْتَقِيمٍ ①

Ya-seen, By the Quran full of wisdom, Verily thou art of the sent ones, Upon the straight path. [36:1-4]

19.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ① وَدَاعِيًا إِلَى اللَّهِ بِأَذِيهِ

وَسِرَاجًا مُبِينًا ۝

O Prophet! Verily We have sent thee a witness and a bearer of glad tidings and a warner. And a summoner unto Allah by his command and an illumining lamp.

[33:45-46]

20.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

And We have not sent thee save as a bearer of glad tidings and a warner unto all mankind; [34:28]

21.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

And We have not sent thee except as a mercy unto the worlds. [21:107]

22.

إِنَّكَ لَعَلَّ خُلِيٍّ عَظِيمٍ ۝

Verily thou art of a high and noble disposition. [68:4]

23.

وَرَفَعْنَا لَكَ ذِكْرَكَ ۝

And we have upraised for thee thy renown. [94:4]

24.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝

And presently thy Lord shall give unto thee so that thou shall be well-pleased. [93:5]

25.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ۝

And assuredly We have vouchsafed unto thee seven of the repetitions and the mighty Quran. [15:87]

26.

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ، وَكَانَ فَضْلُ
اللَّهِ عَلَيْكَ عَظِيمًا ﴿٤١١﴾

And Allah hath sent down unto thee the Book and wisdom, and hath taught thee that which thou knowest not; and the grace of Allah on thee is ever mighty.

[4:113]

27.

In the face of constant opposition, harassment and hostility from the numerous enemies of Islam, the Noble Prophet (ﷺ) was able to achieve, in a brief span of time, unparalleled and lasting success in his prophetic mission. Consequently, Allah the Most High favoured His beloved and last of all the prophets with the following testimony of his pleasure.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١١٠﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ﴿١١١﴾

1. When there cometh the succour of Allah and the victory,
2. And the beholdest mankind entering the religion of Allah in Crowds,
3. Then hallow the praise of thy Lord, and ask forgiveness of Him. Verily He is ever Relenting. [110]

28. Divine Favours to Mankind

The proclamation of Divine favours to the humanity was made through the good offices of the last of the Prophets (ﷺ) in the following verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ
الْإِسْلَامَ دِينًا

Today I have perfected for you your religion, and have completed My favour upon you, and am well pleased with Islam as your religion. [5:3]

29. Highest Gesture of Love

Lastly, as a gesture of special love for this greatest benefactor of mankind (ﷺ) the following verse was revealed:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Verily Allah and His angels send their benedictions upon the Prophets. O ye who believe! Send your benedictions upon him and salute him with a goodly salutation. [33:56]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ خَيْرُ مَنْجِيْدٍ قَوْمِيْنَ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ خَيْرُ مَنْجِيْدٍ قَوْمِيْنَ

O Allah! Send your blessings on Muhammad, and his posterity, just as you sent your blessings on Ibrahim and on his posterity. Undoubtedly you are praiseworthy and exalted.

O Allah! glorify Muhammad and his descendent, just as you glorified Ibrahim and his descendants. Undoubtedly, you are praiseworthy and exalted.

Welfare in the Two Worlds

Prayer for peace in this World and the Next

It is reported that Hazrat Abu Bakr Siddiq (رضي الله عنه) said:

I heard the Holy Prophet (ﷺ) say, "Pray for faith and peace, for next to faith there is nothing better with which one has been favoured than peace".

In this tradition the Holy Prophet has classed peace in this world together with peace in the next. It is a fact that a man's affairs in the two worlds cannot be set right without faith and

peace, since faith helps in averting punishment in the Hereafter, and peace liberates the mind and body from disease.

In view of the importance accorded to peace, we shall describe the noble Sunnah on the subject. Anyone who goes through it, will find that the Holy Prophet's Sunnah is invariably the most perfect way of living, assuring the well being and comfort of both the body and soul in this world and the next.

[Zād-ul-Ma'ād]

Tradition: Transmit from me even if it be a single verse.

Reward for Preaching of Faith

The Holy Prophet (ﷺ) said :

"May Allah, the Most High, keep him happy and prosperous who hears my words, commits them to memory and transmits them to others, for there are many who have knowledge of *Fiqh* (Islamic law) but are not themselves *Faqih* (well versed in Islamic law) and there are those who possess religious knowledge and are able to transmit it to others who have better understanding of religion than they have."

[Tirmizi¹, Abu Dawud², Ma'arif-ul Hadis³]

Forty Traditions Representing the Luminous Religion

Salman (رضي الله عنه) has related :

"I asked the Apostle of Allah which are the forty traditions about which you have said, "Whoever memorised them shall enter Paradise." He replied: "They are:

¹ A collection of traditions by Imam Abu 'Isa Muhammad Jami'ut Tirmizi.

² A collection of tradition by Sulaiman Ibn . Al-Ash'as Sunnan Abi Dawud.

³ A commentary of tradition by Maulana Manzoor Ahmed Nomani.

Beliefs

- | | |
|------------------|---|
| That you believe | <ol style="list-style-type: none"> 1) in Allah; 2) in the Last Day; 3) in the Angels; 4) in the Books; 5) in the Prophets; 6) in being raised after death; 7) in the absolute decree and predestinations of good and evil by Allah; |
| and that you | <ol style="list-style-type: none"> 8) bear witness that there is no deity but Allah, and that Muhammad is His Apostle. 9) Ascribe no partners to Allah in any matter; 10) establish the prayers at the prescribed time with perfect ablution in the performance of which all formalities including <i>Mustahabbat</i> (desirable actions) are observed. It is desirable to make ablution afresh for each prayer. By establishing prayer is meant that all the prescribed formalities are duly observed. 11) pay the poor due. 12) fast in (the month of) <i>Ramadhân</i>. 13) perform the Hajj, if you have the means; 14) Offer twelve Rak'ahs (Sunnat-e-Mu'akkadah) during the day and |

- night (i.e. two rak'ahs before the Fajr (morning) prayers four rak'ahs before and two after Zuhr (midday) prayer, two after Maghrib (evening) prayer and two after the 'Isha (night) prayer.
- and that you
- 15) never omit the Witr prayer after *Ishâ* prayer;
 - 16) do not disobey your parents;
 - 17) do not eat up the property of any orphan;
 - 18) do not drink;
 - 19) do not commit adultery or fornication;
 - 20) do not falsely swear by Allah;
 - 21) do not give false testimony'
 - 22) do not pursue sensual desire;
 - 23) do not backbite your Muslim brother;
 - 24) do not slander any chaste man or woman;
 - 25) do not harbour grudge against your Muslim brother;
 - 26) do not be occupied in vain pursuits;
 - 27) do not keep company of amusement seekers;
 - 28) do not nickname a short person a dwarf;
 - 29) do not ridicule anyone;
 - 30) do not be a carrier of tales among Muslims;
 - 31) do not sever relations with your kindred on the contrary treat them

- well;
- 32) do not curse any creature of Allah;
 - 33) do not absent yourself from Friday and *Eid* prayers;
 - 34) do not forget to recite the Book of Allah; and that you
 - 35) thank Allah (magnified be His glory) for His bounties;
 - 36) bear calamities and privations with pleasure;
 - 37) recite *Subhanallah* (Blessed is Allah), *'La Ilaha Illallah* (There is no deity but Allah) and *Allahu Akbar* (Allah is Great) often;
 - 38) do not fearless of Allah's chastisements; and
 - 39) believe firmly that any mishap that befall on you was predestined and could not be averted, and that whatever you did not get was not destined to reach you."

Salman (رضي الله عنه) then asked the Prophet: "What will be the reward of one who memories them?" The Prophet replied, "Allah will raise him in the company of Prophet (ﷺ) and men of learning."

[*Kanzul A'mal*]

Part-II

**The Noble Traits of
Character of the Holy
Prophet (ﷺ)**

وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ الْبِئْسَاءُ
كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي
خُلِقْتَ مُبْرَأً مِنْ كُلِّ عَيْبٍ

Translation:

*My eyes have never seen anyone;
more handsome than you;*

*No woman has ever given birth
to one more beautiful than you.*

*You have been created free from
all blemishes.*

*As if, you have been created
in consonance with your own wishes.*

(Hassan bin Sabit رضي الله عنه)

Divine Qualities (The Lord's Preface)

Hadis-e-Qudsi

In Sahih Bukhari, there is a tradition related on the authority of 'Ata' (رضي الله عنه) which comprehends the majority of the noble traits of Character of the Holy Prophet (ﷺ). Some of these find a mention in the Holy Quran also. The Hadis Qudsi is as following:

1. يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَحِزْرًا لِأُمِّيِّينَ

O' Prophet! We have surely sent you a witness, a bringer of good tidings (for the obedient), a warner (for those who are astray) and a protector for the *Ummis*.

2. أَنْتَ عَبْدِي وَرَسُولِي

You are my chosen servant and Apostle.

3. سَمَّيْتُكَ الْمُتَوَكِّلَ

I have named you the 'Trusting', since you trust me in every matter.

4. لَيْسَ بِعَظِيمٍ وَلَا غَلِيظٍ

You are neither rough mannered, nor hard hearted.

5. وَلَا تَحَابُّ فِي الْأَسْوَاقِ

Nor do you uproar in the market place.

6. وَلَا يَدْفَعُ السَّيِّئَةَ بِالسَّيِّئَةِ

You never require evil for evil.

7. وَلَكِنْ يَغْفِرُ وَيَغْفِرُ

But forgive and overlook (Meaning thereby that you put into practice the Quranic commandment: Requite evil with good)

8. وَلَا يَفِيضُهُ اللَّهُ حَتَّى يُهْتِمَ بِهِ الْمِلَّةُ الْعِوَجَاءُ

Allah will not give you death till He has brought your stray nation on the right path through you (i.e. until they become true Muslims by reciting the Kalimah: There is no deity but Allah and Muhammad is His Apostle).

9. وَيُفْتَحُ بِهِ أَعْيُنًا عَمِيًّا وَإِذَا نَا ضَمًّا وَقُلُوبًا غَلَمًا

and has given light to the blind eyes of the unbelievers; and has opened their deaf ears and closed hearts.

In some traditions following additional merits have been mentioned.

10. أَسَدِّدُهُ بِكُلِّ حَسَنٍ

I will refine you with all that is noble;

11. وَأَهْبَلُهُ كُلَّ خُلُقٍ كَرِيمٍ

and endow you with every noble habit;

12. وَأَجْعَلُ السَّكِينَةَ لِبَاسِهِ وَشِعَارَهُ

and will make tranquility your attire and trait (like inner warning clinging to the body).

13. وَاتَّقَوْنِي صَهْبَةً

and piety your conscience;

14. وَالْحِكْمَةَ مَعْقُولَهُ

and wisdom the substance of your thought and knowledge;

15. وَالصِّدْقَ وَالْوَفَاءَ طَبِيعَتَهُ

and truthfulness and sincerity your nature;

16. وَالْعَفْوُ وَالْمَعْرُوفُ خُلُقُهُ

and forgiveness and good works your custom;

17. وَالْعَدْلُ سَيْرَتُهُ وَالْحَقُّ شَرِيْعَتُهُ وَالْهُدَى إِمَامَتُهُ وَالْإِسْلَامُ مِلَّتُهُ

and justice your practice, truth your rule, righteousness your guide and forge the followers of Islam into a 'millat' (community).

18. أَخْبَدَ اسْمُهُ

your name is Ahmad.

19. أَهْدِيكَ بِهِ بَعْدَ الضَّلَالَةِ

Through you I will show the people right path after deviation from it;

20. وَأَعْلِمُهُ بِهِ بَعْدَ الْجَهَالَةِ

and bestow knowledge and wisdom upon them after their complete ignorance;

21. وَأَرْفَعُهُ بِهَا مِنَ الْخَمَالَةِ

through you I will raise my creatures from the abysmal to the zenith of perfection;

22. وَأُسْمِيَّهُ بِهِ بَعْدَ النُّكْرَةِ

through you I will bestow loftiness on my creatures after they have been ignorant and unconscious of the truth;

23. وَأَكْثُرِيَهُ بِهَا بَعْدَ الْقِلْوَةِ

through you as their guide, I will enlarge the number of your followers which is now small;

24. وَأَعْيَىٰ بِهِم بَعْدَ الْعَيْلَةِ

through you I will change their poverty and destitution into

25. وَاللَّفَّ بَيْنَ قُلُوبٍ فَأَلَّفَ بَيْنَ كَلْبَيْنِ

through you I will create accord and harmony between antagonists, confused minds and disunited nations; and

26. وَأَجْعَلُ أُمَّتَهُ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

will make your 'Ummah' the best Ummah for the guidance of mankind.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَىٰ آلِهِ وَصَحْبِهِ أَجْمَعِينَ ط

May Allah bless him and his family and Companions all.

[Madârij-un-Nubuwwah]

The Perfect Human Nature

The noble person of the Holy Prophet (ﷺ) stands pre-eminent, dignified and mighty in all qualities, habits and manners. To comprehend and to describe all these noble qualities and merits, is beyond human capacity, since all those excellencies which can be imagined as attainable are possessed by the Holy Prophet (ﷺ). All the messenger prophets are only reflections of his light. So praise be to Allah,

قَالَ مُحَمَّدٌ رَبِّ الْعَالَمِينَ

the Cherisher of the worlds (for He is the owner of all goodness.

وَصَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ قَدَّرَ حُسْبَهُ وَجَمَّالَهُ وَكَمَّالَهُ وَبَارَكَ وَسَلَّمَ

May Allah bless him and his family in measure of his beauty, sublimity and perfection, and greet him.)

[*Madârij-un-Nubuwwah*]

Special Distinction

Imam Nawawi (رحمته) has written in his *Tahzib* that Allah (*Jall-a-Shanahu*) had assembled all the excellencies and virtues of character and habits in the person of the Holy Prophet (ﷺ). Allah (*Jall-a-Shanahu*) had endowed him with all the knowledge of the ancient and later peoples, even though he was unlettered — being unable to read and write — and had no human teacher; yet he had been endowed with such knowledge as Allah (*Jall-a-Shanahu*) had not bestowed on anyone else. He was offered keys to the mundane treasure but he preferred the Hereafter to the worldly riches (رحمته).

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) was the greatest possessor of knowledge and wisdom. He was the most honourable, just, humane and forbearing, virtuous and chaste, beneficent, patient and fortitudious of all men. Peace be

on him (*Wasa'il-ul-Wasû lila-Shamâ'il-ir-Rasûl*). Bukhari and Muslim have related on the authority of Hazrat Anas (رضي الله عنه) that the Holy Prophet (ﷺ) was more handsome, courageous and generous than anyone else because he was the noblest of all men, and he was the most even tempered. Definitely, the acts and deeds of one possessing these merits will be a model of the best deeds, he will be passing the comeliest face and his character will be of the highest standard. The Holy Prophet (ﷺ) was therefore, the agglomeration of all the qualities of bodily and spiritual perfection.

May Allah bless him infinitely.

His Noble Countenance

Hadis: Hazrat Abu Hurairah (رضي الله عنه) has related: 'I have never seen a more handsome person than the Holy Prophet (ﷺ). It seemed as if his face was effulgent like the sun. When he smiled the walls seemed to flash.'

[Madârij-un-Nubuwwah), [Kitab-us-Shifâ]

Hind bin Abi Hala has related: 'The countenance of the Holy Prophet (ﷺ) was noble, dignified and majestic; it was lustrous like the moon on the fourteenth (of the lunar month)'.
 Ashraf

Hazrat Anas (رضي الله عنه) has related: "I am not aware of any kind of 'Amber' (amtergris) or musk or any other aromatic thing ever so fragrant as the odour of the Holy Prophet (ﷺ). If he shook hands with anyone, the man would feel the sweet odour all the day. If he strokes the head of a child, the child would be distinguished from other children by the pleasant odour (of the Holy Prophet's hands). If the Holy Prophet (ﷺ) passed by any path, anyone going in search of him would know by the scent that he had passed by that path. His noble body possessed this sweet smell even without the use of any perfume. May Allah bless him and greet him with a worthy greeting." *[Nashrut-Tib]*

Sublimity of Character

Allah (*Jall-a-Shanahu*) has praised in the Holy Quran the fullness, strength and grandeur of the noble character and virtues of the Holy Prophet (ﷺ) in the following words:

إِنَّكَ لَعَلَّ خُلُقِي عَظِيمٌ

You are of a very high standard of character. [68:4]

كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And the favour to you of your Lord has been great. The Holy Prophet (ﷺ) has himself said :

بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

I have been sent to bring the morals of men to perfection. Another tradition says:

لِأَتَمِّمَ نَمَائِسَ الْأَفْعَالِ

I have been sent to complete good deeds.

كَانَ خُلُقُهُ الْقُرْآنَ

From the above it is evident that all the virtues and noble qualities had been concentrated in him. It could not be otherwise since Allah (*Jall-a-Shanahu*) who is All-Knowing, was Himself his teacher. When Hazrat 'A'isha (رضي الله عنها) was asked about the noble character of the Holy Prophet (ﷺ) she said, "His character was the Quran". The evident meaning of this is that he possessed all those noble qualities and virtues that have been declared as noble in the glorious Quran.

In his *Kitab-us-Shifā* Qazi 'Iyad (رحمته الله) mentions further that the Holy Prophet's pleasure was bound with the pleasure of the Quran, and his displeasure with the displeasure of the Quran. The meaning is that he was pleased with obedience to the Divine Command and was offended when it was disobeyed and sins were committed.

In 'Awârif-ul-Ma'arif it has been stated that the meaning of Hazrat 'A'isha (رضي الله عنها) was that the Glorious Quran was itself his

teacher of morals, and that this alone is the meaning and interpretation of the assertion that "His character was the Quran".

It is indeed a fact that no one's comprehension or speculation can ever succeed in fully understanding the lofty position of the Holy Prophet (ﷺ) and the essence of his nature. Only Allah (*Jall-a-Shanahu*) can know it, in just the same way as none but the Holy Prophet (ﷺ) can know Allah (*Jall-a-Shanahu*).

No one is aware of the interpretation of this but Allah (*Jall-a-Shanahu*).
[*Madârij-un-Nubuwwah*]

Long Suffering and Forgiveness

The patience, long suffering and forgiveness of the Holy Prophet (ﷺ) are the highest qualities of prophethood. According to a tradition, the Holy Prophet never revenged himself for any personal or financial matter. He did so only from one who declared anything 'halâl' (lawful) that Allah (*Jall-a-Shanahu*) has prescribed as 'harâm' (unlawful) but even this revenge was only for the sake of Allah Himself. The hardest suffering fell to the lot of the Holy Prophet (ﷺ) in the battle of Uhud, when the unbelievers fought against him and caused him severest grief and affliction, but he not only contended himself to suffer and forgive, but taking pity on them also excused them for their misbelief and ignorance, and said,

اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

"O' Allah! show my people the right path, for they know not."

In another tradition, the words:

اللَّهُمَّ اغْفِرْ لَهُمْ

"O' Allah! Forgive them" are also included. When the Companions who felt grieved at this, said, "O Apostle of Allah! would that you had cursed them, so that they were annihilated", he replied, "I have not been sent to curse, but to call people to

the truth, and as a mercy for the creation”.

[Ash-Shifa, Madârij-un- Nubuwwah]

Fortitude and Perseverance

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) said, "In the Path of Allah I have been daunted and threatened more than any one else, and also I have been tortured more than anyone else. Once I had to pass thirty days and nights in such dreadful want that Bilal and I had nothing that any living being would eat, except what little Bilal had kept hidden under his arm".

[Ma'ârif-ul-Hadîs, Shamâ'il-e-Tirmizi]

Tâ'if Incident

The Holy Prophet (ﷺ) accompanied by Hazrat Zaid bin Harisa went to Tâ'if to preach oneness of Allah, and invited the people to Islam, whereupon they got enraged and set about maltreating him. The chief's instigated the local urchin to mischief while he was preaching these rowdies pelted him with stones so heavily that he began to bleed profusely, the blood congealing in his shoes and making it difficult for him to take out his feet for making ablution. On one occasion the rogues and vagabonds abused him, clapped hands and jeered at him so much that he was forced to seek shelter in a house. Once while preaching in the same town he received so many injuries that he fainted and fell down. Hazrat Zaid (رضي الله عنه) lifted him on his back; took him outside the habitation and sprinkled water on his face to bring him round.

In spite of the catastrophe and hardships faced in this journey and the sorrow that not a single body embraced Islam, the heart of the Holy Prophet (ﷺ) was full of love and glorification of Allah (Jall-a-Shanahu). The prayer he made at this time is as follows:

اللَّهُمَّ أَشْكُوا إِلَيْكَ مُغْفَ قَوْلِي وَقِلَّةَ جِيلِي وَهُوَ أَيْ عَلَى النَّاسِ يَلُوحَمُ الرَّاحِمُونَ ط
 آتَى رَبِّ الْمُسْتَظْفِرِينَ وَآتَى رَبِّي إِلَى مَنْ تَكَلَّمِي إِلَى بَعِيدِي يَتَهَيَّئِي أَوْ إِلَى عَلُوِّ
 مَلَائِكَةِ أَمْرِي إِنْ لَمْ يَكُنْ بِكَ عَلَى غَضَبٍ فَلَا أِهَالِي وَلَكِنْ عَابَيْتَكَ مِنْ أَوْسَعِي

أَعُوذُ بِنُورِ وَجْهِكَ الْبَدِيعِ أَلْهَرَقْتَهُ الْفُلَانُفَ وَضَلَعْتَ عَلَيَّ أَمْرَ الدُّنْيَا وَالْآخِرَةِ مِنْ
 أَنْ يُكَلِّمَ بِي عَضْبِكَ أَوْ يُجِلَّ عَنِّي سَخَطَكَ نَكَ الْعُثْبِيُّ عَلَيَّ تَرْتَضِي لِي حَوْلَ وَلَا قُوَّةَ إِلَّا
 بِكَ. (تاريخ طبري)

"O Allah! To thee I complain of my helplessness, puny strength and of man's haughtiness towards me. O Most Merciful, O Lord of the helpless, Thou alone art my Lord. To whom dost Thou entrust me: to strangers who will be outrageous to me, to an enemy who will control my right and wrong? But if Thou art not unhappy with me then I care nothing for all the tribulations for Thy grace as well as comfort is more extensive for me. I seek refuge in Thy countenance—which brings forth light from darkness and adjusts the works of the world and the Hereafter — lest Thy wrath and Displeasure should befall me. Thine is the right to reprove and admonish till Thou are pleased. There is no strength or power except with Thee".

[Tabrani]

While returning from *Tâ'if* the Holy Prophet (ﷺ) also said: "Why should I pray for the destruction of these people? I do hope that their posterity will certainly be among the believers in the one Allah". [Sahih Muslim — Rahmat-ul-Lil-A'lamin]

Magnanimity and Grace

The Makkan unbelievers persecuted the Holy Prophet (ﷺ) and his followers incessantly for twenty one years. They left no stratagem unused to harass and trouble the worshippers of one Allah and compelled them to leave their hearth and home. But when Makkah was conquered, these worst enemies of Islam were completely at the mercy of the Holy Prophet (ﷺ) so much so that just a nod from him would have heads rolling on the dust: But what did actually take place? To the mighty chiefs of Quraish who stood before him bowing their heads in fear and shame, the Holy Prophet posed a question, "Do you know

how I am going to deal with you today?" They replied in suppressed tones, "O Truthful and Trustworthy one! You are our noble brother and a noble brother's son. We have ever found you merciful".

The Holy Prophet said, "I tell you the same thing today as Hazrat Yusuf (Joseph عليه السلام) had told his brothers—No reproach shall be on you this day: Go, I set you all free".

[*Kitab-us-Shifa; Ibn Hisham*]

His Impeccable Nature

He was free of the major sins in all his words and deeds. According to some authorities he was also free of all the minor sins. Failure to keep a promise, and evasion of truth knowingly or unknowingly, in health in illness, in a serious mood or in a light disposition of mind, in anger or in pleasure were quite foreign to his nature.

[*Nashrut-Tib*]

Keeping His Word

On the occasion of the Battle of Badr the number of the Muslims was very small and they stood in need of every hand they could muster. Huzaifa bin Al-Yamân and Abu Husail two of his companions came to the Holy Prophet (عليه السلام) and said, "O Apostle of Allah! We are just coming from Makkah. The unbelievers had captured us on the way and have released us on the condition that we do not fight on your side. We agreed under coercion, but we will certainly fight the unbelievers". The Holy Prophet said, "Not at all! Keep your word, and leave the battle field. We (Muslims) will keep our word in all circumstances. We need the help of Allah only." [Muslim]

Hazrat Abdullah bin Abil Hammad (رضي الله عنه) has related: Before his prophethood I bought something from the Holy Prophet (عليه السلام). As my money fell short I requested him to wait at the spot, and promised to come back in a while. But the matter slipped out of my mind somehow and after three days when I returned to the spot I found the Holy Prophet (عليه السلام) still waiting there. He only

said, "You put me to great trouble. I have been waiting for you here for three days." [Abu Dawud]

In this instance we find an excellent instance of the modesty of the Holy Prophet (ﷺ) and his faithfulness in fulfilling a promise. [Madârij-un-Nubuwwah]

Valour

Hazrat Anas (رضي الله عنه) has related: The Holy Prophet (ﷺ) told me, "I have been favoured with superiority in four things, viz. generosity, valour, manly vigour, and victory over opponents". He was indeed a man of dignity both before prophethood and during it. [Nashrut-Tib]

On the occasion of the battle of Hunain, a sort of commotion, perplexity, trepidation and fluster seized the noble companions, but the Holy Prophet (ﷺ) did not stir from his position — he remained on a horse, Abu Sufyân ibn Haris stood holding the horse's bridle — though the unbelievers wanted to set upon him. He calmly alighted from his mount, prayed to Allah for help and picking up a handful of dust flung it at the enemy, while he chanted: I am prophet: It is no lie. I am a descendent of Abdul Muttalib'.

On that day no one was as brave, daring and fearless as he was. [Madârij-un-Nubuwwah]

Hazrat Ibn Umar (رضي الله عنه) has related: I have seen no one more courageous, energetic or generous, or possessing other merits to a higher degree, than the Holy Prophet (ﷺ). On the day of the Battle of Badr we regularly took refuge by his side, and anyone who kept close to him, while he was close to enemy on the battlefield, was considered to be very brave, since that meant closeness to the enemy. [Nashrut-Tib]

Benevolence

Hazrat Ibn Abbas (رضي الله عنه) has related: The Holy Prophet more generous than anyone else (that is, no one could equal him in generosity. Though he himself lived in a poor man's life, he

was more generous than kings. Once a woman presented a wrapping sheet at a time of dire need just as He (Holy Prophet) put it about his shoulders, some one pegged for it and he gave it away without hesitation. He used to borrow money to help the needy. When the lender pressed for repayment, he would pay if he got something from somewhere. Any thing left over he would distribute among other needy people, and would not enter his house so long as anything remained undisbursed. During the whole month of *Ramadhân*, he was particularly generous. (His generosity this Particular month). When the angel Gabriel would visit him during the other eleven months would not equal his generosity during the month revealing the word of Allah, the Holy Prophet (ﷺ) was more munificent and benevolent than the rain laden monsoon.

[*Khasâ'il-e-Nabawi*]

It is related in a tradition of Tirmizi that the Holy Prophet (ﷺ) once received ninety thousand dinars (equivalent to more than twenty thousand rupees) from somewhere. He had them heaped on a piece of coarse cloth and distributed them then and there. After nothing was left, a needy person came. The Holy Prophet (ﷺ) said, "I have nothing left with me now. Borrow from someone in my name. I will repay when I have money."

[*Khasâ'il-e-Nabawi*]

Hazrat Jabir (رضي الله عنه) has related that it never happened that anyone asked the Prophet for something and was refused. Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) never kept anything for the morrow. Hazrat Ibn Abbas (رضي الله عنه) related that the Holy Prophet (ﷺ) was the most generous of all men, and was particularly so in *Ramadhân*. [*Bukhari*]

The Holy Prophet (ﷺ) had six dinars one day. He spent four, and two remained with him. The whole night he could not sleep on their account. Hazrat A'isha (رضي الله عنها) said: That is nothing serious. Give them away tomorrow (in charity). The Holy Prophet (ﷺ) answered: 'O Humaira! [title of Hazrat 'A'isha

(ﷺ) How do I know whatever I will survive till tomorrow or not?"
[Mishkât-ul-Masabih]

Contentment and Trust in Allah

Hazrat Anas (رضي الله عنه) has related that the Holy Prophet (ﷺ) never stored anything for the morrow.
[Shamâ'il-e-Tirmizi]

In other words, whatever he had, he gave away to others and never kept it for the next day for his own needs. This extreme reliance on Allah was based on the conviction that the Lord who give today would also give the next day. This was the practice for his own person, for he placed the whole maintenance expenses of his wives at their disposal all at one time and they were free to spend the money or save it as they pleased, but being the wives of the Holy Prophet they were equally generous.
[Khasâ'il-e-Nabawi]

The Holy Prophet (ﷺ) had said: "If the mount Uhud were to turn into gold for me, I would not like to have a single dinar left over with me by night fall, unless it were for the repayment of dues." This is a proof positive of his bounty and munificence and generosity. It was on account of his generosity that he was always in debt and when he died; his coat of mail was under mortgage to meet his house-hold expenses.
[Nashrut-Tib]

Modesty

It is related by Hazrat A'isha (رضي الله عنها) that the Prophet was never harsh in speech neither by habit nor by intention. He never spoke unbecomingly even in the market place. He never requited evil with evil; on the contrary, he always forgave. Because of modesty he never fixed his gaze on anyone's face. If he ever found it necessary to speak about anything unbecoming, he always expressed himself allusively.

Hazrat 'Ali (رضي الله عنه) has stated that he was extremely open-hearted, truthful in speech and gentle in nature. In social intercourse he was most gracious. If anyone asked him to means he always accepted the invitation. He never refused a present even if it was no more than the trotters of a cow or goat, and made it a

point to give something in return for the present. He always accepted an invitation no matter whether it came from a free man or a bondman or a bondwoman, or a poor man. He visited every sick person even in the outermost parts of Madinah. He accepted the plea of any one apologizing to him; sometimes he spread his own cloak to seat the guest; often he left his own cushion and pillow for his guest. He never interrupted others. He was unexcelled in smiling and cheerfulness of disposition, except when receiving a revelation or delivering a sermon or speech (when, of course, he was in an ecstasy, which was no occasion for smiling or the manifestation of cheerfulness).

[Nashrut-Tib]

Honesty and Trustworthiness

When the Prophet began to preach the true religion, the whole community became his enemy and spared no pains to harass and persecute him, yet there was not a single pagan who doubted his honesty and trustworthiness. On the contrary, people used to bring and leave their money in his trust, they considered none in Makkah more honest and trustworthy than him. One purpose of the Holy Prophet (ﷺ) in leaving Hazrat 'Ali (رضي الله عنه) behind in Mecca on the occasion of his migration (to Madinah) was indeed that he should return to everyone his deposits before coming over to Madinah.

[Madârij-un-Nubuwwah]

Humility

Hadis: It is related on the authority of Hazrat Umar (رضي الله عنه) that the Holy Prophet (ﷺ) said:

"O Muslims! Do not extol my merits unduly in the way the Christians have praised Jesus. I am only a servant of Allah. Say no more than that Muhammad is the servant of Allah and His Apostle."

[Madârij-un-Nubuwwah; Zâd-ul-Ma'âd; Shamâil-e-Tirmizi]

It is related by Hazrat Umamah (رضي الله عنه): As the Holy Prophet (ﷺ) once came to us walking with the aid of his stick; we stood up to pay him respects. He said: "Do not stand up to pay respect as the non-Arabs do. I am only a servant of Allah and eat and sit like another servant of Allah". His remark was due to gentleness and humility. *[Madârij-un-Nubuwwah]*

It is related in the traditions that once in the course of a journey, some of the Prophet's companions wanted to slaughter a goat, and distributed the items of work between themselves. One of the undertook to do the slaughtering, another skinning, yet another cooking. The Holy Prophet (ﷺ) said, "I undertake to gather the firewood. The companions said, "We will do this ourselves". He remarked: "I know that you would willingly do it, but I do not like to be someone in particularly in a gathering. Allah, the Most High does not like that".

Khasâ'il-e-Nubuwwah

Hazrat Abu Hurairah (رضي الله عنه) has recalled: I accompanied the Holy Prophet (ﷺ) to the market. He bought a pair of trousers for four dirhams, and told the seller: "Weight the material to your advantage". (Cloth was perhaps sold by weight in those days). The man was astonished and said: "I have never heard anyone paying the price saying that". Thereupon I said: "Woe be to you! You do not know your Prophet? Then leaving the scales aside the man stood up and kissed the hands of the Prophet (ﷺ). The Prophet withdrew his hand and said: "This is a Persian custom: they kiss the hands of their kings and superiors. I am no king; I am only a man among you. (He said this; as was his noble wont, by way of humanity). Then he picked up the trousers. I advanced with the intention of taking the trousers from him but he said: "It is right of the owner alone to carry his things, unless he is weak and unable to lift them, and then his brother ought to help him".

[Madârij-un-Nubuwwah]

It has been related by Hazrat Anas (رضي الله عنه) that the Holy Prophet (ﷺ) performed the pilgrimage (Hajj) mounted on an old pack

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